

Open Anthology of The American Revolution



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INTRODUCTION

Laura Lyons McLemore

We study history not so much to learn about the past as to learn about who we are. Indeed, Americans of the revolutionary era and subsequent generations believed that their revolution represented a decisive break from their Old World past, that they were to be the new thing in the world. Understanding how colonists, and later, Americans, understood the past is essential to understanding how they understood their Revolution. How their shared pasts as British colonists and revolutionary republicans shaped early American identity is crucial to understanding who we are as Americans today. Original documents from contemporary life provide examples of the kinds of materials historians use in their research and bring readers in direct contact with the people of the past who helped shape and were shaped by the momentous events that culminated in the American Revolution. As Maya Angelou put it, “You can’t really know where you are going until you know where you have been.”¹ The American Revolution began in earnest on April 19, 1775, but it didn’t start there. It had been in the making for at least a century and a half before that famous date. This compilation, therefore, brings together sources organized into four eras: Virginia Settlement, Puritans in New England, The Old Colonial Period, and The American Revolution, to chart the evolution of the American self from British citizens to revolutionaries.

1. “America’s Renaissance Woman”. Academy of Achievement Interview, www.achievement.org. January 22, 1997.

QUESTIONS TO GUIDE YOUR READING

Laura Lyons McLemore

Use these questions to read and analyze the documents in this anthology.

- What type of document is it? (e.g. letter, memorandum, report, newspaper, map, advertisement, etc.)
- What is the purpose of the document? What evidence in the document indicates why it was written? Quote an example.
- When was it written?
- By whom was it written? What is their title, if any?
- For what audience was this document written?
- In addition to the main subject, what other kinds of information can be obtained from the document?
- How does the information in this document relate to what you already know about the subject?
- What did the author say that you think is important?
- What question(s) does this document raise in your mind?
- What does this document tell you about American society at the time it was written?

PART I

THE VIRGINIA SETTLEMENT

1.

STARVING TIME

1606-1610

John Smith

Background

With *The Generall Historie of Virginia* (1624), Captain John Smith—adventurer, colonizer, author, and mapmaker—established himself as America’s first historian. In this excerpt from his *Generall Historie*, he relates settlement of the Virginia plantation (third book) and an account of “the starving time” during the winter of 1609-1610, when food shortages, fragmented leadership, and Indian conflicts killed two of every three colonists at James Fort (fourth book). Aware of food shortages, the Virginia Company sent nine ships in July 1609 with more colonists and supplies to last through the winter, but only part of the fleet arrived at Jamestown in mid-August with three hundred colonists and few supplies. As winter approached, colonists faced dwindling food supplies and continual Indian hostilities. Starvation weakened the colonists and led to diseases. Settlers resorted to eating shoe leather, their own horses, and eventually, dogs, cats, and mice. In 2012, archaeologists uncovered forensic evidence of survival cannibalism in a European colony in North America. By spring 1610, only about sixty-one people remained of the five hundred in Jamestown at the beginning of the winter. Just at the moment when the colonists decided to abandon Jamestown and sail for England, the new governor of the colony, Lord De la Warr arrived and insisted they return and rebuild the settlement.

This chapter contains selections from Captain John Smith’s book , [The Generall Historie of Virginia](#), published in 1624. A link to the whole book is included in [Appendix 1: More Readings](#).

The third Booke.
THE PROCEEDINGS

AND ACCIDENTS OF
The English Colony in Virginia,
Extracted from the Authors
following, by WILLIAM SIMONS,
Doctour of Divinitie.

Chapter I

1606. Sir Thomas Smith Treasurer.

IT might well be thought, a Countie so faire (as Virginia is) and a people so tractable, would long ere this haue bene quietly possessed, to the satisfaction of the adventurers, & the eternizing of the memory of those that effected it. But because all the world doe see a defeilement; this following Treatise shall giue satisfaction to all indifferent Readers, how the businesse hath bin carried: where no doubt they will easily vnderstand and answer to their question, how it came to passe there was no better speed and successe in those proceedings.

The first mover of the action.

Orders for government.

Captaine Bartholomew Gosnoll, one of the first movers of this plantation, having many yeares solicited many of his friends, but found small assistants; at last prevailed with some Gentlemen, as Captaine Iohn Smith, Mr Edward-maria Wingfield, Mr Robert Hunt, and divers others, who depended a yeare vpon his proiects, but nothing could be effected, till by their great charge and industrie, it came to be apprehended by certaine of the Nobilitie, Gentry, and Marchants, so that his Maiestie by his letters patents, gaue commission for establishing Councils, to direct here; and to governe, and to execute there. To effect this, was spent another yeare, and by that, three ships were provided, one of 100 Tuns, another of 40. and a Pinnace of 20. The transportation of the company was committed to Captaine Christopher Newport, a Marriner well practised for the Western parts of America. But their orders for government were put in a box, not to be opened, nor the governours knowne vntill they arrived in Virginia.

On the 19 of December, 1606. we set sayle from Blackwall, but by vnprosperous winds, were kept six weekes in the sight of England; all which time, Mr Hunt our Preacher, was so weake and sicke, that few expected his recovery. Yet although he were but twentie myles from his habitation (the time we were in the Downes) and notwithstanding the stormy weather, nor the scandalous imputations (of some few, little better then Atheists, of the greatest ranke amongst vs) suggested against him, all this could never force from him so much as a seeming desire to leaue the busines, but preferred the service of God, in so good a voyage, before any affection to contest with his godlesse foes, whose disasterous designs (could they haue prevailed) had even then overthrowne the businesse, so many discontents did then arise, had he not with the water of patience, and his godly exhortations (but chiefly by his true devoted examples) quenched those flames of envie, and dissention.

Monica an vnfrequented Isle full of Birds.

Their first landing.

Matters of government.

We watered at the Canaries, we traded with the Salvages at Dominica; three weekes we spent in refreshing our selues amongst these west-India Isles; in Gwardalupa we found a bath so hot, as in it we boyled Porck as well as over the fire. And at a little Isle called Monica, we tooke from the bushes with our hands, neare two hogshheads full of Birds in three or foure houres. In Mevis, Mona, and the Virgin Isles, we spent some time, where, with a lothsome beast like a Crocodil, called a Gwayn, Tortoises, Pellicans, Parrots, and fishes, we daily feasted. Gone from thence in search of Virginia, the company was not a little discomforted, seeing the Marriners had 3 dayes passed their reckoning and found no land, so that Captaine Ratliffe (Captaine of the Pinnacle) rather desired to beare vp the helme to returne for England, then make further search. But God the guider of all good actions, forcing them by an extreame storme to hull all night, did driue them by his providence to their desired Port, beyond all their expectations, for never any of them had seene that coast. The first land they made they called Cape Henry; where thirtie of them recreating themselues on shore, were assaulted by fiue Salvages, who hurt two of the English very dangerously. That night was the box opened, and the orders read, in which Bartholomew Gosnoll, Iohn Smith, Edward Wingfield, Christopher Newport, Iohn Ratliffe, Iohn Martin, and George Kendall, were named to be the Councell, and to choose a President amongst them for a yeare, who with the Councell should governe. Matters of moment were to be examined by a Iury, but determined by the maior part of the Councell, in which the President had two voyces. Vntill the 13 of May they sought a place to plant in, then the Councell was sworne, Mr Wingfield was chosen President, and an Oration made, why Captaine Smith was not admitted of the Councell as the rest.

The discovery of the Falles & Powhatan.

The Fort assaulted by the Salvages.

Now falleth every man to worke, the Councell contriue the Fort, the rest cut downe trees to make place to pitch their Tents; some provide clapbord to relade the ships, some make gardens, some nets, &c. The Salvages often visited vs kindly. The Presidents overweening ieaousie would admit no exercise at armes, or fortification, but the boughs of trees cast together in the forme of a halfe moone by the extraordinary paines and diligence of Captaine Kendall. Newport, Smith, and twentie others, were sent to discover the head of the river: by divers small habitations they passed, in six dayes they arrived at a Towne called Powhatan, consisting of some twelue houses, pleasantly seated on a hill; before it three fertile Isles, about it many of their cornefields, the place is very pleasant, and strong by nature, of this place the Prince is called Powhatan, and his people Powhatans, to this place the river is navigable: but higher within a myle, by reason of the Rockes and Isles, there is not passage for a small Boat, this they call the Falles, the people in all parts kindly intreated them, till being returned within twentie myles of Iames towne, they gaue iust cause of ieaousie, but had God not blessed the discoverers otherwise then those at the Fort, there had then beene an end of that plantation; for at the Fort, where they arrived the next day, they found 17 men hurt, and a boy slaine by the Salvages, and had it not chanced a crosse

barre shot from the Ships strooke downe a bough from a tree amongst them, that caused them to retire, our men had all beene slaine, being securely all at worke, and their armes in dry fats.

Captain Newports returne for England.

Herevpon the President was contented the Fort should be pallisadoed, the Ordnance mounted, his men armed and exercised, for many were the assaults, and ambuscadoes of the Salvages, & our men by their disorderly stragling were often hurt, when the Salvages by the nimblenesse of their heeles well escaped. What toyle we had, with so small a power to guard our workemen adayes, watch all night, resist our enemies, and effect our businesse, to relade the ships, cut downe trees, and prepare the ground to plant our Corne, &c, I referre to the Readers consideration. Six weekes being spent in this manner, Captaine Newport (who was hired onely for our transportation) was to returne with the ships. Now Captaine Smith, who all this time from their departure from the Canaries was restrained as a prisoner vpon the scandalous suggestions of some of the chiefe (envying his repute) who fained he intended to vsurpe the government, murther the Councell, and make himselfe King, that his confederats were dispersed in all the three ships, and that divers of his confederats that revealed it, would affirme it, for this he was committed as a prisoner: thirteene weekes he remained thus suspected, and by that time the ships should returne they pretended out of their commiserations, to referre him to the Councell in England to receiue a check, rather then by particulating his designes make him so odious to the world, as to touch his life, or vtterly overthrow his reputation. But he so much scorned their charitie, and publicly defied the vtter most of their crueltie, he wisely prevented their policies, though he could not suppress their envies, yet so well he demeaned himselfe in this businesse, as all the company did see his innocency, and his adversaries malice, and those suborned to accuse him, accused his accusers of subornation; many vntruthes were alledged against him; but being so apparently disproved, begat a generall hatred in the hearts of the company against such vniust Commanders, that the President was adiudged to giue him 200l. so that all he had was seized vpon, in part of satisfaction, which Smith presently returned to the Store for the generall vse of the Colony. Many were the mischiefes that daily sprung from their ignorant (yet ambitious) spirits; but the good Doctrine and exhortation of our Preacher Mr Hunt reconciled them, and caused Captaine Smith to be admitted of the Councell; the next day all receiued the Communion, the day following the Salvages voluntarily desired peace, and Captaine Newport returned for England with newes; leaving in Virginia 100. the 15 of Iune 1607.

1607. Sir Thomas Smith Treasurer.

Chapter II

What happened till the first supply.

The occasion of sicknesse.

The Sailers abuses.

A bad President.

Plentie vnexpected.

BEing thus left to our fortunes, it fortuned that within ten dayes scarce ten amongst vs could either goe, or well stand, such extreame weaknes and sicknes oppressed vs. And thereat none need marvaile, if they consider the cause and reason, which was this; whilst the ships stayed, our allowance was somewhat bettered, by a daily proportion of Bisket, which the sailers would pilfer to sell, giue, or exchange with vs, for money, Saxefras, furies, or loue. But when they departed, there remained neither taverne, beere-house, nor place of reliefe, but the common Kettell. Had we beene as free from all sinnes as gluttony, and drunkennesse, we might haue beene canonized for Saints; But our President would never haue beene admitted, for ingrossing to his private, Oatmeale, Sacke, Oyle, Aquavitæ, Beefe, Egges, or what not, but the Kettell; that indeed he allowed equally to be distributed, and that was halfe a pint of wheat, and as much barley boyled with water for a man a day, and this having fryed some 26. weekes in the ships hold, contained as many wormes as graines; so that we might truly call it rather so much bran then corne, our drinke was water, our lodgings Castles in the ayre: with this lodging and dyet, our extreame toile in bearing and planting Pallisadoes, so strained and bruised vs, and our continuall labour in the extremitie of the heat had so weakned vs, as were cause sufficient to haue made vs as miserable in our natiue Countrey, or any other place in the world. From May, to September, those that escaped, liued vpon Sturgeon, and Sea-crabs, fiftie in this time we buried, the rest seeing the Presidents proiects to escape these miseries in our Pinnace by flight (who all this time had neither felt want nor sicknes) so moved our dead spirits, as we deposed him; and established Ratcliffe in his place, (Gosnoll being dead) Kendall deposed, Smith newly recovered, Martin and Ratcliffe was by his care preserved and relieued, and the most of the souldiers recovered, with the skilfull diligence of Mr Thomas Wotton our Chirurgian generall. But now was all our provision spent, the Sturgeon gone, all helps abandoned, each houre expecting the fury of the Salvages; when God the patron of all good indeuours, in that desperate extremitie so changed the hearts of the Salvages, that they brought such plenty of their fruits, and provision, as no man wanted.

And now where some affirmed it was ill done of the Councill to send forth men so badly provided, this incontradictable reason will shew them plainly they are too ill advised to nourish such ill conceits; first, the fault of our going was our owne, what could be thought fitting or necessary we had, but what we should find, or want, or where we should be, we were all ignorant, and supposing to make our passage in two moneths, with victuall to liue, and the advantage of the spring to worke; we were at Sea fiue moneths, where we both spent our victuall and lost the opportunitie of the time, and season to plant, by the vnskilfull presumption of our ignorant transporters, that vnderstood not at all, what they vndertooke.

Such actions haue ever since the worlds beginning beene subiect to such accidents, and every thing of worth is found full of difficulties, but nothing so difficult as to establish a Common wealth so farre remote from men and meanes, and where mens mindes are so vntoward as neither doe well themselues, nor suffer others. But to proceed.

The building of Iames Towne.

The beginning of Trade abroad.

The new President and Martin, being little beloved, of weake iudgement in dangers, and lesse industrie in peace, committed the managing of all things abroad to Captaine Smith: who by his owne example, good words, and faire promises, set some to mow, others to binde thatch, some to build houses, others to thatch them, himselfe alwayes bearing the greatest taske for his owne share, so that in short time, he provided most of them lodgings, neglecting any for himselfe. This done, seeing the Salvages superfluitie beginne to decrease (with some of his workemen) shipped himselfe in the Shallop to search the Country for trade. The want of the language, knowledge to mannage his boat without sailes, the want of a sufficient power, (knowing the multitude of the Salvages) apparell for his men, and other necessities, were infinite impediments, yet no discouragement. Being but six or seauen in company he went downe the river to Kecoughtan, where at first they scorned him, as a famished man, and would in derision offer him a handfull of Corne, a peece of bread, for their swords and muskets, and such like proportions also for their apparell. But seeing by trade and courtesie there was nothing to be had, he made bold to try such conclusions as necessitie inforced, though contrary to his Commission: Let fly his muskets, ran his boat on shore, where at they all fled into the woods. So marching towards their houses, they might see great heapes of corne: much adoe he had to restraine his hungry souldiers from present taking of it, expecting as it hapned that the Salvages would assault them, as not long after they did with a most hydeous noyse. Sixtie or seaventie of them, some blacke, some red, some white, some party-coloured, came in a square order, singing and dauncing out of the woods, with their Okee (which was an Idoll made of skinnnes, stuffed with mosse, all painted and hung with chaines and copper) borne before them: and in this manner being well armed, with Clubs, Targets, Bowes and Arrowes, they charged the English, that so kindly receiued them with their muskets loaden with Pistoll shot, that downe fell their God, and divers lay sprauling on the ground; the rest fled againe to the woods, and ere long sent one of their Quiyoughkasoucks to offer peace, and redeeme their Okee. Smith told them, if onely six of them would come vnarmed and loade his boat, he would not only be their friend, but restore them their Okee, and giue them Beads, Copper, and Hatchets besides: which on both sides was to their contents performed: and then they brought him Venison, Turkies, wild foule, bread, and what they had, singing and dauncing in signe of friendship till they departed. In his returne he discovered the Towne and Country of Warraskoyack.

Thus God vnboundlesse by his power,
Made them thus kind, would vs deuour.

Chapter VII

The discovery of Monacan.

How the Salvages deluded Cap. Newport.

The Ship having disburdened her selfe of 70 persons, with the first Gentlewoman and woman-seruant that arrived in our Colony. Captaine Newport with 120 chosen men, led by Captaine Waldo, Lieutenant Percie, Captaine Winne, Mr West, and Mr Scrivener, set forward for the discovery of Monacan, leaving the President

at the Fort with about 80 or 90. (such as they were) to relade the Ship. Arriving at the Falles we marched by land some fortie myles in two dayes and a halfe, and so returned downe the same path we went. Two townes we discovered of the Monacans, called Massinacak and Mowhemenchouch, the people neither vsed vs well nor ill, yet for our securitie we tooke one of their petty Kings, and led him bound to conduct vs the way. And in our returnes searched many places we supposed Mines, about which we spent some time in refyning, having one William Callicut, a refyner fitted for that purpose. From that crust of earth we digged, he perswaded vs to beleue he extracted some small quantitie of silver; and (not vnlikely) better stuffe might be had for the digging. With this poore tryall, being contented to leaue this fayre, fertile, well watered Country; and comming to the Falles, the Salvages fayned there were divers ships come into the Bay, to kill them at Iames Towne. Trade they would not, and finde their Corne we could not; for they had hid it in the woods: and being thus deluded, we arrived at Iames Towne, halfe sicke, all complaining, and tyred with toyle, famine, and discontent, to haue onely but discovered our guiled hopes, and such fruitlesse certainties, as Captaine Smith fortold vs.

A punishment for swearing.

No sooner were we landed, but the President dispersed so many as were able, some for Glasse, others for Tarre, Pitch, and Sope-ashes, leauing them with the Fort to the Councels oversight, but 30 of vs he conducted downe the river some 5 myles from Iames towne, to learne to make Clapbord, cut downe trees, and lye in woods. Amongst the rest he had chosen Gabriel Beadle, and Iohn Russell, the onely two gallants of this last Supply, and both proper Gentlemen. Strange were these pleasures to their conditions; yet lodging, eating, and drinking, working or playing, they but doing as the President did himselfe. All these things were carried so pleasandy as within a weeke they became Masters: making it their delight to heare the trees thunder as they fell; but the Axes so oft blistered their tender fingers, that many times every third blow had a loud othe to drowne the eccho; for remedie of which sinne, the President devised how to haue every mans othes numbred, and at night for every othe to haue a Cann of water powred downe his sleeue, with which every offender was so washed (himselfe and all) that a man should scarce heare an othe in a weeke.

Men better then 100.

By this, let no man thinke that the President and these Gentlemen spent their times as common Wood hagers at felling of trees, or such other like labours, or that they were pressed to it as hirelings, or common slaues; for what they did, after they were but once a little invred, it seemed and some conceited it, onely as a pleasure and recreation, yet 30 or 40 of such voluntary Gentlemen would doe more in a day then 100 of the rest that must be prest to it by compulsion, but twentie good workemen had beene better then them all.

The Chickahamania's forced to contribution.

Master Scrivener, Captaine Waldo, and Captaine Winne at the Fort, every one in like manner carefully regarded their charge. The President returning from amongst the woods, seeing the time consumed and no provision gotten, (and the Ship lay idle at a great charge and did nothing) presently imbarked himselfe in the discovery barge, giving order to the Councell to send Lieutenant Percie after him with the next barge that arrived at the Fort; two Barges he had himselfe and 18 men, but arriving at Chickahamania, that dogged Nation

was too well acquainted with our wants, refusing to trade, with as much scorne and insolency as they could expresse. The President perceiuing it was Powhatans policy to starue vs, told them he came not so much for their Corne, as to revenge his imprisonment, and the death of his men murthered by them, and so landing his men and readie to charge them, they immediately fled: and presently after sent their Ambassadors with corne, fish, foule, and what they had to make their peace, (their Corne being that yeare but bad) they complained extreame of their owne wants, yet fraughted our Boats with an hundred Bushels of Corne, and in like manner Lieutenant Percies, that not long after arrived, and having done the best they could to content vs, we parted good friends, and returned to Iames towne.

A bad reward for well-doing.

Though this much contented the Company, (that feared nothing more then starving) yet some so envied his good successe, that they rather desired to hazzard a starving, then his paines should proue so much more effectuell then theirs. Some proiects there were invented by Newport and Ratliffe, not onely to haue deposed him, but to haue kept him out of the Fort; for that being President, he would leaue his place and the Fort without their consents, but their hornes were so much too short to effect it, as they themselues more narrowly escaped a greater mischief.

A good Taverne in Virginia.

A bad trade of the masters and saylers.

All this time our old Taverne made as much of all them that had either money or ware as could be desired: by this time they were become so perfect on all sides (I meane the souldiers, saylers, and Salvages) as there was tenne times more care to maintaine their damnable and private trade, then to provide for the Colony things that were necessary. Neither was it a small policy in Newport and the Marriners to report in England we had such plentie, and bring vs so many men without victuals, when they had so many private Factors in the Fort, that within six or seauen weeks, of two or three hundred Axes, Chissels, Hows, and Pick-axes, scarce twentie could be found: and for Pike-heads, shot, Powder, or any thing they could steale from their fellowes, was vendible; they knew as well (and as secretly) how to convey them to trade with the Salvages for Furres, Baskets, Mussaneeks, young Beasts, or such like Commodities, as exchange them with the Saylers for Butter, Cheese, Beefe, Porke, Aqua vita, Beere, Bisket, Oatmeale, and Oyle: and then fayne all was sent them from their friends And though Virginia affoorded no Furres for the Store, yet one Master in one voyage hath got so many by this indirect meanes, as he confested to haue sold in England for 30.

Those are the Saint-seeming Worthies of Virginia, that haue notwithstanding all this meate, drinke, and wages; but now they begin to grow weary, their trade being both perceived and prevented; none hath beene in Virginia that hath observed any thing, which knowes not this to be true, and yet the losse, the scorne, the misery, and shame, was the poore Officers, Gentlemen, and carelesse Governours, who were all thus bought & sold; the adventurers cousened, and the action overthrowne by their false excuses, informations, and directions. By this let all men iudge, how this businesse could prosper, being thus abused by such pilfring occasions. And had not Captaine Newport cryed Peccavi, the President would haue discharged the ship, and caused him to haue stayed one yeare in Virginia, to learne to speake of his owne experience.

Master Scriveners voyage to Werowocomoco.

Master Scrivener was sent with the Barges and Pinnace to Werowocomoco, where he found the Salvages more readie to fight then trade; but his vigilancy was such as prevented their proiects, and by the meanes of Namontack got three or foure hogsheads of Corne, and as much Pocones, which is a red roote, which then was esteemed an excellent Dye.

Captaine Newport being dispatched, with the tryals of Pitch, Tarre, Glasse, Frankincense, Sope ashes; with that Clapboard and Waynscot that could be provided: met with Mr Scrivener at poynt Comfort, and so returned for England. We remaining were about two hundred.

The Copy of a Letter sent to the Treasurer
and Councell of Virginia from Captaine Smith,
then President in VIRGINIA.

Right Honorable, &c.

I Received your Letter, wherein you write, that our minds are so set vpon faction, and idle conceits in diuiding the Country without your consents, and that we feed You but with ifs & ands, hopes, & some few proofes; as if we would keepe the mystery of the businesse to our selues: and that we must expresly follow your instructions sent by Captain Newport: the charge of whose voyage amounts to neare two thousand pounds, the which if we cannot defray by the Ships returne, we are like to remain as banished men. To these particulars I humbly intreat your Pardons if I offend you with my rude Answer.

For our factions, vnlesse you would haue me run away and leaue the Country, I cannot prevent them: because I do make many stay that would els fly any whether. For the idle Letter sent to my Lord of Salisbury, by the President and his confederats, for diuiding the Country &c. What it was I know not, for you saw no hand of mine to it; nor euer dream't I of any such matter. That we feed you with hopes, &c. Though I be no scholer, I am past a schoole-boy; and I desire but to know, what either you, and these here doe know, but that I haue learned to tell you by the continuall hazard of my life. I haue not concealed from you anything I know; but I feare some cause you to beleue much more then is true.

Expresly to follow your direstions by Captaine Newport, though they be performed, I was directly against it; but according to our Commission, I was content to be overruled by the maior part of the Councell, I feare to the hazard of vs all; which now is generally confessed when it is too late. Onely Captaine Winne and Captaine Waldo I haue sworne of the Councell, and Crowned Powhatan according to your instructions.

For the charge of this Voyage of two or three thousand pounds, we haue not receiued the value of an hundred pounds. And for the quartred Boat to be borne by the Souldiers over the Falles, Newport had 120 of the best men he could chuse. If he had burnt her to ashes, one might haue carried her in a bag, but as she is, fife hundred cannot, to a navigable place aboue the Falles. And for him at that time to find in the South Sea, a Mine of gold; or any of them sent by Sir Walter Raleigh: at our Consultation I told them was as likely as the rest. But during this great discovery of thirtie myles, (which might as well haue beene done by one man, and much more, for the value of a pound of Copper at a seasonable tyme) they had the Pinnace and all the Boats with them, but

one that remained with me to serue the Fort. In their absence I followed the new begun workes of Pitch and Tarre, Glasse, Sopeashes, and Clapboord, where of some small quantities we haue sent you. But if you rightly consider, what an infinite toyle it is in Russia and Swethland, where the woods are proper for naught els, and though there be the helpe both of man and beast in those ancient Common-wealths, which many an hundred yeares haue vsed it, yet thousands of those poore people can scarce get necessities to liue, but from hand to mouth. And though your Factors there can buy as much in a week as will fraught you a ship, or as much as you please; you must not expect from vs any such matter, which are but a many of ignorant miserable soules, that are scarce able to get where with to liue, and defend our selues against the inconstant Salvages: finding but here and there a tree fit for the purpose, and want all things els the Russians haue. For the Coronation of Powhatan, by whose advice you sent him such presents, I know not; but this giue me leaue to tell you, I feare they will be the confusion of vs all ere we heare from you againe. At your Ships arrivall, the Salvages harvest was newly gathered, and we going to buy it, our owne not being halfe sufficient for so great a number. As for the two ships loading of Corne Newport promised to provide vs from Powhatan, he brought vs but fourteene Bushels; and from the Monacans nothing, but the most of the men sicke and neare famished. From your Ship we had not provision in victuals worth twenty pound, and we are more then two hundred to liue vpon this: the one halfe sicke, the other little better. For the Saylers (I confesse) they daily make good cheare, but our dyet is a little meale and water, and not sufficient of that. Though there be fish in the Sea, foules in the ayre, and Beasts in the woods, their bounds are so large, they so wilde, and we so weake and ignorant, we cannot much trouble them. Captaine Newport we much suspect to be the Authour of those inventions. Now that you should know, I haue made you as great a discovery as he, for lesse charge then he spendeth you every meale; I haue sent you this Mappe of the Bay and Rivers, with an annexed Relation of the Countries and Nations that inhabit them, as you may see at large. Also two barrels of stones, and such as I take to be good Iron ore at the least; so devided, as by their notes you may see in what places I found them. The Souldiers say many of your officers maintaine their families out of that you send vs: and that Newport hath an hundred pounds a yeare for carrying newes. For every master you haue yet sent can find the way as well as he, so that an hundred pound might be spared, which is more then we haue all, that helps to pay him wages. Cap. Ratliffe is now called Sicklemore, a poore counterfeited Imposture. I haue sent you him home, least the company should cut his throat. What he is, now every one can tell you: if he and Archer returne againe, they are sufficient to keepe vs alwayes in factions. When you send againe I intreat you rather send but thirty Carpenters, husbandmen, gardiners, fisher men, blacksmiths, masons, and diggers vp of trees, roots, well provided, then a thousand of such as we haue; for except wee be able both to lodge them, and feed them, the most will consume with want of necessities before they can be made good for anything. Thus if you please to consider this account, and of the vnnecessary wages to Captaine Newport, or his ships so long lingering and staying here (for notwithstanding his boasting to leaue vs victuals for 12 moneths, though we had 89 by this discovery lame and sicke, and but a pinte of Corne a day for a man, we were constrained to giue him three hogsheads of that to victuall him homeward) or yet to send into Germany or Poleland for glasse-men & the rest, till we be able to sustaine our selues, and relieue them when they come. It were better to giue fiue hundred pound a tun for those grosse Commodities in Denmarke,

then send for them hither, till more necessary things be provided. For in over-toyling our weake and vnskillfull bodies, to satisfie this desire of present profit, we can scarce ever recover our selues from one Supply to another. And I humbly intreat you hereafter, let vs know what we should receiue, and not stand to the Saylers courtesie to leaue vs what they please, els you may charge vs with what you will, but we not you with anything. These are the causes that haue kept vs in Virginia, from laying such a foundation, that ere this might haue given much better content and satisfaction; but as yet you must not looke for any profitable returnes: so I humbly rest.

THE FOVRTH BOOKE.

TO MAKE PLAINE THE TRVE PROCEEDings of the Historie for 1609. we must follow the examinations of Doctor Simons, and two learned Orations published by the Companie; with the relation of the Right Honourable the Lord De laWare.

What happened in the first gouernment after the alteration in the time of Captaine George Piercie their Gouvernour.

The planting Point Comfort.

1609.

THE day before Captaine Smith returned for England with the ships, Captaine Dauis arriued in a small Pinace, with some sixteene proper men more: To these were added a company from Iames towne, vnder the command of Captaine Iohn Sickelmore alias Ratliffe, to inhabit Point Comfort. Captaine Martin and Captaine West, hauing lost their boats and neere halfe their men among the Saluages, were returned to Iames towne; for the Saluages no sooner vnderstood Smith was gone, but they all reuolted, and did spoile and murder all they incountered. Now wee were all constrained to liue onely on that Smith had onely for his owne Companie, for the rest had consumed their proportions, and now they had twentie Presidents with all their appurtenances: Master Piercie our new President, was so sicke hee could neither goe nor stand. But ere all was consumed, Captaine West and Captaine Sickelmore, each with a small ship and thirtie or fortie men well appointed, sought abroad to trade. Sickelmore vpon the confidence of Powhatan, with about thirtie others as carelesse as himselfe, were all slaine, onely Jeffrey Shortridge escaped, and Pokahontas the Kings daughter sau'd a boy called Henry Spilman, that liued many yeeres after, by her meanes, amongst the Patawomekes. Powhatan still as he found meanes, cut off their Boats, denied them trade, so that Captaine West set saile for England. Now we all found the losse of Captaine Smith, yea his greatest maligners could now curse his losse: as for corne, prouision and contribution from the Saluages, we had nothing but mortall wounds, with clubs and arrowes; as for our Hogs, Hens, Goats, Sheepe, Horse, or what liued, our commanders, officers & Saluages daily consumed them, some small proportions sometimes we tasted, till all was deuoured; then swords, armes, pieces, or any thing, wee traded with the Saluages, whose cruell fingers were so oft imbrewed in our blouds,

that what by their cruelty, our Gouvernours indiscretion, and the losse of our ships, of fīue hundred within six moneths after Captaine Smiths departure, there remained not past sixtie men, women and children, most miserable and poore creatures; and those were preserued for the most part, by roots, herbes, acornes, walnuts, berries, now and then a little fish: they that had startch in these extremities, made no small vse of it; yea, euen the very skinnes of our horses. Nay, so great was our famine, that a Saluage we slew, and buried, the poorer sort tooke him vp againe and eat him, and so did diuers one another boyled and stewed with roots and herbs: And one amongst the rest did kill his wife, powdered her, and had eaten part of her before it was knowne, for which hee was executed, as hee well deserued; now whether shee was better roasted, boyled or carbonado'd, I know not, but of such a dish as powdered wife I neuer heard of. This was that time, which still to this day we called the staruing time; it were too vile to say, and scarce to be beleueed, what we endured: but the occasion was our owne, for want of prouidence, industrie and gouernment, and not the barrennesse and defect of the Countrie, as is generally supposed; for till then in three yeeres, for the numbers were landed vs, we had neuer from England prouision sufficient for six moneths, though it seemed by the bills of loading sufficient was sent vs, such a glutton is the Sea, and such good fellowes the Mariners; we as little tasted of the great proportion sent vs, as they of our want and miseries, yet notwithstanding they euer ouer-swayed and ruled the businesse, though we endured all that is said, and chiefly liued on what this good Countrie naturally afforded; yet had wee beene euen in Paradiſe it selfe with these Gouvernours, it would not haue beene much better with vs; yet there was amongst vs, who had they had the gouernment as Captaine Smith appointed, but that they could not maintaine it, would surely haue kept vs from those extremities of miseries. This in ten daies more, would haue supplanted vs all with death.

The arriuall of Sir Thomas Gates.

But God that would not this Countrie should be vnplanted, sent Sir Thomas Gates, and Sir George Sommers with one hundred and fiftie people most happily preserued by the Bermudas to preserue vs: strange it is to say how miraculously they were preserued in a leaking ship, as at large you may reade in the insuing Historie of those Ilands.

The gouernment resigned to Sir Thomas Gates, 1610.

1610.

Iames towne abandoned.

WHen these two Noble Knights did see our miseries, being but strangers in that Countrie, and could vnderstand no more of the cause, but by coniecture of our clamours and complaints, of accusing and excusing one another: They embarked vs with themselues, with the best meanes they could, and abandoning Iames towne, set saile for England, whereby you may see the euent of the gouernment of the former Commanders left to themselues; although they had liued there many yeeres as formerly hath beene spoken (who hindred now their proceedings, Captaine Smith being gone.)

At noone they fell to the Ile of Hogs, and the next morning to Mulbery point, at what time they descried the Long-boat of the Lord laWare, for God would not haue it so abandoned. For this honourable Lord, then Gouvernour of the Countrie, met them with three ships exceedingly well furnished with all necessaries fitting,

who againe returned them to the abandoned Iames towne. Out of the obseruations of William Simmons Doctor of Diuinitie.

The gouernment deuolued to the Lord la Ware.

The arriuall of the Lord la Ware.

His Lordship arriued the ninth of Iune 1610. accompanied with Sir Ferdinando Waynman, Captaine Houlcroft, Captaine Lawson, and diuers other Gentlemen of sort; the tenth he came vp with his fleet, went on shore, heard a Sermon, read his Commission, and entred into consultation for the good of the Colonie, in which secret counsell we will a little leaue them, that we may duly obserue the reuealed counsell of God. Hee that shall but turne vp his eie, and behold the spangled canopie of heauen, or shall but cast downe his eie, and consider the embroydered carpet of the earth, and withall shall marke how the heauens heare the earth, and the earth the Corne and Oile, and they relieue the necessities of man, that man will acknowledge Gods infinite prouidence: But hee that shall further obserue, how God inclineth all casuall euent to worke the necessary helpe of his Saints, must needs adore the Lords infinite goodnesse; neuer had any people more iust cause, to cast themselues at the very foot-stoole of God, and to reuerence his mercie, than this distressed Colonie; for if God had not sent Sir Thomas Gates from the Bermudas, within foure daies they had almost beene famished; if God had not directed the heart of that noble Knight to saue the Fort from fiering at their shipping, for many were very importunate to haue burnt it, they had beene destitute of a present harbour and succour; if they had abandoned the Fort any longer time, and had not so soone returned, questionlesse the Indians would haue destroyed the Fort, which had beene the meanes of our safeties amongst them and a terror. If they had set saile sooner, and had lanced into the vast Ocean, who would haue promised they should haue incountered the Fleet of the Lord la Ware, especially when they made for New found land, as they intended, a course contrarie to our Nauie approaching. If the Lord la Ware had not brought with him a yeeres prouision, what comfort would those poore soules haue receiued, to haue beene relanded to a second distruction? This was the arme of the Lord of Hosts, who would haue his people passe the red Sea and Wildernesse, and then to possesse the land of Canaan: It was diuinely spoken of Heathen Socrates, If God for man be carefull, why should man bee ouer-distrustfull? for he hath so tempered the contrary qualities of the Elements,

That neither cold things want heat, nor moist things dry,
Nor sad things spirits, to quicken them thereby,
Yet make they musicall content of contrarietie,
Which conquer'd, knits them in such links together,
They doe produce euen all this whatsoeuer.¹

1. Accessed at <https://docsouth.unc.edu/southlit/smith/smith.html>

2.

AN INDENTURED SERVANT'S LETTER HOME

April 3, 1623

Richard Frethorne

Background

Despite harsh conditions, conflicts with natives, and high mortality rates, Englishmen and women continued to colonize Virginia. Although some later colonists were fundamentally adventurers, more and more came prepared to seek their fortunes through agriculture, specifically the cultivation of tobacco. Tobacco was a labor-intensive crop. Planters, for most of the seventeenth century, turned to indentured laborers—colonists who contracted to work for a master for a specified number of years in return for passage to America, along with room and board. Thousands of men and women accepted the terms of hard labor in hopes of future rewards, only to realize they were not willing or able to work in the harsh conditions they found in America. Richard Frethorne was one of them. He was an indentured servant working at Martin's Hundred, a plantation a few miles from Jamestown, a year after an Indian attack in 1622 left hundreds dead in the area. A year later the royal government took over the struggling colony.

Loving and kind father and mother:

My most humble duty remembered to you, hoping in God of your good health, as I myself am at the making hereof. This is to let you understand that I your child am in a most heavy case by reason of the nature of the country, [which] is such that it causeth much sickness, as the scurvy and the bloody flux and diverse other diseases, which maketh the body very poor and weak. And when we are sick there is nothing to comfort us; for since I came out of the ship I never ate anything but peas, and Ioblollie (that is, water gruel). As for deer

or venison I never saw any since I came into this land. There is indeed some fowl, but we are not allowed to go and get it, but must work hard both early and late for a mess of water gruel and a mouthful of bread and beef. A mouthful of bread for a penny loaf must serve for four men which is most pitiful....People cry out day and night—Oh! that they were in England without their limbs—and would not care to lose any limb to be England again, yea, though they beg from door to door. For we live in fear of the enemy every hour, yet we have had a combat with them on the Sunday before Shrovetide¹, and we took two alive and made slaves of them. But it was by policy, for we are in great danger; for our plantation is very weak by reason of the death and sickness of our company. For we came but twenty for the merchants, and they are half dead just; and we look every hour when two more should go. Yet there came some four other men yet to live with us, of which there is but one alive: and our Lieutenant is dead, and his father and his brother. And there was some five or six of the last year's twenty, of which there is but three left, so that we are fain to get other men to plant with us; and yet we are but 32 to fight against 3000 if they should come. And the highest help that we have is ten miles of us, and when the rogues overcame this place last they slew 80 persons. How then shall we do, for we lie even in their teeth? They may easily take us, but that God is merciful and can save with few as well as with many, as he showed to Gilead....

And I have nothing to comfort me, nor there is nothing to be gotten here but sickness and death, except that one had money to lay out in some things for profit. But I have nothing at all—no, not a shirt to my back but two rags (2), nor no clothes but one poor Suit, nor but one pair of shoes, but one pair of stockings, but one cap, but two bands. My cloak is stolen by one of my own fellows, and to his dying hour [he] would not tell me what he did with it; but some of my fellows saw him have butter and beef out of a ship, which my cloak, I doubt [not], paid for. So that I have not a penny, nor a penny worth, to help me to either spice or sugar or strong waters, without the which one cannot live here. For as strong beer in England doth fatten and strengthen them, so water here doth wash and weaken these here [and] only keeps life and soul together. But I am not half a quarter so strong as I was in England, and all is for want of victuals; for I do protest unto you that I have eaten more in [one] day at home than I have allowed me here for a week. You have given more than my day's allowance to a beggar at the door; and if Mr. Jackson had not relieved me, I should be in a poor case. But he like a father and she like a loving mother doth still help me....

Goodman Jackson pitied me and made me a cabin to lie in always when I come up...which comforted me more than peas or water gruel. Oh, they be very godly folks, and love me very well, and will do anything for me. And he much marvelled that you would send me a servant to the Company; he saith I had been better knocked on the head. And indeed so I find it now, to my great grief and misery; and saith that if you love me you will redeem me suddenly, for which I do entreat and beg. And if you cannot get the merchants to redeem me for some little money, then for God's sake get a gathering or entreat some good folks to lay out some little sum of money in meal and cheese and butter and beef. Any eating meat will yield great profit. Oil and vinegar is very good; but, father, there is great loss in leaking. But for God's sake send beef and cheese and butter, or the more of one sort and none of another. But if you send cheese, it must be very old cheese; and at the cheese-monger's you may buy very good cheese for twopence farthing or halfpenny, that will be liked very well. But if you send

cheese, you must have a care how you pack it in barrels; and you must put cooper's chips between every cheese, or else the heat of the hold will rot them. And look whatsoever you send me—be it never so much—look, what[ever] I make of it, I will deal truly with you. I will send it over and beg the profit to redeem me; and if I die before it come, I have entreated Goodman Jackson to send you the worth of it, who hath promised he will.... Good father, do not forget me, but have mercy and pity my miserable case. I know if you did but see me you would weep to see me; for I have but one suit.... Wherefore, for God's sake, pity me. I pray you to remember my love to all my friends and kindred. I hope all my brothers and sisters are in good health, and as for my part I have set down my resolution that certainly will be; that is, that the answer of this letter will be life or death to me. Therefore, good father, send as soon as you can; and if you send me any thing let this be the mark.

ROT

Richard Frethorne,
Martin's Hundred

Moreover, on the third day of April we heard that after these rogues had gotten the pinnace and had taken all furnitures [such] as pieces, swords, armor, coats of mail, powder, shot and all the things that they had to trade withal, they killed the Captain and cut off his head. And rowing with the tail of the boat foremost, they set up a pole and put the Captain's head upon it, and so rowed home. Then the Devil set them on again, so that they furnished about 200 canoes with above 1000 Indians, and came, and thought to have taken the ship; but she was too quick for them—which thing was very much talked of, for they always feared a ship. But now the rogues grow very bold and can use pieces, some of them, as well or better than an Englishman; for an Indian did shoot with Mr. Charles, my master's kinsman, at a mark of white paper, and he hit it at the first, but Mr. Charles could not hit it. But see the envy of these slaves, for when they could not take the ship, then our men saw them threaten Accomack, that is the next plantation. And now there is no way but starving;... For they had no crop last year by reason of these rogues, so that we have no corn but as ships do relieve us, nor we shall hardly have any crop this year; and we are as like to perish first as any plantation. For we have but two hogsheads of meal left to serve us this two months,... that is but a halfpenny loaf a day for a man. Is it not strange to me, think you? But what will it be when we shall go a month or two and never see a bit of bread, as my master doth say we must do? And he said he is not able to keep us all. Then we shall be turned up to the land and eat barks of trees or molds of the ground; therefore with weeping tears I beg of you to help me. Oh, that you did see my daily and hourly sighs, groans, and tears, and thumps that I afford mine own breast, and rue and curse the time of my birth, with holy Job. I thought no head had been able to hold so much water as hath and doth daily flow from mine eyes.

But this is certain: I never felt the want of father and mother till now; but now, dear friends, full well I know and rue it, although it were too late before I knew it....

Your loving son,
Richard Frethorne

Virginia, 3rd April, 1623¹

1. Accessed at http://bcs.bedfordstmartins.com/WebPub/history/mckayunderstanding1e/0312668872/Primary_Documents/World_History/Final_WH67%20-%20Richard%20Frethorne,%20Letter%20to%20his%20Father.pdf

3.

BACON'S MANIFESTO

1676

Nathaniel Bacon

Background

Frethorne was one of many later colonists dissatisfied and disillusioned by the hardships of settlement. They began to notice how colonists who had established themselves earlier were limiting opportunities for others by amassing the best land and controlling local government. By the 1670s, new immigrants and former indentured servants found that they could not afford land in settled areas, so they had to push on to the frontier. As they pushed out, natives pushed back. Nathaniel Bacon was a recent immigrant to Virginia (1674), a member of the governor's Council, and the leader of Bacon's Rebellion in 1676, which was ultimately a battle over who was to rule the settlement. Representing small farmers on the Virginia frontier who had been battling the natives, Bacon called for the extermination of the Indians. When the governor, Sir William Berkeley, favored subduing the frontiersmen to deal with frontier violence, Bacon and his supporters marched against the government in Jamestown to force the issue. His siege of Jamestown provoked action from the English king, but the rebellion came to an abrupt end with the sudden death of Bacon in October 1676.

1. For having, upon specious pretenses of public works, raised great unjust taxes upon the commonalty for the advancement of private favorites and other sinister ends, but no visible effects in any measure adequate; for not having, during this long time of his government, in any measure advanced this hopeful colony either by fortifications, towns, or trade.
2. For having abused and rendered contemptible the magistrates of justice by advancing to places of judicature scandalous and ignorant favorites.

3. For having wronged his Majesty's prerogative and interest by assuming monopoly of the beaver trade and for having in it unjust gain betrayed and sold his Majesty's country and the lives of his loyal subjects to the barbarous heathen.

4. For having protected, favored, and emboldened the Indians against his Majesty's loyal subjects, never contriving, requiring, or appointing any due or proper means of satisfaction for their many invasions, robberies, and murders committed upon us.

5. For having, when the army of English was just upon the track of those Indians, who now in all places burn, spoil, murder and when we might with ease have destroyed them who then were in open hostility, for then having expressly countermanded and sent back our army by passing his word for the peaceable demeanor of the said Indians, who immediately prosecuted their evil intentions, committing horrid murders and robberies in all places, being protected by the said engagement and word past of him the said Sir William Berkeley, having ruined and laid desolate a great part of his Majesty's country, and have now drawn themselves into such obscure and remote places and are by their success so emboldened and confirmed by their confederacy so strengthened that the cries of blood are in all places, and the terror and consternation of the people so great, are now become not only difficult but a very formidable enemy who might at first with ease have been destroyed.

6. And lately, when, upon the loud outcries of blood, the assembly had, with all care, raised and framed an army for the preventing of further mischief and safeguard of this his Majesty's colony.

7. For having, with only the privacy of some few favorites without acquainting the people, only by the alteration of a figure, forged a commission, by we know not what hand, not only without but even against the consent of the people, for the raising and effecting civil war and destruction, which being happily and without bloodshed prevented; for having the second time attempted the same, thereby calling down our forces from the defense of the frontiers and most weakly exposed places.

8. For the prevention of civil mischief and ruin amongst ourselves while the barbarous enemy in all places did invade, murder, and spoil us, his Majesty's most faithful subjects.

Of this and the aforesaid articles we accuse Sir William Berkeley as guilty of each and every one of the same, and as one who has traitorously attempted, violated, and injured his Majesty's interest here by a loss of a great part of this his colony and many of his faithful loyal subjects by him betrayed and in a barbarous and shameful manner exposed to the incursions and murder of the heathen. And we do further declare these the ensuing persons in this list to have been his wicked and pernicious councilors, confederates, aiders, and assisters against the commonalty in these our civil commotions.

Sir Henry Chichley

William Claiburne Junior

Lieut. Coll. Christopher Wormeley

Thomas Hawkins

William Sherwood

Phillip Ludwell

John Page Clerke
 Robert Beverley
 John Cluffe Clerke
 Richard Lee
 John West
 Thomas Ballard
 Hubert Farrell
 William Cole
 Thomas Reade
 Richard Whitacre
 Matthew Kempe
 Nicholas Spencer
 Joseph Bridger
 John West
 Hubert Farrell
 Thomas Reade
 Matthew Kempe

And we do further demand that the said Sir William Berkeley with all the persons in this list be forthwith delivered up or surrender themselves within four days after the notice hereof, or otherwise we declare as follows.

That in whatsoever place, house, or ship, any of the said persons shall reside, be hid, or protected, we declare the owners, masters, or inhabitants of the said places to be confederates and traitors to the people and the estates of them is also of all the aforesaid persons to be confiscated. And this we, the commons of Virginia, do declare, desiring a firm union amongst ourselves that we may jointly and with one accord defend ourselves against the common enemy. And let not the faults of the guilty be the reproach of the innocent, or the faults or crimes of the oppressors divide and separate us who have suffered by their oppressions.

These are, therefore, in his Majesty's name, to command you forthwith to seize the persons above mentioned as traitors to the King and country and them to bring to Middle Plantation and there to secure them until further order, and, in case of opposition, if you want any further assistance you are forthwith to demand it in the name of the people in all the counties of Virginia.

Nathaniel Bacon
 General by Consent of the people.¹

1. Accessed at <http://historymatters.gmu.edu/d/5800>

PART II

THE PURITANS OF NEW ENGLAND

4.

EARLY EDUCATION LAWS

1642-1647Laura Lyons McLemore

Background

Massachusetts was one of the first places in the world to make education of young people a public responsibility. In 1642, Massachusetts Bay Colony passed the first law in the New World requiring that children be taught to read and write. The English Puritans who founded Massachusetts believed that the well-being of individuals, along with the success of the colony, depended on a people literate enough to read both the Bible and the laws of the land. Concerned that parents were ignoring the first law, in 1647 Massachusetts passed another one requiring that all towns establish and maintain public schools. In 1789, Massachusetts was the first state in the nation to pass a comprehensive education law.

Massachusetts School Law of 1642

This Cort, taking into consideration the great neglect of many parent & masters in training up their children in learning & labor, & other impliments which may be proffitable to the common wealth, do hereupon order and decree, that in euery towne ye chosen men appointed for managing the prudentiall affajres of the same shall henceforth stand charged with the care of the redresse of this evill, so as they shalbee sufficiently punished by fines for the neglect thereof, upon presentment of the grand iury, or other information or complaint in any Court within this iurisdiction; and for this end they, or the greater number of them, shall have power to take account from time to time of all parents and masters, and of their children, concerning their calling and impliment of their children, especially of their ability to read & understand the principles of religion & the capirall lawes of this country, and to impose fines upon such as shall refuse to render such accounts to them

when they shall be required; and they shall have power, with consent of any Court or the magistrate, to pur forth apprentices the children of such as they shall [find] not to be able & fitt to employ and bring them up.¹

Massachusetts School Law of 1647: “Old Deluder Satan” Law

1647: Old Deluder Satan Law

This “old deluder Satan” law established the first system of public education in the American colonies.

It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times keeping them in an unknown tongue, so in these later times by perswading from the use of tongues, that so at least the true sense and meaning of the Originall might be clouded by false glosses of Saint-seeming deceivers; and that Learning may not be buried in the graves of our fore-fathers in Church and Commonwealth, the Lord assisting our indeavors: it is

therefore ordered by this Court and Authoritie therof;

That every Township in this Jurisdiction, after the Lord hath increased them to the number of fifty Housholders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the Parents or Masters of such children, or by the Inhabitants in general, by way of supply, as the major part of those that order the prudentials of the Town shall appoint. Provided that those which send their children be not oppressed by paying much more then they can have them taught for in other towns.

And it is further ordered, that where any town shall increase to the number of one hundred Families or Housholders, they shall set up a Grammar-School, the Masters thereof being able to instruct youth so far as they may be fitted for the Universitie. And if any town neglect the performance hereof above one year then everie such town shall pay five pounds per annum to the next such School, till they shall perform this Order. [1647]²

1. Accessed at <https://home.heinonline.org/blog/2021/03/secrets-of-the-serial-set-education-in-america/>

2. Accessed at <https://historctruthopedia.com/massachusetts-school-law-of1647/>

5.

LIMITS OF TOLERATION

1647

Nathaniel Ward

Background

Nathaniel Ward (1783-1652) was minister at Ipswich or, as the Indians called it, Aggawam. These excerpts from his work, *The Simple Cobler of Aggawam in America*, illustrate the Puritan attitude toward toleration.

. . . I dare averre, that God doth no where in his word tolerate Christian States, to give Tolerations to such adverbaries of his Truth, if they have power in their hands to suppress them. . .

If the devil might have his free option, I beleieve he would ask nothing else, but liberty to enfranchize all false Religions, and to embondage the true; nor should hee need: It is much to be feared, that laxe Tolerations upon State-pretences and planting necessities, will be the next subtle Stratagem he will spread to distaste the Truth of God and supplant the peace of the Churches. Tolerations in things tolerable, exquisitely drawn out by the lines of the Scripture, and pencill of the Spirit, are the sacred favours of Truth, the due latitudes of Love, the faire Compartiments of Christian fraternity : but irregular dispenfations, dealt forth by the facilities of men, are the frontiers of error, the redoubts of Schisme, the perillous irritaments of carnall and spirituall enmity. . .

He that is willing to tolerate any Religion, or discrepant way of Religion, besides his own, unlesse it be in matters meerly indifferent, either doubts of his own, or is not sincere in it. . . .

That there is no Rule given by God for any State to give an affirmative Toleration to any false Religion, or Opinion whatsoever; they must connive in some Cases, buy may not concede in any. . .

That if the State of England shall either willingly Tolerate, or weakly connive at such Courses, the Church of that Kingdome will sooner become the Devils dancing-Schoole, then Gods Temple: The Civill State a Bearegarden, then an Exchange: The whole Realme a Pais base than an England. And what pity it is, that that

Country which hath been the Staple of Truth to all Christendome, should now be come the Aviary of Errors to the whole world, let every fearing heart judge.¹

1. Accessed at <https://historicipswich.org/2016/09/06/nathaniel-ward-the-simple-cobbler-of-agawam-in-america/>

6.

PROLOGUE TO "THE TENTH MUSE"

1650

Anne Bradstreet

Background

Anne Bradstreet was the first woman to be recognized as an accomplished New World Poet. Her volume of poetry *The Tenth Muse Lately Sprung Up in America* ... received considerable favorable attention when it was first published in London in 1650. King George III is reported to have had the volume in his library. Anne Dudley Bradstreet (c. 1612-1672) immigrated to Massachusetts with her husband and her family, the Dudleys, on the *Arabella* in 1630. Distressed by the sickness, scarcity of food, and primitive living conditions of the New England outpost, Bradstreet admitted that her "heart rose" in protest against the "new world and new manners." Although she reconciled herself to the Puritan mission Bradstreet remained ambivalent about the issues of salvation and redemption for most of her life. Both her husband, Simon Bradstreet, and her father, Thomas Dudley, became governors of the colony. Anne Bradstreet was well-educated and encouraged by her family to write some of the most sophisticated poetry still in existence from the seventeenth century. *The Tenth Muse* was published in 1650, her only work published in her lifetime.

To sing of Wars, of Captains, and of Kings,
 Of Cities founded, Common-wealths begun,
 For my mean Pen are too superior things;
 Or how they all, or each their dates have run,
 Let Poets and Historians set these forth.
 My obscure lines shall not so dim their worth.
 But when my wond'ring eyes and envious heart

Great Bartas' sugar'd lines do but read o'er,
 Fool, I do grudge the Muses did not part
 'Twixt him and me that over-fluent store.
 A Bartas can do what a Bartas will
 But simple I according to my skill.
 From School-boy's tongue no Rhet'ric we expect,
 Nor yet a sweet Consort from broken strings,
 Nor perfect beauty where's a main defect.
 My foolish, broken, blemished Muse so sings,
 And this to mend, alas, no Art is able,
 'Cause Nature made it so irreparable.
 Nor can I, like that fluent sweet-tongued Greek
 Who lisp'd at first, in future times speak plain.
 By Art he gladly found what he did seek,
 A full requital of his striving pain.
 Art can do much, but this maxim's most sure:
 A weak or wounded brain admits no cure.
 I am obnoxious to each carping tongue
 Who says my hand a needle better fits.
 A Poet's Pen all scorn I should thus wrong,
 For such despite they cast on female wits.
 If what I do prove well, it won't advance,
 They'll say it's stol'n, or else it was by chance.
 But sure the antique Greeks were far more mild,
 Else of our Sex, why feigned they those nine
 And poesy made Calliope's own child?
 So 'mongst the rest they placed the Arts divine,
 But this weak knot they will full soon untie.
 The Greeks did nought but play the fools and lie.
 Let Greeks be Greeks, and Women what they are.
 Men have precedency and still excel;
 It is but vain unjustly to wage war.
 Men can do best, and Women know it well.
 Preeminence in all and each is yours;
 Yet grant some small acknowledgement of ours.
 And oh ye high flown quills that soar the skies,
 And ever with your prey still catch your praise,

If e'er you deign these lowly lines your eyes,
Give thyme or Parsley wreath, I ask no Bays.
This mean and unrefined ore of mine
Will make your glist'ring gold but more to shine.¹

1. Accessed at <https://rpo.library.utoronto.ca/content/prologue>

7.

CONNECTICUT'S "BLUE LAWS"

1672

Laura Lyons McLemore

Background

Although the first major settlements were established in the 1630s by the English, half of Connecticut was initially claimed by the Dutch colony New Netherland, which included much of the land between the Connecticut and Delaware Rivers. Thomas Hooker and his followers from the Massachusetts Bay Colony and founded the Connecticut Colony; other settlers from Massachusetts founded the Saybrook Colony and the New Haven Colony. The Connecticut and New Haven colonies established documents of Fundamental Orders, considered the first constitutions in America. In 1662, the three colonies were merged under a royal charter, making Connecticut a crown colony. Connecticut attempted to prevent the development of resistance to authority—social or religious—by passing a series of very strict statutes that came to be known as blue laws in 1672. Such laws could not and were not generally enforced with the severity prescribed, but they were used to impose order. The display of proper respect to God, one's neighbors, and one's family was deemed absolutely necessary to the success of this Christian commonwealth.

1. If any man or woman, after legal conviction, shall have or worship any other God but the Lord God, he shall be put to death (Deuteronomy 13.6. Exodus 22.20.)
2. If any person within this colony shall blaspheme the name of God, the Father, Son, or Holy Ghost, with direct, express, presumptuous, or highhanded blasphemy, or shall curse in the like manner, he shall be put to death (Leviticus 24.15, 16.)

3. If any man or woman be a witch, that is, has or consults with a familiar spirit, they shall be put to death (Exodus 22.18. Leviticus 20.27. Deuteronomy 18.10, 11.)
4. If any person shall commit any willful murder, committed upon malice, hatred, or cruelty, not in a man's just and necessary defense, nor by casualty [accident] against his will, he shall be put to death (Exodus 21.12, 13, 14. Numbers 35.30, 31.)
5. If any person shall slay another through guile, either by poisoning or other such devilish practices, he shall be put to death. (Exodus 21.12, 13, 14. Numbers 35.30, 31.)

...10.If any man steals a man or mankind and sells him, or if he be found in his hand, he shall be put to death. (Exodus 21.16.)

11.If any person rise up by false witness wittingly and of purpose to take away a man's life, he or she shall be put to death. (Deuteronomy 19.16, 18, 19.)

...14.If any child or children above sixteen years old, and of sufficient understanding, shall curse or smite their natural father or mother, he or they shall be put to death, unless it can be sufficiently testified that the parents have been very unchristianly negligent in the education of such children, or so provoked them by extreme and cruel correction that they have been forced thereunto to preserve themselves from death or maiming. (Exodus 21.17. Leviticus 20.9 Exodus 21.15.)

15.If any man have a stubborn or rebellious son, of sufficient understanding and years, viz. Sixteen years of age, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, he will not harken unto them; then may his father or mother, being his natural parents, lay hold on him, and bring him to the magistrates assembled in court, and testify unto them that their son is stubborn and rebellious, and will not obey their voice and chastisement, but lives in sundry notorious crimes, such a son shall be put to death. (Deuteronomy 21.20, 21.)¹

1. Accessed at <https://web.csulb.edu/~jlawler/Course%20DW/BlueLaws.htm>

8.

RECORDS OF THE TRIAL AND EXECUTION OF SARAH GOOD

1692

Laura Lyons McLemore

Background

A common hysteria over witchcraft engulfed Salem and Andover, Massachusetts, in 1692 and 1693. Historians who have studied the phenomena have shown that the accusations and trials expose communities experiencing problems of growth, gender, generations, and antagonistic groups. Cotton Mather, a respected minister in Boston and a contemporary observer, interpreted the personal and community antagonisms and actions as evidence of Satan's work and New England's fall from grace.

Titabes Confession & Examinacon ag't. her selfe & Sarah Good abstracted

Charges Sarah Good to hurt the Children & would have had her done it 5. were with her last night & would have. had her hurt the Children w'ch she refused & that Good was one of them

Good with others are very strong & pull her with them to Mr. putnams & make her hurt the Child. Good rode with her upon Apoole behind her, takeing hold of one another doth not know how they goe for she never sees trees nor path but are presently th –

good [ther] tell her she must kill some body with a knife & would have had her killed Tho: putnams Child last night the Child at the same time affirmed she would have had her cutt of her own head if not Titabe would doe it & complained of a knife cutting her

Good came to her last night when her Mr. was at prayer & would not let her hear hath one yellow bird & stopped her Eares in prayer time, the yellow bird hath been seen by the Children & Titubee saw it suck Good between the forefinger & long finger upon the right hand

Saw Good [ther] practice witchcraft.

Saw Good have a Catt besides the bird & a thing all over hair [ther]

Sarah Good appeared like a wolfe to Hubbard going to proctors & saw it sent by Good to Hubbard good [ther] hurt the Children again & the Children affirme the same Hubbard knew th not being blinded by them & was once or twice taken dumb herslefe i:e: Titube

Good cause her to pinch the Children in their own persons

Saw Goods name in the booke, & the devell told her they made these marks & said to her she made ther marke & it was the same day she went to prison

Good [ther] came to ride abroad with her & the man shewed her Goods mark in the book

Good [ther] pinched her on the leggs & being searched found it soe after confession

Nota S. G. mumbled when she went away from Mr Parrass & the children after hurt

Dorothy Goods Charge ag't. her mother Sarah Good. That she had three birds one black, one yellow & that these birds hurt the Children & afflicted persons.

Her own Confession

Nota None here sees the witches but the afflicted & themsleves Charges Sarah Osburne with hurting the Children — looking upon them at the same time & not being afflicted must consequently be a Witch

Deliverance Hobs Confession

being at a meeting of the witches in Mr: parisses feild when Mr. Burroughs preached & administred the sacram't to them saw Good amongst the rest & this fully agrees with what the afflicted persons relate. 22th. Apr(92)

Abigaile Hobbs' Confession

was in Company with Sarah Good & knowes her to be a witch & afterwards was taken deafe & Mary walcott [ther] saw Good & osburn run their fingers into this d_points ears a little after she spoke & s'd Good told her she sh'd not speake

Mary Warren's Confession

That Sarah Good is a Witch & brought her the booke to sighe to.

Elizabeth Hubbard

mary Walcott

Ann puttnam

Mercy Lewis

Sarah Vibber

Abigail Williams afflicted by S. Good & saw her shape.

Richard Patch

W'm Allen that she app'rd to him when abed

W'm Good. that she hat a strange Tett or wort

John Huges that he saw strange sights.

Sam; Braybrooke that she siad she would not confess unless proved ag't her & that ther was but One Evidence & that an Indian & ther for did not fear

(Reverse) Evidences ag't. Sarah Good (Reverse) V. Sarah Good Extract of them Witness to the No. 1 Ind't. Indictm'ts No. 1

Witnesses v. Sarah Good

against Sarah Wilds John Andrews William Perkins Joseph Andrews

& also for Sundry other Acts of Witchcraft by S'd good Comitted & done before & Since that time

(Reverse) Complaints Warrants &c

Indictment No. 1 of Sarah Good for Afflicting Sarah Bibber

Anno: Regis et Reganae Willm. et Mariae nunc Angliac &c: Quarto

Essex ss.

the Jurors for our Sovereigne Lord and Lady the King and Queen: presents That Sarah Good wife of William Good of Salem Villiage in the County of Essex Husbandman the Second Day of May in the forth year of the Reigne of our Soveriegne Lord and Lady william and Mary by the Grace of Godd of England Scotland France & Ireland King and Queen Defenders of the faith &c: and Divers other Dayes and times as well before as after, certaine Detestable arts called Witchcrafts and Sorceries, Wickedly & feloniously, hath used Practised, & Exersised at and within the Township of Salem in the County of Essex aforesaid in upon and against one Sarah Vibber wife of John Vibber of Salem aforesaid Husband man, by which said wicked Arts: she the said Sarah Vibber, the said Second Day of May in the fourth year abovsaid and divers other Dayes and times as well before as after was and is Tortured Afflicted Pined Consumed wasted and Tormented, — and also for Sundry other Acts of witchcraft by said Sarah Good committed and done before and since that time ag't: the Peace of our Sovereigne Lord & Lady the King & Queen, their Crowne and dignity and ag't the forme of the Statute in that case made and Provided:

Witnesses

Sarah Vibber Jurat Elizabeth Hubbard Jurat

Abigall Williams Jurat Ann Putman Jurat

Jno. Vibber — Sowrne

(O.R.) bill a vera No. 1. Ind't. of sarah Good

Indictment No. 2 of Sarah Good, for Afflicting Elizabeth Hubbart

Anno Regis et Reginae Willm et Mariae : nunc:

Anglie &c:Quarto

Essex ss

The Jurors for our Sovereigne Lord and Lady the King and Queen: p_resents That Sarah Good Wife of William Good: of Salem Villiage in the County of Essex husbandman the first Day of March in the forth year of the Reigne of our Soveriegne Lord and Lady William & Mary by the Grace of God of Engalnd Scotland France and Ireland Defenders of the faith &c and divers other Days, and times, as well before as after certaine Detestable artes called witchcrafts & Sorceries: wickedly and fellionously hath used Practised & Exercised:

at and within the Towne Ship of Salem in the County of Essex aforesaid. in upon and ag't: one Elizabeth Hubbard: of Salem aforesaid Single woman: by w'ch: siad wicked arts the said Elizabeth Hubbart, the said first Day of March in the fourth year aforesaid: and at Divers other Days and times as well before as after, was and is Tortured Afflicted : Pined, wasted and Tormented as also for Sundry other acts of witchcraft by s'd: Sarah Good committed and done before and since that time ag't the Peace of our Sovereigne Lord and Lady King & Queen of England, and ag't the forme of the Statute in that case made & Provided

Witnessed Elizabeth Hubbard Anne Puttman Jurat Mary Wallcott Jurat In Curia June 28th 1692. Abigaill Williams Jurat (O.R.) No. 2: Ag't Sarah Good bil a vera Sarah Good

Deposition of Samuel Abbey and Mary Abbey v. Sarah Good

Samuel Abbey of Salem Villiage Aged 45. Years or thereabouts and mary Abbey his wife aged 38 years or thereabouts, Deposeth and Saith:

That about this Time three Years past W'm: Good and his wife Sarah Good being destitute of an house to well in these Deponents out of Charity, they being Poor. lett them live in theirs some time, untill that said Sarah Good was #[of] so Turbuland a Spirritt, [Spirritt,] Spitefull and so Mallitiously bent, that these Deponents could not suffer her to Live in their howse any Longer; and was forced for Quitteness sake to turne she the said Sarah, with her husband, out of their howse ever since, which is about two years ½ ago; the siad Sarah Good, hath carriedit very Spitefully & Mallitiously, towards them, the winter following after the said Sarah was gone from our hose, we began to Loose Cattel, and Lost severall after an unusuall Manner, in drupeing Condition and yett they dould Eate: and your Deponents have Lost after that manner 17 head of Cattle within two years, besides Sheep, and Hogg; and both doe believe they Dyed by witchcraft, the said William good on the last of may, was twelve months, went home to his wife the s'd Sarah Good, and told her, what a sad-Accident had fallen out, she asked what, he answered that his neighbour Abbey had lost two Cowes, both dying within halfe an hour of one another; the s'd Sarah good said she did not care if he the said Abbey had Lost all the Cattle he had, as the said Jno. Good told us. Just that very Day, that said Sarah good was taken up, we yor Depoonents had a Cow that could not rise alone, but since presently after she was taken up, the said Cow was well and could rise so well, as if she had ailed nothing: she the said Sarah Good: ever since these Deponants turned her out of their howse she hath behaved her selfe very crossely & Mallitiously, to them & their Children calling their Children vile Names and hath-threatened them often

Jurat in Curia.

(Reverse) Sam. Abbey & wife

Sworne

Sarah Good

Deposition of Sarah Gadge v. Sarah Good and Thomas Gadge

The deposition of Sarah Gadge the wife of Thomas Gadge aged about 40 years this deponent testifeith and saith that about two years & an halfe agone; Sarah Good Came to her house & would have come into the house, but s'd. Sarah Gadge told her she should not come in for she was afraid she had been with them and that had the Smallpox: & with that she fell to mutring & scolding extreamly & soe: told s'd Gadge if she would not let her in she should give her something; & she answered she would not have any thing to doe with one of s'd Gadges Cowes Died in A Sudden, terrible & Strange unusuall maner so that some of the neighbors & said Deponent did think it to be done by witchcraft farther saith not

And Thomas Gadge husband of s'd Sarah: testifeith that he had a Cow soe Died about the time abovementioned & though he & some neighbors opened the Cow yet they Could find no naturall Cause of s'd Cowes Death & farther saith not.

Thomas gadge and sarah gadge owned this to be the truth on their oath. before us; the Juriars for Inquest this 28. of June 92.

*(Reverse) Thomas Gage & his wife ver. Good
ver. Good*

Joseph Herrick, Sr., and Mary Herrick v. Sarah Good

The Deposition of Joseph Herrick senr. who testifieth and saith that on the first day of March 1691/2: I being then Constable for Salem: there was delivered to me by warrant from the worshipfull Jno. Hathorne and Jonathan Corwin Esqrs. Sarah good for me to cary to their majesties Gaol at Ipswich and that night I sett a gard to watch her at my own house namely Samu'l: Braybrook mischaell dunnell Jonathan Baker. . and the affore named parsons Informed me in the morning that that night Sarah good was gon for some time from them both bare foot and bare ledge: and I was also Informed that: that night Elizabeth Hubbard one of the Afflicted parsons Complained that Sarah Good came and affected hir;being bare foot and bare ledged and Samuell Sibley that was one that was attending of Eliza Hubbard strock good on the Arme as Elizabeth Hubbard said and mary Herrick and wife of the abovesaid Joseph Herick testifieth that on: the 2th: March 1691/2 in the morning

I took notis of Sarah Good in the morning and one of hir Armes was Bloody from a little below the Elbow to the wrist: and I also took notis of her armes on the night before and then there was no signe of blood on them

Joseph herrick senr and mary herrik appearid before us th Jury for Inquest: and did on the oath which the had taken owne this their evidense to be the truth; the 28: of June 1692

Sworne in Court

(Reverse) Memento. Sam. Sibley to be Served Mich'll. Dunwill Jona. Bacar ver Sa. Good

William Batten and William Shaw v. Sarah Good and Lydia Dustin

The testimony of Willam Batten aged 76 years or their abouts and william shaw aged about 50 years and Deborah his wife aged about 40 years, these all testifie and say that this day was a weeke agoe. Susannah shelding being at the house of william shaw shee was tied her hands a cross in such a manner we were forced to cut the string before we could git her hand loose and when shee was out of her fit she told us it [was] Goode dastin that did tye her hands after that manner, and 4 times she hat been tyed in this manner in towe weeks time the 2 first times shee sayth it was good dastin and the 2 last times it was Good that did tye her, we funder testifie that wen ever shee doeth but touch this string shee is presently bit.

We funder testifie that in this time there was a broome carried a way out of the house in visibble to us and put in a apple tree two times and a shirt once and a milke tube once was carried out of the house three poles from the house into the woods and she sayeth that it

thes parsons a bove named upon their oath ownid this their tistimony to be the trugh before us the Juriars for Inqwest this. 28. of June: 1692

Jurat in Curia

(Reverse) W^m Battern Con. Good

Testimony of William Allen, John Hughes, William Good, and Samuel Braybrook v. Sarah Good, Sarah Osborne, and Tituba

March 5th 1691/2

Wm Allin saith that on the 1st of march att night he heard a strange noyse not usually heard, and so

continued for many times so that hee was afrighted and coming nearer to it he there saw a strange and unuseall beast lying on the Grownd so that goeing up to it the s'd Beast vanished away and in the s'd place starte up 2 or 3 weemen and flew from mee not after the manner of other weemen but swiftly vanished away out of our sight which weemen wee took to bee Sarah Good Sarah Osburne and Tittabe the time was a bout an hour within night and I John Hughes saith the same beeing in Company then w'th s'd allin. as wittness our hands

* william Allen

* john hughes

William Allen further saith tha on the 2'd day of march the s'd Sarah Good vissabley appeared to him in his chamber s'd allen beecame and sate upon his foot the s'd allen went to kick att her upon which shee vanished and the light with her

william Good saith that the night before his s'd wife was Examined he saw a wart or tett a little belowe her Right shoulder which he never saw before and asked Goodwife Engersol whether she did nhot see it when shee searched her

John Hughes. further saith that on the 2'd day of march that comeing from Goodman Sibleys a boute Eight of the clock in the night hee saw a Great white dogg whome he came up to but he would not stire but when He was past hee the s'd dogg followed him about 4 or 5 pole and so disappeared the same night the s'd John Huges beeing in Bed in a clossd Roome and the dore being fast so that no catt nor dogg could come in the said John saw a Great light appeare in the s'd Chamber and Risseing up in his bed he saw a large Grey Catt att his beds foot

March the 2'd Sam'l Brabrook saith that Carrieng Sarah Good to ippswich the said Sarah leapt of her horse 3 times which was Between 12 and 3 of the clock of the same day w'ch the daughter of Thomas Puttman declared the same att her fathers house the s'd Brabrook further saith that s'd Sarah Good tould him that shee would not owne her selfe to bee a wicth unless she is provd one shee saith that there is but one Evidence and thats and Indian and therefore she fears not and so Continued Rayling against the Majestrates and she Endeverted to kill herselfe

Deposition of Elizabeth Hubbard v. Sarah Good

The Deposition of Elizabeth Hubbard agged about 17 years who testifieth and saith that on the 28 February 1691/92 I saw the Apperishtion of Sarah good who did most greivously affect me by pinching and pricking me and so she continewed hurting of me tell the first day of March being the day of her examination then she did also most greivously affect and tortor me also dureing the time of her examination and also severall times sence she hath affected me and urged me to writ in her book: also on the day of hir examination I saw the Apperishtion of Sarah good goe and hurt and affect the bodyes of Elizabeth parish Abigail williams and Ann putnam jun'g and also I have seen the Apperishtion of Sarah Good affecting: the body of Sarah vibber

mark

Eliz: ß Hubbard

also in the Night after Sarah goods Examination: Sarah Good came to me barefoot and bareledged and did most grievously torment me by pricking and pinching me and I verily beleve that Sarah good hath bewicked me also that night Samuells Sibley that was then attending me strok Sarah good on hir Arme

(Reverse)

Elizabeth Hubbard

ag't Sarah Good.

Deposition of Ann Putnam, Jr. v. Sarah Good

The Deposition of Ann putnam Ju'r who testifieth and saith, that on the 25th of February 1691/92 I saw the apperishtion of Sarah good which did tortor me most grievously but I did not know hir name till the 27th of February and then she tould me hir name was Sarah good and then she did prick me and pinch me most grievously: and also sense severall times urging me vehemently to writ in hir book and also on the first day of march being the day of hir Examination Sarah good did most grievously tortor me and also severall times sence: and also on the first day of march 1692 I saw the Apperishtion of sarah good goe and afflict and tortor the bodys of Elizabeth parish Abigail williams and Elisabeth Hubburd also I have seen the Appershtion of Sarah good affecting the body: of Sarah vibber

mark

Ann ß putnam

ann putnam owned this har testimony to be the trugh one har oath, before the Juriars of Inqwest this 28: of June 1692

And further says that shee verily beleives that Sarah Good doth bewitch & afflicte her

Sworn before the Court

(Reverse)

Ann puttnam ag't. Sarah Good

Deposition of Susannah Sheldon v. Sarah Good

The Deposition of Susannah Sheldon aged about 18 years who testifieth and saith that sense I have ben afflicted I have very often ben most grievously tortured by Apperishtion of Sarah Good who has most dreadfully

afflicted me by biting pricking and pinching me and almost choaking me to death but on the 26. June 1692 Sarah good most violently pulled down my head behind a Cheast and tyed my hands together with a whele band & allmost Choaked me to death and also severall times sence the Apperistion of Sarah good has most greviously tortured me by biting pinching and almost Chaoking me to death: also william Battin and Thomas Buffincgont Juner ware forced to cutt the whele band from afe my hands for they could not unty it.

And farther s'd Sheldon upon giving in this testimony to the grand jury was sezzed with sundry fits w'ch. when she came to her self she told the s'd jury being aske that it was s'd. Good that afflicted her & a little after Mary Warren falling into a fit s'd. Sheldon affirmed to the Grand jury that she saw s'd Good upon her, & also a sauser being by invisible hands taken of from a Talbe & carried our of doors s'd. Sheldon affirmed she saw said Sarah Good carry it away & put it where it was found abroad.

Susanah Shelden: oned this har testimony to be the trugh efore the juriars of Inquest on the oath which she had daken this. 28. of June 1692.

(Reverse) Susannah Sheldon Ag't Sarah Good

Deposition of Johanna Childin v. Sarah Good

the deposition of Johanna Chilun testifieth and saieth that upon 2d. of June: 1692: that the aparition of Sarah good and her least Child did appear to her : and the Child did tell its mother that she did murrder it : to which Sarah good replied that she did it because that she Could not atend it and the Child tould its mother that she was A witch: and then Sarah good said she did give it to the divell

Deposition of Henry Herrick and Jonathan Batchelor v. Sarah Good

The deposition of Henery Herrick aged About 21 years, this deponent testifieth & saith that in Last march was two yeare; Sarah Good came to his fathers house & desired to lodge there; & his father forbid it; & she went away Grumbling & my father bid us follow her & see that shee went away clear, lest she should lie in the barn: & by smoking of her pipe should fire the barn; & s'd deponent with Jonathan Batchelor seing her make a stop near the barne, bid her be gone; or he would set her father of; to which she replied that then it should cost his father Zachariah Herick one; or tow of the best Cowes which he had; —

And Johathan Batchelor aged 14 year testifieth the same above-written; and doth farther testifie that about

a weeke after two of his grandfathers: Master Catle were removed from their places: & other younger Catle put in their rooms & since that several of their Catle have bene set Loose in a strange maner —

Jurat in Curia

(Reverse) H. Herick Sarah Good

Deposition of Sarah Bibberr v. Sarah Good

The Deposition of Sarah viber aged about 36 years who testifieth and saith that sence I have been afflicted I have often seen the Apperistion of Sarah Good but she did not hurt me tell the 2 day of May 1692 tho I saw hir Apperishtion most greivously tortor mercy lewes & Jno. Indian att Salem. on the 11th April 1692: but on the 2: may 1692 the Apperistion of Sarah good did most greivously torment me by presing my breath almost out of my body and also she did immediatly afflict my child by pinceing of it that I could hardly hold it and my husband seing of it took hold of the Child but it cried out and twisted so dreadfully by reson of the torture that the Apperishtion of Sarah good did afflict it with all tha it gott out of its fathers arnes to: also seval[ly] times sence the Apperishtion of Sarah Good has most greivously tormented me by beating and pinching me and almost Choaking me to death and pricking me with pinnes after a most dreadfull maner

Sarah viber ownid this har tistimony to be the truth one the oath she had taken: be fore us the Juriars for Inquest: this: 28dy of June 1692

Sworne. in Court Juen 29th 1692.

And further Adds. that shee very beleives uppon her Oath that Sarah Good had bewitched her —

(Reverse) Sarah viber against Sarah good June 29, 1692

Deposition of Sarah Bibber v. Sarah Good

The deposition of Sarah Biber aged 36 years testifieth and sayeth that the saterday bight before goode Dustin of Reding was examined I saw the apparition of Sarah goode standing by my bedside, and shee pulled aside the curtian and turned down the sheet and Looked upon my child 4 years old and presently upon it the child was stracke into a great fit that my hausband and I could hardly hold it

Sara biber one of her oath did owe this har testimony before the Juriars for Inqwest: this. 28: of June 1692

Jurat Sarah Viber

Deposition of Mary Walcott v. Sarah Good

The Deposition of Mary wolcott aged about 17 years who testifieth and saith that sence I have been afflicted I have often seen the Aperishtion of sarah good amongst the wicthes hwo has also afflicted me and urged me writ in hir bood

The Mark of Mary Walcot

mary welcott ownid this har testimony to be the truth one har oath: before the Jurrars for Inqwest this 28. of June 1692

also mary walcott testifieth that I have seen sarah good afflicting mercy lewes and Elizabeth Hubberd and Abigail williams and I verily beleve she bewichted me

(Reverse) Mary Walcott ag't Sarah Good

Deposition of Samuel Sibley v. Sarah Good

Samuell Sibley aged about :34: years Testefieth and saith that I being at the house of doctter grides that night after: that Sary good was examened and Elizabeth Hubbard Said that ther sands Sary good #[stands] apone the tabel by you with all hear naked brast and bar footed bar lagded and said o nast Slout if .I. had sum thing.I. would kill hear the.I.Struck with my Staf where She Said Sary good Study and Elizabath hubard cried out you have heet har right acors the back you have a most killd hear if any body was there they may see it

Jurat in Curia

Warrant for the Execution of Sarah Good, Rebecca Nurse, Susannah Martin, Elizabeth Howe, and Sarah Wilds

To Goerge: Corwine Gent'n High Sheriff of the county of Essex Greeting

Whereas Sarah Good Wife of William Good of Salem Village Rebecka Nurse wife of Francis Nurse of Salem Villiage Susanna Martin of Amesbury Widow Elizabeth How wife of James How of Ipswich Sarah Wild wife of John Wild of Topsfield all of the County of Essex in thier Maj'ts Province of the Massachusetts Bay in New England Att A Court of Oyer & Terminer held by Adjournment for Our Severaign Lord & Lady Kind Wiliam & Queen Mary for the said County of Essex at salem in the s'd County onf the 29th day of June [torn] were

Severaly arrigned on Several Indictments for the horrible Crime of Witchcraft by them practised & Committed On Severall persons and pleading not guilty did for thier Tryall put themselves on God & Thier Countrey whereupon they were Each of them found & brought in Guilty by the Jury that passed On them according to their respective Indictments and Sentence of death did then pass upon them as the Law directs Execution whereof yet remains to be done:

Those are Therefore in thier Maj'ties name William & Mary now King & Queen over England &ca: to will & Command you that upon Tuesday next being the 19th day for [torn] Instant July between the houres of Eight & [torn] in [torn] forenoon the same day you Safely conduct the s'd Sarah Good Rebecka Nurse Susann Martin Elizabeth Howe & Sarah Wild From thier Maj'ties goal in Salem afores'd to the place of Execution & there Cause them & Every of them to be hanged by the Neck untill they be dead and of the doings herein make return to the Clerke of the said Court & this precept and hereof you are not to fail at your perill and this Shall be your sufficient Warrant given under my hand & seale at Boston th 12't day of July in the fourth year of Reign of our Sovereigne Lord & Layd Wm & Mary King and Queen &ca:

*Wm Stoughton

Annoq Dom. 1692 —

(Reverse)

Salem July 19th 1692

I caused the within mentioned persons to be Executed according to the Tenour of the with[in] warrant

*George Corwin Sherif¹

1. Accessed at <http://saalem.lib.virginia.edu/n63.html>

9.

TWO LETTERS OF GOV. WILLIAM PHIPS

1692-1693

William Phips

Background

Sir William Phips (or Phipps) (1651-1695) was born in the Massachusetts Bay Colony in very humble circumstances. He rose rapidly, however, to become the first New England native to be knighted, and the first royally appointed governor of the Province of Massachusetts Bay. He is remembered today for establishing the court associated with the Salem Witch Trials. Phips associated himself closely with the two influential ministers, Cotton and Increase Mather. Between 1689 and 1691, he resided in London with Increase Mather petitioning for a Massachusetts Charter. The new charter would expand the original colony of Massachusetts Bay and provide for the Governor's appointment by the Crown rather than election, simultaneously broadening the Governor's powers. When the charter was granted, Mather used his influence to get Phips appointed the first Royal Governor of Massachusetts.

By the time Mather and Phips returned to Massachusetts, the witchcraft accusations in Salem had already begun. Phips created the Court of Oyer and Terminer to process the case backlog. He appointed the new lieutenant-governor, William Stoughton, to be in charge. Stoughton's affinity for finding guilt using spectral evidence led to the unrelenting spread of witchcraft accusations. As accusations of witchcraft proliferated, even Phips' own wife, Lady Mary Phips, was named as a witch. Soon thereafter, in October of 1692, Phips ordered spectral evidence and testimony would no longer suffice to convict suspects in future trials. In his letter to the King on February 21, 1693, Phips attempted to distance himself from the actions of Stoughton, but his failure to control the Court he had created allowed the persecutions to continue through the summer of 1693 and left an indelible stain on his record. Because of his failure to gain English control over French and Indian

forces in New England and Canada, the King recalled him to England where he died in February 1695.

Letter 1

12 October, 1692

When I first arrived I found this province miserably harrassed with a most Horrible witchcraft or Possession of Devills which had broke in upon severall Townes, some score of poor people were taken with preternaturall torments some scalded with brimstone some had pins stuck in their flesh others hurried into the fire and water and some dragged out of their houses and carried over the tops of trees and hills for many Miles together; it hath been represented to mee much like that of Sweden about thirty years agoe, and there were many committed to prision upon suspicion of Whichcraft before my arrivall. The loud cried and clamours of the friends of the afflicted people with the advice of the Deputy Governor and many others prevailed with mee to give a Commission of Oyer and Terminer for discovering what whichcraft might be at the bottome or whether it were not a possession. The chief Justice in the Commission was the Deputy Governour and the rest were persons of the best prudence and figure that could then be pitched upon. When the Court came to sitt at Salem in the county of Essex they convicted more than twenty persons of being guilty of witchcraft, some of the convicted were such as confessed their Guilt, the Court as I understand began their proceedings with the accusations of the afflicted and then went upon other humane evidences to strengthen that. I was almost the whole time of the proceeding abroad in the service of Their Majesties in the Eastern part of the Country and depending upon the Judgement of the Court as to the right method of proceeding in cases of Witchcraft but when I came home I found many persons in a strange ferment of dissatisfaction which was increased by some hott Spiritts that blew up the flame, but on enquiring into the matter I found that the name and shape of several persons who were doubtless innocent and to my certian knoweledge of good reputation for which cause I have now forbidden the committing of any more that shall be accused without unavoydable necessity, and those that have been committed I would shelter from any Proceedings against them wherein there may be the least suspicion of any wrong to be done unto the Innocent. I would also wait for any particular directions or commands if their Majesties please to give mee any for the fuller ordering of this perplexing affair. I have also put a stop to the printing of any discourse one way or the other, that may increase the needless disputes of people upon this occasion, because I saw a likelihood of kindling an inextinguishable flame if I should admitt any publique and open Contests and I have grieved to see that some who should have done their Majesties abd this Provence better service have so far taken Councill of Passion as to desire the percipitancy of these matters,

these things have been improved by some to give me many interruptions in their Majesties service and in truth none of my vexations have been greater than this, than that their majesties service has been hereby unhappily clogged, and the Persons who have made soe ill improvement of these matters here are seeking to turne it all upon mee, but I hereby declare that as soon as I came from fighting against their Majesties Enemyes and understood what danger some of their innocent subjects might be exposed to, if the evidence of the afflicted persons only did previle either to the committing or trying of any of them, I did before any application was made unto me about it put a stop to the proceedings of the court and they are now stopt till their Majesties pleasure be known. Sir I beg pardon for giving you all this trouble, the reason is because I know my enemies are seeking to turn it all upon me and I take this liberty because I depend upon your firendship, and desire you will please to give a true understanding of the matter if any thing of this kind be urged or made to use of against mee. Because the justnesse of my proceeding herein will bee a sufficient defence. Sir

I am with all imanigable respect

Your most humble Servt.

William Phips

Dated at Boston the 12th of october 1692

Letter 2

Boston in New England Feby 21st, 1692/3.

May it please yor. Lordship.

By the Capn. of the Samuell and Henry I gave an account that att my arrival here I found the Prisions full of people committied upon suspition of witchcraft and that continuall complaints were made to me that many persons were grevously tormented by witches and that they cryed out upon severall persons by name, as the cause of their torments. The number of these complainst increasing everyday, by advice of the Lieut Govr. and the Councill I gave Commission of Oyer and Terminer to try the suspected witches and at that time the generality of the people represented to me as reall witchcraft and gave very strange instances of the same. The first in Commission was the Lieut Govr. and the rest persons of the best prudence and figure that could then be pitched upon and I depended upon the Court for a right method of proceeding in cases of witchcraft. At that time I went to command the army at the Eastern part of the Province, for the Frence and Indians had made an attack upon some of our Fronteer towns. I continued there for some time but when I returned I found people much disatisfied at the proceedings of the Court, for about Twenty persons were condemned and executed of which number some were thought by many persons to be innocent. The Court still proceeding in the same method of trying them, which was by the evidence of the afflicted persons who when they were brought into the Court as soon as the suspected witches looked upon them instantly fell to the ground in strange agonies and grevious torments, but when touched by them upon the arme or some other part of their fless were immediately revived and came to themselves, upon [which] they made oath that the Prisoner at the

Bar did afflict them and that they saw their shape or spectre come from their bodies which put them into such paines and torments: When I enquired into the matter I was enformed by the Judges that they begun with this, but had humane testimony against such as were condemned and undoubted proof of their being witches, but at length I found tht the Devill did take upon him the shape of Innocent persons and some were accused of whose innocency I was well assured and many considerable persons of unblamable life and conversation were cried out upon as witches and wizards. The Deputy Govr. notwithstanding persisted vigerously in the same method, to the great dissatisfaction and disturbance of the people, until I put an end to the court and stopped the proceedings, which I did because I saw many innocent persons might otherwise perish and at that time I thought it my duty to give an account thereof that their Ma'ties pleasure might be signified, hoping that for the better ordering thereof the Judges learned in the law in England might give such rules and directions as have been practized in England for proceedings in so difficult and so nice a point; When I put an end to the Court there ware at least fifty persons in prision in great misery by reason of the extream cold and their poverty, most of them having only spectre evidence against them and their mittimusse being defective, I caused some of them to be lettout upon bayle and put the Judges upon consideration of a way to reliefe others and to prevent them from perishing in prision, upon which some of them were convinced and acknowledged that their former proceedings were too violent and not grounded upon a right foundation bu that if they might sit againe, they would proceed after another method, and whereas Mr. Increase Mathew and severall other Divines did give it as their Judgement that the Devill might afflict in the shape of an innocent person and that the look and touch of the suspected persons was not sufficient prooffe against them, these things had not the same stress layd upon them as before, and upon this consideration I permitted a spetiall Superior Court to be held at Salem in the County of Essex on the third day of January, the Lieut Govr. being Chief Judge. Their method of proceeding being altered, all that were brought to tryall to the number of fifety two, were cleared saving three, ad I was informed by the Kings Attorney Generall that that some of the cleared and the condemned were under the same circumstances or that there was the same reason to clear the three condemned as the rest according to his Judgement. The Deputy Govr. signed a Warrant for their execution and also of five others who were condemned at the former Court of Oyer and terminer, but considering how the matter had been managed I sent a reprieve whereby the execution was stopped untill their Maj. pleasure be signified and declared. The Lieut. Gov. upon this occasion was intraged and filled with passionate anger and refused to sitt upon the bench in a Superior Court then held at Charles Towne, and indeed hath from the begining hurried on these matters with great precipitancy and by his warrant hath caused the estates, goods and chattles of the executed to be seized and disposed of without my knowledge or consent. The stop put to the first method of proceedings hath dissipated the blak cloud that threatened this Province with destruccion; for whereas this disolusion of the Devill did spread and its dismall effects touched the lives and estates of many of their Ma'ties Subjects and the reputation of some of the principall persons here, and indeed unhappily clogged and interrupted their Ma'ties affairs which hath been a great vexation to me, I have no new complaints but peoples minds before divided and distracted by differig opinions concerning this matter are now well composed.

I am

Yor. Lordships most faithfull
humble Servant

William Phips

To the Rt. Honble

The Earl of Nottingham

att Whitehall

London

*R [i.e., recieved] May 24, 93 abt. Witches*¹

1. Accessed at <https://famous-trials.com/salem/2069-asa-lett>

PART III

THE OLD COLONIAL SYSTEM

10.

ARTICLES OF CONFEDERATION OF THE UNITED COLONIES OF NEW ENGLAND

May 19, 1643

Laura Lyons McLemore

Background

In May 1643 the Puritan colonies of Massachusetts, Connecticut, New Haven, and Plymouth established a federation. This alliance was the result of several factors that included solving trade, boundary, and religious disputes, but the main impetus was the need for defense against attacks by the French, the Dutch, or the Indians. Because of their divergence from accepted Puritan precepts, settlements in what later became Rhode Island and Maine were refused admission to the confederation.

The New England Confederation did achieve some of its goals, but the alliance ultimately proved to be weak. It had no power to force the colonies to cooperate with one another. Its decisions were often ignored by Massachusetts, its strongest member. The confederation's influence declined with the merger of Connecticut and New Haven (1662–65). England revoked Massachusetts' charter in 1684, so Massachusetts could no longer participate, effectively ending the confederation. The New England Confederation represented the first significant effort by English colonists to form an intercolonial alliance for mutual benefit. Some of the factors that made it ineffectual would continue to bedevil future efforts at cooperation.

The Articles of Confederation between the Plantations under the Government of the Massachusetts, the Plantations under the Government of New Plymouth, the Plantations under

the Government of Connecticut, and the Government of New Haven with the Plantations in Combination therewith:

Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity with peace; and whereas in our settling (by a wise providence of God) we are further dispersed upon the sea coasts and rivers than was at first intended, so that we can not according to our desire with convenience communicate in one government and jurisdiction; and whereas we live encompassed with people of several nations and strange languages which hereafter may prove injurious to us or our posterity. And forasmuch as the natives have formerly committed sundry Insolence and outrages upon several Plantations of the English and have of late combined themselves against us: and seeing by reason of those sad distractions in England which they have heard of, and by which they know we are hindered from that humble way of seeking advice, or reaping those comfortable fruits of protection, which at other times we might well expect. We therefore do conceive it our bounder duty, without delay to enter into a present Consociation amongst ourselves, for mutual help and strength in all our future concernments: That, as in nation and religion, so in other respects, we be and continue one according to the tenor and true meaning of the ensuing articles: Wherefore it is fully agreed and concluded by and between the parties or Jurisdictions above named, and they jointly and severally do by these presents agree and conclude that they all be and henceforth be called by the name of the United Colonies of New England.

2. The said United Colonies for themselves and their posterities do jointly and severally hereby enter into a firm and perpetual league of friendship and amity for offence and defence, mutual advice and succor upon all just occasions both for preserving and propagating the truth and liberties of the Gospel and for their own mutual safety and welfare.

3. It is further agreed that the Plantations which at present are or hereafter shall be settled within the limits of the Massachusetts shall be forever under the Massachusetts and shall have peculiar jurisdiction among themselves in all cases as an entire body, and that Plymouth, Connecticut, and New Haven shall each of them have like peculiar jurisdiction and government within their limits; and in reference to the Plantations which already are settled, or shall hereafter be erected, or shall settle within their limits respectively; provided no other Jurisdiction shall hereafter be taken in as a distinct head or member of this Confederation, nor shall any other Plantation or Jurisdiction in present being, and not already in combination or under the jurisdiction of any of these Confederates, be received by any of them; nor shall any two of the Confederates join in one Jurisdiction without consent of the rest, which consent to be interpreted as is expressed in the sixth article ensuing.

4. It is by these Confederates agreed that the charge of all just wars, whether offensive or defensive, upon what part or member of this Confederation soever they fall, shall both in men, provisions and all other disbursements be borne by all the parts of this Confederation in different proportions according to their different ability in manner following, namely, that the Commissioners for each Jurisdiction from time to time, as there shall be occasion, bring a true account and number of all their males in every Plantation, or any way belonging to or under their several Jurisdictions, of what quality or condition soever they be, from sixteen years old to threescore, being inhabitants there. And that according to the different numbers which

from time to time shall be found in each Jurisdiction upon a true and just account, the service of men and all charges of the war be borne by the poll: each Jurisdiction or Plantation being left to their own just course and custom of rating themselves and people according to their different estates with due respects to their qualities and exemptions amongst themselves though the Confederation take no notice of any such privilege: and that according to their different charge of each Jurisdiction and Plantation the whole advantage of the war (if it please God so to bless their endeavors) whether it be in lands, goods, or persons, shall be proportionately divided among the said Confederates.

5. It is further agreed, that if any of these Jurisdictions or any Plantation under or in combination with them, be invaded by any enemy whomsoever, upon notice and request of any three magistrates of that Jurisdiction so invaded, the rest of the Confederates without any further meeting or expostulation shall forthwith send aid to the Confederate in danger but in different proportions; namely, the Massachusetts an hundred men sufficiently armed and provided for such a service and journey, and each of the rest, forty-five so armed and provided, or any less number, if less be required according to this proportion. But if such Confederate in danger may be supplied by their next Confederates, not exceeding the number hereby agreed, they may crave help there, and seek no further for the present: the charge to be borne as in this article is expressed: and at the return to be victualled and supplied with powder and shot for their journey (if there be need) by that Jurisdiction which employed or sent for them; but none of the Jurisdictions to exceed these numbers until by a meeting of the Commissioners for this Confederation a greater aid appear necessary. And this proportion to continue till upon knowledge of greater numbers in each Jurisdiction which shall be brought to the next meeting, some other proportion be ordered. But in any such case of sending men for present aid, whether before or after such order or alteration, it is agreed that at the meeting of the Commissioners for this Confederation, the cause of such war or invasion be duly considered: and if it appear that the fault lay in the parties so invaded then that Jurisdiction or Plantation make just satisfaction, both to the invaders whom they have injured, and bear all the charges of the war themselves, without requiring any allowance from the rest of the Confederates towards the same. And further that if any Jurisdiction see any danger of invasion approaching, and there be time for a meeting, that in such a case three magistrates of the Jurisdiction may summon a meeting at such convenient place as themselves shall think meet, to consider and provide against the threatened danger; provided when they are met they may remove to what place they please; only whilst any of these four Confederates have but three magistrates in their Jurisdiction, their requests, or summons, from any two of them shall be accounted of equal force with the three mentioned in both the clauses of this article, till there be an increase of magistrates there.

6. It is also agreed, that for the managing and concluding of all Stairs and concerning the whole Confederation two Commissioners shall be chosen by and out of each of these four Jurisdictions: namely, two for the Massachusetts, two for Plymouth, two for Connecticut, and two for New Haven, being all in Church-fellowship with us, which shall bring full power from their several General Courts respectively to hear, examine, weigh, and determine all affairs of our war, or peace, leagues, aids, charges, and numbers of men for war, division of spoils and whatsoever is gotten by conquest, receiving of more Confederates for

Plantations into combination with any of the Confederates, and all things of like nature, which are the proper concomitants or consequents of such a Confederation for amity, offense, and defence: not intermeddling with the government of any of the Jurisdictions, which by the third article is preserved entirely to themselves. But if these eight Commissioners when they meet shall not all agree yet it [is] concluded that any six of the eight agreeing shall have power to settle and determine the business in question. But if six do not agree, that then such propositions with their reasons so far as they have been debated, be sent and referred to the four General Courts; namely, the Massachusetts, Plymouth, Connecticut, and New Haven; and if at all the said General Courts the business so referred be concluded, then to be prosecuted by the Confederates and all their members. It is further agreed that these eight Commissioners shall meet once every year besides extraordinary meetings (according to the fifth article) to consider, treat, and conclude of all affairs belonging to this Confederation, which meeting shall ever be the first Thursday in September. And that the next meeting after the date of these presents, which shall be accounted the second meeting, shall be at Boston in the Massachusetts, the third at Hartford, the fourth at New Haven, the fifth at Plymouth, the sixth and seventh at Boston; and then Hartford, New Haven, and Plymouth, and so on course successively, if in the meantime some middle place be not found out and agreed on, which may be commodious for all the Jurisdictions.

7. It is further agreed that at each meeting of these eight Commissioners, whether ordinary or extraordinary, they or six of them agreeing as before, may choose their President out of themselves whose office work shall be to take care and direct for order and a comely carrying on of all proceedings in the present meeting: but he shall be invested with no such power or respect, as by which he shall hinder the propounding or progress of any business, or any way cast the scales otherwise than in the precedent article is agreed.

8. It is also agreed that the Commissioners for this Confederation hereafter at their meetings, whether ordinary or extraordinary, as they may have commission or opportunity, do endeavor to frame and establish agreements and orders in general cases of a civil nature, wherein all the Plantations are interested, for preserving of peace among themselves, for preventing as much as may be all occasion of war or differences with others, as about the free and speedy passage of justice in every Jurisdiction, to all the Confederates equally as to their own, receiving those that remove from one Plantation to another without due certificate, how all the Jurisdictions may carry it towards the Indians, that they neither grow insolent nor be injured without due satisfaction, lest war break in upon the Confederates through such miscarriages. It is also agreed that if any servant run away from his master into any other of these confederated Jurisdictions, that in such case, upon the certificate of one magistrate in the Jurisdiction out of which the said servant fled, or upon other due proof; the said servant shall be delivered, either to his master, or any other that pursues and brings such certificate or proof. And that upon the escape of any prisoner whatsoever, or fugitive for any criminal cause, whether breaking prison, or getting from the officer, or otherwise escaping, upon the certificate of two magistrates of the Jurisdiction out of which the escape is made, that he was a prisoner, or such an offender at the time of the escape, the magistrates, or some of them of that Jurisdiction where for the present the said prisoner or fugitive abideth, shall forthwith grant such a warrant as the case will bear, for the apprehending of any such person, and the delivery of him into the

hands of the officer or other person who pursues him. And if there be help required, for the safe returning of any such offender, then it shall be granted to him that craves the same, he paying the charges thereof.

9. And for that the justest wars may be of dangerous consequence, especially to the smaller Plantations in these United Colonies, it is agreed that neither the Massachusetts, Plymouth, Connecticut, nor New Haven, nor any of the members of them, shall at any time hereafter begin, undertake, or engage themselves, or this Confederation, or any part thereof in any war whatsoever (sudden exigencies, with the necessary consequents thereof excepted), which are also to be moderated as much as the case will permit, without the consent and agreement of the forementioned eight Commissioners, or at least six of them, as in the sixth article is provided: and that no charge be required of any of the Confederates, in case of a defensive war, till the said Commissioners have met, and approved the justice of the war, and have agreed upon the sum of money to be levied, which sum is then to be paid by the several Confederates in proportion according to the fourth article

10. That in extraordinary occasions, when meetings are summoned by three magistrates of any Jurisdiction, or two as in the fifth article, ii) any of the Commissioners come not, due warning being given or sent, it is agreed that four of the Commissioners shall have power to direct a war which cannot be delayed, and to send for due proportions of men out of each Jurisdiction, as well as six might do if all met; but not less than six shall determine the justice of the war, or allow the demands or bills of charges, or cause any levies to be made for the same.

11. It is further agreed that if any of the Confederates shall hereafter break any of these present articles, or be any other ways injurious to any one of the other Jurisdictions; such breach of agreement or injury shall be duly considered and ordered by the Commissioners for the other Jurisdictions, that both peace and this present Confederation may be entirely preserved without violation.

12. Lastly, this perpetual Confederation, and the several articles and agreements thereof being read and seriously considered, both by the General Court for the Massachusetts, and by the Commissioners for Plymouth, Connecticut, and New Haven, were fully allowed and confirmed by three of the forenamed Confederates, namely, the Massachusetts, Connecticut, and New Haven; only the Commissioners for Plymouth having no commission to conclude desired respite until they might advise with their General Court; whereupon it was agreed and concluded by the said Court of the Massachusetts, and the Commissioners for the other two Confederates, that, if Plymouth consent, then the whole treaty as it stands in these present articles is, and shall continue, firm and stable without alteration: but if Plymouth come not in yet the other three Confederates do by these presents confirm the whole Confederation, and all the articles thereof; only in September next when the second meeting of the Commissioners is to be at Boston, new consideration may be taken of the sixth article, which concerns number of Commissioners for meeting and concluding the affairs of this Confederation to the satisfaction of the Court of the Massachusetts, and the Commissioners for the other two Confederates, but the rest to stand unquestioned.

In testimony whereof, the General Court of the Massachusetts by their Secretary, and the Commissioners for Connecticut and New Haven, have subscribed these present articles of this nineteenth of the third month, commonly called May, Anno Domini 1643.

At a meeting of the Commissioners for the Confederation held at Boston the 7th of September, it appearing that the General Court of New Plymouth and the several townships thereof have read, considered, and approved these Articles of Confederation, as appeareth by commission of their General Court bearing date the 29th of August, 1643, to Mr. Edward Winslow and Mr. William Collier to ratify and confirm the same on their behalf: we therefore, the Commissioners for the Massachusetts, Connecticut, and New Haven, do also from our several Governments subscribe unto them.¹

1. Accessed at https://avalon.law.yale.edu/17th_century/art1613.asp

11.

THE NAVIGATION ACT OF 1660

1660

British Parliament

Background

The Puritan Revolution (English Civil War) of the 1640s caused a break in colonial settlement, but following the Restoration of the Stuarts (Charles II), the English government began to show an interest in empire. It began to develop a colonial system in 1660. The creation of a colonial system also meant the application of an economic concept called *mercantilism*, meaning the economic interests of the nation took priority over those of all other groups and areas. Thus, the colonies or provinces must profit the mother country. The Navigation Act of 1660 defined how trade among the mother country, colonies, and foreign countries was to be conducted.

For the increase of shipping and encouragement of the navigation of this nation, wherein, under the good providence and protection of God, the wealth, safety, and strength of this kingdom is so much concerned; be it enacted by the King's most excellent majesty, and by the lords and commons in this present parliament assembled, and by the authority thereof, That from and after the first day of *December* 1660, and from thenceforward, no goods or commodities whatsoever shall be imported into or exported out of any lands, islands, plantations or territories to his Majesty belonging or in his possession . . . in Asia, Africa, or America, in any other ship or ships, vessel or vessels whatsoever, but in such ships or vessels as do truly and without fraud belong only to the people of England or Ireland . . . and whereof the master and three fourths of the mariners at least are *English*; under the penalty of the forfeiture and loss of all the goods and commodities which shall be imported into or exported out of any of the aforesaid places in any other ship or vessel. . . .

II. And be it enacted, That no alien or person not born within the allegiance of our sovereign lord the King,

his heirs and successors . . . shall from and after the first day of *February*, 1661, exercise the trade of a merchant or factor in any of the said places; upon the pain of forfeiture and loss of all his goods and chattels. . . .

III. And it is further enacted, That no goods or commodities whatsoever, of the growth, production or manufacture of Africa, Asia, or America, or any part thereof . . . be imported into England, Ireland, or Wales . . . in any other ship or ships, vessel or vessels whatsoever, but in such as do truly and without fraud belong only to the people of England, Ireland or Wales. . . .

XVIII. And be it further enacted, That from and after the first day of *April*, 1661, no sugars, tobacco, cotton-wool, indigos, ginger, fustick, or other dying wood, of the growth, production or manufacture of any *English* plantations in America, Asia, or Africa, shall be shipped, carried, conveyed or transported from any of the said *English* plantations to any land . . . other than to such English plantations as do belong to his Majesty.

...¹

1. Accessed at https://wnorton.com/college/history/archive/resources/documents/ch04_02.htm

12.

COMMISSION OF SIR EDMUND ANDROS FOR THE DOMINION OF NEW ENGLAND

April 7, 1688

King James II

Background

When Charles II died, his brother, James II, succeeded him, clearing the way for the Lords of Trade to attempt a sweeping imperial reorganization intended to stem growing colonial independence. They consolidated all the colonies from Pennsylvania northward under one royally appointed governor with Council but no colonial assembly. This consolidated colony would be the Dominion of New England. Edmund Andros (1637-1714) was appointed governor of the Dominion of New England in 1686 and reappointed in 1688 as a reward for his fidelity to the crown after the English Civil Wars. In addition to abolishing colonial assemblies, Andros demanded payments of quit-rents (A rent paid by a freeman in lieu of the services required by feudal custom) where due, suppressed town meetings, levied taxes without local approval, forced Puritans to allow Anglicans to use their churches, and tightened enforcement of the Navigation Acts.

James the Second by the Grace of God King of England, Scotland France and Ireland Defender of the Faith &c. To our trusty and welbeloved Sr Edmund Andros Knt Greeting: Whereas by our Commission under our Great Seal of England, bearing date the third day of June in the second year of our reign wee have constituted and appointed you to be our Captain Generall and Governor in Chief in and over all that part of our territory and dominion of New England in America known by the names of our Colony of the Massachusetts Bay, our Colony of New Plymouth, our Provinces of New Hampshire and Main and the Narraganset Country or King's Province. And whereas since that time Wee have thought it necessary for our

service and for the better protection and security of our subjects in those parts to join and annex to our said Government the neighboring Colonies of Road Island and Connecticut, our Province of New York and East and West Jersey, with the territories “hereunto belonging, as wee do hereby join annex and unite the same to our said government and dominion of New England. Wee therefore reposing especiall trust and confidence in the prudence courage and loyalty of you the said Sir Edmund Andros, out of our especiall grace certain knowledge and meer motion, have thought fit to constitute and appoint as wee do by these presents constitute and appoint you the said Sr Edmund Andros to be our Captain Generall and Governor in Cheif in and over our Colonies of the Massachusetts Bay and New Plymouth, our Provinces of New Hampsslire and Main, the Narraganset country or King’s Province, our Colonys of Road Island and Connecticut our Province of New York and East and West Jersey, and of all that tract of land circuit continent precincts and limits in America lying and being in breadth from forty degrees of Northern latitude from the Equinoctiall Line to the River of St. Croix Eastward, and from thence directly Northward to the river of Canada, and in length and longitude by all the breadth aforesaid and throughout the main land from the Atlantick or Western Sea or Ocean on the East part, to the South Sea on the West part, with all the Islands, Seas, Rivers, waters, rights, members, and appurtenances, thereunto belonging (our province of Pensilvania and country of Delaware only excepted), to be called and known as formerly by the name and title of our territory and dominion of New England in America.

And for your better guidance and direction Wee doe hereby require and command you to do & execute all things in due manner, that shall belong unto the said office and the trust wee have reposed in you, according to the severall powers instructions and authoritys mentioned in these presents, or such further-powers instructions and authoritys mentioned in these presents, as you shall herewith receive or which shall at any time hereafter be granted or appointed You under our signet and sign manual or by our order in our Privy Councill and according to such reasonable lawes and statutes as are now in force or such others as shall hereafter be made and established within our territory & dominion aforesaid.

And our will and pleasure is that You the said Sr Edmund Andros having, after publication of these our Letters Patents, first taken the Oath of duly executing the office of our Captain Generall and Governor in Cheif of our said territory and dominion, which our Councill there or any three of them are hereby required authorized and impowered to give and administer unto you, you shall administer unto each of the members of our Councill the Oath for the due execution of their places and trusts.

And Wee do hereby give and grant unto you full power and authority to suspend any member of our Councill from sitting voting and assisting therein, as you shall find just cause for so doing.

And if it shall hereafter at any time happen that by the death, departure out of our said territory, or suspension of any of our Counselors, or otherwise, there shall be a vacancy in our said Councill, (any five whereof wee do hereby appoint to be a Quorum) Our will and pleasure is that you signify the same unto us by the first oppurtunity, that Wee may under our Signet and Sign Manuall constitute and appoint others in their room.

And Wee do hereby give and grant unto you full power and authority, by and with the advise and consent

of our said Councill or the major part of them, to make constitute and ordain lawes statutes and ordinances for the public peace welfare and good governmt of our said territory & dominion and of the people and inhabitants thereof, and such others as shall resort thereto, and for the benefit of us, our heires and successors. Which said lawes statutes and ordinances, are to be, as near as conveniently may be, agreeable to the lawes & statutes of this our kingdom of England: Provided that all such lawes statutes and ordinances of what nature or duration soever, be within three months, or sooner, after the making of the same, transmitted unto Us, under our Seal of New England, for our allowance or disapprobation of them, as also duplicates thereof by the next conveyance.

And Wee do by these presents give and grant unto you full power and authority by and with the advise and consent of our said Councill, or the major part of them, to impose assess and raise and levy rates and taxes as you shall find necessary for the support of the government within our territory and dominion of New England, to be collected and leveyed and to be employed to the uses aforesaid in such manner as to you & our said Councill or the major part of them shall seem most equall and reasonable.

And for the better supporting the charge of the governmt of our said Territory and Dominion, our will and pleasure is and wee do by these presents authorize and impower you the sd Sr Admund Andros and our Councill, to continue such taxes and impositions as are now laid and imposed upon the Inhabitants thereof; and to levy and distribute or cause the same to be levied and distributed to those ends in the best and most equall manner, untill you shall by & with the advise and consent of our Councill agree on and settle such other taxes as shall be sufficient for the support of our government there, which are to be applied to that use and no other.

And our further will and pleasure is, that all publick money raised or to be raised or appointed for the support of the government within our said territory and dominion be issued out by warrant or order from you by & with the advise and consent of our Councill as aforesaid.

And our will and pleasure is that you shall and may keep and use our Seal appointed by Us for our said territory and dominion.

And wee do by these presents ordain constitute and appoint you or the Commander in Cheif for the time being, and the Councill of our said territory & dominion for the time being, to be a constant and setled Court of Record for ye administration of justice to all our subjects inhabiting within our said Territory and Dominion, in all causes as well civill as Criminall with full power and authority to hold pleas in all cases, from time to time, as well in Pleas of the Crown and in all matters relateing to the conservation of the peace and punishment of offenders, as in Civill causes and actions between party and party, or between us and any of our subjects there, whether the same do concerne the realty and relate to any right of freehold & inheritance or whether the same do concerne the personality and relate to matter of debt contract damage or other personall injury; and also in all mixt actions which may concern both realty and personalty; and therein after due and orderly proceeding and deliberate hearing of both sides, to give judgement and to award execution, as well in criminall as in Civill cases as aforesaid, so as always that the forms of proceedings in such cases and the judgment thereupon to be given, be as consonant and agreeable to the lawes and statutes of this our realm of

England as the present state and condition of our subjects inhabiting within our said Territory and Dominion and the circumstances of the place will admit.

And Wee do further hereby give and grant unto you full power and authority with the advise and consent of our said Councill to erect constitute and establish such and so many Courts of Judicature and public Justice within our said Territory and Dominion as you and they shall think fit and necessary for the determining of all causes as well Criminall as Civill according to law and equity, and for awarding of execution thereupon, with all reasonable and necessary powers authorities fees and privileges belonging unto them.

And Wee do hereby give and grant unto you full power and authority to constitute and appoint Judges and in cases requisite Commissioners of Oyer and Terminer, Justices of the Peace, Sheriffs, & all other necessary Officers and Ministers within our said Territory for the better administration of Justice and putting the lawes in execution, & to administer such oath and oaths as are usually given for the due execution and performance of offices and places and for the cleering of truth in judicall causes.

And our further will and pleasure is and Wee doe hereby declare that all actings and proceedings at law or equity heretofore had or don or now depending within any of the courts of our said Territory, and all executions thereupon, be hereby confirmed and continued so fare forth as not to be avoided for want of any legall power in the said Courts; but that all and every such judicall actings, proceeding and execution shall be of the same force effect and virtue as if such Courts had acted by a just and legall authority.

And wee do further by these presents will and require you to permit Appeals to be made in cases of Error from our Courts in our said Territory and Dominion of New England unto you, or the Commander in Cheif for the time being and the Council, in Civill causes: Provided the value appealed for do exceed the sum of one hundred pounds sterling, and that security be first duly given by the Appellant to answer such charges as shall be awarded in case the first sentence shall be affirmed

And whereas Wee judge it necessary that all our subjects may have liberty to Appeal to our Royall Person in cases that may require the same: Our will and pleasure is that if either party shall not rest satisfied with the judgement or sentence of you (or the Commander in Cheif for the time being) and the Councill, they may Appeal unto Us in our Privy Councill: Provided the matter in difference exceed the value and summ of three hundred pounds stern and that such Appeal be made within one fortnight after sentence, and that security be likewise duly given by the Appellant to answer such charges as shall be awarded in case the sentence of you (or the Commander in Cheif for the time being) and the Councill be confirmed; and provided also that execution be not suspended by reason of any such appeal unto us.

And Wee do hereby give and graunt unto you full power where You shall see cause and shall judge any offender or offenders in capitall and criminall matters, or for any fines or forfeitures due unto us, fit objects of our mercy, to pardon such offenders and to remit such fines & forfeitures, treason and wilfull murder only excepted, in which case you shall likewise have power upon extraordinary occasions to grant reprieves to the offenders therein untill and to the intent our pleasure may Fe further known.

And Wee do hereby give and grant unto you the said Sr Edmd Andros by your self your Captains and Commanders, by you to be authorized, full power and authority to levy arme muster command or employ, all

persons whatsoever residing within our said Territory and Dominion of New England, and, as occasion shall serve, them to transfers from one place to another for the resisting and withstanding all enemies pyrats and rebels, both at land and sea, and to transfers such forces to any of our Plantations in America or the Territories thereunto belonging, as occasion shall require for the defence of the same against the invasion or attempt of any of our enemies, and then, if occasion shall require to pursue and prosecute in or out of the limits of our said Territories and Plantations or any of them, And if it shall so please God, them to vanquish; and, being taken, according to the law of arms to put to death or keep and preserve alive, at your discretion. And also to execute martiall law in time of invasion insurrection or warr, and during the continuance of the same, and upon soldiers in pay, and to do and execute all and every other thing which to a Captain Generall doth or ought of right to belong, as fully and amply as any our Captain Generall doth or hath usually don.

And Wee do hereby give and grant unto you full power and authority to erect raise and build within our Territory and Dominion aforesaid, such and so many forts, platformes, Castles, cities, boroughs, towns, and fortifications as you shall judge necessary; and the same or any of them to fortify and furnish with ordnance ammunition and all sorts of armes, fit and necessary for the security & defence of our said territory; and the same again or any of them to demolish or dismantle as may be most convenient.

And Wee do hereby give and grant unto you the said Sr Edmund Andros full power and authority to erect one or more Court or Courts Admirall within our said Territory and Dominion, for the hearing and determining of all marine and other causes and matters proper therein to be heard & determined, with all reasonable and necessary powers, authorities fees and priviledges.

And you are to execute all powers belonging to the place and office of Vice Admirall of and in all the seas and coasts about your Government; according to such commission authority and instructions as you shall receive from ourself under the Seal of our Admiralty or from High Admirall of our Foreign Plantations for the time being.

And forasmuch as divers mutinies & disorders do happen by persons shipped and imployed at Sea, and to the end that such as shall be shipped or imployed at Sea may be better governed and ordered; Wee do hereby give and grant unto you the said Sr Edmund Andros our Captain Generall and Governor in Cheif, full power and authority to constitute and appoint Captains, Masters of Ships, and other Commanders, commissions to execute the law martial, and to use such proceedings authorities, punishment, correction and execution upon any offender or offenders who shall be mutinous seditious, disorderly or any way unruly either at sea or during the time of their abode or residence in any of the ports harbors or bays of our said Territory and Dominion, as the Cause shall be found to require, according to martial law. Provided that nothing herein contained shall be construed to the enabling you or any by your authority to hold plea or have jurisdiction of any offence cause matter or thing committed or don upon the sea or within any of the havens, rivers, or creeks of our said Territory and Dominion under your government, by any Captain Commander Lieutenant Master or other officer seaman soldier or person whatsoever, who shall be in actuall service and pay in and on board any of our ships of War or other vessels acting by immediat commission or warrant from our self under the Seal of our Admiralty, or from our High Admirall of England for the time being; but that such Captain Commander

Lieut Master officer seaman soldier and other person so offending shall be left to be proceeded against and tryed, as the merit of their offences shall require, either by Commission under our Great Seal of England as the statute of 28 Henry VIII directs, or by commission from our said High Admirall, according to the Act of Parliament passed in the 13th year of the reign of the late King our most dear and most intirely beloved brother of ever blessed memory (entituled An Act for the establishing articles and Orders for the regulating and better governmt of His Matys navys, shippes or warr, and Forces by sea) and not otherwise. Saving only, that it shall and may be lawfull for you, upon such Captains and Commanders refusing or neglecting to execute. Or upon his negligent or undue execution of any the written orders he shall receive from You for our service, & the service of our said Territory and Dominion. to suspend him the said Captain or Commander from the exercise of the said office of Commander and commit him safe custody, either on board his own ship or elsewhere, at the discretion of you, in order to his being brought to answer for the same by commission either under our Great Seal of England or from our said High Admirall as is before expressed. In which case our will and pleasure is that the Captain or Commander so by you suspended shall during his suspension and commitmt be succeeded in his said office, by such commission or Warrant Officer of our said ship appointed by our self or our High Admirall for the time being, as by the known practice and discipline of our Navy doth and ought next to succeed him, as is case of death sickness of other ordinary disability hapning to the Commander of any of our ships & not otherwise; you standing also accountable to us for the truth & importance of the crimes and misdemeanours for which you shall so proceed to the suspending of such our said Captain or Commander. Provided also that all disorders and misdemeanors committed on shore by any Captain Commander, Lieutenant, Master, or other officer seaman soldier or person whatsoever belonging to any of our ships of warr or other vessel acting by immediate commission or warrt from our self under the Great Seal of our Admiralty or from our High Admll from England for the time being may be tryed & punished according to the lawes of the place where any such disorders offences and misdemeanors shall be so committed on shore, notwithstanding such offender be in our actuall service and borne in our pay on board any such out shippes of warr or other vessels acting by immediate Commission or warrant from ourself or our High Admirall as aforesaid; so as he shall not receive any protection (for the avoiding of justice for such offences committed on shore) from any presence of his being improved in our service at sea.

And Wee do likewise give and grant unto you full power and authority by and with the advice and consent of our said Councill to agree with the planters and inhabitants of our said Territory and Dominion concerning such lands, tenements & hereditaments as now are or hereafter shall be in our power to dispose of, and them to grant unto any person or persons for such terms and under such moderat Quit Rents, Services and acknowledgements to be thereupon reserved unto us as shall be appointed by us. Which said grants are to pass and be sealed by our Seal of New England and (being entred upon record by such officer or officers as you shall appoint thereunto, shall be good and effectual in law against us, our heires and successors.

And Wee do hereby give you full power and authority to appoint so many faires martes and markets as you with the advise of the said Councill shall think fitt.

As likewise to order and appoint within our said Territory such and so many ports harbors, bayes havens and

other places for the convenience and security of shipping, and for the better loading and unloading of goods and merchandise as by you with the advice and consent of our Councill shall be thought fit and necessary; and in them or any of them to erect nominal and appoint Custom houses ware houses and officers relating thereto; and them to alter change, place, or displace from time to time, as with the advice aforesaid shall be thought fitt.

And forasmuch as pursuant to the lawes & customes of our Colony of the Massachusetts Bay and of our other Colonies and Probes aforementioned, divers marriages have been made and performs by the Magstrats of our said territory; Our royall will and please is hereby to confirm all the said marriages and to direct that they be held good and valid in the same manner to all intents and purposes whatsoever as if they had been made and contracted according to the lawes established within our kingdom of England.

And Wee do hereby require and command all officers and ministers, civill and military and all other inhabitants of our said Territory and Dominion to be obedient aiding and assisting unto you the said Sr Edmd Andros in the execution of this our commission and of the powers and authorityes therein contained, and upon your death or absence out of our said Territory unto our Lieut. Governor, to whom wee do therefore by these presents give and grant all and singular the powers and authorityes aforesaid to be exercised and enjoyed by him in case of your death or absence during our pleasure, or untill your arrival within our said Territory and Dominion; as Wee do further hereby give and grant full power and authority to our Lieut. Governor to do and execute whatsoever he shall be by you authorized and appointed to do and execute, in pursuance of and according to the powers granted to you by this Commission.

And if in the case of your death or absence there be no person upon the place, appointed by us to be Commander in Cheif; our will and pleasure is, that the then' present Councill of our Territory aforesaid, do take upon them the administration of the Governmt and execute this commission and the severall powers and authorityes herein contained; and that the first Counselor who shall be at the time of yor death or absence residing within the same, do preside in our said Councill, with such powers and preheminencies as any former President hath used and enjoyed within our said territory, or any other our plantations in America, untill our pleasure be further known, or your arrivall as aforesaid.

And lastly, our will and pleasure is that you the said Sr Edmund Andros shall and may hold exercise and enjoy the office and place of Captain Generall and Governor in Cheif in and over our Territory and Dominion aforesaid, with all its rights members and appurtenances' whatsoever, together with all and singular the powers and authorityes hereby granted unto you, for and during our will and pleasure.

In Witness whereof Wee have caused these our letters to be made Patents. Witness our self at Westminster the seventh day of Aprill in the fourth year of our reign.

By Writ of Privy Seal¹

1. Accessed at https://avalon.law.yale.edu/17th_century/mass06.asp#1

13.

BOSTON REVOLT OF 1689

April-August 1689

King William III and Simon Bradstreet

Background

Reports of William of Orange's successful invasion and overthrow of James II (December 1688) reached Boston by March 1689.

The town responded with an uprising on April 18. Citizens of Massachusetts, long upset with the Dominion of New England and the administration of Edmund Andros in particular, took the opportunity to rebel against the system and its administrator. Cotton Mather penned a declaration and summary of grievances used to justify the revolt. The colonists revived their old charter, and elected Simon Bradstreet governor, the position he held before Charles II revoked the charter (1684).

[Image: "Andros a Prisoner in Boston" by F.O.C. Darley, William L. Shepard or Granville Perkins CCO](#)



Demand for Surrender of Sir Edmund Andros

At The Town-House in
BOSTON
April 18th. 1689

SIR,

O We Selves as well as many others the Inhabitants of this Town and Places adjacent, being surprised with the Peoples sudden taking to Arms, in the first motion whereof we were wholly ignorant, are driven by the present Exigence and Necessity to acquaint your Excellency, that for the Quieting and Security of the People Inhabiting this Country from the imminent Dangers they many wayes lie open, and are exposed unto, and for your own Safety; We judge it ncessary thaty you forthwith Surrender, and Deliver up the Government and Fortifications to be Preserved, to be Disposed according to Order and Direction from the Crown of England, which is suddenly expected may Arrive, Promising all Security from violence to your Self, or any other of your Gentlemen and Soldiers in Person or Estate; or else we are assured they will endeavour the taking of the Fortifications by Storm, if any op-position be made.

To Sr. Edmond Andross Knight.

William Stowghton.	Simon Bradstreet.	Wait Winthrop.
Thomas Denforth.	John Richards.	Samuel Shripton.
	Elisha Cook.	William Brown.
	Isaac Addington,	Barthel. Gidway.
	John Foster.	
	Peter Sergeant.	
	David Waterbouse.	
	Adam Winthrop.	
	John Neson.	

Boston Printed by Smuel G'etn. 1689.

First Address to William III

To
The King and Queens
Most Excellent Majesties
The Humble ADDRESS
of the

President and Council for the Safety of the People, and Conservation of the Peace.

Dear Majesties,

The late Glorious Enterprise atchieved by your Royal Highness through the Blessing of Heaven, attended with such Happy Success for the Relief and Deliverance of the Distressed Kingdoms of England, Scotland, and Ireland from the Miseries of Popery and Slavery, and then coming in upon them with a seeming irresistible Power, hath not only fill'd the Hearts of all the good Subjects of those three Kingdoms, but also of the Plantations depending thereupon, with unspeakable Joy, and will doubt-less Influence all the Protestant Kingdoms and places of Europe, and Erect an Everlasting Monument of Praise to your Royal Name; The Gladsome Ty-dings whereof hat reach'd these American Plantations, to their no small Re-joycing, which your poor distressed Subjects of this Land hold themselves obliged to acknowledge with all hearty Thankfulness: First, to Almighty God, the Sovereign Ruler of the World; And next, unto Your Royal Self, as an Instrument spirited by him to so Heroick and Hazardous an Undertaking. Your Three several Princely Delarations put forth on that Occasion, Encouraging the English Nation to cast off the Yoak of a Tyrannical and Arbitrary Power, which at that time they were held under, have occurred to the View and Consideration of the People in this Country, being them-selves under alike (if not worse) Evil and Unhappy Circumstances with their

Bretheren of England. First, by unrighteously depriving them of their Charter, Government, and Priviledges, without any Hearing or Tryal, and under utter Impossibilities of having Notice of any Writ served upon them; And then followed with the Exercise of an Illegal and Arbitrary Power over them, which had almost ruined a late Flourishing Country, and was become very Grievous and Intollerable, besides the growing Miseries, and daily Fears of a Total Subversion by Enemies at Home, and Invasion by Foreign Force. The People thereby excited to imitate so Noble and Heroick an Example, being strongly and unanimously spirited to intend their won Safeguard and Defence, resolved to seize upon and secure some of the Principal Persons concerned, and most active in the ill Management of the Illegal and Arbitrary Government set over them by Commission. Accordingly, upon the Eighteenth Day of April last past, arose as one Man, seized upon Sir Edmond Andros, the late Governour, and other of the Evil Instruments, and have secured them for what Justice, Order from Your Majesties shall direct, exhibiting and publishing a Declaration, setting forth some of the General Grounds and Reasons provoking them to such an Action; which, though so unformed and entered upon under such disadvantages, yet by the good Providence of God was so over-ruled, by the interposing and prudence of some Gentlemen upon the place, that the thing was effected without the lest Blood-shed or plunder, for which we desire to pay our acknowledgement of praise unto the Sovereign ruler of all things.

The Declaration of the People is herewith emitted, to be humbly present-ed unto your Majesties, the Demonstration and Proof of the several Articles and Charges contained in the said Declaration, with other Informations not inferiour, will be preparing to be offered in the season thereof.

And now Dread Majesties, having given this brief Narrative of the pre-sent Circumstances of things amongst us, hoping for your Majesties Favorable Interpretation, and Gracious Resentment of this people and of the Action; bearing such Conformity to Methods which the English Nation hath been driven to take for their Deliverance.

We prostrate at Your Majesties Feet, perswading our selves that we shall not be forgotten nor left without our share in the Universal Restauration of Charters and English Liberties, which the whole Nation is at this day made happy withal, and for which we most humbly Supplicate, that under the shadow of Your Imperial Crown, we may again be made to flourish in the enjoyment of our Ancient Rights and Priviledges, being the sole encouragement unto our Fathers and Predecessors, at their own great Cost and Expence to settle this Collony, to the Enlargement of the English Dominion, and so much for the Glory of that Crown, we heartily Congratulate Your Majesties Happy Accession to the Throne,

Praying for the Long and Prosperous Reign of Your Royal Majesties.

Boston in New-England,

May 20. 1689.

Your MAJESTIS most Loyal
and Dutiful Subjects.
S. BRADSTREET

Second Address to William III

To the King and Queen's Most Excellent Majesties.

The Humble Address and Petition of the Governour, Council, and Convention of Representatives of the
People of Your Majesties Collony of the Massachusetts, in New-England.

May it please Your Majesties,

WE your Majesties poor and distressed Subjects of this Collony, late under the deep sesnce and burthen of sore Aggrievances, by an Illegal and Arbitrary Government set over us, were not a little rejoyced at the first Intelligence of the Heroic and Generous Undertaking of your then Royal High-ness, being Divinely inspired so magnanimously to hazard your Royal Person for the Rescue and Deliverance of the English Nation from the Miseries of Popery and Arbitrary Government; Which Undertaking through the Wonder-working Prudence of Sion's Savior, has been so happily succeeded, as to bring in a general Restoration of Charters, and English Liberties, calling for all hearty Acknowledgements of Praise and Thanksgiving to Almighty God, and next to your Sacred Majesties, and will Eternize your Names in the Hearts of all true English-men.

Your Majesties happy Accession to the Royal Throne was most joyfully Congratulated by your Subjects of this Collony, and the Proclamations thereof here performed on the 29th of May last past, with all the Decency and Solemnity the place is capable of affording, and all imaginable Expressions of Joy. A brief Narrative of the Occurrences and Revolution happening among us, is set forth in the Address of the President and Council, bearing Date the 20th day of May last; together with a Declaration of the People forwarded to be humbly resented unto your Majesties. since which Revolution no Orders arriving from your Majesties, relating to the Governing of this People, having waited several Weeks in expectation thereof; and finding an absolute necessity of Civil Government, the People generally manifested their earnest Desires and Importunity once and again, That the the Governor, Deputy-Governor, and Assistants chosen and sworn in May 1686, according to Charter and Court as then formed, would assume the Government.

Upon consideration whereof, things being so circumstanced at that time, it was by them thought no safe or agreeable to our Charter-Constitution, to fall under the full Exercise of Charter-Government; but the said Governour, Deputy-Governour, and Assistants then resident in the Collony, did consent to accept the Present Care and Government of this People, according to the Rules of the Charter, for the conservation of the Peace and Common Safety; and the putting forth further Acts of Authority upon emergencies, until by direction from England there should be an orderly Settlement, which we hope will restore us to the full Exercise thereof as formerly; notwithstanding we have for sometime been most unrighteously and injuriously deprived of it.

That Royal Charter being the sole Inducement and Encouragement unto our Fathers and Predecessors to come over into this Wilderness, and to plant and settle the same at their won Cost and Charge: Which through the Blessing of God was a flourishing Plantation, enlarging your Maesties Dominion, to the Glory of the English Crown; tho'since the alteration of that Government, greatly impoverished by the Oppressions and Hardships put upon us.

We in all humility prostrate at the Feet of your Royal Majesties, and suppli-cate your Majesties Grace in a

favourable Interpretation and Resentment of the late Action of this People. And that we also, according to our undoubted Right, may be again fixed and settled in a full Confirmation of our Charter, Rights, and Priviledges; whereby, through the Blessing of God, and benign Influences of your Sacred Majesties, we hope to be an happy People.

Imploring Heaven's Blessings upon the Heads and Hearts of your Royal Majesties, that you may have a long and prosperous Reign on Earth, and be translated to an Eternal Crown of Glory.

Your Majesties most Loyal and Dutiful Subjects,
S. Bradstreet.

Boston in New-England,
June 6. 1689.

In the Name and behalf of the Council and Convention.

Two Addresses from the Governour, Council, and Convention of the Massachusetts Colony

Two Addresses from the Governour, Council, and Convention of the Massachusetts Colony
Assembled at Boston in New-England.
Presented to His Majesty at Hampton-Court,
August 7, 1689.

By Sir HENRY ASHURST Baronet.

The People in New-England having groaned under the Violation of their Charters and most undoubted Rights, and the Illegal and Arbitrary Government imposed upon them by the late King, in the person of Sir Edmond Andro[s], and his Creatures, for about Three Years.

Hearing what was done in England, and how the then Prince of Orange, in Conjunction with the Nobility and Gentry, had most gloriously rescued the-selves, their Religion, and Country from the Inundation of Popery and Slavery.

They in imitation of so great an Example, upon the Eighteenth of April last, as one Man, rose in Arms, and seized the said Sir Edmond Andro[s], and the rest of their most notorious Oppressors, and them secured in safe Custody: Setting forth in Print a Declaration of the Reasons necessitating them to this way of Proceeding.

And for the Safety of the People, and Conservation of the Peace, chose a President and Council, who on the 20th of May 1689, being Assembled at Boston, drew up, and subscribed a very Loyal Congratulatory Address to Their Majesties.

After which they settled the Government upon their Charter-Foundations, Electing their late Governour, a Council, and Magistrates; and they immediately summoned a Convention of the Representatives of the People

to Boston, where being Assembled, they on the 6th of June 1689, unanimously drew up, and subscribed a Second Address to Their Majesties.

As also an Instrument empowering Sir Henry Ashurst Baronet, and a Member of the Honourable House of Commons, to be thier Representative to Their Majesties, in all Matters concerning the Colony of the Massachusets: Withal, desiring Sir Henry to present the said Addresses to Their Majesties, in their Names and behalf, in all humble and dutiful manner. Which said Address, Powers, and Instructions arriving here last week, on Wednesday the 7th of this Instant August, Sir Henry went to Hampton-Court; where being by that Great and Steady Patron of the Laws, Religion, and Liberties of his Country, the Right Honourable Henry Lord Delamere, introduced into the Royal Presence, Sir Henry acquainted His Majesty with the Happy Occasion of his present Attendance, the State and Condition of His Subjects in New-England, and of the Powers they had entrusted and honoured him with; at the same time presenting the said Addresses hereafter following; which, at his Majesty's Command he distinctly read. After which His Majesty accepted them very graciously, and was pleased to express himself with great kindness to the said People, assuring Sir Henry, That he kindly accepted their Tenders of Loyalty and Duty, and would take Them and their humble Requests into his particular Care &c.

Response of William III

His
MAJESTY'S
most gracious
LETTER

To His Government of the Massathusets Colony in New-England.

WILLIAM R.

Trusty and well-beloved, WEE Greet you well.

WHEREAS WEE are informed by several Addresses from Our Colony of the Massachsets Bay, and particularly by the Address coming to Us in the Name of the Governour and Council and Convention of the representatives of the People of Our said Colony, That they had most joyfully received the Notice of Our happy Accession to the Throne of these Kingdoms, and caused the Proclama-tion thereof to be issued throughout Our said TERRITORY; WEE have thereof thought fit hereby to signify Our Royal Approbation of the same, and Gracious Acceptance of your Readiness in performing what was necessary on your parts for the Preservation of the Peace and Quiet of Our said COLONY.

And Whereas you give Us to understand that you have taken upon you the persent Care of the Government until you should receive Our Orders therein, WEE do hereby Authorize and Impower you to Continue in Our Name your Care in the Administration thereof and Preservation of the Peace, until WEE shall have taken such

Resolutions, and given such Directions for the more or-derly Settlement of the said GOVERNMENT as shall most conduce to Our Service and the Security and Satisfaction fo Our Subjects within that Our Colony. And so WE bid you Fare-well.

Given at Our Court at White-Hall the 12th day August 1689
in the first year of Our Reigh.
By His Majesty's Command,
Shrewsbury.

[In circle] Locus Sigilli.

To such as for the time being take care for Preserving the Peace and Administring the Laws in Our Colony
of the Massathusetts Bay in New-England, in America.

Published by Order of the Governour & Council & Representatives, for the Satisfaction of His Majesties
good Subjects in New-England.

Printed at Boston in New-England, by Richard Pierce for Benjamin Harris
Anno Domini MDCLXXXIX¹

1. Accessed at https://commons.wikimedia.org/wiki/Category:1689_Boston_Revolt

14.

BARS FIGHT

1746

Lucy Terry

Background

This poem, written by Lucy Terry is believed to be the oldest known work of literature by an African American and is the only known work by Lucy Terry. It describes an attack on two white families by Native Americans. The incident occurred in an area of Deerfield called “The Bars”, which was a colonial term for a meadow.

The poem was preserved orally and not published until 1855, in Josiah Gilbert Holland’s *History of Western Massachusetts* and is thought to have been composed around the year 1746. No other works of the author’s survive.

August ’twas the twenty-fifth,
Seventeen hundred forty-six;
The Indians did in ambush lay,
Some very valient men to slay,
The names of whom I’ll not leave out.
Samuel Allen like a hero fout,
And though he was so brave and bold,
His face no more shall we behold.
Eleazer Hawks was killed outright,
Before he had time to fight,—
Before he did the Indians see,
Was shot and killed immediately.

Oliver Amsden he was slain,
Which caused his friends much grief and pain.
Simeon Amsden they found dead,
Not many rods distant from his head.
Adonijah Gillett we do hear
Did lose his life which was so dear.
John Sadler fled across the water,
And thus escaped the dreadful slaughter.
Eunice Allen see the Indians coming,
And hopes to save herself by running,
And had not her petticoats stopped her,
The awful creatures had not caught her,
Nor tommy hawked her on her head,
And left her on the ground for dead.
Young Samuel Allen, Oh lack-a-day!
Was taken and carried to Canada.¹

1. Accessed at <http://americancenturies.mass.edu/collection/itempage.jsp?itemid=7779&level=advanced&transcription=1&img=1>

15.

ALBANY PLAN OF UNION

1754

Benjamin Franklin and Thomas Hutchinson

Background

During the colonial period British, French, and Native Americans constantly clashed as they tried to expand or secure territories. In 1754, a border skirmish near the Forks of the Ohio escalated into what British colonists called the French and Indian War. It was actually an extension of the larger imperial struggle between Britain and France known as the Second Hundred Years' War. Lt. Colonel George Washington's Virginia troops and their Indian allies attacked a French detachment, and the French responded, defeating Washington at Fort Necessity on July 4. Meanwhile, delegates from seven northern colonies met at Albany, New York, to consult about defense and attempt to reestablish friendly relations with the Iroquois. Although they managed limited success with the latter initiative, the issue of common defense became complicated when the delegates decided to create a plan of union for all the colonies to provide for the common defense and secure the frontier. Benjamin Franklin had advocated for such a union, and the delegates worked primarily from his plan. The final product was ultimately ignored or rejected by both imperial and colonial governments, but it served as a basis for later plans of union.

It is proposed that humble application be made for an act of Parliament of Great Britain, by virtue of which one general government may be formed in America, including all the said colonies, within and under which government each colony may retain its present constitution, except in the particulars wherein a change may be directed by the said act, as hereafter follows.

1. That the said general government be administered by a President-General, to be appointed and supported

by the crown; and a Grand Council, to be chosen by the representatives of the people of the several Colonies met in their respective assemblies.

2. That within — months after the passing such act, the House of Representatives that happen to be sitting within that time, or that shall especially for that purpose convened, may and shall choose members for the Grand Council, in the following proportion, that is to say,

Massachusetts Bay	7
New Hampshire	2
Connecticut	5
Rhode Island	2
New York	4
New Jersey	3
Pennsylvania	6
Maryland	4
Virginia	7
North Carolina	4
South Carolina	4

	48

3. — who shall meet for the first time at the city of Philadelphia, being called by the President-General as soon as conveniently may be after his appointment.

4. That there shall be a new election of the members of the Grand Council every three years; and, on the death or resignation of any member, his place should be supplied by a new choice at the next sitting of the Assembly of the Colony he represented.

5. That after the first three years, when the proportion of money arising out of each Colony to the general treasury can be known, the number of members to be chosen for each Colony shall, from time to time, in all ensuing elections, be regulated by that proportion, yet so as that the number to be chosen by any one Province be not more than seven, nor less than two.

6. That the Grand Council shall meet once in every year, and oftener if occasion require, at such time and place as they shall adjourn to at the last preceding meeting, or as they shall be called to meet at by the President-General on any emergency; he having first obtained in writing the consent of seven of the members to such call, and sent duly and timely notice to the whole.

7. That the Grand Council have power to choose their speaker; and shall neither be dissolved, prorogued,

nor continued sitting longer than six weeks at one time, without their own consent or the special command of the crown.

8. That the members of the Grand Council shall be allowed for their service ten shillings sterling per diem, during their session and journey to and from the place of meeting; twenty miles to be reckoned a day's journey.

9. That the assent of the President-General be requisite to all acts of the Grand Council, and that it be his office and duty to cause them to be carried into execution.

10. That the President-General, with the advice of the Grand Council, hold or direct all Indian treaties, in which the general interest of the Colonies may be concerned; and make peace or declare war with Indian nations.

11. That they make such laws as they judge necessary for regulating all Indian trade.

12. That they make all purchases from Indians, for the crown, of lands not now within the bounds of particular Colonies, or that shall not be within their bounds when some of them are reduced to more convenient dimensions.

13. That they make new settlements on such purchases, by granting lands in the King's name, reserving a quitrent to the crown for the use of the general treasury.

14. That they make laws for regulating and governing such new settlements, till the crown shall think fit to form them into particular governments.

15. That they raise and pay soldiers and build forts for the defence of any of the Colonies, and equip vessels of force to guard the coasts and protect the trade on the ocean, lakes, or great rivers; but they shall not impress men in any Colony, without the consent of the Legislature.

16. That for these purposes they have power to make laws, and lay and levy such general duties, imposts, or taxes, as to them shall appear most equal and just (considering the ability and other circumstances of the inhabitants in the several Colonies), and such as may be collected with the least inconvenience to the people; rather discouraging luxury, than loading industry with unnecessary burdens.

17. That they may appoint a General Treasurer and Particular Treasurer in each government when necessary; and, from time to time, may order the sums in the treasuries of each government into the general treasury; or draw on them for special payments, as they find most convenient.

18. Yet no money to issue but by joint orders of the President-General and Grand Council; except where sums have been appropriated to particular purposes, and the President-General is previously empowered by an act to draw such sums.

19. That the general accounts shall be yearly settled and reported to the several Assemblies.

20. That a quorum of the Grand Council, empowered to act with the President-General, do consist of twenty-five members; among whom there shall be one or more from a majority of the Colonies.

21. That the laws made by them for the purposes aforesaid shall not be repugnant, but, as near as may be, agreeable to the laws of England, and shall be transmitted to the King in Council for approbation, as soon as may be after their passing; and if not disapproved within three years after presentation, to remain in force.

22. That, in case of the death of the President-General, the Speaker of the Grand Council for the time

being shall succeed, and be vested with the same powers and authorities, to continue till the King's pleasure be known.

23. That all military commission officers, whether for land or sea service, to act under this general constitution, shall be nominated by the President-General; but the approbation of the Grand Council is to be obtained, before they receive their commissions. And all civil officers are to be nominated by the Grand Council, and to receive the President-General's approbation before they officiate.

24. But, in case of vacancy by death or removal of any officer, civil or military, under this constitution, the Governor of the Province in which such vacancy happens may appoint, till the pleasure of the President-General and Grand Council can be known.

25. That the particular military as well as civil establishments in each Colony remain in their present state, the general constitution notwithstanding; and that on sudden emergencies any Colony may defend itself, and lay the accounts of expense thence arising before the President-General and General Council, who may allow and order payment of the same, as far as they judge such accounts just and reasonable.¹

1. Accessed at https://avalon.law.yale.edu/18th_century/albany.asp

16.

THE WAY TO WEALTH

July 7, 1757

Benjamin Franklin

Background

Benjamin Franklin succeeded so well in his printing business that he was able to retire by 1748, while still in his forties, and devote time to his many interests, which included science and politics. He continued, however, to publish *Poor Richard's Almanack* until 1757. In its final edition, Franklin's persona "Richard Saunders" (Poor Richard) made up a story about an old man who advised people on work and financial matters at a public sale (a vendue). Wryly admitting that having heard the old man's good advice, the people did the opposite, Franklin, as Saunders, ended the piece by saying he intended to follow his own (Poor Richard's) advice and recommended his readers do the same.

Courteous Reader,

I have heard that nothing gives an author so great pleasure, as to find his works respectfully quoted by other learned authors. This pleasure I have seldom enjoyed; for tho' I have been, if I may say it without vanity, an eminent author of almanacs annually now a full quarter of a century, my brother authors in the same way, for what reason I know not, have ever been very sparing in their applauses; and no other author has taken the least notice of me, so that did not my writings produce me some solid pudding, the great deficiency of praise would have quite discouraged me.

I concluded at length, that the people were the best judges of my merit; for they buy my works; and besides, in my rambles, where I am not personally known, I have frequently heard one or other of my adages repeated, with, as Poor Richard says, at the end on't; this gave me some satisfaction, as it showed not only that my instructions were regarded, but discovered likewise some respect for my authority; and I own, that to encourage

the practice of remembering and repeating those wise sentences, I have sometimes quoted myself with great gravity.

Judge then how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately where a great number of people were collected at a vendue of merchant goods. The hour of sale not being come, they were conversing on the badness of the times, and one of the company called to a plain clean old man, with white locks, "Pray, Father Abraham, what think you of the times? Won't these heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to?" Father Abraham stood up, and replied, "If you'd have my advice, I'll give it you in short, for *a word to the wise is enough*, and *many words won't fill a bushel*, as *Poor Richard says*." They joined in desiring him to speak his mind, and gathering round him, he proceeded as follows:

"Friends," says he, and neighbors, "the taxes are indeed very heavy, and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, and from these taxes the commissioners cannot ease or deliver us by allowing an abatement. However let us hearken to good advice, and something may be done for us; *God helps them that help themselves*, as *Poor Richard says*, in his almanac of 1733."

"It would be thought a hard government that should tax its people one tenth part of their time, to be employed in its service. But idleness taxes many of us much more, if we reckon all that is spent in absolute sloth, or doing of nothing, with that which is spent in idle employments or amusements, that amount to nothing. Sloth, by bringing on diseases, absolutely shortens life. *Sloth, like rust, consumes faster than labor wears, while the used key is always bright*, as *Poor Richard says*. But *dost thou love life, then do not squander time, for that's the stuff life is made of*, as *Poor Richard says*. How much more than is necessary do we spend in sleep! forgetting that *the sleeping fox catches no poultry*, and that *there will be sleeping enough in the grave*, as *Poor Richard says*. If time be of all things the most precious, *wasting time* must be, as *Poor Richard says*, *the greatest prodigality*, since, as he elsewhere tells us, *lost time is never found again*, and what we call *time-enough*, *always proves little enough*: let us then be up and be doing, and doing to the purpose; so by diligence shall we do more with less perplexity. *Sloth makes all things difficult, but industry all easy*, as *Poor Richard says*; and *he that riseth late, must trot all day, and shall scarce overtake his business at night*. While *laziness travels so slowly, that poverty soon overtakes him*, as we read in *Poor Richard*, who adds, *drive thy business, let not that drive thee*; and *early to bed, and early to rise, makes a man healthy, wealthy and wise*.

"So what signifies wishing and hoping for better times. We may make these times better if we bestir ourselves. *Industry need not wish*, as *Poor Richard says*, and *he that lives upon hope will die fasting*. *There are no gains, without pains*, then *help hands, for I have no lands*, or if I have, they are smartly taxed. And, as *Poor Richard* likewise observes, *he that hath a trade hath an estate*, and he that hath a calling hath an office of profit and honor; but then the trade must be worked at, and the calling well followed, or neither the estate, nor the office, will enable us to pay our taxes. If we are industrious we shall never starve; for, as *Poor Richard says*, *at the working man's house hunger looks in, but dares not enter*. Nor will the bailiff nor the constable enter, for

industry pays debts, while despair increaseth them, says Poor Richard. What though you have found no treasure, nor has any rich relation left you a legacy, *diligence is the mother of good luck*, as Poor Richard says, and *God gives all things to industry*. Then *plough deep, while sluggards sleep, and you shall have corn to sell and to keep*, says Poor Dick. Work while it is called today, for you know not how much you may be hindered tomorrow, which makes Poor Richard say, *one today is worth two tomorrows*; and farther, *have you somewhat to do tomorrow, do it today*. If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master, *be ashamed to catch yourself idle*, as Poor Dick says. When there is so much to be done for yourself, your family, your country, and your gracious king, be up by peep of day; *let not the sun look down and say, inglorious here he lies*. Handle your tools without mittens; remember that *the cat in gloves catches no mice*, as Poor Richard says. 'Tis true there is much to be done, and perhaps you are weak handed, but stick to it steadily, and you will see great effects, for *constant dropping wears away stones*, and by *diligence and patience the mouse ate in two the cable*; and *little strokes fell great oaks*, as Poor Richard says in his almanac, the year I cannot just now remember.

“Methinks I hear some of you say, must a man afford himself no leisure? I will tell thee, my friend, what Poor Richard says, *employ thy time well if thou meanest to gain leisure*; and, *since thou art not sure of a minute, throw not away an hour*. Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; so that, as Poor Richard says, *a life of leisure and a life of laziness are two things*. Do you imagine that sloth will afford you more comfort than labor? No, for as Poor Richard says, *trouble springs from idleness, and grievous toil from needless ease*. *Many without labor would live by their wits only, but they break for want of stock*. Whereas industry gives comfort, and plenty, and respect: *fly pleasures, and they'll follow you*. *The diligent spinner has a large shift, and now I have a sheep and a cow, everybody bids me good morrow*, all which is well said by Poor Richard.

“But with our industry, we must likewise be steady, settled and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as Poor Richard says,

*I never saw an oft removed tree,
Nor yet an oft removed family,
That throve so well as those that settled be.*

*“And again, three removes is as bad as a fire, and again, keep the shop, and thy shop will keep thee; and again, if you would have your business done, go; if not, send. And again,
He that by the plough would thrive,
Himself must either hold or drive.*

“And again, the eye of a master will do more work than both his hands; and again, want of care does us more damage than want of knowledge; and again, not to oversee workmen is to leave them your purse open. Trusting too much to others' care is the ruin of many; for, as the almanac says, *in the affairs of this world men are saved not by faith, but by the want of it*; but a man's own care is profitable; for, saith Poor Dick, *learning is to the studious, and riches to the careful, as well as power to the bold, and Heaven to the virtuous*. And farther, *if you would have a faithful servant, and one that you like, serve yourself*. And again, he adviseth to circumspection and care, even in

the smallest matters, because sometimes *a little neglect may breed great mischief*; adding, *for want of a nail the shoe was lost; for want of a shoe the horse was lost, and for want of a horse the rider was lost*, being overtaken and slain by the enemy, all for want of care about a horse-shoe nail.

“So much for industry, my friends, and attention to one’s own business; but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, *keep his nose all his life to the grindstone*, and die not worth a *groat* at last. *A fat kitchen makes a lean will*, as Poor Richard says; and,

*Many estates are spent in the getting,
Since women for tea forsook spinning and knitting,
And men for punch forsook hewing and splitting.*

If you would be wealthy, says he, in another almanac, *think of saving as well as of getting: the Indies have not made Spain rich, because her outgoes are greater than her incomes*. Away then with your expensive follies, and you will not have so much cause to complain of hard times, heavy taxes, and chargeable families; for, as Poor Dick says,

*Women and wine, game and deceit,
Make the wealth small, and the wants great.*

And farther, *what maintains one vice, would bring up two children*. You may think perhaps that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great Matter; but remember what Poor Richard says, *many a little makes a mickle*, and farther, *beware of little expenses; a small leak will sink a great ship*, and again, *who dainties love, shall beggars prove*, and moreover, *fools make Feasts, and wise men eat them*.

“Here you are all got together at this vendue of fineries and knickknacks. You call them goods, but if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost; but if you have no occasion for them, they must be dear to you. Remember what Poor Richard says, *buy what thou hast no need of, and ere long thou shalt sell thy necessities*. And again, *at a great pennyworth pause a while*: he means, that perhaps the cheapness is apparent only, and not real; or the bargain, by straitning thee in thy business, may do thee more harm than good. For in another place he says, *many have been ruined by buying good pennyworths*. Again, Poor Richard says, *’tis foolish to lay our money in a purchase of repentance*; and yet this folly is practised every day at vendues, for want of minding the almanac. *Wise men*, as Poor Dick says, *learn by others’ harms, fools scarcely by their own*, but, *felix quem faciunt aliena pericula cautum*. Many a one, for the sake of finery on the back, have gone with a hungry belly, and half starved their families; *silks and satins, scarlet and velvets*, as Poor Richard says, *put out the kitchen fire*. These are not the necessities of life; they can scarcely be called the conveniencies, and yet only because they look pretty, how many want to have them. The artificial wants of mankind thus become more numerous than the natural; and, as Poor Dick says, *for one poor person, there are an hundred indigent*. *By these, and other extravagancies, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who through industry and frugality have maintained their standing; in which case it appears plainly, that a ploughman on his legs is higher than a*

gentleman on his knees, as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of; they think 'tis day, and will never be night; that a little to be spent out of so much, is not worth minding; (a child and a fool, as Poor Richard says, imagine twenty shillings and twenty years can never be spent) but, always taking out of the meal-tub, and never putting in, soon comes to the bottom; then, as Poor Dick says, when the well's dry, they know the worth of water. But this they might have known before, if they had taken his advice; if you would know the value of money, go and try to borrow some, for, he that goes a borrowing goes a sorrowing, and indeed so does he that lends to such people, when he goes to get it in again. Poor Dick farther advises, and says,

*Fond pride of dress, is sure a very curse;
E'er fancy you consult, consult your purse.*

And again, *pride is as loud a beggar as want, and a great deal more saucy*. When you have bought one fine thing you must buy ten more, that your appearance maybe all of a piece; but Poor Dick says, *'tis easier to suppress the first desire than to satisfy all that follow it*. And 'tis as truly folly for the poor to ape the rich, as for the frog to swell, in order to equal the ox.

*Great estates may venture more,
But little boats should keep near shore.*

'Tis however a folly soon punished; for *pride that dines on vanity sups on contempt*, as Poor Richard says. And in another place, *pride breakfasted with plenty, dined with poverty, and supped with infamy*. And after all, of what use is this *pride of appearance*, for which so much is risked, so much is suffered? It cannot promote health; or ease pain; it makes no increase of merit in the person, it creates envy, it hastens misfortune.

*What is a butterfly? At best
He's but a caterpillar dressed.
The gaudy fop's his picture just,*

as Poor Richard says.

"But what madness must it be to run in debt for these superfluities! We are offered, by the terms of this vendue, six months' credit; and that perhaps has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah, think what you do when you run in debt; *you give to another power over your liberty*. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him, you will make poor pitiful sneaking excuses, and by degrees come to lose you veracity, and sink into base downright lying; for, as Poor Richard says, *the second vice is lying, the first is running in debt*. And again to the same purpose, *lying rides upon debt's back*. Whereas a freeborn Englishman ought not to be ashamed or afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue: *'tis hard for an empty bag to stand upright*, as Poor Richard truly says. What would you think of that Prince, or that government, who should issue an edict forbidding you to dress like a gentleman or a gentlewoman, on pain of imprisonment or servitude? Would you not say, that you are free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny when you run in debt for such dress! Your creditor

has authority at his pleasure to deprive you of your liberty, by confining you in gaol for life, or to sell you for a servant, if you should not be able to pay him! When you have got your bargain, you may, perhaps, think little of payment; but *creditors*, Poor Richard tells us, *have better memories than debtors*, and in another place says, *creditors are a superstitious sect, great observers of set days and times*. The day comes round before you are aware, and the demand is made before you are prepared to satisfy it. Or if you bear your debt in mind, the term which at first seemed so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his heels as well as shoulders. *Those have a short Lent*, saith Poor Richard, *who owe money to be paid at Easter*. Then since, as he says, *the borrower is a slave to the lender, and the debtor to the creditor*, disdain the chain, preserve your freedom; and maintain your independency: be industrious and free; be frugal and free. At present, perhaps, you may think yourself in thriving circumstances, and that you can bear a little extravagance without injury; but,

*For age and want, save while you may;
No morning sun lasts a whole day,*

as Poor Richard says. Gain may be temporary and uncertain, but ever while you live, expense is constant and certain; and *'tis easier to build two chimneys than to keep one in fuel*, as Poor Richard says. So *rather go to bed supperless than rise in debt*.

*Get what you can, and what you get hold;
'Tis the stone that will turn all your lead into gold,*

as Poor Richard says. And when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.

"This doctrine, my friends, is reason and wisdom; but after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things, for they may all be blasted without the blessing of heaven; and therefore ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember Job suffered, and was afterwards prosperous.

"And now to conclude, *experience keeps a dear school, but fools will learn in no other, and scarce in that*, for it is true, *we may give advice, but we cannot give conduct*, as Poor Richard says: however, remember this, *they that won't be counseled, can't be helped*, as Poor Richard says: and farther, that *if you will not hear reason, she'll surely rap your knuckles*."

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine, and immediately practiced the contrary, just as if it had been a common sermon; for the vendue opened, and they began to buy extravagantly, notwithstanding all his cautions, and their own fear of taxes. I found the good man had thoroughly studied my almanacs, and digested all I had dropped on those topics during the course of five-and-twenty years. The frequent mention he made of me must have tired any one else, but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of the wisdom was my own which he ascribed to me, but rather the gleanings I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and though I had at first determined to buy stuff for a new coat, I went away

resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.
I am, as ever, thine to serve thee,
Richard Saunders.
July 7, 1757.¹

1. Accessed at <https://teachingamericanhistory.org/library/document/the-way-to-wealth/>

PART IV

THE REVOLUTION

17.

SECOND TREATISE OF GOVERNMENT

1688

John Locke

This Chapter contains selections from Locke's Second Treatise of Government (1688). To read a complete version of this work, see [Appendix 1: More Readings](#)

SALUS POPULI SUPREMA LEX ESTO

LONDON PRINTED MDCLXXXVIII

REPRINTED, THE SIXTH TIME, BY A. MILLAR, H. WOODFALL, J. WHISTON AND B. WHITE, J. RIVINGTON, L. DAVIS AND C. REYMERS, R. BALDWIN, HAWES CLARKE AND COLLINS; W. IOHNSTON, W. OWEN, J. RICHARDSON, S. CROWDER, T. LONGMAN, B. LAW, C. RIVINGTON, E. DILLY, R. WITHEY, C. AND R. WARE, S. BAKER, T. PAYNE, A. SHUCKBURGH, J. HINXMAN

MDCCLXIII

TWO TREATISES OF GOVERNMENT. IN THE FORMER THE FALSE PRINCIPLES AND FOUNDATION OF SIR ROBERT FILMER AND HIS FOLLOWERS ARE DETECTED AND OVERTHROWN. THE LATTER IS AN ESSAY CONCERNING THE TRUE ORIGINAL EXTENT AND END OF CIVIL GOVERNMENT.

1764 EDITOR'S NOTE The present Edition of this Book has not only been collated with the first three Editions, which were published during the Author's Life, but also has the Advantage of his last Corrections and Improvements, from a Copy delivered by him to Mr. Peter Coste, communicated to the Editor, and now lodged in Christ College, Cambridge.

Preface

Reader, thou hast here the beginning and end of a discourse concerning government; what fate has otherwise

disposed of the papers that should have filled up the middle, and were more than all the rest, it is not worth while to tell thee. These, which remain, I hope are sufficient to establish the throne of our great restorer, our present King William; to make good his title, in the consent of the people, which being the only one of all lawful governments, he has more fully and clearly, than any prince in Christendom; and to justify to the world the people of England, whose love of their just and natural rights, with their resolution to preserve them, saved the nation when it was on the very brink of slavery and ruin. If these papers have that evidence, I flatter myself is to be found in them, there will be no great miss of those which are lost, and my reader may be satisfied without them: for I imagine, I shall have neither the time, nor inclination to repeat my pains, and fill up the wanting part of my answer, by tracing Sir Robert again, through all the windings and obscurities, which are to be met with in the several branches of his wonderful system. The king, and body of the nation, have since so thoroughly confuted his Hypothesis, that I suppose no body hereafter will have either the confidence to appear against our common safety, and be again an advocate for slavery; or the weakness to be deceived with contradictions dressed up in a popular stile, and well-turned periods: for if any one will be at the pains, himself, in those parts, which are here untouched, to strip Sir Robert's discourses of the flourish of doubtful expressions, and endeavour to reduce his words to direct, positive, intelligible propositions, and then compare them one with another, he will quickly be satisfied, there was never so much glib nonsense put together in well-sounding English. If he think it not worth while to examine his works all thro', let him make an experiment in that part, where he treats of usurpation; and let him try, whether he can, with all his skill, make Sir Robert intelligible, and consistent with himself, or common sense. I should not speak so plainly of a gentleman, long since past answering, had not the pulpit, of late years, publicly owned his doctrine, and made it the current divinity of the times. It is necessary those men, who taking on them to be teachers, have so dangerously misled others, should be openly shewed of what authority this their Patriarch is, whom they have so blindly followed, that so they may either retract what upon so ill grounds they have vented, and cannot be maintained; or else justify those principles which they preached up for gospel; though they had no better an author than an English courtier: for I should not have writ against Sir Robert, or taken the pains to shew his mistakes, inconsistencies, and want of (what he so much boasts of, and pretends wholly to build on) scripture-proofs, were there not men amongst us, who, by crying up his books, and espousing his doctrine, save me from the reproach of writing against a dead adversary. They have been so zealous in this point, that, if I have done him any wrong, I cannot hope they should spare me. I wish, where they have done the truth and the public wrong, they would be as ready to redress it, and allow its just weight to this reflection, viz. that there cannot be done a greater mischief to prince and people, than the propagating wrong notions concerning government; that so at last all times might not have reason to complain of the Drum Ecclesiastic. If any one, concerned really for truth, undertake the confutation of my Hypothesis, I promise him either to recant my mistake, upon fair conviction; or to answer his difficulties. But he must remember two things.

First, That cavilling here and there, at some expression, or little incident of my discourse, is not an answer to my book.

Secondly, That I shall not take railing for arguments, nor think either of these worth my notice, though I

shall always look on myself as bound to give satisfaction to any one, who shall appear to be conscientiously scrupulous in the point, and shall shew any just grounds for his scruples.

I have nothing more, but to advertise the reader, that *Observations* stands for *Observations on Hobbs, Milton, &c.* and that a bare quotation of pages always means pages of his *Patriarcha*, Edition 1680.

Chapter 1-An Essay Concerning the True Original, Extent and End of Civil Government

Sect. 1. It having been shewn in the foregoing discourse,

(1). That Adam had not, either by natural right of fatherhood, or by positive donation from God, any such authority over his children, or dominion over the world, as is pretended:

(2). That if he had, his heirs, yet, had no right to it:

(3). That if his heirs had, there being no law of nature nor positive law of God that determines which is the right heir in all cases that may arise, the right of succession, and consequently of bearing rule, could not have been certainly determined:

(4). That if even that had been determined, yet the knowledge of which is the eldest line of Adam's posterity, being so long since utterly lost, that in the races of mankind and families of the world, there remains not to one above another, the least pretence to be the eldest house, and to have the right of inheritance:

All these premises having, as I think, been clearly made out, it is impossible that the rulers now on earth should make any benefit, or derive any the least shadow of authority from that, which is held to be the fountain of all power, Adam's private dominion and paternal jurisdiction; so that he that will not give just occasion to think that all government in the world is the product only of force and violence, and that men live together by no other rules but that of beasts, where the strongest carries it, and so lay a foundation for perpetual disorder and mischief, tumult, sedition and rebellion, (things that the followers of that hypothesis so loudly cry out against) must of necessity find out another rise of government, another original of political power, and another way of designing and knowing the persons that have it, than what Sir Robert Filmer hath taught us.

Sect. 2. To this purpose, I think it may not be amiss, to set down what I take to be political power; that the power of a **MAGISTRATE** over a subject may be distinguished from that of a **FATHER** over his children, a **MASTER** over his servant, a **HUSBAND** over his wife, and a **LORD** over his slave. All which distinct powers happening sometimes together in the same man, if he be considered under these different relations, it may help us to distinguish these powers one from wealth, a father of a family, and a captain of a galley.

Sect. 3. **POLITICAL POWER**, then, I take to be a **RIGHT** of making laws with penalties of death, and consequently all less penalties, for the regulating and preserving of property, and of employing the force of the community, in the execution of such laws, and in the defence of the commonwealth from foreign injury; and all this only for the public good.

Chapter 2- Of the State of Nature

Sect. 4. TO understand political power right, and derive it from its original, we must consider, what state all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man.

A state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident, than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of the same faculties, should also be equal one amongst another without subordination or subjection, unless the lord and master of them all should, by any manifest declaration of his will, set one above another, and confer on him, by an evident and clear appointment, an undoubted right to dominion and sovereignty.

Sect. 5. This equality of men by nature, the judicious Hooker looks upon as so evident in itself, and beyond all question, that he makes it the foundation of that obligation to mutual love amongst men, on which he builds the duties they owe one another, and from whence he derives the great maxims of justice and charity. His words are,

The like natural inducement hath brought men to know that it is no less their duty, to love others than themselves; for seeing those things which are equal, must needs all have one measure; if I cannot but wish to receive good, even as much at every man's hands, as any man can wish unto his own soul, how should I look to have any part of my desire herein satisfied, unless myself be careful to satisfy the like desire, which is undoubtedly in other men, being of one and the same nature? To have any thing offered them repugnant to this desire, must needs in all respects grieve them as much as me; so that if I do harm, I must look to suffer, there being no reason that others should shew greater measure of love to me, than they have by me shewed unto them: my desire therefore to be loved of my equals in nature as much as possible may be, imposeth upon me a natural duty of bearing to them-ward fully the like affection; from which relation of equality between ourselves and them that are as ourselves, what several rules and canons natural reason hath drawn, for direction of life, no man is ignorant, Eccl. Pol. Lib. 1.

Sect. 6. But though this be a state of liberty, yet it is not a state of licence: though man in that state have an uncontrollable liberty to dispose of his person or possessions, yet he has not liberty to destroy himself, or so much as any creature in his possession, but where some nobler use than its bare preservation calls for it. The state of nature has a law of nature to govern it, which obliges every one: and reason, which is that law, teaches all mankind, who will but consult it, that being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions: for men being all the workmanship of one omnipotent, and infinitely wise maker; all the servants of one sovereign master, sent into the world by his order, and about his business; they are his property, whose workmanship they are, made to last during his, not one another's pleasure: and

being furnished with like faculties, sharing all in one community of nature, there cannot be supposed any such subordination among us, that may authorize us to destroy one another, as if we were made for one another's uses, as the inferior ranks of creatures are for our's. Every one, as he is bound to preserve himself, and not to quit his station wilfully, so by the like reason, when his own preservation comes not in competition, ought he, as much as he can, to preserve the rest of mankind, and may not, unless it be to do justice on an offender, take away, or impair the life, or what tends to the preservation of the life, the liberty, health, limb, or goods of another.

Sect. 7. And that all men may be restrained from invading others rights, and from doing hurt to one another, and the law of nature be observed, which willeth the peace and preservation of all mankind, the execution of the law of nature is, in that state, put into every man's hands, whereby every one has a right to punish the transgressors of that law to such a degree, as may hinder its violation: for the law of nature would, as all other laws that concern men in this world be in vain, if there were no body that in the state of nature had a power to execute that law, and thereby preserve the innocent and restrain offenders. And if any one in the state of nature may punish another for any evil he has done, every one may do so: for in that state of perfect equality, where naturally there is no superiority or jurisdiction of one over another, what any may do in prosecution of that law, every one must needs have a right to do.

Sect. 8. And thus, in the state of nature, one man comes by a power over another; but yet no absolute or arbitrary power, to use a criminal, when he has got him in his hands, according to the passionate heats, or boundless extravagancy of his own will; but only to retribute to him, so far as calm reason and conscience dictate, what is proportionate to his transgression, which is so much as may serve for reparation and restraint: for these two are the only reasons, why one man may lawfully do harm to another, which is that we call punishment. In transgressing the law of nature, the offender declares himself to live by another rule than that of reason and common equity, which is that measure God has set to the actions of men, for their mutual security; and so he becomes dangerous to mankind, the tie, which is to secure them from injury and violence, being slighted and broken by him. Which being a trespass against the whole species, and the peace and safety of it, provided for by the law of nature, every man upon this score, by the right he hath to preserve mankind in general, may restrain, or where it is necessary, destroy things noxious to them, and so may bring such evil on any one, who hath transgressed that law, as may make him repent the doing of it, and thereby deter him, and by his example others, from doing the like mischief. And in the case, and upon this ground, EVERY MAN HATH A RIGHT TO PUNISH THE OFFENDER, AND BE EXECUTIONER OF THE LAW OF NATURE.

Sect. 9. I doubt not but this will seem a very strange doctrine to some men: but before they condemn it, I desire them to resolve me, by what right any prince or state can put to death, or punish an alien, for any crime he commits in their country. It is certain their laws, by virtue of any sanction they receive from the promulgated will of the legislative, reach not a stranger: they speak not to him, nor, if they did, is he bound to hearken to them. The legislative authority, by which they are in force over the subjects of that commonwealth, hath no power over him. Those who have the supreme power of making laws in England, France or Holland, are to an Indian, but like the rest of the world, men without authority: and therefore, if by the law of nature every

man hath not a power to punish offences against it, as he soberly judges the case to require, I see not how the magistrates of any community can punish an alien of another country; since, in reference to him, they can have no more power than what every man naturally may have over another.

Sect. 10. Besides the crime which consists in violating the law, and varying from the right rule of reason, whereby a man so far becomes degenerate, and declares himself to quit the principles of human nature, and to be a noxious creature, there is commonly injury done to some person or other, and some other man receives damage by his transgression: in which case he who hath received any damage, has, besides the right of punishment common to him with other men, a particular right to seek reparation from him that has done it: and any other person, who finds it just, may also join with him that is injured, and assist him in recovering from the offender so much as may make satisfaction for the harm he has suffered.

Sect. 11. From these two distinct rights, the one of punishing the crime for restraint, and preventing the like offence, which right of punishing is in every body; the other of taking reparation, which belongs only to the injured party, comes it to pass that the magistrate, who by being magistrate hath the common right of punishing put into his hands, can often, where the public good demands not the execution of the law, remit the punishment of criminal offences by his own authority, but yet cannot remit the satisfaction due to any private man for the damage he has received. That, he who has suffered the damage has a right to demand in his own name, and he alone can remit: the damnified person has this power of appropriating to himself the goods or service of the offender, by right of self-preservation, as every man has a power to punish the crime, to prevent its being committed again, by the right he has of preserving all mankind, and doing all reasonable things he can in order to that end: and thus it is, that every man, in the state of nature, has a power to kill a murderer, both to deter others from doing the like injury, which no reparation can compensate, by the example of the punishment that attends it from every body, and also to secure men from the attempts of a criminal, who having renounced

reason, the common rule and measure God hath given to mankind, hath, by the unjust violence and slaughter he hath committed upon one, declared war against all mankind, and therefore may be destroyed as a lion or a tyger, one of those wild savage beasts, with whom men can have no society nor security: and upon this is grounded that great law of nature, Whoso sheddeth man's blood, by man shall his blood be shed. And Cain was so fully convinced, that every one had a right to destroy such a criminal, that after the murder of his brother, he cries out, Every one that findeth me, shall slay me; so plain was it writ in the hearts of all mankind.

Sect. 12. By the same reason may a man in the state of nature punish the lesser breaches of that law. It will perhaps be demanded, with death? I answer, each transgression may be punished to that degree, and with so much severity, as will suffice to make it an ill bargain to the offender, give him cause to repent, and terrify others from doing the like. Every offence, that can be committed in the state of nature, may in the state of nature be also punished equally, and as far forth as it may, in a commonwealth: for though it would be besides my present purpose, to enter here into the particulars of the law of nature, or its measures of punishment; yet, it is certain there is such a law, and that too, as intelligible and plain to a rational creature, and a studier of that law, as the positive laws of commonwealths; nay, possibly plainer; as much as reason is easier to be understood, than the

fancies and intricate contrivances of men, following contrary and hidden interests put into words; for so truly are a great part of the municipal laws of countries, which are only so far right, as they are founded on the law of nature, by which they are to be regulated and interpreted.

Sect. 13. To this strange doctrine, viz. That in the state of nature every one has the executive power of the law of nature, I doubt not but it will be objected, that it is unreasonable for men to be judges in their own cases, that self-love will make men partial to themselves and their friends: and on the other side, that ill nature, passion and revenge will carry them too far in punishing others; and hence nothing but confusion and disorder will follow, and that therefore God hath certainly appointed government to restrain the partiality and violence of men. I easily grant, that civil government is the proper remedy for the inconveniencies of the state of nature, which must certainly be great, where men may be judges in their own case, since it is easy to be imagined, that he who was so unjust as to do his brother an injury, will scarce be so just as to condemn himself for it: but I shall desire those who make this objection, to remember, that absolute monarchs are but men; and if government is to be the remedy of those evils, which necessarily follow from men's being judges in their own cases, and the state of nature is therefore not to be endured, I desire to know what kind of government that is, and how much better it is than the state of nature, where one man, commanding a multitude, has the liberty to be judge in his own case, and may do to all his subjects whatever he pleases, without the least liberty to any one to question or controul those who execute his pleasure? and in whatsoever he doth, whether led by reason, mistake or passion, must be submitted to? much better it is in the state of nature, wherein men are not bound to submit to the unjust will of another: and if he that judges, judges amiss in his own, or any other case, he is answerable for it to the rest of mankind.

Sect. 14. It is often asked as a mighty objection, where are, or ever were there any men in such a state of nature? To which it may suffice as an answer at present, that since all princes and rulers of independent governments all through the world, are in a state of nature, it is plain the world never was, nor ever will be, without numbers of men in that state. I have named all governors of independent communities, whether they are, or are not, in league with others: for it is not every compact that puts an end to the state of nature between men, but only this one of agreeing together mutually to enter into one community, and make one body politic; other promises, and compacts, men may make one with another, and yet still be in the state of nature. The promises and bargains for truck, &c. between the two men in the desert island, mentioned by Garcilasso de la Vega, in his history of Peru; or between a Swiss and an Indian, in the woods of America, are binding to them, though they are perfectly in a state of nature, in reference to one another: for truth and keeping of faith belongs to men, as men, and not as members of society.

Sect. 15. To those that say, there were never any men in the state of nature, I will not only oppose the authority of the judicious Hooker, Eccl. Pol. lib. i. sect. 10, where he says,

The laws which have been hitherto mentioned, i.e. the laws of nature, do bind men absolutely, even as they are men, although they have never any settled fellowship, never any solemn agreement amongst themselves what to do, or not to do: but forasmuch as we are not by ourselves sufficient to furnish ourselves with competent

store of things, needful for such a life as our nature doth desire, a life fit for the dignity of man; therefore to supply those defects and imperfections which are in us, as living single and solely by ourselves, we are naturally induced to seek communion and fellowship with others: this was the cause of men's uniting themselves at first in politic societies.

But I moreover affirm, that all men are naturally in that state, and remain so, till by their own consents they make themselves members of some politic society; and I doubt not in the sequel of this discourse, to make it very clear.

Chapter 3-Of the State of War

Sect. 16. THE state of war is a state of enmity and destruction: and therefore declaring by word or action, not a passionate and hasty, but a sedate settled design upon another man's life, puts him in a state of war with him against whom he has declared such an intention, and so has exposed his life to the other's power to be taken away by him, or any one that joins with him in his defence, and espouses his quarrel; it being reasonable and just, I should have a right to destroy that which threatens me with destruction: for, by the fundamental law of nature, man being to be preserved as much as possible, when all cannot be preserved, the safety of the innocent is to be preferred: and one may destroy a man who makes war upon him, or has discovered an enmity to his being, for the same reason that he may kill a wolf or a lion; because such men are not under the ties of the commonlaw of reason, have no other rule, but that of force and violence, and so may be treated as beasts of prey, those dangerous and noxious creatures, that will be sure to destroy him whenever he falls into their power.

Sect. 17. And hence it is, that he who attempts to get another man into his absolute power, does thereby put himself into a state of war with him; it being to be understood as a declaration of a design upon his life: for I have reason to conclude, that he who would get me into his power without my consent, would use me as he pleased when he had got me there, and destroy me too when he had a fancy to it; for no body can desire to have me in his absolute power, unless it be to compel me by force to that which is against the right of my freedom, i.e. make me a slave. To be free from such force is the only security of my preservation; and reason bids me look on him, as an enemy to my preservation, who would take away that freedom which is the fence to it; so that he who makes an attempt to enslave me, thereby puts himself into a state of war with me. He that, in the state of nature, would take away the freedom that belongs to any one in that state, must necessarily be supposed to have a design to take away every thing else, that freedom being the foundation of all the rest; as he that, in the state of society, would take away the freedom belonging to those of that society or commonwealth, must be supposed to design to take away from them every thing else, and so be looked on as in a state of war.

Sect. 18. This makes it lawful for a man to kill a thief, who has not in the least hurt him, nor declared any design upon his life, any farther than, by the use of force, so to get him in his power, as to take away his money, or what he pleases, from him; because using force, where he has no right, to get me into his power, let his pretence be what it will, I have no reason to suppose, that he, who would take away my liberty, would not,

when he had me in his power, take away every thing else. And therefore it is lawful for me to treat him as one who has put himself into a state of war with me, i.e. kill him if I can; for to that hazard does he justly expose himself, whoever introduces a state of war, and is aggressor in it.

Sect. 19. And here we have the plain difference between the state of nature and the state of war, which however some men have confounded, are as far distant, as a state of peace, good will, mutual assistance and preservation, and a state of enmity, malice, violence and mutual destruction, are one from another. Men living together according to reason, without a common superior on earth, with authority to judge between them, is properly the state of nature. But force, or a declared design of force, upon the person of another, where there is no common superior on earth to appeal to for relief, is the state of war: and it is the want of such an appeal gives a man the right of war even against an aggressor, tho' he be in society and a fellow subject. Thus a thief, whom I cannot harm, but by appeal to the law, for having stolen all that I am worth, I may kill, when he sets on me to rob me but of my horse or coat; because the law, which was made for my preservation, where it cannot interpose to secure my life from present force, which, if lost, is capable of no reparation, permits me my own defence, and the right of war, a liberty to kill the aggressor, because the aggressor allows not time to appeal to our common judge, nor the decision of the law, for remedy in a case where the mischief may be irreparable. Want of a common judge with authority, puts all men in a state of nature: force without right, upon a man's person, makes a state of war, both where there is, and is not, a common judge.

Sect. 20. But when the actual force is over, the state of war ceases between those that are in society, and are equally on both sides subjected to the fair determination of the law; because then there lies open the remedy of appeal for the past injury, and to prevent future harm: but where no such appeal is, as in the state of nature, for want of positive laws, and judges with authority to appeal to, the state of war once begun, continues, with a right to the innocent party to destroy the other whenever he can, until the aggressor offers peace, and desires reconciliation on such terms as may repair any wrongs he has already done, and secure the innocent for the future; nay, where an appeal to the law, and constituted judges, lies open, but the remedy is denied by a manifest perverting of justice, and a barefaced wresting of the laws to protect or indemnify the violence or injuries of some men, or party of men, there it is hard to imagine any thing but a state of war: for wherever violence is used, and injury done, though by hands appointed to administer justice, it is still violence and injury, however coloured with the name, pretences, or forms of law, the end whereof being to protect and redress the innocent, by an unbiassed application of it, to all who are under it; wherever that is not bona fide done, war is made upon the sufferers, who having no appeal on earth to right them, they are left to the only remedy in such cases, an appeal to heaven.

Sect. 21. To avoid this state of war (wherein there is no appeal but to heaven, and wherein every the least difference is apt to end, where there is no authority to decide between the contenders) is one great reason of men's putting themselves into society, and quitting the state of nature: for where there is an authority, a power on earth, from which relief can be had by appeal, there the continuance of the state of war is excluded, and the controversy is decided by that power. Had there been any such court, any superior jurisdiction on earth, to determine the right between Jephtha and the Ammonites, they had never come to a state of war: but we

see he was forced to appeal to heaven. The Lord the Judge (says he) be judge this day between the children of Israel and the children of Ammon, Judg. xi. 27. and then prosecuting, and relying on his appeal, he leads out his army to battle: and therefore in such controversies, where the question is put, who shall be judge? It cannot be meant, who shall decide the controversy; every one knows what Jephtha here tells us, that the Lord the Judge shall judge. Where there is no judge on earth, the appeal lies to God in heaven. That question then cannot mean, who shall judge, whether another hath put himself in a state of war with me, and whether I may, as Jephtha did, appeal to heaven in it? of that I myself can only be judge in my own conscience, as I will answer it, at the great day, to the supreme judge of all men.

Chapter 4-Of Slavery

Sect. 22. THE natural liberty of man is to be free from any superior power on earth, and not to be under the will or legislative authority of man, but to have only the law of nature for his rule. The liberty of man, in society, is to be under no other legislative power, but that established, by consent, in the commonwealth; nor under the dominion of any will, or restraint of any law, but what that legislative shall enact, according to the trust put in it. Freedom then is not what Sir Robert Filmer tells us, Observations, A. 55. a liberty for every one to do what he lists, to live as he pleases, and not to be tied by any laws: but freedom of men under government is, to have a standing rule to live by, common to every one of that society, and made by the legislative power erected in it; a liberty to follow my own will in all things, where the rule prescribes not; and not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man: as freedom of nature is, to be under no other restraint but the law of nature.

Sect. 23. This freedom from absolute, arbitrary power, is so necessary to, and closely joined with a man's preservation, that he cannot part with it, but by what forfeits his preservation and life together: for a man, not having the power of his own life, cannot, by compact, or his own consent, enslave himself to any one, nor put himself under the absolute, arbitrary power of another, to take away his life, when he pleases. No body can give more power than he has himself; and he that cannot take away his own life, cannot give another power over it. Indeed, having by his fault forfeited his own life, by some act that deserves death; he, to whom he has forfeited it, may (when he has him in his power) delay to take it, and make use of him to his own service, and he does him no injury by it: for, whenever he finds the hardship of his slavery outweigh the value of his life, it is in his power, by resisting the will of his master, to draw on himself the death he desires.

Sect. 24. This is the perfect condition of slavery, which is nothing else, but the state of war continued, between a lawful conqueror and a captive: for, if once compact enter between them, and make an agreement for a limited power on the one side, and obedience on the other, the state of war and slavery ceases, as long as the compact endures: for, as has been said, no man can, by agreement, pass over to another that which he hath not in himself, a power over his own life.

I confess, we find among the Jews, as well as other nations, that men did sell themselves; but, it is plain, this

was only to drudgery, not to slavery: for, it is evident, the person sold was not under an absolute, arbitrary, despotical power: for the master could not have power to kill him, at any time, whom, at a certain time, he was obliged to let go free out of his service; and the master of such a servant was so far from having an arbitrary power over his life, that he could not, at pleasure, so much as maim him, but the loss of an eye, or tooth, set him free, Exod. xxi.

Chapter 5-Of Property

Sect. 25. Whether we consider natural reason, which tells us, that men, being once born, have a right to their preservation, and consequently to meat and drink, and such other things as nature affords for their subsistence: or revelation, which gives us an account of those grants God made of the world to Adam, and to Noah, and his sons, it is very clear, that God, as king David says, Psal. cxv. 16. has given the earth to the children of men; given it to mankind in common. But this being supposed, it seems to some a very great difficulty, how any one should ever come to have a property in any thing: I will not content myself to answer, that if it be difficult to make out property, upon a supposition that God gave the world to Adam, and his posterity in common, it is impossible that any man, but one universal monarch, should have any property upon a supposition, that God gave the world to Adam, and his heirs in succession, exclusive of all the rest of his posterity. But I shall endeavour to shew, how men might come to have a property in several parts of that which God gave to mankind in common, and that without any express compact of all the commoners.

Sect. 26. God, who hath given the world to men in common, hath also given them reason to make use of it to the best advantage of life, and convenience. The earth, and all that is therein, is given to men for the support and comfort of their being. And tho' all the fruits it naturally produces, and beasts it feeds, belong to mankind in common, as they are produced by the spontaneous hand of nature; and no body has originally a private dominion, exclusive of the rest of mankind, in any of them, as they are thus in their natural state: yet being given for the use of men, there must of necessity be a means to appropriate them some way or other, before they can be of any use, or at all beneficial to any particular man. The fruit, or venison, which nourishes the wild Indian, who knows no enclosure, and is still a tenant in common, must be his, and so his, i.e. a part of him, that another can no longer have any right to it, before it can do him any good for the support of his life.

Sect. 27. Though the earth, and all inferior creatures, be common to all men, yet every man has a property in his own person: this no body has any right to but himself. The labour of his body, and the work of his hands, we may say, are properly his. Whatsoever then he removes out of the state that nature hath provided, and left it in, he hath mixed his labour with, and joined to it something that is his own, and thereby makes it his property. It being by him removed from the common state nature hath placed it in, it hath by this labour something annexed to it, that excludes the common right of other men: for this labour being the unquestionable property of the labourer, no man but he can have a right to what that is once joined to, at least where there is enough, and as good, left in common for others.

Sect. 28. He that is nourished by the acorns he picked up under an oak, or the apples he gathered from the trees in the wood, has certainly appropriated them to himself. No body can deny but the nourishment is his. I ask then, when did they begin to be his? when he digested? or when he eat? or when he boiled? or when he brought them home? or when he picked them up? and it is plain, if the first gathering made them not his, nothing else could. That labour put a distinction between them and common: that added something to them more than nature, the common mother of all, had done; and so they became his private right. And will any one say, he had no right to those acorns or apples, he thus appropriated, because he had not the consent of all mankind to make them his? Was it a robbery thus to assume to himself what belonged to all in common? If such a consent as that was necessary, man had starved, notwithstanding the plenty God had given him. We see in commons, which remain so by compact, that it is the taking any part of what is common, and removing it out of the state nature leaves it in, which begins the property; without which the common is of no use. And the taking of this or that part, does not depend on the express consent of all the commoners. Thus the grass my horse has bit; the turfs my servant has cut; and the ore I have digged in any place, where I have a right to them in common with others, become my property, without the assignation or consent of any body. The labour that was mine, removing them out of that common state they were in, hath fixed my property in them.

Sect. 29. By making an explicit consent of every commoner, necessary to any one's appropriating to himself any part of what is given in common, children or servants could not cut the meat, which their father or master had provided for them in common, without assigning to every one his peculiar part. Though the water running in the fountain be every one's, yet who can doubt, but that in the pitcher is his only who drew it out? His labour hath taken it out of the hands of nature, where it was common, and belonged equally to all her children, and hath thereby appropriated it to himself.

Sect. 30. Thus this law of reason makes the deer that Indian's who hath killed it; it is allowed to be his goods, who hath bestowed his labour upon it, though before it was the common right of every one. And amongst those who are counted the civilized part of mankind, who have made and multiplied positive laws to determine property, this original law of nature, for the beginning of property, in what was before common, still takes place; and by virtue thereof, what fish any one catches in the ocean, that great and still remaining common of mankind; or what ambergrise any one takes up here, is by the labour that removes it out of that common state nature left it in, made his property, who takes that pains about it. And even amongst us, the hare that any one is hunting, is thought his who pursues her during the chase: for being a beast that is still looked upon as common, and no man's private possession; whoever has employed so much labour about any of that kind, as to find and pursue her, has thereby removed her from the state of nature, wherein she was common, and hath begun a property.

Sect. 31. It will perhaps be objected to this, that if gathering the acorns, or other fruits of the earth, &c. makes a right to them, then any one may ingross as much as he will. To which I answer, Not so. The same law of nature, that does by this means give us property, does also bound that property too. God has given us all things richly, 1 Tim. vi. 12. is the voice of reason confirmed by inspiration. But how far has he given it us? To enjoy. As much as any one can make use of to any advantage of life before it spoils, so much he may by his

labour fix a property in: whatever is beyond this, is more than his share, and belongs to others. Nothing was made by God for man to spoil or destroy. And thus, considering the plenty of natural provisions there was a long time in the world, and the few spenders; and to how small a part of that provision the industry of one man could extend itself, and ingross it to the prejudice of others; especially keeping within the bounds, set by reason, of what might serve for his use; there could be then little room for quarrels or contentions about property so established.

Sect. 32. But the chief matter of property being now not the fruits of the earth, and the beasts that subsist on it, but the earth itself; as that which takes in and carries with it all the rest; I think it is plain, that property in that too is acquired as the former. As much land as a man tills, plants, improves, cultivates, and can use the product of, so much is his property. He by his labour does, as it were, inclose it from the common. Nor will it invalidate his right, to say every body else has an equal title to it; and therefore he cannot appropriate, he cannot inclose, without the consent of all his fellow-commoners, all mankind. God, when he gave the world in common to all mankind, commanded man also to labour, and the penury of his condition required it of him. God and his reason commanded him to subdue the earth, i.e. improve it for the benefit of life, and therein lay out something upon it that was his own, his labour. He that in obedience to this command of God, subdued, tilled and sowed any part of it, thereby annexed to it something that was his property, which another had no title to, nor could without injury take from him.

Sect. 33. Nor was this appropriation of any parcel of land, by improving it, any prejudice to any other man, since there was still enough, and as good left; and more than the yet unprovided could use. So that, in effect, there was never the less left for others because of his enclosure for himself: for he that leaves as much as another can make use of, does as good as take nothing at all. No body could think himself injured by the drinking of another man, though he took a good draught, who had a whole river of the same water left him to quench his thirst: and the case of land and water, where there is enough of both, is perfectly the same.

Sect. 34. God gave the world to men in common; but since he gave it them for their benefit, and the greatest conveniencies of life they were capable to draw from it, it cannot be supposed he meant it should always remain common and uncultivated. He gave it to the use of the industrious and rational, (and labour was to be his title to it;) not to the fancy or covetousness of the quarrelsome and contentious. He that had as good left for his improvement, as was already taken up, needed not complain, ought not to meddle with what was already improved by another's labour: if he did, it is plain he desired the benefit of another's pains, which he had no right to, and not the ground which God had given him in common with others to labour on, and whereof there was as good left, as that already possessed, and more than he knew what to do with, or his industry could reach to.

Sect. 35. It is true, in land that is common in England, or any other country, where there is plenty of people under government, who have money and commerce, no one can inclose or appropriate any part, without the consent of all his fellow-commoners; because this is left common by compact, i.e. by the law of the land, which is not to be violated. And though it be common, in respect of some men, it is not so to all mankind; but is the joint property of this country, or this parish. Besides, the remainder, after such enclosure, would not be

as good to the rest of the commoners, as the whole was when they could all make use of the whole; whereas in the beginning and first peopling of the great common of the world, it was quite otherwise. The law man was under, was rather for appropriating. God commanded, and his wants forced him to labour. That was his property which could not be taken from him where-ever he had fixed it. And hence subduing or cultivating the earth, and having dominion, we see are joined together. The one gave title to the other. So that God, by commanding to subdue, gave authority so far to appropriate: and the condition of human life, which requires labour and materials to work on, necessarily introduces private possessions.

Sect. 36. The measure of property nature has well set by the extent of men's labour and the conveniencies of life: no man's labour could subdue, or appropriate all; nor could his enjoyment consume more than a small part; so that it was impossible for any man, this way, to intrench upon the right of another, or acquire to himself a property, to the prejudice of his neighbour, who would still have room for as good, and as large a possession (after the other had taken out his) as before it was appropriated. This measure did confine every man's possession to a very moderate proportion, and such as he might appropriate to himself, without injury to any body, in the first ages of the world, when men were more in danger to be lost, by wandering from their company, in the then vast wilderness of the earth, than to be straitened for want of room to plant in. And the same measure may be allowed still without prejudice to any body, as full as the world seems: for supposing a man, or family, in the state they were at first peopling of the world by the children of Adam, or Noah; let him plant in some inland, vacant places of America, we shall find that the possessions he could make himself, upon the measures we have given, would not be very large, nor, even to this day, prejudice the rest of mankind, or give them reason to complain, or think themselves injured by this man's incroachment, though the race of men have now spread themselves to all the corners of the world, and do infinitely exceed the small number was at the beginning. Nay, the extent of ground is of so little value, without labour, that I have heard it affirmed, that in Spain itself a man may be permitted to plough, sow and reap, without being disturbed, upon land he has no other title to, but only his making use of it. But, on the contrary, the inhabitants think themselves beholden to him, who, by his industry on neglected, and consequently waste land, has increased the stock of corn, which they wanted. But be this as it will, which I lay no stress on; this I dare boldly affirm, that the same rule of propriety, (*viz.*) that every man should have as much as he could make use of, would hold still in the world, without straitening any body; since there is land enough in the world to suffice double the inhabitants, had not the invention of money, and the tacit agreement of men to put a value on it, introduced (by consent) larger possessions, and a right to them; which, how it has done, I shall by and by shew more at large.

Sect. 37. This is certain, that in the beginning, before the desire of having more than man needed had altered the intrinsic value of things, which depends only on their usefulness to the life of man; or had agreed, that a little piece of yellow metal, which would keep without wasting or decay, should be worth a great piece of flesh, or a whole heap of corn; though men had a right to appropriate, by their labour, each one of himself, as much of the things of nature, as he could use: yet this could not be much, nor to the prejudice of others, where the same plenty was still left to those who would use the same industry. To which let me add, that he who appropriates land to himself by his labour, does not lessen, but increase the common stock of mankind:

for the provisions serving to the support of human life, produced by one acre of inclosed and cultivated land, are (to speak much within compass) ten times more than those which are yielded by an acre of land of an equal richness lying waste in common. And therefore he that incloses land, and has a greater plenty of the conveniencies of life from ten acres, than he could have from an hundred left to nature, may truly be said to give ninety acres to mankind: for his labour now supplies him with provisions out of ten acres, which were but the product of an hundred lying in common. I have here rated the improved land very low, in making its product but as ten to one, when it is much nearer an hundred to one: for I ask, whether in the wild woods and uncultivated waste of America, left to nature, without any improvement, tillage or husbandry, a thousand acres yield the needy and wretched inhabitants as many conveniencies of life, as ten acres of equally fertile land do in Devonshire, where they are well cultivated?

Before the appropriation of land, he who gathered as much of the wild fruit, killed, caught, or tamed, as many of the beasts, as he could; he that so employed his pains about any of the spontaneous products of nature, as any way to alter them from the state which nature put them in, by placing any of his labour on them, did thereby acquire a propriety in them: but if they perished, in his possession, without their due use; if the fruits rotted, or the venison putrified, before he could spend it, he offended against the common law of nature, and was liable to be punished; he invaded his neighbour's share, for he had no right, farther than his use called for any of them, and they might serve to afford him conveniencies of life.

Sect. 38. The same measures governed the possession of land too: whatsoever he tilled and reaped, laid up and made use of, before it spoiled, that was his peculiar right; whatsoever he enclosed, and could feed, and make use of, the cattle and product was also his. But if either the grass of his enclosure rotted on the ground, or the fruit of his planting perished without gathering, and laying up, this part of the earth, notwithstanding his enclosure, was still to be looked on as waste, and might be the possession of any other. Thus, at the beginning, Cain might take as much ground as he could till, and make it his own land, and yet leave enough to Abel's sheep to feed on; a few acres would serve for both their possessions. But as families increased, and industry enlarged their stocks, their possessions enlarged with the need of them; but yet it was commonly without any fixed property in the ground they made use of, till they incorporated, settled themselves together, and built cities; and then, by consent, they came in time, to set out the bounds of their distinct territories, and agree on limits between them and their neighbours; and by laws within themselves, settled the properties of those of the same society: for we see, that in that part of the world which was first inhabited, and therefore like to be best peopled, even as low down as Abraham's time, they wandered with their flocks, and their herds, which was their substance, freely up and down; and this Abraham did, in a country where he was a stranger. Whence it is plain, that at least a great part of the land lay in common; that the inhabitants valued it not, nor claimed property in any more than they made use of. But when there was not room enough in the same place, for their herds to feed together, they by consent, as Abraham and Lot did, Gen. xiii. 5. separated and enlarged their pasture, where it best liked them. And for the same reason Esau went from his father, and his brother, and planted in mount Seir, Gen. xxxvi. 6.

Sect. 39. And thus, without supposing any private dominion, and property in Adam, over all the world,

exclusive of all other men, which can no way be proved, nor any one's property be made out from it; but supposing the world given, as it was, to the children of men in common, we see how labour could make men distinct titles to several parcels of it, for their private uses; wherein there could be no doubt of right, no room for quarrel.

Sect. 40. Nor is it so strange, as perhaps before consideration it may appear, that the property of labour should be able to over-balance the community of land: for it is labour indeed that puts the difference of value on every thing; and let any one consider what the difference is between an acre of land planted with tobacco or sugar, sown with wheat or barley, and an acre of the same land lying in common, without any husbandry upon it, and he will find, that the improvement of labour makes the far greater part of the value. I think it will be but a very modest computation to say, that of the products of the earth useful to the life of man nine tenths are the effects of labour: nay, if we will rightly estimate things as they come to our use, and cast up the several expences about them, what in them is purely owing to nature, and what to labour, we shall find, that in most of them ninety-nine hundredths are wholly to be put on the account of labour.

Sect. 41. There cannot be a clearer demonstration of any thing, than several nations of the Americans are of this, who are rich in land, and poor in all the comforts of life; whom nature having furnished as liberally as any other people, with the materials of plenty, i.e. a fruitful soil, apt to produce in abundance, what might serve for food, raiment, and delight; yet for want of improving it by labour, have not one hundredth part of the conveniencies we enjoy: and a king of a large and fruitful territory there, feeds, lodges, and is clad worse than a day-labourer in England.

Sect. 42. To make this a little clearer, let us but trace some of the ordinary provisions of life, through their several progresses, before they come to our use, and see how much they receive of their value from human industry. Bread, wine and cloth, are things of daily use, and great plenty; yet notwithstanding, acorns, water and leaves, or skins, must be our bread, drink and cloathing, did not labour furnish us with these more useful commodities: for whatever bread is more worth than acorns, wine than water, and cloth or silk, than leaves, skins or moss, that is wholly owing to labour and industry; the one of these being the food and raiment which unassisted nature furnishes us with; the other, provisions which our industry and pains prepare for us, which how much they exceed the other in value, when any one hath computed, he will then see how much labour makes the far greatest part of the value of things we enjoy in this world: and the ground which produces the materials, is scarce to be reckoned in, as any, or at most, but a very small part of it; so little, that even amongst us, land that is left wholly to nature, that hath no improvement of pasturage, tillage, or planting, is called, as indeed it is, waste; and we shall find the benefit of it amount to little more than nothing.

This shews how much numbers of men are to be preferred to largeness of dominions; and that the increase of lands, and the right employing of them, is the great art of government: and that prince, who shall be so wise and godlike, as by established laws of liberty to secure protection and encouragement to the honest industry of mankind, against the oppression of power and narrowness of party, will quickly be too hard for his neighbours: but this by the by.

To return to the argument in hand.

Sect. 43. An acre of land, that bears here twenty bushels of wheat, and another in America, which, with the same husbandry, would do the like, are, without doubt, of the same natural intrinsic value: but yet the benefit mankind receives from the one in a year, is worth 5l. and from the other possibly not worth a penny, if all the profit an Indian received from it were to be valued, and sold here; at least, I may truly say, not one thousandth. It is labour then which puts the greatest part of value upon land, without which it would scarcely be worth any thing: it is to that we owe the greatest part of all its useful products; for all that the straw, bran, bread, of that acre of wheat, is more worth than the product of an acre of as good land, which lies waste, is all the effect of labour: for it is not barely the plough-man's pains, the reaper's and thresher's toil, and the baker's sweat, is to be counted into the bread we eat; the labour of those who broke the oxen, who digged and wrought the iron and stones, who felled and framed the timber employed about the plough, mill, oven, or any other utensils, which are a vast number, requisite to this corn, from its being feed to be sown to its being made bread, must all be charged on the account of labour, and received as an effect of that: nature and the earth furnished only the almost worthless materials, as in themselves. It would be a strange catalogue of things, that industry provided and made use of, about every loaf of bread, before it came to our use, if we could trace them; iron, wood, leather, bark, timber, stone, bricks, coals, lime, cloth, dying drugs, pitch, tar, masts, ropes, and all the materials made use of in the ship, that brought any of the commodities made use of by any of the workmen, to any part of the work; all which it would be almost impossible, at least too long, to reckon up.

Sect. 44. From all which it is evident, that though the things of nature are given in common, yet man, by being master of himself, and proprietor of his own person, and the actions or labour of it, had still in himself the great foundation of property; and that, which made up the great part of what he applied to the support or comfort of his being, when invention and arts had improved the conveniencies of life, was perfectly his own, and did not belong in common to others.

Sect. 45. Thus labour, in the beginning, gave a right of property, wherever any one was pleased to employ it upon what was common, which remained a long while the far greater part, and is yet more than mankind makes use of. Men, at first, for the most part, contented themselves with what unassisted nature offered to their necessities: and though afterwards, in some parts of the world, (where the increase of people and stock, with the use of money, had made land scarce, and so of some value) the several communities settled the bounds of their distinct territories, and by laws within themselves regulated the properties of the private men of their society, and so, by compact and agreement, settled the property which labour and industry began; and the leagues that have been made between several states and kingdoms, either expressly or tacitly disowning all claim and right to the land in the others possession, have, by common consent, given up their pretences to their natural common right, which originally they had to those countries, and so have, by positive agreement, settled a property amongst themselves, in distinct parts and parcels of the earth; yet there are still great tracts of ground to be found, which (the inhabitants thereof not having joined with the rest of mankind, in the consent of the use of their common money) lie waste, and are more than the people who dwell on it do, or can make use of, and so still lie in common; tho' this can scarce happen amongst that part of mankind that have consented to the use of money.

Sect. 46. The greatest part of things really useful to the life of man, and such as the necessity of subsisting made the first commoners of the world look after, as it doth the Americans now, are generally things of short duration; such as, if they are not consumed by use, will decay and perish of themselves: gold, silver and diamonds, are things that fancy or agreement hath put the value on, more than real use, and the necessary support of life. Now of those good things which nature hath provided in common, every one had a right (as hath been said) to as much as he could use, and property in all that he could effect with his labour; all that his industry could extend to, to alter from the state nature had put it in, was his. He that gathered a hundred bushels of acorns or apples, had thereby a property in them, they were his goods as soon as gathered. He was only to look, that he used them before they spoiled, else he took more than his share, and robbed others. And indeed it was a foolish thing, as well as dishonest, to hoard up more than he could make use of. If he gave away a part to any body else, so that it perished not uselessly in his possession, these he also made use of. And if he also bartered away plums, that would have rotted in a week, for nuts that would last good for his eating a whole year, he did no injury; he wasted not the common stock; destroyed no part of the portion of goods that belonged to others, so long as nothing perished uselessly in his hands. Again, if he would give his nuts for a piece of metal, pleased with its colour; or exchange his sheep for shells, or wool for a sparkling pebble or a diamond, and keep those by him all his life he invaded not the right of others, he might heap up as much of these durable things as he pleased; the exceeding of the bounds of his just property not lying in the largeness of his possession, but the perishing of any thing uselessly in it.

Sect. 47. And thus came in the use of money, some lasting thing that men might keep without spoiling, and that by mutual consent men would take in exchange for the truly useful, but perishable supports of life.

Sect. 48. And as different degrees of industry were apt to give men possessions in different proportions, so this invention of money gave them the opportunity to continue and enlarge them: for supposing an island, separate from all possible commerce with the rest of the world, wherein there were but an hundred families, but there were sheep, horses and cows, with other useful animals, wholesome fruits, and land enough for corn for a hundred thousand times as many, but nothing in the island, either because of its commonness, or perishableness, fit to supply the place of money; what reason could any one have there to enlarge his possessions beyond the use of his family, and a plentiful supply to its consumption, either in what their own industry produced, or they could barter for like perishable, useful commodities, with others? Where there is not some thing, both lasting and scarce, and so valuable to be hoarded up, there men will not be apt to enlarge their possessions of land, were it never so rich, never so free for them to take: for I ask, what would a man value ten thousand, or an hundred thousand acres of excellent land, ready cultivated, and well stocked too with cattle, in the middle of the inland parts of America, where he had no hopes of commerce with other parts of the world, to draw money to him by the sale of the product? It would not be worth the enclosing, and we should see him give up again to the wild common of nature, whatever was more than would supply the conveniencies of life to be had there for him and his family.

Sect. 49. Thus in the beginning all the world was America, and more so than that is now; for no such

thing as money was any where known. Find out something that hath the use and value of money amongst his neighbours, you shall see the same man will begin presently to enlarge his possessions.

Sect. 50. But since gold and silver, being little useful to the life of man in proportion to food, raiment, and carriage, has its value only from the consent of men, whereof labour yet makes, in great part, the measure, it is plain, that men have agreed to a disproportionate and unequal possession of the earth, they having, by a tacit and voluntary consent, found out, a way how a man may fairly possess more land than he himself can use the product of, by receiving in exchange for the overplus gold and silver, which may be hoarded up without injury to any one; these metals not spoiling or decaying in the hands of the possessor. This partage of things in an inequality of private possessions, men have made practicable out of the bounds of society, and without compact, only by putting a value on gold and silver, and tacitly agreeing in the use of money: for in governments, the laws regulate the right of property, and the possession of land is determined by positive constitutions.

Sect. 51. And thus, I think, it is very easy to conceive, without any difficulty, how labour could at first begin a title of property in the common things of nature, and how the spending it upon our uses bounded it. So that there could then be no reason of quarrelling about title, nor any doubt about the largeness of possession it gave. Right and conveniency went together; for as a man had a right to all he could employ his labour upon, so he had no temptation to labour for more than he could make use of. This left no room for controversy about the title, nor for encroachment on the right of others; what portion a man carved to himself, was easily seen; and it was useless, as well as dishonest, to carve himself too much, or take more than he needed.

Chapter 6—Of Paternal Power

Sect. 52. IT may perhaps be censured as an impertinent criticism, in a discourse of this nature, to find fault with words and names, that have obtained in the world: and yet possibly it may not be amiss to offer new ones, when the old are apt to lead men into mistakes, as this of paternal power probably has done, which seems so to place the power of parents over their children wholly in the father, as if the mother had no share in it; whereas, if we consult reason or revelation, we shall find, she hath an equal title. This may give one reason to ask, whether this might not be more properly called parental power? for whatever obligation nature and the right of generation lays on children, it must certainly bind them equal to both the concurrent causes of it. And accordingly we see the positive law of God every where joins them together, without distinction, when it commands the obedience of children, Honour thy father and thy mother, Exod. xx. 12. Whosoever curseth his father or his mother, Lev. xx. 9. Ye shall fear every man his mother and his father, Lev. xix. 3. Children, obey your parents, &c. Eph. vi. 1. is the stile of the Old and New Testament.

Sect. 53. Had but this one thing been well considered, without looking any deeper into the matter, it might perhaps have kept men from running into those gross mistakes, they have made, about this power of parents; which, however it might, without any great harshness, bear the name of absolute dominion, and regal

authority, when under the title of paternal power it seemed appropriated to the father, would yet have founded but oddly, and in the very name shewn the absurdity, if this supposed absolute power over children had been called parental; and thereby have discovered, that it belonged to the mother too: for it will but very ill serve the turn of those men, who contend so much for the absolute power and authority of the fatherhood, as they call it, that the mother should have any share in it; and it would have but ill supported the monarchy they contend for, when by the very name it appeared, that that fundamental authority, from whence they would derive their government of a single person only, was not placed in one, but two persons jointly. But to let this of names pass.

Sect. 54. Though I have said above, Chap. II. That all men by nature are equal, I cannot be supposed to understand all sorts of equality: age or virtue may give men a just precedency: excellency of parts and merit may place others above the common level: birth may subject some, and alliance or benefits others, to pay an observance to those to whom nature, gratitude, or other respects, may have made it due: and yet all this consists with the equality, which all men are in, in respect of jurisdiction or dominion one over another; which was the equality I there spoke of, as proper to the business in hand, being that equal right, that every man hath, to his natural freedom, without being subjected to the will or authority of any other man.

ect. 55. Children, I confess, are not born in this full state of equality, though they are born to it. Their parents have a sort of rule and jurisdiction over them, when they come into the world, and for some time after; but it is but a temporary one. The bonds of this subjection are like the swaddling clothes they are wrapt up in, and supported by, in the weakness of their infancy: age and reason as they grow up, loosen them, till at length they drop quite off, and leave a man at his own free disposal.

Sect. 56. Adam was created a perfect man, his body and mind in full possession of their strength and reason, and so was capable, from the first instant of his being to provide for his own support and preservation, and govern his actions according to the dictates of the law of reason which God had implanted in him. From him the world is peopled with his descendants, who are all born infants, weak and helpless, without knowledge or understanding: but to supply the defects of this imperfect state, till the improvement of growth and age hath removed them, Adam and Eve, and after them all parents were, by the law of nature, under an obligation to preserve, nourish, and educate the children they had begotten; not as their own workmanship, but the workmanship of their own maker, the Almighty, to whom they were to be accountable for them.

Sect. 57. The law, that was to govern Adam, was the same that was to govern all his posterity, the law of reason. But his offspring having another way of entrance into the world, different from him, by a natural birth, that produced them ignorant and without the use of reason, they were not presently under that law; for no body can be under a law, which is not promulgated to him; and this law being promulgated or made known by reason only, he that is not come to the use of his reason, cannot be said to be under this law; and Adam's children, being not presently as soon as born under this law of reason, were not presently free: for law, in its true notion, is not so much the limitation as the direction of a free and intelligent agent to his proper interest, and prescribes no farther than is for the general good of those under that law: could they be happier without it, the law, as an useless thing, would of itself vanish; and that ill deserves the name of confinement which hedges

us in only from bogs and precipices. So that, however it may be mistaken, the end of law is not to abolish or restrain, but to preserve and enlarge freedom: for in all the states of created beings capable of laws, where there is no law, there is no freedom: for liberty is, to be free from restraint and violence from others; which cannot be, where there is no law: but freedom is not, as we are told, a liberty for every man to do what he lists: (for who could be free, when every other man's humour might domineer over him?) but a liberty to dispose, and order as he lists, his person, actions, possessions, and his whole property, within the allowance of those laws under which he is, and therein not to be subject to the arbitrary will of another, but freely follow his own.

Sect. 58. The power, then, that parents have over their children, arises from that duty which is incumbent on them, to take care of their off-spring, during the imperfect state of childhood. To inform the mind, and govern the actions of their yet ignorant nonage, till reason shall take its place, and ease them of that trouble, is what the children want, and the parents are bound to: for God having given man an understanding to direct his actions, has allowed him a freedom of will, and liberty of acting, as properly belonging thereunto, within the bounds of that law he is under. But whilst he is in an estate, wherein he has not understanding of his own to direct his will, he is not to have any will of his own to follow: he that understands for him, must will for him too; he must prescribe to his will, and regulate his actions; but when he comes to the estate that made his father a freeman, the son is a freeman too.

Sect. 59. This holds in all the laws a man is under, whether natural or civil. Is a man under the law of nature? What made him free of that law? what gave him a free disposing of his property, according to his own will, within the compass of that law? I answer, a state of maturity wherein he might be supposed capable to know that law, that so he might keep his actions within the bounds of it. When he has acquired that state, he is presumed to know how far that law is to be his guide, and how far he may make use of his freedom, and so comes to have it; till then, some body else must guide him, who is presumed to know how far the law allows a liberty. If such a state of reason, such an age of discretion made him free, the same shall make his son free too. Is a man under the law of England? What made him free of that law? that is, to have the liberty to dispose of his actions and possessions according to his own will, within the permission of that law? A capacity of knowing that law; which is supposed by that law, at the age of one and twenty years, and in some cases sooner. If this made the father free, it shall make the son free too. Till then we see the law allows the son to have no will, but he is to be guided by the will of his father or guardian, who is to understand for him. And if the father die, and fail to substitute a deputy in his trust; if he hath not provided a tutor, to govern his son, during his minority, during his want of understanding, the law takes care to do it; some other must govern him, and be a will to him, till he hath attained to a state of freedom, and his understanding be fit to take the government of his will. But after that, the father and son are equally free as much as tutor and pupil after nonage; equally subjects of the same law together, without any dominion left in the father over the life, liberty, or estate of his son, whether they be only in the state and under the law of nature, or under the positive laws of an established government.

Sect. 60. But if, through defects that may happen out of the ordinary course of nature, any one comes not to such a degree of reason, wherein he might be supposed capable of knowing the law, and so living within the rules of it, he is never capable of being a free man, he is never let loose to the disposure of his own will (because

he knows no bounds to it, has not understanding, its proper guide) but is continued under the tuition and government of others, all the time his own understanding is incapable of that charge. And so lunatics and ideots are never set free from the government of their parents;

children, who are not as yet come unto those years whereat they may have; and innocents which are excluded by a natural defect from ever having; thirdly, madmen, which for the present cannot possibly have the use of right reason to guide themselves, have for their guide, the reason that guideth other men which are tutors over them, to seek and procure their good for them,

says Hooker, Eccl. Pol. lib. i. sec. 7. All which seems no more than that duty, which God and nature has laid on man, as well as other creatures, to preserve their offspring, till they can be able to shift for themselves, and will scarce amount to an instance or proof of parents regal authority.

Sect. 61. Thus we are born free, as we are born rational; not that we have actually the exercise of either: age, that brings one, brings with it the other too. And thus we see how natural freedom and subjection to parents may consist together, and are both founded on the same principle. A child is free by his father's title, by his father's understanding, which is to govern him till he hath it of his own. The freedom of a man at years of discretion, and the subjection of a child to his parents, whilst yet short of that age, are so consistent, and so distinguishable, that the most blinded contenders for monarchy, by right of fatherhood, cannot miss this difference; the most obstinate cannot but allow their consistency: for were their doctrine all true, were the right heir of Adam now known, and by that title settled a monarch in his throne, invested with all the absolute unlimited power Sir Robert Filmer talks of; if he should die as soon as his heir were born, must not the child, notwithstanding he were never so free, never so much sovereign, be in subjection to his mother and nurse, to tutors and governors, till age and education brought him reason and ability to govern himself and others? The necessities of his life, the health of his body, and the information of his mind, would require him to be directed by the will of others, and not his own; and yet will any one think, that this restraint and subjection were inconsistent with, or spoiled him of that liberty or sovereignty he had a right to, or gave away his empire to those who had the government of his nonage? This government over him only prepared him the better and sooner for it. If any body should ask me, when my son is of age to be free? I shall answer, just when his monarch is of age to govern. But at what time, says the judicious Hooker, Eccl. Pol. l. i. sect. 6. a man may be said to have attained so far forth the use of reason, as sufficeth to make him capable of those laws whereby he is then bound to guide his actions: this is a great deal more easy for sense to discern, than for any one by skill and learning to determine.

Sect. 62. Common-wealths themselves take notice of, and allow, that there is a time when men are to begin to act like free men, and therefore till that time require not oaths of fealty, or allegiance, or other public owning of, or submission to the government of their countries.

Sect. 63. The freedom then of man, and liberty of acting according to his own will, is grounded on his having reason, which is able to instruct him in that law he is to govern himself by, and make him know how far he is left to the freedom of his own will. To turn him loose to an unrestrained liberty, before he has reason to guide

him, is not the allowing him the privilege of his nature to be free; but to thrust him out amongst brutes, and abandon him to a state as wretched, and as much beneath that of a man, as their's. This is that which puts the authority into the parents hands to govern the minority of their children. God hath made it their business to employ this care on their offspring, and hath placed in them suitable inclinations of tenderness and concern to temper this power, to apply it, as his wisdom designed it, to the children's good, as long as they should need to be under it.

Sect. 64. But what reason can hence advance this care of the parents due to their off-spring into an absolute arbitrary dominion of the father, whose power reaches no farther, than by such a discipline, as he finds most effectual, to give such strength and health to their bodies, such vigour and rectitude to their minds, as may best fit his children to be most useful to themselves and others; and, if it be necessary to his condition, to make them work, when they are able, for their own subsistence. But in this power the mother too has her share with the father.

Sect. 65. Nay, this power so little belongs to the father by any peculiar right of nature, but only as he is guardian of his children, that when he quits his care of them, he loses his power over them, which goes along with their nourishment and education, to which it is inseparably annexed; and it belongs as much to the foster-father of an exposed child, as to the natural father of another. So little power does the bare act of begetting give a man over his issue; if all his care ends there, and this be all the title he hath to the name and authority of a father. And what will become of this paternal power in that part of the world, where one woman hath more than one husband at a time? or in those parts of America, where, when the husband and wife part, which happens frequently, the children are all left to the mother, follow her, and are wholly under her care and provision? If the father die whilst the children are young, do they not naturally every where owe the same obedience to their mother, during their minority, as to their father were he alive? and will any one say, that the mother hath a legislative power over her children? that she can make standing rules, which shall be of perpetual obligation, by which they ought to regulate all the concerns of their property, and bound their liberty all the course of their lives? or can she enforce the observation of them with capital punishments? for this is the proper power of the magistrate, of which the father hath not so much as the shadow. His command over his children is but temporary, and reaches not their life or property: it is but a help to the weakness and imperfection of their nonage, a discipline necessary to their education: and though a father may dispose of his own possessions as he pleases, when his children are out of danger of perishing for want, yet his power extends not to the lives or goods, which either their own industry, or another's bounty has made their's; nor to their liberty neither, when they are once arrived to the enfranchisement of the years of discretion. The father's empire then ceases, and he can from thence forwards no more dispose of the liberty of his son, than that of any other man: and it must be far from an absolute or perpetual jurisdiction, from which a man may withdraw himself, having license from divine authority to leave father and mother, and cleave to his wife.

Sect. 66. But though there be a time when a child comes to be as free from subjection to the will and command of his father, as the father himself is free from subjection to the will of any body else, and they are each under no other restraint, but that which is common to them both, whether it be the law of nature,

or municipal law of their country; yet this freedom exempts not a son from that honour which he ought, by the law of God and nature, to pay his parents. God having made the parents instruments in his great design of continuing the race of mankind, and the occasions of life to their children; as he hath laid on them an obligation to nourish, preserve, and bring up their offspring; so he has laid on the children a perpetual obligation of honouring their parents, which containing in it an inward esteem and reverence to be shewn by all outward expressions, ties up the child from any thing that may ever injure or affront, disturb or endanger, the happiness or life of those from whom he received his; and engages him in all actions of defence, relief, assistance and comfort of those, by whose means he entered into being, and has been made capable of any enjoyments of life: from this obligation no state, no freedom can absolve children. But this is very far from giving parents a power of command over their children, or an authority to make laws and dispose as they please of their lives or liberties. It is one thing to owe honour, respect, gratitude and assistance; another to require an absolute obedience and submission. The honour due to parents, a monarch in his throne owes his mother; and yet this lessens not his authority, nor subjects him to her government.

Sect. 67. The subjection of a minor places in the father a temporary government, which terminates with the minority of the child: and the honour due from a child, places in the parents a perpetual right to respect, reverence, support and compliance too, more or less, as the father's care, cost, and kindness in his education, has been more or less. This ends not with minority, but holds in all parts and conditions of a man's life. The want of distinguishing these two powers, viz. that which the father hath in the right of tuition, during minority, and the right of honour all his life, may perhaps have caused a great part of the mistakes about this matter: for to speak properly of them, the first of these is rather the privilege of children, and duty of parents, than any prerogative of paternal power. The nourishment and education of their children is a charge so incumbent on parents for their children's good, that nothing can absolve them from taking care of it: and though the power of commanding and chastising them go along with it, yet God hath woven into the principles of human nature such a tenderness for their off-spring, that there is little fear that parents should use their power with too much rigour; the excess is seldom on the severe side, the strong byass of nature drawing the other way. And therefore God almighty when he would express his gentle dealing with the Israelites, he tells them, that though he chastened them, he chastened them as a man chastens his son, Deut. viii. 5. i.e. with tenderness and affection, and kept them under no severer discipline than what was absolutely best for them, and had been less kindness to have slackened. This is that power to which children are commanded obedience, that the pains and care of their parents may not be increased, or ill rewarded.

Sect. 68. On the other side, honour and support, all that which gratitude requires to return for the benefits received by and from them, is the indispensable duty of the child, and the proper privilege of the parents. This is intended for the parents advantage, as the other is for the child's; though education, the parents duty, seems to have most power, because the ignorance and infirmities of childhood stand in need of restraint and correction; which is a visible exercise of rule, and a kind of dominion. And that duty which is comprehended in the word honour, requires less obedience, though the obligation be stronger on grown, than younger children: for who can think the command, Children obey your parents, requires in a man, that has children of his own,

the same submission to his father, as it does in his yet young children to him; and that by this precept he were bound to obey all his father's commands, if, out of a conceit of authority, he should have the indiscretion to treat him still as a boy?

Sect. 69. The first part then of paternal power, or rather duty, which is education, belongs so to the father, that it terminates at a certain season; when the business of education is over, it ceases of itself, and is also alienable before: for a man may put the tuition of his son in other hands; and he that has made his son an apprentice to another, has discharged him, during that time, of a great part of his obedience both to himself and to his mother. But all the duty of honour, the other part, remains never the less entire to them; nothing can cancel that: it is so inseparable from them both, that the father's authority cannot dispossess the mother of this right, nor can any man discharge his son from honouring her that bore him. But both these are very far from a power to make laws, and enforcing them with penalties, that may reach estate, liberty, limbs and life. The power of commanding ends with nonage; and though, after that, honour and respect, support and defence, and whatsoever gratitude can oblige a man to, for the highest benefits he is naturally capable of, be always due from a son to his parents; yet all this puts no scepter into the father's hand, no sovereign power of commanding. He has no dominion over his son's property, or actions; nor any right, that his will should prescribe to his son's in all things; however it may become his son in many things, not very inconvenient to him and his family, to pay a deference to it.

Sect. 70. A man may owe honour and respect to an ancient, or wise man; defence to his child or friend; relief and support to the distressed; and gratitude to a benefactor, to such a degree, that all he has, all he can do, cannot sufficiently pay it: but all these give no authority, no right to any one, of making laws over him from whom they are owing. And it is plain, all this is due not only to the bare title of father; not only because, as has been said, it is owing to the mother too; but because these obligations to parents, and the degrees of what is required of children, may be varied by the different care and kindness, trouble and expence, which is often employed upon one child more than another.

Sect. 71. This shews the reason how it comes to pass, that parents in societies, where they themselves are subjects, retain a power over their children, and have as much right to their subjection, as those who are in the state of nature. Which could not possibly be, if all political power were only paternal, and that in truth they were one and the same thing: for then, all paternal power being in the prince, the subject could naturally have none of it. But these two powers, political and paternal, are so perfectly distinct and separate; are built upon so different foundations, and given to so different ends, that every subject that is a father, has as much a paternal power over his children, as the prince has over his: and every prince, that has parents, owes them as much filial duty and obedience, as the meanest of his subjects do to their's; and can therefore contain not any part or degree of that kind of dominion, which a prince or magistrate has over his subject.

Sect. 72. Though the obligation on the parents to bring up their children, and the obligation on children to honour their parents, contain all the power on the one hand, and submission on the other, which are proper to this relation, yet there is another power ordinarily in the father, whereby he has a tie on the obedience of his children; which tho' it be common to him with other men, yet the occasions of shewing it, almost constantly

happening to fathers in their private families, and the instances of it elsewhere being rare, and less taken notice of, it passes in the world for a part of paternal jurisdiction. And this is the power men generally have to bestow their estates on those who please them best; the possession of the father being the expectation and inheritance of the children, ordinarily in certain proportions, according to the law and custom of each country; yet it is commonly in the father's power to bestow it with a more sparing or liberal hand, according as the behaviour of this or that child hath comported with his will and humour.

Sect. 73. This is no small tie on the obedience of children: and there being always annexed to the enjoyment of land, a submission to the government of the country, of which that land is a part; it has been commonly supposed, that a father could oblige his posterity to that government, of which he himself was a subject, and that his compact held them; whereas, it being only a necessary condition annexed to the land, and the inheritance of an estate which is under that government, reaches only those who will take it on that condition, and so is no natural tie or engagement, but a voluntary submission: for every man's children being by nature as free as himself, or any of his ancestors ever were, may, whilst they are in that freedom, choose what society they will join themselves to, what commonwealth they will put themselves under. But if they will enjoy the inheritance of their ancestors, they must take it on the same terms their ancestors had it, and submit to all the conditions annexed to such a possession. By this power indeed fathers oblige their children to obedience to themselves, even when they are past minority, and most commonly too subject them to this or that political power: but neither of these by any peculiar right of fatherhood, but by the reward they have in their hands to enforce and recompence such a compliance; and is no more power than what a French man has over an English man, who by the hopes of an estate he will leave him, will certainly have a strong tie on his obedience: and if, when it is left him, he will enjoy it, he must certainly take it upon the conditions annexed to the possession of land in that country where it lies, whether it be France or England.

Sect. 74. To conclude then, tho' the father's power of commanding extends no farther than the minority of his children, and to a degree only fit for the discipline and government of that age; and tho' that honour and respect, and all that which the Latins called piety, which they indispensably owe to their parents all their lifetime, and in all estates, with all that support and defence is due to them, gives the father no power of governing, i.e. making laws and enacting penalties on his children; though by all this he has no dominion over the property or actions of his son: yet it is obvious to conceive how easy it was, in the first ages of the world, and in places still, where the thinness of people gives families leave to separate into unpossessed quarters, and they have room to remove or plant themselves in yet vacant habitations, for the father of the family to become the prince of it;* he had been a ruler from the beginning of the infancy of his children: and since without some government it would be hard for them to live together, it was likeliest it should, by the express or tacit consent of the children when they were grown up, be in the father, where it seemed without any change barely to continue; when indeed nothing more was required to it, than the permitting the father to exercise alone, in his family, that executive power of the law of nature, which every free man naturally hath, and by that permission resigning up to him a monarchical power, whilst they remained in it. But that this was not by any paternal right, but only by the consent of his children, is evident from hence, that no body doubts, but if a stranger, whom chance or

business had brought to his family, had there killed any of his children, or committed any other fact, he might condemn and put him to death, or other-wise have punished him, as well as any of his children; which it was impossible he should do by virtue of any paternal authority over one who was not his child, but by virtue of that executive power of the law of nature, which, as a man, he had a right to: and he alone could punish him in his family, where the respect of his children had laid by the exercise of such a power, to give way to the dignity and authority they were willing should remain in him, above the rest of his family.

(*It is no improbable opinion therefore, which the archphilosopher was of, that the chief person in every household was always, as it were, a king: so when numbers of households joined themselves in civil societies together, kings were the first kind of governors amongst them, which is also, as it seemeth, the reason why the name of fathers continued still in them, who, of fathers, were made rulers; as also the ancient custom of governors to do as Melchizedec, and being kings, to exercise the office of priests, which fathers did at the first, grew perhaps by the same occasion. Howbeit, this is not the only kind of regiment that has been received in the world. The inconveniences of one kind have caused sundry others to be devised; so that in a word, all public regiment, of what kind soever, seemeth evidently to have risen from the deliberate advice, consultation and composition between men, judging it convenient and behoveful; there being no impossibility in nature considered by itself, but that man might have lived without any public regiment, Hooker's Eccl. Pol. lib. i. sect. 10.)

Sect. 75. Thus it was easy, and almost natural for children, by a tacit, and scarce avoidable consent, to make way for the father's authority and government. They had been accustomed in their childhood to follow his direction, and to refer their little differences to him, and when they were men, who fitter to rule them? Their little properties, and less covetousness, seldom afforded greater controversies; and when any should arise, where could they have a fitter umpire than he, by whose care they had every one been sustained and brought up, and who had a tenderness for them all? It is no wonder that they made no distinction betwixt minority and full age; nor looked after one and twenty, or any other age that might make them the free disposers of themselves and fortunes, when they could have no desire to be out of their pupilage: the government they had been under, during it, continued still to be more their protection than restraint; and they could no where find a greater security to their peace, liberties, and fortunes, than in the rule of a father.

Sect. 76. Thus the natural fathers of families, by an insensible change, became the politic monarchs of them too: and as they chanced to live long, and leave able and worthy heirs, for several successions, or otherwise; so they laid the foundations of hereditary, or elective kingdoms, under several constitutions and manners, according as chance, contrivance, or occasions happened to mould them. But if princes have their titles in their fathers right, and it be a sufficient proof of the natural right of fathers to political authority, because they commonly were those in whose hands we find, *de facto*, the exercise of government: I say, if this argument be good, it will as strongly prove, that all princes, nay princes only, ought to be priests, since it is as certain, that in the beginning, the father of the family was priest, as that he was ruler in his own household.

Chapter 7-Of Political or Civil Society

Sect. 77. GOD having made man such a creature, that in his own judgment, it was not good for him to be alone, put him under strong obligations of necessity, convenience, and inclination to drive him into society, as well as fitted him with understanding and language to continue and enjoy it. The first society was between man and wife, which gave beginning to that between parents and children; to which, in time, that between master and servant came to be added: and though all these might, and commonly did meet together, and make up but one family, wherein the master or mistress of it had some sort of rule proper to a family; each of these, or all together, came short of political society, as we shall see, if we consider the different ends, ties, and bounds of each of these.

Sect. 78. Conjugal society is made by a voluntary compact between man and woman; and tho' it consist chiefly in such a communion and right in one another's bodies as is necessary to its chief end, procreation; yet it draws with it mutual support and assistance, and a communion of interests too, as necessary not only to unite their care and affection, but also necessary to their common off-spring, who have a right to be nourished, and maintained by them, till they are able to provide for themselves.

Sect. 79. For the end of conjunction, between male and female, being not barely procreation, but the continuation of the species; this conjunction betwixt male and female ought to last, even after procreation, so long as is necessary to the nourishment and support of the young ones, who are to be sustained by those that got them, till they are able to shift and provide for themselves. This rule, which the infinite wise maker hath set to the works of his hands, we find the inferior creatures steadily obey. In those viviparous animals which feed on grass, the conjunction between male and female lasts no longer than the very act of copulation; because the teat of the dam being sufficient to nourish the young, till it be able to feed on grass, the male only begets, but concerns not himself for the female or young, to whose sustenance he can contribute nothing. But in beasts of prey the conjunction lasts longer: because the dam not being able well to subsist herself, and nourish her numerous off-spring by her own prey alone, a more laborious, as well as more dangerous way of living, than by feeding on grass, the assistance of the male is necessary to the maintenance of their common family, which cannot subsist till they are able to prey for themselves, but by the joint care of male and female. The same is to be observed in all birds, (except some domestic ones, where plenty of food excuses the cock from feeding, and taking care of the young brood) whose young needing food in the nest, the cock and hen continue mates, till the young are able to use their wing, and provide for themselves.

Sect. 80. And herein I think lies the chief, if not the only reason, why the male and female in mankind are tied to a longer conjunction than other creatures, viz. because the female is capable of conceiving, and de facto is commonly with child again, and brings forth too a new birth, long before the former is out of a dependency for support on his parents help, and able to shift for himself, and has all the assistance is due to him from his parents: whereby the father, who is bound to take care for those he hath begot, is under an obligation to continue in conjugal society with the same woman longer than other creatures, whose young being able to subsist of themselves, before the time of procreation returns again, the conjugal bond dissolves of itself,

and they are at liberty, till Hymen at his usual anniversary season summons them again to chuse new mates. Wherein one cannot but admire the wisdom of the great Creator, who having given to man foresight, and an ability to lay up for the future, as well as to supply the present necessity, hath made it necessary, that society of man and wife should be more lasting, than of male and female amongst other creatures; that so their industry might be encouraged, and their interest better united, to make provision and lay up goods for their common issue, which uncertain mixture, or easy and frequent solutions of conjugal society would mightily disturb.

Sect. 81. But tho' these are ties upon mankind, which make the conjugal bonds more firm and lasting in man, than the other species of animals; yet it would give one reason to enquire, why this compact, where procreation and education are secured, and inheritance taken care for, may not be made determinable, either by consent, or at a certain time, or upon certain conditions, as well as any other voluntary compacts, there being no necessity in the nature of the thing, nor to the ends of it, that it should always be for life; I mean, to such as are under no restraint of any positive law, which ordains all such contracts to be perpetual.

Sect. 82. But the husband and wife, though they have but one common concern, yet having different understandings, will unavoidably sometimes have different wills too; it therefore being necessary that the last determination, i. e. the rule, should be placed somewhere; it naturally falls to the man's share, as the abler and the stronger. But this reaching but to the things of their common interest and property, leaves the wife in the full and free possession of what by contract is her peculiar right, and gives the husband no more power over her life than she has over his; the power of the husband being so far from that of an absolute monarch, that the wife has in many cases a liberty to separate from him, where natural right, or their contract allows it; whether that contract be made by themselves in the state of nature, or by the customs or laws of the country they live in; and the children upon such separation fall to the father or mother's lot, as such contract does determine.

Sect. 83. For all the ends of marriage being to be obtained under politic government, as well as in the state of nature, the civil magistrate doth not abridge the right or power of either naturally necessary to those ends, viz. procreation and mutual support and assistance whilst they are together; but only decides any controversy that may arise between man and wife about them. If it were otherwise, and that absolute sovereignty and power of life and death naturally belonged to the husband, and were necessary to the society between man and wife, there could be no matrimony in any of those countries where the husband is allowed no such absolute authority. But the ends of matrimony requiring no such power in the husband, the condition of conjugal society put it not in him, it being not at all necessary to that state. Conjugal society could subsist and attain its ends without it; nay, community of goods, and the power over them, mutual assistance and maintenance, and other things belonging to conjugal society, might be varied and regulated by that contract which unites man and wife in that society, as far as may consist with procreation and the bringing up of children till they could shift for themselves; nothing being necessary to any society, that is not necessary to the ends for which it is made.

Sect. 84. The society betwixt parents and children, and the distinct rights and powers belonging respectively to them, I have treated of so largely, in the foregoing chapter, that I shall not here need to say any thing of it. And I think it is plain, that it is far different from a politic society.

Sect. 85. Master and servant are names as old as history, but given to those of far different condition; for a freeman makes himself a servant to another, by selling him, for a certain time, the service he undertakes to do, in exchange for wages he is to receive: and though this commonly puts him into the family of his master, and under the ordinary discipline thereof; yet it gives the master but a temporary power over him, and no greater than what is contained in the contract between them. But there is another sort of servants, which by a peculiar name we call slaves, who being captives taken in a just war, are by the right of nature subjected to the absolute dominion and arbitrary power of their masters. These men having, as I say, forfeited their lives, and with it their liberties, and lost their estates; and being in the state of slavery, not capable of any property, cannot in that state be considered as any part of civil society; the chief end whereof is the preservation of property.

Sect. 86. Let us therefore consider a master of a family with all these subordinate relations of wife, children, servants, and slaves, united under the domestic rule of a family; which, what resemblance soever it may have in its order, offices, and number too, with a little commonwealth, yet is very far from it, both in its constitution, power and end: or if it must be thought a monarchy, and the paterfamilias the absolute monarch in it, absolute monarchy will have but a very shattered and short power, when it is plain, by what has been said before, that the master of the family has a very distinct and differently limited power, both as to time and extent, over those several persons that are in it; for excepting the slave (and the family is as much a family, and his power as paterfamilias as great, whether there be any slaves in his family or no) he has no legislative power of life and death over any of them, and none too but what a mistress of a family may have as well as he. And he certainly can have no absolute power over the whole family, who has but a very limited one over every individual in it. But how a family, or any other society of men, differ from that which is properly political society, we shall best see, by considering wherein political society itself consists.

Sect. 87. Man being born, as has been proved, with a title to perfect freedom, and an uncontrouled enjoyment of all the rights and privileges of the law of nature, equally with any other man, or number of men in the world, hath by nature a power, not only to preserve his property, that is, his life, liberty and estate, against the injuries and attempts of other men; but to judge of, and punish the breaches of that law in others, as he is persuaded the offence deserves, even with death itself, in crimes where the heinousness of the fact, in his opinion, requires it. But because no political society can be, nor subsist, without having in itself the power to preserve the property, and in order thereunto, punish the offences of all those of that society; there, and there only is political society, where every one of the members hath quitted this natural power, resigned it up into the hands of the community in all cases that exclude him not from appealing for protection to the law established by it. And thus all private judgment of every particular member being excluded, the community comes to be umpire, by settled standing rules, indifferent, and the same to all parties; and by men having authority from the community, for the execution of those rules, decides all the differences that may happen between any members of that society concerning any matter of right; and punishes those offences which any member hath committed against the society, with such penalties as the law has established: whereby it is easy to discern, who are, and who are not, in political society together. Those who are united into one body, and have a common established law and judicature to appeal to, with authority to decide controversies between them, and punish offenders,

are in civil society one with another: but those who have no such common appeal, I mean on earth, are still in the state of nature, each being, where there is no other, judge for himself, and executioner; which is, as I have before shewed it, the perfect state of nature.

Sect. 88. And thus the commonwealth comes by a power to set down what punishment shall belong to the several transgressions which they think worthy of it, committed amongst the members of that society, (which is the power of making laws) as well as it has the power to punish any injury done unto any of its members, by any one that is not of it, (which is the power of war and peace;) and all this for the preservation of the property of all the members of that society, as far as is possible. But though every man who has entered into civil society, and is become a member of any commonwealth, has thereby quitted his power to punish offences, against the law of nature, in prosecution of his own private judgment, yet with the judgment of offences, which he has given up to the legislative in all cases, where he can appeal to the magistrate, he has given a right to the commonwealth to employ his force, for the execution of the judgments of the commonwealth, whenever he shall be called to it; which indeed are his own judgments, they being made by himself, or his representative. And herein we have the original of the legislative and executive power of civil society, which is to judge by standing laws, how far offences are to be punished, when committed within the commonwealth; and also to determine, by occasional judgments founded on the present circumstances of the fact, how far injuries from without are to be vindicated; and in both these to employ all the force of all the members, when there shall be need.

Sect. 89. Where-ever therefore any number of men are so united into one society, as to quit every one his executive power of the law of nature, and to resign it to the public, there and there only is a political, or civil society. And this is done, where-ever any number of men, in the state of nature, enter into society to make one people, one body politic, under one supreme government; or else when any one joins himself to, and incorporates with any government already made: for hereby he authorizes the society, or which is all one, the legislative thereof, to make laws for him, as the public good of the society shall require; to the execution whereof, his own assistance (as to his own decrees) is due. And this puts men out of a state of nature into that of a commonwealth, by setting up a judge on earth, with authority to determine all the controversies, and redress the injuries that may happen to any member of the commonwealth; which judge is the legislative, or magistrates appointed by it. And where-ever there are any number of men, however associated, that have no such decisive power to appeal to, there they are still in the state of nature.

Sect. 90. Hence it is evident, that absolute monarchy, which by some men is counted the only government in the world, is indeed inconsistent with civil society, and so can be no form of civil-government at all: for the end of civil society, being to avoid, and remedy those inconveniencies of the state of nature, which necessarily follow from every man's being judge in his own case, by setting up a known authority, to which every one of that society may appeal upon any injury received, or controversy that may arise, and which every one of the society ought to obey;* where-ever any persons are, who have not such an authority to appeal to, for the decision of any difference between them, there those persons are still in the state of nature; and so is every absolute prince, in respect of those who are under his dominion.

(*The public power of all society is above every soul contained in the same society; and the principal use of that power is, to give laws unto all that are under it, which laws in such cases we must obey, unless there be reason shewed which may necessarily inforce, that the law of reason, or of God, doth enjoin the contrary, Hook. Eccl. Pol. I. i. sect. 16.)

Sect. 91. For he being supposed to have all, both legislative and executive power in himself alone, there is no judge to be found, no appeal lies open to any one, who may fairly, and indifferently, and with authority decide, and from whose decision relief and redress may be expected of any injury or inconveniency, that may be suffered from the prince, or by his order: so that such a man, however intitled, Czar, or Grand Seignior, or how you please, is as much in the state of nature, with all under his dominion, as he is with the rest of mankind: for where-ever any two men are, who have no standing rule, and common judge to appeal to on earth, for the determination of controversies of right betwixt them, there they are still in the state of* nature, and under all the inconveniencies of it, with only this woful difference to the subject, or rather slave of an absolute prince: that whereas, in the ordinary state of nature, he has a liberty to judge of his right, and according to the best of his power, to maintain it; now, whenever his property is invaded by the will and order of his monarch, he has not only no appeal, as those in society ought to have, but as if he were degraded from the common state of rational creatures, is denied a liberty to judge of, or to defend his right; and so is exposed to all the misery and inconveniencies, that a man can fear from one, who being in the unrestrained state of nature, is yet corrupted with flattery, and armed with power.

(*To take away all such mutual grievances, injuries and wrongs, i.e. such as attend men in the state of nature, there was no way but only by growing into composition and agreement amongst themselves, by ordaining some kind of government public, and by yielding themselves subject thereunto, that unto whom they granted authority to rule and govern, by them the peace, tranquillity and happy estate of the rest might be procured. Men always knew that where force and injury was offered, they might be defenders of themselves; they knew that however men may seek their own commodity, yet if this were done with injury unto others, it was not to be suffered, but by all men, and all good means to be withstood. Finally, they knew that no man might in reason take upon him to determine his own right, and according to his own determination proceed in maintenance thereof, in as much as every man is towards himself, and them whom he greatly affects, partial; and therefore that strifes and troubles would be endless, except they gave their common consent, all to be ordered by some, whom they should agree upon, without which consent there would be no reason that one man should take upon him to be lord or judge over another, Hooker's Eccl. Pol. I. i. sect. 10.)

Sect. 92. For he that thinks absolute power purifies men's blood, and corrects the baseness of human nature, need read but the history of this, or any other age, to be convinced of the contrary. He that would have been insolent and injurious in the woods of America, would not probably be much better in a throne; where perhaps learning and religion shall be found out to justify all that he shall do to his subjects, and the sword presently silence all those that dare question it: for what the protection of absolute monarchy is, what kind of fathers of their countries it makes princes to be and to what a degree of happiness and security it carries civil society,

where this sort of government is grown to perfection, he that will look into the late relation of Ceylon, may easily see.

Sect. 93. In absolute monarchies indeed, as well as other governments of the world, the subjects have an appeal to the law, and judges to decide any controversies, and restrain any violence that may happen betwixt the subjects themselves, one amongst another. This every one thinks necessary, and believes he deserves to be thought a declared enemy to society and mankind, who should go about to take it away. But whether this be from a true love of mankind and society, and such a charity as we owe all one to another, there is reason to doubt: for this is no more than what every man, who loves his own power, profit, or greatness, may and naturally must do, keep those animals from hurting, or destroying one another, who labour and drudge only for his pleasure and advantage; and so are taken care of, not out of any love the master has for them, but love of himself, and the profit they bring him: for if it be asked, what security, what fence is there, in such a state, against the violence and oppression of this absolute ruler? the very question can scarce be borne. They are ready to tell you, that it deserves death only to ask after safety. Betwixt subject and subject, they will grant, there must be measures, laws and judges, for their mutual peace and security: but as for the ruler, he ought to be absolute, and is above all such circumstances; because he has power to do more hurt and wrong, it is right when he does it. To ask how you may be guarded from harm, or injury, on that side where the strongest hand is to do it, is presently the voice of faction and rebellion: as if when men quitting the state of nature entered into society, they agreed that all of them but one, should be under the restraint of laws, but that he should still retain all the liberty of the state of nature, increased with power, and made licentious by impunity. This is to think, that men are so foolish, that they take care to avoid what mischiefs may be done them by pole-cats, or foxes; but are content, nay, think it safety, to be devoured by lions.

Sect. 94. But whatever flatterers may talk to amuse people's understandings, it hinders not men from feeling; and when they perceive, that any man, in what station soever, is out of the bounds of the civil society which they are of, and that they have no appeal on earth against any harm, they may receive from him, they are apt to think themselves in the state of nature, in respect of him whom they find to be so; and to take care, as soon as they can, to have that safety and security in civil society, for which it was first instituted, and for which only they entered into it. And therefore, though perhaps at first, (as shall be shewed more at large hereafter in the following part of this discourse) some one good and excellent man having got a pre-eminency amongst the rest, had this deference paid to his goodness and virtue, as to a kind of natural authority, that the chief rule, with arbitration of their differences, by a tacit consent devolved into his hands, without any other caution, but the assurance they had of his uprightness and wisdom; yet when time, giving authority, and (as some men would persuade us) sacredness of customs, which the negligent, and unforeseeing innocence of the first ages began, had brought in successors of another stamp, the people finding their properties not secure under the government, as then it was, (whereas government has no other end but the preservation of* property) could never be safe nor at rest, nor think themselves in civil society, till the legislature was placed in collective bodies of men, call them senate, parliament, or what you please. By which means every single person became subject, equally with other the meanest men, to those laws, which he himself, as part of the legislative, had established;

nor could any one, by his own authority; avoid the force of the law, when once made; nor by any pretence of superiority plead exemption, thereby to license his own, or the miscarriages of any of his dependents.** No man in civil society can be exempted from the laws of it: for if any man may do what he thinks fit, and there be no appeal on earth, for redress or security against any harm he shall do; I ask, whether he be not perfectly still in the state of nature, and so can be no part or member of that civil society; unless any one will say, the state of nature and civil society are one and the same thing, which I have never yet found any one so great a patron of anarchy as to affirm.

(*At the first, when some certain kind of regiment was once appointed, it may be that nothing was then farther thought upon for the manner of governing, but all permitted unto their wisdom and discretion, which were to rule, till by experience they found this for all parts very inconvenient, so as the thing which they had devised for a remedy, did indeed but increase the sore, which it should have cured. They saw, that to live by one man's will, became the cause of all men's misery. This constrained them to come unto laws, wherein all men might see their duty beforehand, and know the penalties of transgressing them. Hooker's Eccl. Pol. l. i. sect. 10.)

(**Civil law being the act of the whole body politic, doth therefore over-rule each several part of the same body. Hooker, *ibid.*)

Chapter 8-Of the Beginning of Political Societies

Sect. 95. MEN being, as has been said, by nature, all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another, without his own consent. The only way whereby any one divests himself of his natural liberty, and puts on the bonds of civil society, is by agreeing with other men to join and unite into a community for their comfortable, safe, and peaceable living one amongst another, in a secure enjoyment of their properties, and a greater security against any, that are not of it. This any number of men may do, because it injures not the freedom of the rest; they are left as they were in the liberty of the state of nature. When any number of men have so consented to make one community or government, they are thereby presently incorporated, and make one body politic, wherein the majority have a right to act and conclude the rest.

Sect. 96. For when any number of men have, by the consent of every individual, made a community, they have thereby made that community one body, with a power to act as one body, which is only by the will and determination of the majority: for that which acts any community, being only the consent of the individuals of it, and it being necessary to that which is one body to move one way; it is necessary the body should move that way whither the greater force carries it, which is the consent of the majority: or else it is impossible it should act or continue one body, one community, which the consent of every individual that united into it, agreed that it should; and so every one is bound by that consent to be concluded by the majority. And therefore we see, that in assemblies, impowered to act by positive laws, where no number is set by that positive law which impowers

them, the act of the majority passes for the act of the whole, and of course determines, as having, by the law of nature and reason, the power of the whole.

Sect. 97. And thus every man, by consenting with others to make one body politic under one government, puts himself under an obligation, to every one of that society, to submit to the determination of the majority, and to be concluded by it; or else this original compact, whereby he with others incorporates into one society, would signify nothing, and be no compact, if he be left free, and under no other ties than he was in before in the state of nature. For what appearance would there be of any compact? what new engagement if he were no farther tied by any decrees of the society, than he himself thought fit, and did actually consent to? This would be still as great a liberty, as he himself had before his compact, or any one else in the state of nature hath, who may submit himself, and consent to any acts of it if he thinks fit.

Sect. 98. For if the consent of the majority shall not, in reason, be received as the act of the whole, and conclude every individual; nothing but the consent of every individual can make any thing to be the act of the whole: but such a consent is next to impossible ever to be had, if we consider the infirmities of health, and avocations of business, which in a number, though much less than that of a commonwealth, will necessarily keep many away from the public assembly. To which if we add the variety of opinions, and contrariety of interests, which unavoidably happen in all collections of men, the coming into society upon such terms would be only like Cato's coming into the theatre, only to go out again. Such a constitution as this would make the mighty Leviathan of a shorter duration, than the feeblest creatures, and not let it outlast the day it was born in: which cannot be supposed, till we can think, that rational creatures should desire and constitute societies only to be dissolved: for where the majority cannot conclude the rest, there they cannot act as one body, and consequently will be immediately dissolved again.

Sect. 99. Whosoever therefore out of a state of nature unite into a community, must be understood to give up all the power, necessary to the ends for which they unite into society, to the majority of the community, unless they expressly agreed in any number greater than the majority. And this is done by barely agreeing to unite into one political society, which is all the compact that is, or needs be, between the individuals, that enter into, or make up a commonwealth. And thus that, which begins and actually constitutes any political society, is nothing but the consent of any number of freemen capable of a majority to unite and incorporate into such a society. And this is that, and that only, which did, or could give beginning to any lawful government in the world.

Sect. 100. To this I find two objections made. First, That there are no instances to be found in story, of a company of men independent, and equal one amongst another, that met together, and in this way began and set up a government.

Secondly, It is impossible of right, that men should do so, because all men being born under government, they are to submit to that, and are not at liberty to begin a new one.

Sect. 101. To the first there is this to answer, That it is not at all to be wondered, that history gives us but a very little account of men, that lived together in the state of nature. The inconveniences of that condition, and the love and want of society, no sooner brought any number of them together, but they presently united

and incorporated, if they designed to continue together. And if we may not suppose men ever to have been in the state of nature, because we hear not much of them in such a state, we may as well suppose the armies of Salmanasser or Xerxes were never children, because we hear little of them, till they were men, and imbodyed in armies. Government is every where antecedent to records, and letters seldom come in amongst a people till a long continuation of civil society has, by other more necessary arts, provided for their safety, ease, and plenty: and then they begin to look after the history of their founders, and search into their original, when they have outlived the memory of it: for it is with commonwealths as with particular persons, they are commonly ignorant of their own births and infancies: and if they know any thing of their original, they are beholden for it, to the accidental records that others have kept of it. And those that we have, of the beginning of any polities in the world, excepting that of the Jews, where God himself immediately interposed, and which favours not at all paternal dominion, are all either plain instances of such a beginning as I have mentioned, or at least have manifest footsteps of it.

Sect. 102. He must shew a strange inclination to deny evident matter of fact, when it agrees not with his hypothesis, who will not allow, that the beginning of Rome and Venice were by the uniting together of several men free and independent one of another, amongst whom there was no natural superiority or subjection. And if Josephus Acosta's word may be taken, he tells us, that in many parts of America there was no government at all.

There are great and apparent conjectures, says he, that these men, speaking of those of Peru, for a long time had neither kings nor commonwealths, but lived in troops, as they do this day in Florida, the Cheriquanas, those of Brazil, and many other nations, which have no certain kings, but as occasion is offered, in peace or war, they choose their captains as they please, 1. i. c. 25.

If it be said, that every man there was born subject to his father, or the head of his family; that the subjection due from a child to a father took not away his freedom of uniting into what political society he thought fit, has been already proved. But be that as it will, these men, it is evident, were actually free; and whatever superiority some politicians now would place in any of them, they themselves claimed it not, but by consent were all equal, till by the same consent they set rulers over themselves. So that their politic societies all began from a voluntary union, and the mutual agreement of men freely acting in the choice of their governors, and forms of government.

Sect. 103. And I hope those who went away from Sparta with Palantus, mentioned by Justin, 1. iii. c. 4. will be allowed to have been freemen independent one of another, and to have set up a government over themselves, by their own consent. Thus I have given several examples, out of history, of people free and in the state of nature, that being met together incorporated and began a commonwealth. And if the want of such instances be an argument to prove that government were not, nor could not be so begun, I suppose the contenders for paternal empire were better let it alone, than urge it against natural liberty: for if they can give so many instances, out of history, of governments begun upon paternal right, I think (though at best an argument from what has been, to what should of right be, has no great force) one might, without any great danger, yield them the cause. But if I might advise them in the case, they would do well not to search too much into the original of

governments, as they have begun *de facto*, lest they should find, at the foundation of most of them, something very little favourable to the design they promote, and such a power as they contend for.

Sect. 104. But to conclude, reason being plain on our side, that men are naturally free, and the examples of history shewing, that the governments of the world, that were begun in peace, had their beginning laid on that foundation, and were made by the consent of the people; there can be little room for doubt, either where the right is, or what has been the opinion, or practice of mankind, about the first erecting of governments.

Sect. 105. I will not deny, that if we look back as far as history will direct us, towards the original of commonwealths, we shall generally find them under the government and administration of one man. And I am also apt to believe, that where a family was numerous enough to subsist by itself, and continued entire together, without mixing with others, as it often happens, where there is much land, and few people, the government commonly began in the father: for the father having, by the law of nature, the same power with every man else to punish, as he thought fit, any offences against that law, might thereby punish his transgressing children, even when they were men, and out of their pupillage; and they were very likely to submit to his punishment, and all join with him against the offender, in their turns, giving him thereby power to execute his sentence against any transgression, and so in effect make him the law-maker, and governor over all that remained in conjunction with his family. He was fittest to be trusted; paternal affection secured their property and interest under his care; and the custom of obeying him, in their childhood, made it easier to submit to him, rather than to any other. If therefore they must have one to rule them, as government is hardly to be avoided amongst men that live together; who so likely to be the man as he that was their common father; unless negligence, cruelty, or any other defect of mind or body made him unfit for it? But when either the father died, and left his next heir, for want of age, wisdom, courage, or any other qualities, less fit for rule; or where several families met, and consented to continue together; there, it is not to be doubted, but they used their natural freedom, to set up him, whom they judged the ablest, and most likely, to rule well over them. Conformable hereunto we find the people of America, who (living out of the reach of the conquering swords, and spreading domination of the two great empires of Peru and Mexico) enjoyed their own natural freedom, though, *caeteris paribus*, they commonly prefer the heir of their deceased king; yet if they find him any way weak, or incapable, they pass him by, and set up the stoutest and bravest man for their ruler.

Sect. 106. Thus, though looking back as far as records give us any account of peopling the world, and the history of nations, we commonly find the government to be in one hand; yet it destroys not that which I affirm, viz. that the beginning of politic society depends upon the consent of the individuals, to join into, and make one society; who, when they are thus incorporated, might set up what form of government they thought fit. But this having given occasion to men to mistake, and think, that by nature government was monarchical, and belonged to the father, it may not be amiss here to consider, why people in the beginning generally pitched upon this form, which though perhaps the father's pre-eminency might, in the first institution of some commonwealths, give a rise to, and place in the beginning, the power in one hand; yet it is plain that the reason, that continued the form of government in a single person, was not any regard, or respect to paternal authority;

since all petty monarchies, that is, almost all monarchies, near their original, have been commonly, at least upon occasion, elective.

Sect. 107. First then, in the beginning of things, the father's government of the childhood of those sprung from him, having accustomed them to the rule of one man, and taught them that where it was exercised with care and skill, with affection and love to those under it, it was sufficient to procure and preserve to men all the political happiness they sought for in society. It was no wonder that they should pitch upon, and naturally run into that form of government, which from their infancy they had been all accustomed to; and which, by experience, they had found both easy and safe. To which, if we add, that monarchy being simple, and most obvious to men, whom neither experience had instructed in forms of government, nor the ambition or insolence of empire had taught to beware of the encroachments of prerogative, or the inconveniences of absolute power, which monarchy in succession was apt to lay claim to, and bring upon them, it was not at all strange, that they should not much trouble themselves to think of methods of restraining any exorbitances of those to whom they had given the authority over them, and of balancing the power of government, by placing several parts of it in different hands. They had neither felt the oppression of tyrannical dominion, nor did the fashion of the age, nor their possessions, or way of living, (which afforded little matter for covetousness or ambition) give them any reason to apprehend or provide against it; and therefore it is no wonder they put themselves into such a frame of government, as was not only, as I said, most obvious and simple, but also best suited to their present state and condition; which stood more in need of defence against foreign invasions and injuries, than of multiplicity of laws. The equality of a simple poor way of living, confining their desires within the narrow bounds of each man's small property, made few controversies, and so no need of many laws to decide them, or variety of officers to superintend the process, or look after the execution of justice, where there were but few trespasses, and few offenders. Since then those, who like one another so well as to join into society, cannot but be supposed to have some acquaintance and friendship together, and some trust one in another; they could not but have greater apprehensions of others, than of one another: and therefore their first care and thought cannot but be supposed to be, how to secure themselves against foreign force. It was natural for them to put themselves under a frame of government which might best serve to that end, and chuse the wisest and bravest man to conduct them in their wars, and lead them out against their enemies, and in this chiefly be their ruler.

Sect. 108. Thus we see, that the kings of the Indians in America, which is still a pattern of the first ages in Asia and Europe, whilst the inhabitants were too few for the country, and want of people and money gave men no temptation to enlarge their possessions of land, or contest for wider extent of ground, are little more than generals of their armies; and though they command absolutely in war, yet at home and in time of peace they exercise very little dominion, and have but a very moderate sovereignty, the resolutions of peace and war being ordinarily either in the people, or in a council. Tho' the war itself, which admits not of plurality of governors, naturally devolves the command into the king's sole authority.

Sect. 109. And thus in Israel itself, the chief business of their judges, and first kings, seems to have been to be captains in war, and leaders of their armies; which (besides what is signified by going out and in before the

people, which was, to march forth to war, and home again in the heads of their forces) appears plainly in the story of Jephtha. The Ammonites making war upon Israel, the Gileadites in fear send to Jephtha, a bastard of their family whom they had cast off, and article with him, if he will assist them against the Ammonites, to make him their ruler; which they do in these words, And the people made him head and captain over them, Judg. xi, 11. which was, as it seems, all one as to be judge. And he judged Israel, judg. xii. 7. that is, was their captain-general six years. So when Jotham upbraids the Shechemites with the obligation they had to Gideon, who had been their judge and ruler, he tells them, He fought for you, and adventured his life far, and delivered you out of the hands of Midian, Judg. ix. 17. Nothing mentioned of him but what he did as a general: and indeed that is all is found in his history, or in any of the rest of the judges. And Abimelech particularly is called king, though at most he was but their general. And when, being weary of the ill conduct of Samuel's sons, the children of Israel desired a king, like all the nations to judge them, and to go out before them, and to fight their battles, I. Sam viii. 20. God granting their desire, says to Samuel, I will send thee a man, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hands of the Philistines, ix. 16. As if the only business of a king had been to lead out their armies, and fight in their defence; and accordingly at his inauguration pouring a vial of oil upon him, declares to Saul, that the Lord had anointed him to be captain over his inheritance, x. 1. And therefore those, who after Saul's being solemnly chosen and saluted king by the tribes at Mispah, were unwilling to have him their king, made no other objection but this, How shall this man save us? v. 27. as if they should have said, this man is unfit to be our king, not having skill and conduct enough in war, to be able to defend us. And when God resolved to transfer the government to David, it is in these words, But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, xiii. 14. As if the whole kingly authority were nothing else but to be their general: and therefore the tribes who had stuck to Saul's family, and opposed David's reign, when they came to Hebron with terms of submission to him, they tell him, amongst other arguments they had to submit to him as to their king, that he was in effect their king in Saul's time, and therefore they had no reason but to receive him as their king now. Also (say they) in time past, when Saul was king over us, thou wast he that reddest out and broughtest in Israel, and the Lord said unto thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

Sect. 110. Thus, whether a family by degrees grew up into a commonwealth, and the fatherly authority being continued on to the elder son, every one in his turn growing up under it, tacitly submitted to it, and the easiness and equality of it not offending any one, every one acquiesced, till time seemed to have confirmed it, and settled a right of succession by prescription: or whether several families, or the descendants of several families, whom chance, neighbourhood, or business brought together, uniting into society, the need of a general, whose conduct might defend them against their enemies in war, and the great confidence the innocence and sincerity of that poor but virtuous age, (such as are almost all those which begin governments, that ever come to last in the world) gave men one of another, made the first beginners of commonwealths generally put the rule into one man's hand, without any other express limitation or restraint, but what the nature of the thing, and the end of government required: which ever of those it was that at first put the rule into the hands of a single person,

certain it is no body was intrusted with it but for the public good and safety, and to those ends, in the infancies of commonwealths, those who had it commonly used it. And unless they had done so, young societies could not have subsisted; without such nursing fathers tender and careful of the public weal, all governments would have sunk under the weakness and infirmities of their infancy, and the prince and the people had soon perished together.

Sect. 111. But though the golden age (before vain ambition, and *amor sceleratus habendi*, evil concupiscence, had corrupted men's minds into a mistake of true power and honour) had more virtue, and consequently better governors, as well as less vicious subjects, and there was then no stretching prerogative on the one side, to oppress the people; nor consequently on the other, any dispute about privilege, to lessen or restrain the power of the magistrate, and so no contest betwixt rulers and people about governors or government: yet, when ambition and luxury in future ages* would retain and increase the power, without doing the business for which it was given; and aided by flattery, taught princes to have distinct and separate interests from their people, men found it necessary to examine more carefully the original and rights of government; and to find out ways to restrain the exorbitances, and prevent the abuses of that power, which they having intrusted in another's hands only for their own good, they found was made use of to hurt them.

(*At first, when some certain kind of regiment was once approved, it may be nothing was then farther thought upon for the manner of governing, but all permitted unto their wisdom and discretion which were to rule, till by experience they found this for all parts very inconvenient, so as the thing which they had devised for a remedy, did indeed but increase the sore which it should have cured. They saw, that to live by one man's will, became the cause of all men's misery. This constrained them to come unto laws wherein all men might see their duty before hand, and know the penalties of transgressing them. Hooker's Eccl. Pol. l. i. sect. 10.)

Sect. 112. Thus we may see how probable it is, that people that were naturally free, and by their own consent either submitted to the government of their father, or united together out of different families to make a government, should generally put the rule into one man's hands, and chuse to be under the conduct of a single person, without so much as by express conditions limiting or regulating his power, which they thought safe enough in his honesty and prudence; though they never dreamed of monarchy being *lure Divino*, which we never heard of among mankind, till it was revealed to us by the divinity of this last age; nor ever allowed paternal power to have a right to dominion, or to be the foundation of all government. And thus much may suffice to shew, that as far as we have any light from history, we have reason to conclude, that all peaceful beginnings of government have been laid in the consent of the people. I say peaceful, because I shall have occasion in another place to speak of conquest, which some esteem a way of beginning of governments.

The other objection I find urged against the beginning of polities, in the way I have mentioned, is this, viz.

Sect. 113. That all men being born under government, some or other, it is impossible any of them should ever be free, and at liberty to unite together, and begin a new one, or ever be able to erect a lawful government.

If this argument be good; I ask, how came so many lawful monarchies into the world? for if any body, upon this supposition, can shew me any one man in any age of the world free to begin a lawful monarchy, I will be bound to shew him ten other free men at liberty, at the same time to unite and begin a new government under

a regal, or any other form; it being demonstration, that if any one, born under the dominion of another, may be so free as to have a right to command others in a new and distinct empire, every one that is born under the dominion of another may be so free too, and may become a ruler, or subject, of a distinct separate government. And so by this their own principle, either all men, however born, are free, or else there is but one lawful prince, one lawful government in the world. And then they have nothing to do, but barely to shew us which that is; which when they have done, I doubt not but all mankind will easily agree to pay obedience to him.

Sect. 114. Though it be a sufficient answer to their objection, to shew that it involves them in the same difficulties that it doth those they use it against; yet I shall endeavour to discover the weakness of this argument a little farther. All men, say they, are born under government, and therefore they cannot be at liberty to begin a new one. Every one is born a subject to his father, or his prince, and is therefore under the perpetual tie of subjection and allegiance. It is plain mankind never owned nor considered any such natural subjection that they were born in, to one or to the other that tied them, without their own consents, to a subjection to them and their heirs.

Sect. 115. For there are no examples so frequent in history, both sacred and profane, as those of men withdrawing themselves, and their obedience, from the jurisdiction they were born under, and the family or community they were bred up in, and setting up new governments in other places; from whence sprang all that number of petty commonwealths in the beginning of ages, and which always multiplied, as long as there was room enough, till the stronger, or more fortunate, swallowed the weaker; and those great ones again breaking to pieces, dissolved into lesser dominions. All which are so many testimonies against paternal sovereignty, and plainly prove, that it was not the natural right of the father descending to his heirs, that made governments in the beginning, since it was impossible, upon that ground, there should have been so many little kingdoms; all must have been but only one universal monarchy, if men had not been at liberty to separate themselves from their families, and the government, be it what it will, that was set up in it, and go and make distinct commonwealths and other governments, as they thought fit.

Sect. 116. This has been the practice of the world from its first beginning to this day; nor is it now any more hindrance to the freedom of mankind, that they are born under constituted and ancient polities, that have established laws, and set forms of government, than if they were born in the woods, amongst the unconfined inhabitants, that run loose in them: for those, who would persuade us, that by being born under any government, we are naturally subjects to it, and have no more any title or pretence to the freedom of the state of nature, have no other reason (bating that of paternal power, which we have already answered) to produce for it, but only, because our fathers or progenitors passed away their natural liberty, and thereby bound up themselves and their posterity to a perpetual subjection to the government, which they themselves submitted to. It is true, that whatever engagements or promises any one has made for himself, he is under the obligation of them, but cannot, by any compact whatsoever, bind his children or posterity: for his son, when a man, being altogether as free as the father, any act of the father can no more give away the liberty of the son, than it can of any body else: he may indeed annex such conditions to the land, he enjoyed as a subject of any

commonwealth, as may oblige his son to be of that community, if he will enjoy those possessions which were his father's; because that estate being his father's property, he may dispose, or settle it, as he pleases.

Sect. 117. And this has generally given the occasion to mistake in this matter; because commonwealths not permitting any part of their dominions to be dismembered, nor to be enjoyed by any but those of their community, the son cannot ordinarily enjoy the possessions of his father, but under the same terms his father did, by becoming a member of the society; whereby he puts himself presently under the government he finds there established, as much as any other subject of that commonwealth. And thus the consent of freemen, born under government, which only makes them members of it, being given separately in their turns, as each comes to be of age, and not in a multitude together; people take no notice of it, and thinking it not done at all, or not necessary, conclude they are naturally subjects as they are men.

Sect. 118. But, it is plain, governments themselves understand it otherwise; they claim no power over the son, because of that they had over the father; nor look on children as being their subjects, by their fathers being so. If a subject of England have a child, by an English woman in France, whose subject is he? Not the king of England's; for he must have leave to be admitted to the privileges of it: nor the king of France's; for how then has his father a liberty to bring him away, and breed him as he pleases? and who ever was judged as a traytor or deserter, if he left, or warred against a country, for being barely born in it of parents that were aliens there? It is plain then, by the practice of governments themselves, as well as by the law of right reason, that a child is born a subject of no country or government. He is under his father's tuition and authority, till he comes to age of discretion; and then he is a freeman, at liberty what government he will put himself under, what body politic he will unite himself to: for if an Englishman's son, born in France, be at liberty, and may do so, it is evident there is no tie upon him by his father's being a subject of this kingdom; nor is he bound up by any compact of his ancestors. And why then hath not his son, by the same reason, the same liberty, though he be born any where else? Since the power that a father hath naturally over his children, is the same, where-ever they be born, and the ties of natural obligations, are not bounded by the positive limits of kingdoms and commonwealths.

Sect. 119. Every man being, as has been shewed, naturally free, and nothing being able to put him into subjection to any earthly power, but only his own consent; it is to be considered, what shall be understood to be a sufficient declaration of a man's consent, to make him subject to the laws of any government. There is a common distinction of an express and a tacit consent, which will concern our present case. No body doubts but an express consent, of any man entering into any society, makes him a perfect member of that society, a subject of that government. The difficulty is, what ought to be looked upon as a tacit consent, and how far it binds, i.e. how far any one shall be looked on to have consented, and thereby submitted to any government, where he has made no expressions of it at all. And to this I say, that every man, that hath any possessions, or enjoyment, of any part of the dominions of any government, doth thereby give his tacit consent, and is as far forth obliged to obedience to the laws of that government, during such enjoyment, as any one under it; whether this his possession be of land, to him and his heirs for ever, or a lodging only for a week; or whether it be barely travelling freely on the highway; and in effect, it reaches as far as the very being of any one within the territories of that government.

Sect. 120. To understand this the better, it is fit to consider, that every man, when he at first incorporates himself into any commonwealth, he, by his uniting himself thereunto, annexed also, and submits to the community, those possessions, which he has, or shall acquire, that do not already belong to any other government: for it would be a direct contradiction, for any one to enter into society with others for the securing and regulating of property; and yet to suppose his land, whose property is to be regulated by the laws of the society, should be exempt from the jurisdiction of that government, to which he himself, the proprietor of the land, is a subject. By the same act therefore, whereby any one unites his person, which was before free, to any commonwealth, by the same he unites his possessions, which were before free, to it also; and they become, both of them, person and possession, subject to the government and dominion of that commonwealth, as long as it hath a being. Whoever therefore, from thenceforth, by inheritance, purchase, permission, or otherways, enjoys any part of the land, so annexed to, and under the government of that commonwealth, must take it with the condition it is under; that is, of submitting to the government of the commonwealth, under whose jurisdiction it is, as far forth as any subject of it.

Sect. 121. But since the government has a direct jurisdiction only over the land, and reaches the possessor of it, (before he has actually incorporated himself in the society) only as he dwells upon, and enjoys that; the obligation any one is under, by virtue of such enjoyment, to submit to the government, begins and ends with the enjoyment; so that whenever the owner, who has given nothing but such a tacit consent to the government, will, by donation, sale, or otherwise, quit the said possession, he is at liberty to go and incorporate himself into any other commonwealth; or to agree with others to begin a new one, in *vacuis locis*, in any part of the world, they can find free and unpossessed: whereas he, that has once, by actual agreement, and any express declaration, given his consent to be of any commonwealth, is perpetually and indispensably obliged to be, and remain unalterably a subject to it, and can never be again in the liberty of the state of nature; unless, by any calamity, the government he was under comes to be dissolved; or else by some public act cuts him off from being any longer a member of it.

Sect. 122. But submitting to the laws of any country, living quietly, and enjoying privileges and protection under them, makes not a man a member of that society: this is only a local protection and homage due to and from all those, who, not being in a state of war, come within the territories belonging to any government, to all parts whereof the force of its laws extends. But this no more makes a man a member of that society, a perpetual subject of that commonwealth, than it would make a man a subject to another, in whose family he found it convenient to abide for some time; though, whilst he continued in it, he were obliged to comply with the laws, and submit to the government he found there. And thus we see, that foreigners, by living all their lives under another government, and enjoying the privileges and protection of it, though they are bound, even in conscience, to submit to its administration, as far forth as any denison; yet do not thereby come to be subjects or members of that commonwealth. Nothing can make any man so, but his actually entering into it by positive engagement, and express promise and compact. This is that, which I think, concerning the beginning of political societies, and that consent which makes any one a member of any commonwealth.

Chapter 9-Of the Ends of Political Society and Government

Sect. 123. IF man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his freedom? why will he give up this empire, and subject himself to the dominion and controul of any other power? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others: for all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice, the enjoyment of the property he has in this state is very unsafe, very unsecure. This makes him willing to quit a condition, which, however free, is full of fears and continual dangers: and it is not without reason, that he seeks out, and is willing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, liberties and estates, which I call by the general name, property.

Sect. 124. The great and chief end, therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property. To which in the state of nature there are many things wanting.

First, There wants an established, settled, known law, received and allowed by common consent to be the standard of right and wrong, and the common measure to decide all controversies between them: for though the law of nature be plain and intelligible to all rational creatures; yet men being biassed by their interest, as well as ignorant for want of study of it, are not apt to allow of it as a law binding to them in the application of it to their particular cases.

Sect. 125. Secondly, In the state of nature there wants a known and indifferent judge, with authority to determine all differences according to the established law: for every one in that state being both judge and executioner of the law of nature, men being partial to themselves, passion and revenge is very apt to carry them too far, and with too much heat, in their own cases; as well as negligence, and unconcernedness, to make them too remiss in other men's.

Sect. 126. Thirdly, In the state of nature there often wants power to back and support the sentence when right, and to give it due execution, They who by any injustice offended, will seldom fail, where they are able, by force to make good their injustice; such resistance many times makes the punishment dangerous, and frequently destructive, to those who attempt it.

Sect. 127. Thus mankind, notwithstanding all the privileges of the state of nature, being but in an ill condition, while they remain in it, are quickly driven into society. Hence it comes to pass, that we seldom find any number of men live any time together in this state. The inconveniencies that they are therein exposed to, by the irregular and uncertain exercise of the power every man has of punishing the transgressions of others, make them take sanctuary under the established laws of government, and therein seek the preservation of their property. It is this makes them so willingly give up every one his single power of punishing, to be exercised by

such alone, as shall be appointed to it amongst them; and by such rules as the community, or those authorized by them to that purpose, shall agree on. And in this we have the original right and rise of both the legislative and executive power, as well as of the governments and societies themselves.

Sect. 128. For in the state of nature, to omit the liberty he has of innocent delights, a man has two powers.

The first is to do whatsoever he thinks fit for the preservation of himself, and others within the permission of the law of nature: by which law, common to them all, he and all the rest of mankind are one community, make up one society, distinct from all other creatures. And were it not for the corruption and viciousness of degenerate men, there would be no need of any other; no necessity that men should separate from this great and natural community, and by positive agreements combine into smaller and divided associations.

The other power a man has in the state of nature, is the power to punish the crimes committed against that law. Both these he gives up, when he joins in a private, if I may so call it, or particular politic society, and incorporates into any commonwealth, separate from the rest of mankind.

Sect. 129. The first power, viz. of doing whatsoever he thought for the preservation of himself, and the rest of mankind, he gives up to be regulated by laws made by the society, so far forth as the preservation of himself, and the rest of that society shall require; which laws of the society in many things confine the liberty he had by the law of nature.

Sect. 130. Secondly, The power of punishing he wholly gives up, and engages his natural force, (which he might before employ in the execution of the law of nature, by his own single authority, as he thought fit) to assist the executive power of the society, as the law thereof shall require: for being now in a new state, wherein he is to enjoy many conveniencies, from the labour, assistance, and society of others in the same community, as well as protection from its whole strength; he is to part also with as much of his natural liberty, in providing for himself, as the good, prosperity, and safety of the society shall require; which is not only necessary, but just, since the other members of the society do the like.

Sect. 131. But though men, when they enter into society, give up the equality, liberty, and executive power they had in the state of nature, into the hands of the society, to be so far disposed of by the legislative, as the good of the society shall require; yet it being only with an intention in every one the better to preserve himself, his liberty and property; (for no rational creature can be supposed to change his condition with an intention to be worse) the power of the society, or legislative constituted by them, can never be supposed to extend farther, than the common good; but is obliged to secure every one's property, by providing against those three defects above mentioned, that made the state of nature so unsafe and uneasy. And so whoever has the legislative or supreme power of any commonwealth, is bound to govern by established standing laws, promulgated and known to the people, and not by extemporary decrees; by indifferent and upright judges, who are to decide controversies by those laws; and to employ the force of the community at home, only in the execution of such laws, or abroad to prevent or redress foreign injuries, and secure the community from inroads and invasion. And all this to be directed to no other end, but the peace, safety, and public good of the people.

Chapter 10-Of the Forms of a Common-Wealth

Sect. 132. THE majority having, as has been shewed, upon men's first uniting into society, the whole power of the community naturally in them, may employ all that power in making laws for the community from time to time, and executing those laws by officers of their own appointing; and then the form of the government is a perfect democracy: or else may put the power of making laws into the hands of a few select men, and their heirs or successors; and then it is an oligarchy: or else into the hands of one man, and then it is a monarchy: if to him and his heirs, it is an hereditary monarchy: if to him only for life, but upon his death the power only of nominating a successor to return to them; an elective monarchy. And so accordingly of these the community may make compounded and mixed forms of government, as they think good. And if the legislative power be at first given by the majority to one or more persons only for their lives, or any limited time, and then the supreme power to revert to them again; when it is so reverted, the community may dispose of it again anew into what hands they please, and so constitute a new form of government: for the form of government depending upon the placing the supreme power, which is the legislative, it being impossible to conceive that an inferior power should prescribe to a superior, or any but the supreme make laws, according as the power of making laws is placed, such is the form of the commonwealth.

Sect. 133. By commonwealth, I must be understood all along to mean, not a democracy, or any form of government, but any independent community, which the Latines signified by the word *civitas*, to which the word which best answers in our language, is commonwealth, and most properly expresses such a society of men, which community or city in English does not; for there may be subordinate communities in a government; and city amongst us has a quite different notion from commonwealth: and therefore, to avoid ambiguity, I crave leave to use the word commonwealth in that sense, in which I find it used by king James the first; and I take it to be its genuine signification; which if any body dislike, I consent with him to change it for a better.

Chapter 15-Of Paternal, Political, and Despotical Power, Considered Together

Sect. 169. THOUGH I have had occasion to speak of these separately before, yet the great mistakes of late about government, having, as I suppose, arisen from confounding these distinct powers one with another, it may not, perhaps, be amiss to consider them here together.

Sect. 170. First, then, Paternal or parental power is nothing but that which parents have over their children, to govern them for the children's good, till they come to the use of reason, or a state of knowledge, wherein they may be supposed capable to understand that rule, whether it be the law of nature, or the municipal law of their country, they are to govern themselves by: capable, I say, to know it, as well as several others, who live as freemen under that law. The affection and tenderness which God hath planted in the breast of parents towards their

children, makes it evident, that this is not intended to be a severe arbitrary government, but only for the help, instruction, and preservation of their offspring. But happen it as it will, there is, as I have proved, no reason why it should be thought to extend to life and death, at any time, over their children, more than over any body else; neither can there be any pretence why this parental power should keep the child, when grown to a man, in subjection to the will of his parents, any farther than having received life and education from his parents, obliges him to respect, honour, gratitude, assistance and support, all his life, to both father and mother. And thus, 'tis true, the paternal is a natural government, but not at all extending itself to the ends and jurisdictions of that which is political. The power of the father doth not reach at all to the property of the child, which is only in his own disposing.

Sect. 171. Secondly, Political power is that power, which every man having in the state of nature, has given up into the hands of the society, and therein to the governors, whom the society hath set over itself, with this express or tacit trust, that it shall be employed for their good, and the preservation of their property: now this power, which every man has in the state of nature, and which he parts with to the society in all such cases where the society can secure him, is to use such means, for the preserving of his own property, as he thinks good, and nature allows him; and to punish the breach of the law of nature in others, so as (according to the best of his reason) may most conduce to the preservation of himself, and the rest of mankind. So that the end and measure of this power, when in every man's hands in the state of nature, being the preservation of all of his society, that is, all mankind in general, it can have no other end or measure, when in the hands of the magistrate, but to preserve the members of that society in their lives, liberties, and possessions; and so cannot be an absolute, arbitrary power over their lives and fortunes, which are as much as possible to be preserved; but a power to make laws, and annex such penalties to them, as may tend to the preservation of the whole, by cutting off those parts, and those only, which are so corrupt, that they threaten the sound and healthy, without which no severity is lawful. And this power has its original only from compact and agreement, and the mutual consent of those who make up the community.

Sect. 172. Thirdly, Despotical power is an absolute, arbitrary power one man has over another, to take away his life, whenever he pleases. This is a power, which neither nature gives, for it has made no such distinction between one man and another; nor compact can convey: for man not having such an arbitrary power over his own life, cannot give another man such a power over it; but it is the effect only of forfeiture, which the aggressor makes of his own life, when he puts himself into the state of war with another: for having quitted reason, which God hath given to be the rule betwixt man and man, and the common bond whereby human kind is united into one fellowship and society; and having renounced the way of peace which that teaches, and made use of the force of war, to compass his unjust ends upon another, where he has no right; and so revolting from his own kind to that of beasts, by making force, which is their's, to be his rule of right, he renders himself liable to be destroyed by the injured person, and the rest of mankind, that will join with him in the execution of justice, as any other wild beast, or noxious brute, with whom mankind can have neither society nor security*. And thus captives, taken in a just and lawful war, and such only, are subject to a despotical power, which, as it arises not from compact, so neither is it capable of any, but is the state of war continued: for what compact

can be made with a man that is not master of his own life? what condition can he perform? and if he be once allowed to be master of his own life, the despotical, arbitrary power of his master ceases. He that is master of himself, and his own life, has a right too to the means of preserving it; so that as soon as compact enters, slavery ceases, and he so far quits his absolute power, and puts an end to the state of war, who enters into conditions with his captive.

(*Another copy corrected by Mr. Locke, has it thus, Noxious brute that is destructive to their being.)

Sect. 173. Nature gives the first of these, viz. paternal power to parents for the benefit of their children during their minority, to supply their want of ability, and understanding how to manage their property. (By property I must be understood here, as in other places, to mean that property which men have in their persons as well as goods.) Voluntary agreement gives the second, viz. political power to governors for the benefit of their subjects, to secure them in the possession and use of their properties. And forfeiture gives the third despotical power to lords for their own benefit, over those who are stripped of all property.

Sect. 174. He, that shall consider the distinct rise and extent, and the different ends of these several powers, will plainly see, that paternal power comes as far short of that of the magistrate, as despotical exceeds it; and that absolute dominion, however placed, is so far from being one kind of civil society, that it is as inconsistent with it, as slavery is with property. Paternal power is only where minority makes the child incapable to manage his property; political, where men have property in their own disposal; and despotical, over such as have no property at all.

Chapter 17-Of Usurpation

Sect. 197. AS conquest may be called a foreign usurpation, so usurpation is a kind of domestic conquest, with this difference, that an usurper can never have right on his side, it being no usurpation, but where one is got into the possession of what another has right to. This, so far as it is usurpation, is a change only of persons, but not of the forms and rules of the government: for if the usurper extend his power beyond what of right belonged to the lawful princes, or governors of the commonwealth, it is tyranny added to usurpation.

Sect. 198. In all lawful governments, the designation of the persons, who are to bear rule, is as natural and necessary a part as the form of the government itself, and is that which had its establishment originally from the people; the anarchy being much alike, to have no form of government at all; or to agree, that it shall be monarchical, but to appoint no way to design the person that shall have the power, and be the monarch. Hence all commonwealths, with the form of government established, have rules also of appointing those who are to have any share in the public authority, and settled methods of conveying the right to them: for the anarchy is much alike, to have no form of government at all; or to agree that it shall be monarchical, but to appoint no way to know or design the person that shall have the power, and be the monarch. Whoever gets into the exercise of any part of the power, by other ways than what the laws of the community have prescribed, hath no right to be obeyed, though the form of the commonwealth be still preserved; since he is not the person the laws have

appointed, and consequently not the person the people have consented to. Nor can such an usurper, or any deriving from him, ever have a title, till the people are both at liberty to consent, and have actually consented to allow, and confirm in him the power he hath till then usurped.

Chapter 18-Of Tyranny

Sect. 199. AS usurpation is the exercise of power, which another hath a right to; so tyranny is the exercise of power beyond right, which no body can have a right to. And this is making use of the power any one has in his hands, not for the good of those who are under it, but for his own private separate advantage. When the governor, however intitled, makes not the law, but his will, the rule; and his commands and actions are not directed to the preservation of the properties of his people, but the satisfaction of his own ambition, revenge, covetousness, or any other irregular passion.

Sect. 200. If one can doubt this to be truth, or reason, because it comes from the obscure hand of a subject, I hope the authority of a king will make it pass with him. King James the first, in his speech to the parliament, 1603, tells them thus,

I will ever prefer the weal of the public, and of the whole commonwealth, in making of good laws and constitutions, to any particular and private ends of mine; thinking ever the wealth and weal of the commonwealth to be my greatest weal and worldly felicity; a point wherein a lawful king doth directly differ from a tyrant: for I do acknowledge, that the special and greatest point of difference that is between a rightful king and an usurping tyrant, is this, that whereas the proud and ambitious tyrant doth think his kingdom and people are only ordained for satisfaction of his desires and unreasonable appetites, the righteous and just king doth by the contrary acknowledge himself to be ordained for the procuring of the wealth and property of his people.

And again, in his speech to the parliament, 1609, he hath these words:

The king binds himself by a double oath, to the observation of the fundamental laws of his kingdom; tacitly, as by being a king, and so bound to protect as well the people, as the laws of his kingdom; and expressly, by his oath at his coronation, so as every just king, in a settled kingdom, is bound to observe that paction made to his people, by his laws, in framing his government agreeable thereunto, according to that paction which God made with Noah after the deluge. Hereafter, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease while the earth remaineth. And therefore a king governing in a settled kingdom, leaves to be a king, and degenerates into a tyrant, as soon as he leaves off to rule according to his laws.

And a little after,

Therefore all kings that are not tyrants, or perjured, will be glad to bound themselves within the limits of their laws; and they that persuade them the contrary, are vipers, and pests both against them and the commonwealth.

Thus that learned king, who well understood the notion of things, makes the difference betwixt a king and a tyrant to consist only in this, that one makes the laws the bounds of his power, and the good of the public, the end of his government; the other makes all give way to his own will and appetite.

Sect. 201. It is a mistake, to think this fault is proper only to monarchies; other forms of government are liable to it, as well as that: for wherever the power, that is put in any hands for the government of the people, and the preservation of their properties, is applied to other ends, and made use of to impoverish, harass, or subdue them to the arbitrary and irregular commands of those that have it; there it presently becomes tyranny, whether those that thus use it are one or many. Thus we read of the thirty tyrants at Athens, as well as one at Syracuse; and the intolerable dominion of the Decemviri at Rome was nothing better.

Sect. 202. Where-ever law ends, tyranny begins, if the law be transgressed to another's harm; and whosoever in authority exceeds the power given him by the law, and makes use of the force he has under his command, to compass that upon the subject, which the law allows not, ceases in that to be a magistrate; and, acting without authority, may be opposed, as any other man, who by force invades the right of another. This is acknowledged in subordinate magistrates. He that hath authority to seize my person in the street, may be opposed as a thief and a robber, if he endeavours to break into my house to execute a writ, notwithstanding that I know he has such a warrant, and such a legal authority, as will empower him to arrest me abroad. And why this should not hold in the highest, as well as in the most inferior magistrate, I would gladly be informed. Is it reasonable, that the eldest brother, because he has the greatest part of his father's estate, should thereby have a right to take away any of his younger brothers portions? or that a rich man, who possessed a whole country, should from thence have a right to seize, when he pleased, the cottage and garden of his poor neighbour? The being rightfully possessed of great power and riches, exceedingly beyond the greatest part of the sons of Adam, is so far from being an excuse, much less a reason, for rapine and oppression, which the endamaging another without authority is, that it is a great aggravation of it: for the exceeding the bounds of authority is no more a right in a great, than in a petty officer; no more justifiable in a king than a constable; but is so much the worse in him, in that he has more trust put in him, has already a much greater share than the rest of his brethren, and is supposed, from the advantages of his education, employment, and counsellors, to be more knowing in the measures of right and wrong.

Sect. 203. May the commands then of a prince be opposed? may he be resisted as often as any one shall find himself aggrieved, and but imagine he has not right done him? This will unhinge and overturn all polities, and, instead of government and order, leave nothing but anarchy and confusion.

Sect. 204. To this I answer, that force is to be opposed to nothing, but to unjust and unlawful force; whoever makes any opposition in any other case, draws on himself a just condemnation both from God and man; and so no such danger or confusion will follow, as is often suggested: for,

Sect. 205. First, As, in some countries, the person of the prince by the law is sacred; and so, whatever he commands or does, his person is still free from all question or violence, not liable to force, or any judicial

censure or condemnation. But yet opposition may be made to the illegal acts of any inferior officer, or other commissioned by him; unless he will, by actually putting himself into a state of war with his people, dissolve the government, and leave them to that defence which belongs to every one in the state of nature: for of such things who can tell what the end will be? and a neighbour kingdom has shewed the world an odd example. In all other cases the sacredness of the person exempts him from all inconveniencies, whereby he is secure, whilst the government stands, from all violence and harm whatsoever; than which there cannot be a wiser constitution: for the harm he can do in his own person not being likely to happen often, nor to extend itself far; nor being able by his single strength to subvert the laws, nor oppress the body of the people, should any prince have so much weakness, and ill nature as to be willing to do it, the inconveniency of some particular mischiefs, that may happen sometimes, when a heady prince comes to the throne, are well recompensed by the peace of the public, and security of the government, in the person of the chief magistrate, thus set out of the reach of danger: it being safer for the body, that some few private men should be sometimes in danger to suffer, than that the head of the republic should be easily, and upon slight occasions, exposed.

Sect. 206. Secondly, But this privilege, belonging only to the king's person, hinders not, but they may be questioned, opposed, and resisted, who use unjust force, though they pretend a commission from him, which the law authorizes not; as is plain in the case of him that has the king's writ to arrest a man, which is a full commission from the king; and yet he that has it cannot break open a man's house to do it, nor execute this command of the king upon certain days, nor in certain places, though this commission have no such exception in it; but they are the limitations of the law, which if any one transgress, the king's commission excuses him not: for the king's authority being given him only by the law, he cannot empower any one to act against the law, or justify him, by his commission, in so doing; the commission, or command of any magistrate, where he has no authority, being as void and insignificant, as that of any private man; the difference between the one and the other, being that the magistrate has some authority so far, and to such ends, and the private man has none at all: for it is not the commission, but the authority, that gives the right of acting; and against the laws there can be no authority. But, notwithstanding such resistance, the king's person and authority are still both secured, and so no danger to governor or government.

Sect. 207. Thirdly, Supposing a government wherein the person of the chief magistrate is not thus sacred; yet this doctrine of the lawfulness of resisting all unlawful exercises of his power, will not upon every slight occasion indanger him, or imbroil the government: for where the injured party may be relieved, and his damages repaired by appeal to the law, there can be no pretence for force, which is only to be used where a man is intercepted from appealing to the law: for nothing is to be accounted hostile force, but where it leaves not the remedy of such an appeal; and it is such force alone, that puts him that uses it into a state of war, and makes it lawful to resist him. A man with a sword in his hand demands my purse in the high-way, when perhaps I have not twelve pence in my pocket: this man I may lawfully kill. To another I deliver 100 pounds to hold only whilst I alight, which he refuses to restore me, when I am got up again, but draws his sword to defend the possession of it by force, if I endeavour to retake it. The mischief this man does me is a hundred, or possibly a thousand times more than the other perhaps intended me (whom I killed before he really did me any); and

yet I might lawfully kill the one, and cannot so much as hurt the other lawfully. The reason whereof is plain; because the one using force, which threatened my life, I could not have time to appeal to the law to secure it: and when it was gone, it was too late to appeal. The law could not restore life to my dead carcass: the loss was irreparable; which to prevent, the law of nature gave me a right to destroy him, who had put himself into a state of war with me, and threatened my destruction. But in the other case, my life not being in danger, I may have the benefit of appealing to the law, and have reparation for my 100 pounds that way.

Sect. 208. Fourthly, But if the unlawful acts done by the magistrate be maintained (by the power he has got), and the remedy which is due by law, be by the same power obstructed; yet the right of resisting, even in such manifest acts of tyranny, will not suddenly, or on slight occasions, disturb the government: for if it reach no farther than some private men's cases, though they have a right to defend themselves, and to recover by force what by unlawful force is taken from them; yet the right to do so will not easily engage them in a contest, wherein they are sure to perish; it being as impossible for one, or a few oppressed men to disturb the government, where the body of the people do not think themselves concerned in it, as for a raving mad-man, or heady malcontent to overturn a well settled state; the people being as little apt to follow the one, as the other.

Sect. 209. But if either these illegal acts have extended to the majority of the people; or if the mischief and oppression has lighted only on some few, but in such cases, as the precedent, and consequences seem to threaten all; and they are persuaded in their consciences, that their laws, and with them their estates, liberties, and lives are in danger, and perhaps their religion too; how they will be hindered from resisting illegal force, used against them, I cannot tell. This is an inconvenience, I confess, that attends all governments whatsoever, when the governors have brought it to this pass, to be generally suspected of their people; the most dangerous state which they can possibly put themselves in, wherein they are the less to be pitied, because it is so easy to be avoided; it being as impossible for a governor, if he really means the good of his people, and the preservation of them, and their laws together, not to make them see and feel it, as it is for the father of a family, not to let his children see he loves, and takes care of them.

Sect. 210. But if all the world shall observe pretences of one kind, and actions of another; arts used to elude the law, and the trust of prerogative (which is an arbitrary power in some things left in the prince's hand to do good, not harm to the people) employed contrary to the end for which it was given: if the people shall find the ministers and subordinate magistrates chosen suitable to such ends, and favoured, or laid by, proportionably as they promote or oppose them: if they see several experiments made of arbitrary power, and that religion underhand favoured, (tho' publicly proclaimed against) which is readiest to introduce it; and the operators in it supported, as much as may be; and when that cannot be done, yet approved still, and liked the better: if a long train of actions shew the councils all tending that way; how can a man any more hinder himself from being persuaded in his own mind, which way things are going; or from casting about how to save himself, than he could from believing the captain of the ship he was in, was carrying him, and the rest of the company, to Algiers, when he found him always steering that course, though cross winds, leaks in his ship, and want of men and provisions did often force him to turn his course another way for some time, which he steadily returned to again, as soon as the wind, weather, and other circumstances would let him?

Chapter 19-Of the Dissolution of Government

Sect. 211. HE that will with any clearness speak of the dissolution of government, ought in the first place to distinguish between the dissolution of the society and the dissolution of the government. That which makes the community, and brings men out of the loose state of nature, into one politic society, is the agreement which every one has with the rest to incorporate, and act as one body, and so be one distinct commonwealth. The usual, and almost only way whereby this union is dissolved, is the inroad of foreign force making a conquest upon them: for in that case, (not being able to maintain and support themselves, as one intire and independent body) the union belonging to that body which consisted therein, must necessarily cease, and so every one return to the state he was in before, with a liberty to shift for himself, and provide for his own safety, as he thinks fit, in some other society. Whenever the society is dissolved, it is certain the government of that society cannot remain. Thus conquerors swords often cut up governments by the roots, and mangle societies to pieces, separating the subdued or scattered multitude from the protection of, and dependence on, that society which ought to have preserved them from violence. The world is too well instructed in, and too forward to allow of, this way of dissolving of governments, to need any more to be said of it; and there wants not much argument to prove, that where the society is dissolved, the government cannot remain; that being as impossible, as for the frame of an house to subsist when the materials of it are scattered and dissipated by a whirl-wind, or jumbled into a confused heap by an earthquake.

Sect. 212. Besides this over-turning from without, governments are dissolved from within.

First, When the legislative is altered. Civil society being a state of peace, amongst those who are of it, from whom the state of war is excluded by the umpirage, which they have provided in their legislative, for the ending all differences that may arise amongst any of them, it is in their legislative, that the members of a commonwealth are united, and combined together into one coherent living body. This is the soul that gives form, life, and unity, to the commonwealth: from hence the several members have their mutual influence, sympathy, and connexion: and therefore, when the legislative is broken, or dissolved, dissolution and death follows: for the essence and union of the society consisting in having one will, the legislative, when once established by the majority, has the declaring, and as it were keeping of that will. The constitution of the legislative is the first and fundamental act of society, whereby provision is made for the continuation of their union, under the direction of persons, and bonds of laws, made by persons authorized thereunto, by the consent and appointment of the people, without which no one man, or number of men, amongst them, can have authority of making laws that shall be binding to the rest. When any one, or more, shall take upon them to make laws, whom the people have not appointed so to do, they make laws without authority, which the people are not therefore bound to obey; by which means they come again to be out of subjection, and may constitute to themselves a new legislative, as they think best, being in full liberty to resist the force of those, who without authority would impose any thing upon them. Every one is at the disposure of his own will, when those who had, by the delegation of the society, the declaring of the public will, are excluded from it, and others usurp the place, who have no such authority or delegation.

Sect. 213. This being usually brought about by such in the commonwealth who misuse the power they have; it is hard to consider it aright, and know at whose door to lay it, without knowing the form of government in which it happens. Let us suppose then the legislative placed in the concurrence of three distinct persons.

(1). A single hereditary person, having the constant, supreme, executive power, and with it the power of convoking and dissolving the other two within certain periods of time.

(2). An assembly of hereditary nobility.

(3). An assembly of representatives chosen, *pro tempore*, by the people. Such a form of government supposed, it is evident,

Sect. 214. First, That when such a single person, or prince, sets up his own arbitrary will in place of the laws, which are the will of the society, declared by the legislative, then the legislative is changed: for that being in effect the legislative, whose rules and laws are put in execution, and required to be obeyed; when other laws are set up, and other rules pretended, and enforced, than what the legislative, constituted by the society, have enacted, it is plain that the legislative is changed. Whoever introduces new laws, not being thereunto authorized by the fundamental appointment of the society, or subverts the old, disowns and overturns the power by which they were made, and so sets up a new legislative.

Sect. 215. Secondly, When the prince hinders the legislative from assembling in its due time, or from acting freely, pursuant to those ends for which it was constituted, the legislative is altered: for it is not a certain number of men, no, nor their meeting, unless they have also freedom of debating, and leisure of perfecting, what is for the good of the society, wherein the legislative consists: when these are taken away or altered, so as to deprive the society of the due exercise of their power, the legislative is truly altered; for it is not names that constitute governments, but the use and exercise of those powers that were intended to accompany them; so that he, who takes away the freedom, or hinders the acting of the legislative in its due seasons, in effect takes away the legislative, and puts an end to the government.

Sect. 216. Thirdly, When, by the arbitrary power of the prince, the electors, or ways of election, are altered, without the consent, and contrary to the common interest of the people, there also the legislative is altered: for, if others than those whom the society hath authorized thereunto, do chuse, or in another way than what the society hath prescribed, those chosen are not the legislative appointed by the people.

Sect. 217. Fourthly, The delivery also of the people into the subjection of a foreign power, either by the prince, or by the legislative, is certainly a change of the legislative, and so a dissolution of the government: for the end why people entered into society being to be preserved one intire, free, independent society, to be governed by its own laws; this is lost, whenever they are given up into the power of another.

Sect. 218. Why, in such a constitution as this, the dissolution of the government in these cases is to be imputed to the prince, is evident; because he, having the force, treasure and offices of the state to employ, and often persuading himself, or being flattered by others, that as supreme magistrate he is incapable of controul; he alone is in a condition to make great advances toward such changes, under pretence of lawful authority, and has it in his hands to terrify or suppress opposers, as factious, seditious, and enemies to the government: whereas no other part of the legislative, or people, is capable by themselves to attempt any alteration of the

legislative, without open and visible rebellion, apt enough to be taken notice of, which, when it prevails, produces effects very little different from foreign conquest. Besides, the prince in such a form of government, having the power of dissolving the other parts of the legislative, and thereby rendering them private persons, they can never in opposition to him, or without his concurrence, alter the legislative by a law, his consent being necessary to give any of their decrees that sanction. But yet, so far as the other parts of the legislative any way contribute to any attempt upon the government, and do either promote, or not, what lies in them, hinder such designs, they are guilty, and partake in this, which is certainly the greatest crime which men can partake of one towards another.

Sec. 219. There is one way more whereby such a government may be dissolved, and that is: When he who has the supreme executive power, neglects and abandons that charge, so that the laws already made can no longer be put in execution. This is demonstratively to reduce all to anarchy, and so effectually to dissolve the government: for laws not being made for themselves, but to be, by their execution, the bonds of the society, to keep every part of the body politic in its due place and function; when that totally ceases, the government visibly ceases, and the people become a confused multitude, without order or connexion. Where there is no longer the administration of justice, for the securing of men's rights, nor any remaining power within the community to direct the force, or provide for the necessities of the public, there certainly is no government left. Where the laws cannot be executed, it is all one as if there were no laws; and a government without laws is, I suppose, a mystery in politics, unconceivable to human capacity, and inconsistent with human society.

Sect. 220. In these and the like cases, when the government is dissolved, the people are at liberty to provide for themselves, by erecting a new legislative, differing from the other, by the change of persons, or form, or both, as they shall find it most for their safety and good: for the society can never, by the fault of another, lose the native and original right it has to preserve itself, which can only be done by a settled legislative, and a fair and impartial execution of the laws made by it. But the state of mankind is not so miserable that they are not capable of using this remedy, till it be too late to look for any. To tell people they may provide for themselves, by erecting a new legislative, when by oppression, artifice, or being delivered over to a foreign power, their old one is gone, is only to tell them, they may expect relief when it is too late, and the evil is past cure. This is in effect no more than to bid them first be slaves, and then to take care of their liberty; and when their chains are on, tell them, they may act like freemen. This, if barely so, is rather mockery than relief; and men can never be secure from tyranny, if there be no means to escape it till they are perfectly under it: and therefore it is, that they have not only a right to get out of it, but to prevent it.

Sect. 221. There is therefore, secondly, another way whereby governments are dissolved, and that is, when the legislative, or the prince, either of them, act contrary to their trust.

First, The legislative acts against the trust reposed in them, when they endeavour to invade the property of the subject, and to make themselves, or any part of the community, masters, or arbitrary disposers of the lives, liberties, or fortunes of the people.

Sect. 222. The reason why men enter into society, is the preservation of their property; and the end why they chuse and authorize a legislative, is, that there may be laws made, and rules set, as guards and fences to

the properties of all the members of the society, to limit the power, and moderate the dominion, of every part and member of the society: for since it can never be supposed to be the will of the society, that the legislative should have a power to destroy that which every one designs to secure, by entering into society, and for which the people submitted themselves to legislators of their own making; whenever the legislators endeavour to take away, and destroy the property of the people, or to reduce them to slavery under arbitrary power, they put themselves into a state of war with the people, who are thereupon absolved from any farther obedience, and are left to the common refuge, which God hath provided for all men, against force and violence. Whensoever therefore the legislative shall transgress this fundamental rule of society; and either by ambition, fear, folly or corruption, endeavour to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people; by this breach of trust they forfeit the power the people had put into their hands for quite contrary ends, and it devolves to the people, who have a right to resume their original liberty, and, by the establishment of a new legislative, (such as they shall think fit) provide for their own safety and security, which is the end for which they are in society. What I have said here, concerning the legislative in general, holds true also concerning the supreme executor, who having a double trust put in him, both to have a part in the legislative, and the supreme execution of the law, acts against both, when he goes about to set up his own arbitrary will as the law of the society. He acts also contrary to his trust, when he either employs the force, treasure, and offices of the society, to corrupt the representatives, and gain them to his purposes; or openly preengages the electors, and prescribes to their choice, such, whom he has, by solicitations, threats, promises, or otherwise, won to his designs; and employs them to bring in such, who have promised beforehand what to vote, and what to enact. Thus to regulate candidates and electors, and new-model the ways of election, what is it but to cut up the government by the roots, and poison the very fountain of public security? for the people having reserved to themselves the choice of their representatives, as the fence to their properties, could do it for no other end, but that they might always be freely chosen, and so chosen, freely act, and advise, as the necessity of the commonwealth, and the public good should, upon examination, and mature debate, be judged to require. This, those who give their votes before they hear the debate, and have weighed the reasons on all sides, are not capable of doing. To prepare such an assembly as this, and endeavour to set up the declared abettors of his own will, for the true representatives of the people, and the law-makers of the society, is certainly as great a breach of trust, and as perfect a declaration of a design to subvert the government, as is possible to be met with. To which, if one shall add rewards and punishments visibly employed to the same end, and all the arts of perverted law made use of, to take off and destroy all that stand in the way of such a design, and will not comply and consent to betray the liberties of their country, it will be past doubt what is doing. What power they ought to have in the society, who thus employ it contrary to the trust went along with it in its first institution, is easy to determine; and one cannot but see, that he, who has once attempted any such thing as this, cannot any longer be trusted.

Sect. 223. To this perhaps it will be said, that the people being ignorant, and always discontented, to lay the foundation of government in the unsteady opinion and uncertain humour of the people, is to expose it to certain ruin; and no government will be able long to subsist, if the people may set up a new legislative,

whenever they take offence at the old one. To this I answer, Quite the contrary. People are not so easily got out of their old forms, as some are apt to suggest. They are hardly to be prevailed with to amend the acknowledged faults in the frame they have been accustomed to. And if there be any original defects, or adventitious ones introduced by time, or corruption; it is not an easy thing to get them changed, even when all the world sees there is an opportunity for it. This slowness and aversion in the people to quit their old constitutions, has, in the many revolutions which have been seen in this kingdom, in this and former ages, still kept us to, or, after some interval of fruitless attempts, still brought us back again to our old legislative of king, lords and commons: and whatever provocations have made the crown be taken from some of our princes heads, they never carried the people so far as to place it in another line.

Sect. 224. But it will be said, this hypothesis lays a ferment for frequent rebellion. To which I answer,

First, No more than any other hypothesis: for when the people are made miserable, and find themselves exposed to the ill usage of arbitrary power, cry up their governors, as much as you will, for sons of Jupiter; let them be sacred and divine, descended, or authorized from heaven; give them out for whom or what you please, the same will happen. The people generally ill treated, and contrary to right, will be ready upon any occasion to ease themselves of a burden that sits heavy upon them. They will wish, and seek for the opportunity, which in the change, weakness and accidents of human affairs, seldom delays long to offer itself. He must have lived but a little while in the world, who has not seen examples of this in his time; and he must have read very little, who cannot produce examples of it in all sorts of governments in the world.

Sect. 225. Secondly, I answer, such revolutions happen not upon every little mismanagement in public affairs. Great mistakes in the ruling part, many wrong and inconvenient laws, and all the slips of human frailty, will be born by the people without mutiny or murmur. But if a long train of abuses, prevarications and artifices, all tending the same way, make the design visible to the people, and they cannot but feel what they lie under, and see whither they are going; it is not to be wondered, that they should then rouse themselves, and endeavour to put the rule into such hands which may secure to them the ends for which government was at first erected; and without which, ancient names, and specious forms, are so far from being better, that they are much worse, than the state of nature, or pure anarchy; the inconveniencies being all as great and as near, but the remedy farther off and more difficult.

Sect. 226. Thirdly, I answer, that this doctrine of a power in the people of providing for their safety a-new, by a new legislative, when their legislators have acted contrary to their trust, by invading their property, is the best fence against rebellion, and the probablest means to hinder it: for rebellion being an opposition, not to persons, but authority, which is founded only in the constitutions and laws of the government; those, whoever they be, who by force break through, and by force justify their violation of them, are truly and properly rebels: for when men, by entering into society and civil-government, have excluded force, and introduced laws for the preservation of property, peace, and unity amongst themselves, those who set up force again in opposition to the laws, do rebellare, that is, bring back again the state of war, and are properly rebels: which they who are in power, (by the pretence they have to authority, the temptation of force they have in their hands, and the flattery

of those about them) being likeliest to do; the properest way to prevent the evil, is to shew them the danger and injustice of it, who are under the greatest temptation to run into it.

Sect. 227. In both the fore-mentioned cases, when either the legislative is changed, or the legislators act contrary to the end for which they were constituted; those who are guilty are guilty of rebellion: for if any one by force takes away the established legislative of any society, and the laws by them made, pursuant to their trust, he thereby takes away the umpirage, which every one had consented to, for a peaceable decision of all their controversies, and a bar to the state of war amongst them. They, who remove, or change the legislative, take away this decisive power, which no body can have, but by the appointment and consent of the people; and so destroying the authority which the people did, and no body else can set up, and introducing a power which the people hath not authorized, they actually introduce a state of war, which is that of force without authority: and thus, by removing the legislative established by the society, (in whose decisions the people acquiesced and united, as to that of their own will) they untie the knot, and expose the people a-new to the state of war, And if those, who by force take away the legislative, are rebels, the legislators themselves, as has been shewn, can be no less esteemed so; when they, who were set up for the protection, and preservation of the people, their liberties and properties, shall by force invade and endeavour to take them away; and so they putting themselves into a state of war with those who made them the protectors and guardians of their peace, are properly, and with the greatest aggravation, rebellantes, rebels.

Sect. 228. But if they, who say it lays a foundation for rebellion, mean that it may occasion civil wars, or intestine broils, to tell the people they are absolved from obedience when illegal attempts are made upon their liberties or properties, and may oppose the unlawful violence of those who were their magistrates, when they invade their properties contrary to the trust put in them; and that therefore this doctrine is not to be allowed, being so destructive to the peace of the world: they may as well say, upon the same ground, that honest men may not oppose robbers or pirates, because this may occasion disorder or bloodshed. If any mischief come in such cases, it is not to be charged upon him who defends his own right, but on him that invades his neighbours. If the innocent honest man must quietly quit all he has, for peace sake, to him who will lay violent hands upon it, I desire it may be considered, what a kind of peace there will be in the world, which consists only in violence and rapine; and which is to be maintained only for the benefit of robbers and oppressors. Who would not think it an admirable peace betwix the mighty and the mean, when the lamb, without resistance, yielded his throat to be torn by the imperious wolf? Polyphemus's den gives us a perfect pattern of such a peace, and such a government, wherein Ulysses and his companions had nothing to do, but quietly to suffer themselves to be devoured. And no doubt Ulysses, who was a prudent man, preached up passive obedience, and exhorted them to a quiet submission, by representing to them of what concernment peace was to mankind; and by shewing the inconveniences might happen, if they should offer to resist Polyphemus, who had now the power over them.

Sect. 229. The end of government is the good of mankind; and which is best for mankind, that the people should be always exposed to the boundless will of tyranny, or that the rulers should be sometimes liable to be

opposed, when they grow exorbitant in the use of their power, and employ it for the destruction, and not the preservation of the properties of their people?

Sect. 230. Nor let any one say, that mischief can arise from hence, as often as it shall please a busy head, or turbulent spirit, to desire the alteration of the government. It is true, such men may stir, whenever they please; but it will be only to their own just ruin and perdition: for till the mischief be grown general, and the ill designs of the rulers become visible, or their attempts sensible to the greater part, the people, who are more disposed to suffer than right themselves by resistance, are not apt to stir. The examples of particular injustice, or oppression of here and there an unfortunate man, moves them not. But if they universally have a persuasion, grounded upon manifest evidence, that designs are carrying on against their liberties, and the general course and tendency of things cannot but give them strong suspicions of the evil intention of their governors, who is to be blamed for it? Who can help it, if they, who might avoid it, bring themselves into this suspicion? Are the people to be blamed, if they have the sense of rational creatures, and can think of things no otherwise than as they find and feel them? And is it not rather their fault, who put things into such a posture, that they would not have them thought to be as they are? I grant, that the pride, ambition, and turbulency of private men have sometimes caused great disorders in commonwealths, and factions have been fatal to states and kingdoms. But whether the mischief hath oftener begun in the peoples wantonness, and a desire to cast off the lawful authority of their rulers, or in the rulers insolence, and endeavours to get and exercise an arbitrary power over their people; whether oppression, or disobedience, gave the first rise to the disorder, I leave it to impartial history to determine. This I am sure, whoever, either ruler or subject, by force goes about to invade the rights of either prince or people, and lays the foundation for overturning the constitution and frame of any just government, is highly guilty of the greatest crime, I think, a man is capable of, being to answer for all those mischiefs of blood, rapine, and desolation, which the breaking to pieces of governments bring on a country. And he who does it, is justly to be esteemed the common enemy and pest of mankind, and is to be treated accordingly.

Sect. 231. That subjects or foreigners, attempting by force on the properties of any people, may be resisted with force, is agreed on all hands. But that magistrates, doing the same thing, may be resisted, hath of late been denied: as if those who had the greatest privileges and advantages by the law, had thereby a power to break those laws, by which alone they were set in a better place than their brethren: whereas their offence is thereby the greater, both as being ungrateful for the greater share they have by the law, and breaking also that trust, which is put into their hands by their brethren.

Sect. 232. Whosoever uses force without right, as every one does in society, who does it without law, puts himself into a state of war with those against whom he so uses it; and in that state all former ties are cancelled, all other rights cease, and every one has a right to defend himself, and to resist the aggressor. This is so evident, that Barclay himself, that great assertor of the power and sacredness of kings, is forced to confess, That it is lawful for the people, in some cases, to resist their king; and that too in a chapter, wherein he pretends to shew, that the divine law shuts up the people from all manner of rebellion. Whereby it is evident, even by his own doctrine, that, since they may in some cases resist, all resisting of princes is not rebellion. His words are these. *Quod si quis*

dicat, Ergone populus tyrannicae crudelitati & furori jugulum semper praebebit? Ergone multitudo civitates suas fame, ferro, & flamma vastari, seque, conjuges, & liberos fortunae ludibrio & tyranni libidini exponi, inque omnia vitae pericula omnesque miseras & molestias a rege deduci patientur? Num illis quod omni animantium generi est a natura tributum, denegari debet, ut sc. vim vi repellant, seseq; ab injuria, tueantur? Huic breviter responsum sit, Populo universo negari defensionem, quae juris naturalis est, neque ultionem quae praeter naturam est adversus regem concedi debere. Quapropter si rex non in singulares tantum personas aliquot privatum odium exercent, sed corpus etiam reipublicae, cujus ipse caput est, i.e. totum populum, vel insignem aliquam ejus partem immani & intoleranda saevitia seu tyrannide divexet; populo, quidem hoc casu resistendi ac tuendi se ab injuria potestas competit, sed tuendi se tantum, non enim in principem invadendi: & restituendae injuriae illatae, non recedendi a debita reverentia propter acceptam injuriam. Praesentem denique impetum propulsandi non vim praeteritam ulciscendi jus habet. Horum enim alterum a natura est, ut vitam scilicet corpusque tueamur. Alterum vero contra naturam, ut inferior de superiori supplicium sumat. Quod itaque populus malum, antequam factum sit, impedire potest, ne fiat, id postquam factum est, in regem authorem sceleris vindicare non potest: populus igitur hoc amplius quam privatus quispiam habet: quod huic, vel ipsis adversariis iudiciis, excepto Buchanano, nullum nisi in patientia remedium superest. Cum ille si intolerabilis tyrannus est (modicum enim ferre omnino debet) resistere cum reverentia possit, Barclay contra Monarchom. 1. iii. c. 8.

In English thus:

Sect. 233. But if any one should ask, Must the people then always lay themselves open to the cruelty and rage of tyranny? Must they see their cities pillaged, and laid in ashes, their wives and children exposed to the tyrant's lust and fury, and themselves and families reduced by their king to ruin, and all the miseries of want and oppression, and yet sit still? Must men alone be debarred the common privilege of opposing force with force, which nature allows so freely to all other creatures for their preservation from injury? I answer: Self-defence is a part of the law of nature; nor can it be denied the community, even against the king himself: but to revenge themselves upon him, must by no means be allowed them; it being not agreeable to that law. Wherefore if the king shall shew an hatred, not only to some particular persons, but sets himself against the body of the commonwealth, whereof he is the head, and shall, with intolerable ill usage, cruelly tyrannize over the whole, or a considerable part of the people, in this case the people have a right to resist and defend themselves from injury: but it must be with this caution, that they only defend themselves, but do not attack their prince: they may repair the damages received, but must not for any provocation exceed the bounds of due reverence and respect. They may repulse the present attempt, but must not revenge past violences: for it is natural for us to defend life and limb, but that an inferior should punish a superior, is against nature. The mischief which is designed them, the people may prevent before it be done; but when it is done, they must not revenge it on the king, though author of the villany. This therefore is the privilege of the people in general, above what any private person hath; that particular men are allowed by our adversaries themselves (Buchanan only excepted) to have no other remedy but patience; but the body of the people may with respect resist intolerable tyranny; for when it is but moderate, they ought to endure it.

Sect. 234. Thus far that great advocate of monarchical power allows of resistance.

Sect. 235. It is true, he has annexed two limitations to it, to no purpose:

First, He says, it must be with reverence.

Secondly, It must be without retribution, or punishment; and the reason he gives is, because an inferior cannot punish a superior. First, How to resist force without striking again, or how to strike with reverence, will need some skill to make intelligible. He that shall oppose an assault only with a shield to receive the blows, or in any more respectful posture, without a sword in his hand, to abate the confidence and force of the assailant, will quickly be at an end of his resistance, and will find such a defence serve only to draw on himself the worse usage. This is as ridiculous a way of resisting, as juvenal thought it of fighting; *ubi tu pulsas, ego vapulo tantum*. And the success of the combat will be unavoidably the same he there describes it:

—*Libertas pauperis haec est:*

Pilsatus rogat, et pugnīs concisus, adorat,

Ut liceat paucis cum dentibus inde reverti

This will always be the event of such an imaginary resistance, where men may not strike again. He therefore who may resist, must be allowed to strike. And then let our author, or any body else, join a knock on the head, or a cut on the face, with as much reverence and respect as he thinks fit. He that can reconcile blows and reverence, may, for aught I know, desire for his pains, a civil, respectful cudgeling where-ever he can meet with it.

Secondly, As to his second, An inferior cannot punish a superior; that is true, generally speaking, whilst he is his superior. But to resist force with force, being the state of war that levels the parties, cancels all former relation of reverence, respect, and superiority: and then the odds that remains, is, that he, who opposes the unjust aggressor, has this superiority over him, that he has a right, when he prevails, to punish the offender, both for the breach of the peace, and all the evils that followed upon it. Barclay therefore, in another place, more coherently to himself, denies it to be lawful to resist a king in any case. But he there assigns two cases, whereby a king may un-king himself. His words are,

Quid ergo, nulline casus incidere possunt quibus populo sese erigere atque in regem impotentius dominantem arma capere & invadere jure suo suaque autoritate liceat? Nulli certe quamdiu rex manet. Semper enim ex divinis id obstat, Regem honorificato; & qui potestati resistit, Dei ordinationi resisit: non alias igitur in eum populo potestas est quam si id committat propter quod ipso jure rex esse desinat. Tunc enim se ipse principatu exuit atque in privatis constituit liber: hoc modo populus & superior efficitur, reverso ad eum sc. jure illo quod ante regem inauguratum in interregno habuit. At sunt paucorum generum commissa ejusmodi quae hunc effectum pariunt. At ego cum plurima animo perlustrem, duo tantum invenio, duos, inquam, casus quibus rex ipso facto ex rege non regem se facit & omni honore & dignitate regali atque in subditos potestate destituit; quorum etiam meminit Winzerus. Horum unus est, Si regnum disperdat, quemadmodum de Nerone fertur, quod is nempe senatum populumque Romanum, atque adeo urbem ipsam ferro flammaque vastare, ac novas sibi sedes quaerere decrevisset. Et de Caligula, quod palam denunciarit

se neque civem neque principem senatui amplius fore, inque animo habuerit interempto utriusque ordinis electissimo quoque Alexandriam commigrare, ac ut populum uno ictu interimeret, unam ei cervicem optavit. Talia cum rex aliquis meditator & molitur serio, omnem regnandi curam & animum ilico abjicit, ac proinde imperium in subditos amittit, ut dominus servi pro derelicto habiti dominium.

Sect. 236. Alter casus est, Si rex in alicujus clientelam se contulit, ac regnum quod liberum a majoribus & populo traditum accepit, alienae ditioni mancipavit. Nam tunc quamvis forte non ea mente id agit populo plane ut incommodet: tamen quia quod praecipuum est regiae dignitatis amittit, ut summus scilicet in regno secundum Deum sit, & solo Deo inferior, atque populum etiam totum ignorantem vel invitum, cujus libertatem sartam & tectam conservare debuit, in alterius gentis ditionem & potestatem dedit; hac velut quadam regni ab alienatione effecit, ut nec quod ipse in regno imperium habuit retineat, nec in eum cui collatum voluit, juris quicquam transferat; atque ita eo facto liberum jam & suae potestatis populum relinquit, cujus rei exemplum unum annales Scotici suppeditant. Barclay contra Monarchom. 1. iii. c. 16.

Which in English runs thus:

Sect. 237. What then, can there no case happen wherein the people may of right, and by their own authority, help themselves, take arms, and set upon their king, imperiously domineering over them? None at all, whilst he remains a king. Honour the king, and he that resists the power, resists the ordinance of God; are divine oracles that will never permit it, The people therefore can never come by a power over him, unless he does something that makes him cease to be a king: for then he divests himself of his crown and dignity, and returns to the state of a private man, and the people become free and superior, the power which they had in the interregnum, before they crowned him king, devolving to them again. But there are but few miscarriages which bring the matter to this state. After considering it well on all sides, I can find but two. Two cases there are, I say, whereby a king, ipso facto, becomes no king, and loses all power and regal authority over his people; which are also taken notice of by Winzerus.

The first is, If he endeavour to overturn the government, that is, if he have a purpose and design to ruin the kingdom and commonwealth, as it is recorded of Nero, that he resolved to cut off the senate and people of Rome, lay the city waste with fire and sword, and then remove to some other place. And of Caligula, that he openly declared, that he would be no longer a head to the people or senate, and that he had it in his thoughts to cut off the worthiest men of both ranks, and then retire to Alexandria: and he wisht that the people had but one neck, that he might dispatch them all at a blow, Such designs as these, when any king harbours in his thoughts, and seriously promotes, he immediately gives up all care and thought of the commonwealth; and consequently forfeits the power of governing his subjects, as a master does the dominion over his slaves whom he hath abandoned.

Sect. 238. The other case is, When a king makes himself the dependent of another, and subjects his kingdom which his ancestors left him, and the people put free into his hands, to the dominion of another: for however perhaps it may not be his intention to prejudice the people; yet because he has hereby lost the principal part of regal dignity, viz. to be next and immediately under God, supreme in his kingdom; and also because he betrayed or forced his people, whose liberty he ought to have carefully preserved, into the power and dominion of a

foreign nation. By this, as it were, alienation of his kingdom, he himself loses the power he had in it before, without transferring any the least right to those on whom he would have bestowed it; and so by this act sets the people free, and leaves them at their own disposal. One example of this is to be found in the Scotch Annals.

Sect. 239. In these cases Barclay, the great champion of absolute monarchy, is forced to allow, that a king may be resisted, and ceases to be a king. That is, in short, not to multiply cases, in whatsoever he has no authority, there he is no king, and may be resisted: for wheresoever the authority ceases, the king ceases too, and becomes like other men who have no authority. And these two cases he instances in, differ little from those above mentioned, to be destructive to governments, only that he has omitted the principle from which his doctrine flows: and that is, the breach of trust, in not preserving the form of government agreed on, and in not intending the end of government itself, which is the public good and preservation of property. When a king has dethroned himself, and put himself in a state of war with his people, what shall hinder them from prosecuting him who is no king, as they would any other man, who has put himself into a state of war with them, Barclay, and those of his opinion, would do well to tell us. This farther I desire may be taken notice of out of Barclay, that he says, The mischief that is designed them, the people may prevent before it be done: whereby he allows resistance when tyranny is but in design. Such designs as these (says he) when any king harbours in his thoughts and seriously promotes, he immediately gives up all care and thought of the commonwealth; so that, according to him, the neglect of the public good is to be taken as an evidence of such design, or at least for a sufficient cause of resistance. And the reason of all, he gives in these words, Because he betrayed or forced his people, whose liberty he ought carefully to have preserved. What he adds, into the power and dominion of a foreign nation, signifies nothing, the fault and forfeiture lying in the loss of their liberty, which he ought to have preserved, and not in any distinction of the persons to whose dominion they were subjected. The peoples right is equally invaded, and their liberty lost, whether they are made slaves to any of their own, or a foreign nation; and in this lies the injury, and against this only have they the right of defence. And there are instances to be found in all countries, which shew, that it is not the change of nations in the persons of their governors, but the change of government, that gives the offence. Bilson, a bishop of our church, and a great stickler for the power and prerogative of princes, does, if I mistake not, in his treatise of Christian subjection, acknowledge, that princes may forfeit their power, and their title to the obedience of their subjects; and if there needed authority in a case where reason is so plain, I could send my reader to Bracton, Fortescue, and the author of the Mirrour, and others, writers that cannot be suspected to be ignorant of our government, or enemies to it. But I thought Hooker alone might be enough to satisfy those men, who relying on him for their ecclesiastical polity, are by a strange fate carried to deny those principles upon which he builds it. Whether they are herein made the tools of cunninger workmen, to pull down their own fabric, they were best look. This I am sure, their civil policy is so new, so dangerous, and so destructive to both rulers and people, that as former ages never could bear the broaching of it; so it may be hoped, those to come, redeemed from the impositions of these Egyptian undertask-masters, will abhor the memory of such servile flatterers, who, whilst it seemed to serve their turn, resolved all government into absolute tyranny, and would have all men born to, what their mean souls fitted them for, slavery.

Sect. 240. Here, it is like, the common question will be made, Who shall be judge, whether the prince or legislative act contrary to their trust? This, perhaps, ill-affected and factious men may spread amongst the people, when the prince only makes use of his due prerogative. To this I reply, The people shall be judge; for who shall be judge whether his trustee or deputy acts well, and according to the trust reposed in him, but he who deposes him, and must, by having deposed him, have still a power to discard him, when he fails in his trust? If this be reasonable in particular cases of private men, why should it be otherwise in that of the greatest moment, where the welfare of millions is concerned, and also where the evil, if not prevented, is greater, and the redress very difficult, dear, and dangerous?

Sect. 241. But farther, this question, (Who shall be judge?) cannot mean, that there is no judge at all: for where there is no judicature on earth, to decide controversies amongst men, God in heaven is judge. He alone, it is true, is judge of the right. But every man is judge for himself, as in all other cases, so in this, whether another hath put himself into a state of war with him, and whether he should appeal to the Supreme Judge, as Jephtha did.

Sect. 242. If a controversy arise betwixt a prince and some of the people, in a matter where the law is silent, or doubtful, and the thing be of great consequence, I should think the proper umpire, in such a case, should be the body of the people: for in cases where the prince hath a trust reposed in him, and is dispensed from the common ordinary rules of the law; there, if any men find themselves aggrieved, and think the prince acts contrary to, or beyond that trust, who so proper to judge as the body of the people, (who, at first, lodged that trust in him) how far they meant it should extend? But if the prince, or whoever they be in the administration, decline that way of determination, the appeal then lies no where but to heaven; force between either persons, who have no known superior on earth, or which permits no appeal to a judge on earth, being properly a state of war, wherein the appeal lies only to heaven; and in that state the injured party must judge for himself, when he will think fit to make use of that appeal, and put himself upon it.

Sect. 243. To conclude, The power that every individual gave the society, when he entered into it, can never revert to the individuals again, as long as the society lasts, but will always remain in the community; because without this there can be no community, no commonwealth, which is contrary to the original agreement: so also when the society hath placed the legislative in any assembly of men, to continue in them and their successors, with direction and authority for providing such successors, the legislative can never revert to the people whilst that government lasts; because having provided a legislative with power to continue for ever, they have given up their political power to the legislative, and cannot resume it. But if they have set limits to the duration of their legislative, and made this supreme power in any person, or assembly, only temporary; or else, when by the miscarriages of those in authority, it is forfeited; upon the forfeiture, or at the determination of

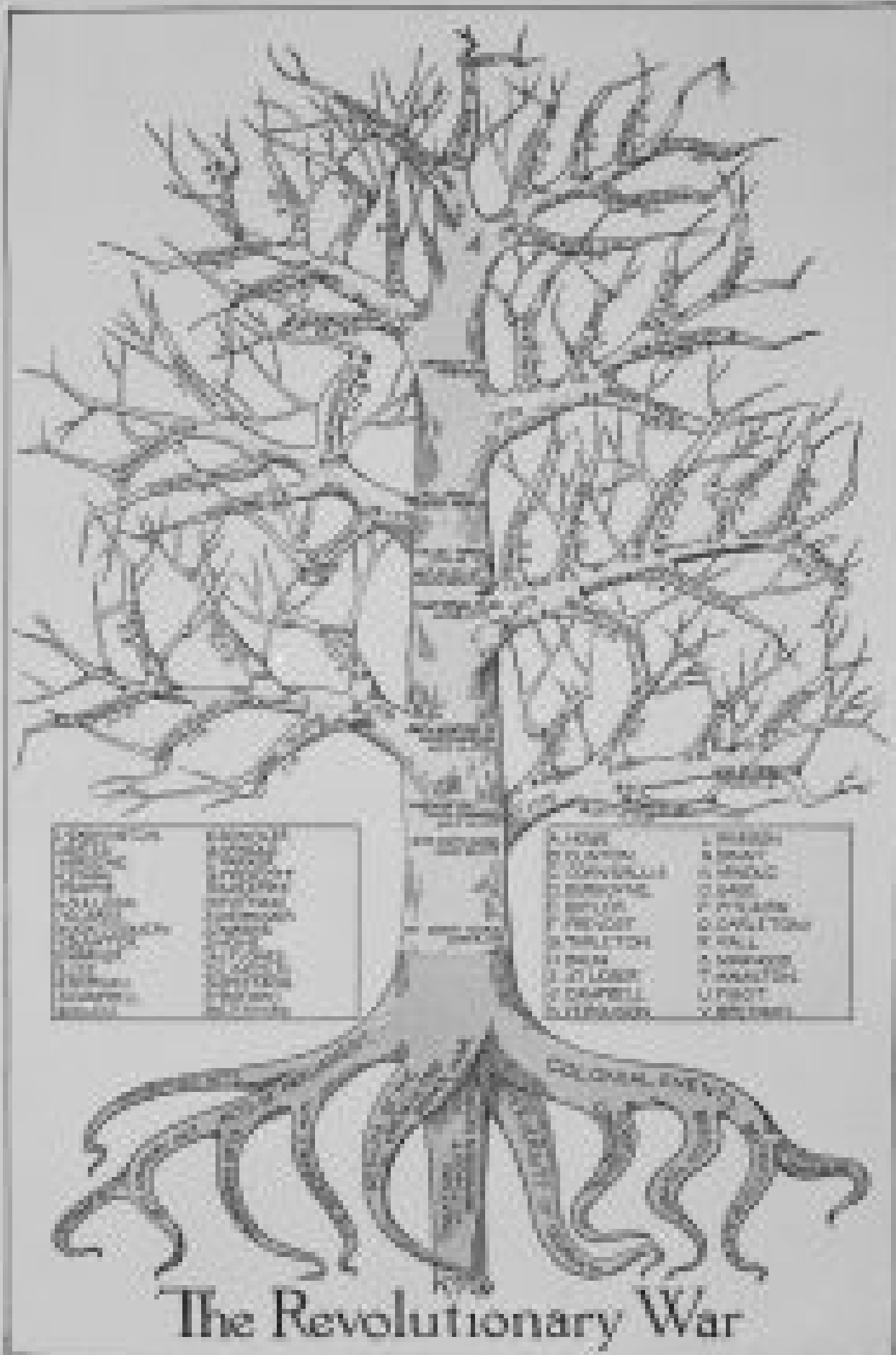
the time set, it reverts to the society, and the people have a right to act as supreme, and continue the legislative in themselves; or erect a new form, or under the old form place it in new hands, as they think good.¹

1. Accessed at <https://www.gutenberg.org/files/7370/7370-h/7370-h.htm>

18.

CHART OF BATTLES, LEADERS, AND CONGRESSES DURING THE REVOLUTIONARY WAR

Records of Commissions of the Legislative Branch



Battles, Leaders, and Congresses During the Revolutionary War

This image of a tree, created by the George Washington Bicentennial Commission in 1931-1932, illustrates causes of the Revolutionary War (the roots), major events during the war (the trunk), and battles (branches). It also includes lists of Continental Army Leaders (on the left) and British leaders (on the right).

[Description and Image: “Battles, Leaders, and Congresses During the Revolutionary War”, from The National Archives, Original License CC 4.0 BY NC SA](#)

19.

PETITION FROM THE MASSACHUSETTS HOUSE OF REPRESENTATIVES TO THE HOUSE OF COMMONS (IN RESPONSE TO THE SUGAR ACT)

November 3, 1764

Laura Lyons McLemore

Background

For various reasons, not the least being England's lengthy conflict with France, the British debt had doubled between 1754 and the end of the French and Indian War in 1763. In that year George Grenville was appointed First Lord of the Treasury, and he was determined to draw money from the American colonies to help meet the expenses of the debt. The Revenue or Sugar Act of 1764 was the first act designed specifically to raise revenue from the colonies. It levied new (taxes disguised as) import duties on wine, silk, linen, sugar from foreign colonies, coffee, etc., and lowered the tax on foreign molasses from six to three pence (a sum Grenville thought could realistically be collected). The act provided for a more elaborate system of enforcement than previously plus trial in admiralty courts without jury for violators.

The petition of the Council and House of Representatives of his Majesty's Province of Massachusetts Bay, Most humbly sheweth:

That the Act passed in the last session of Parliament, entitled "An act for granting certain duties in the British colonies and plantations in America," etc., must necessarily bring many burdens upon the inhabitants of these colonies and plantations, which your petitioners conceive would not have been imposed if a full

representation of the state of the colonies had been made to your honourable House. That the duties laid upon foreign sugars and molasses by a former Act of Parliament entitled "an Act for the better securing and encouraging the trade of his Majesty's sugar colonies in America," if the Act had been executed with rigour, must have had the effect of an absolute prohibition.

That the duties laid on those articles by the present Act still remain so great that, however otherwise intended, they must undoubtedly have the same effect. That the importation of foreign molasses into this province in particular is of the greatest importance, and a prohibition will be prejudicial to many branches of its trade and will lessen the consumption of the manufactures of Great Britain. That this importance does not arise merely, nor principally, from the necessity of foreign molasses in order to its being consumed or distilled within the province. That if the trade for many years carried on for foreign molasses can be no longer continued, a vent cannot be found for more than one half the fish of inferior quality which are caught and cured by the inhabitants of the province, the French not permitting fish to be carried by foreigners to any of their islands, unless it be bartered or exchanged for molasses.

That if there be no sale of fish of inferior quality it will be impossible to continue the fishery, the fish usually sent to Europe will then cost so dear that the French will be able to undersell the English at all the European markets; and by this means one of the most valuable returns to Great Britain will be utterly lost, and that great nursery of seamen destroyed.

That the restraints laid upon the exportation of timber, boards, staves, and other lumber from the colonies to Ireland and other parts of Europe, except Great Britain, must greatly affect the trade of this province and discourage the clearing and improving of the lands which are yet uncultivated.

That the powers given by the late Act to the court of vice-admiralty, instituted over all America, are so expressed as to leave it doubtful, whether goods seized for illicit importation in any one of the colonies may not be removed, in order to trial, to any other colony where the judge may reside, although at many hundred miles distance from the place of seizure.

That if this construction should be admitted, many persons, however legally they goods may have been imported, must lose their property, merely from an inability of following after it, and making that defence which they might do if the trial had been in the colony where the goods were seized.

That this construction would be so much the more grievous, seeing that in America the officers by this Act are indemnified in case of seizure whenever the judge of admiralty shall certify that there was probable cause; and the claimant can neither have costs nor maintain an action against the person seizing, how much soever he may have expended in defence of his property.

That the extension of the powers of courts of vice-admiralty has, so far as the jurisdiction of the said courts hath been extended, deprived the colonies of one of the most valuable of English liberties, trials by juries.

That every Act of Parliament, which in this respect distinguishes his Majesty's subjects in the colonies from their fellow subjects in Great Britain, must create a very sensible concern and grief.

That there have been communicated to your petitioners sundry resolutions of the House of Commons in their last session for imposing stamp duties or taxes upon the inhabitants of the colonies, the consideration

whereof was referred to the next session. That your petitioners acknowledge with all gratitude the tenderness of the legislature of Great Britain of the liberties of the subjects in the colonies, who have always judged by their representatives both of the way and manner in which internal taxes should be raised within their respective governments, and of the ability of the inhabitants to pay them.

That they humbly hope the colonies in general have so demeaned themselves, more especially during the late war, as still to deserve the continuance of all those liberties which they have hitherto enjoyed.

That although during the war the taxes upon the colonies were greater than they have been since the conclusion of it, yet the sources by which the inhabitants were enabled to pay their taxes having ceased, and their trade being decayed, they are not so able to pay the taxes they are subjected to in time of peace as they were the greater taxes in time of war.

That one principal difficulty which has ever attended the trade of the colonies, proceeds from the scarcity of money, which scarcity is caused by the balance of trade with Great Britain, which has been continually against the colonies. That the drawing sums of money from the colonies from time to time must distress the trade to that degree that eventually Great Britain may lose more by the diminution of the consumption of her manufactures than all the sums which it is possible for the colonies thus to pay can countervail.

That they humbly conceive if the taxes which the inhabitants of this province are obliged annually to pay towards the support of the internal government, the restraint they are under in their trade for the benefit of Great Britain, and the consumption thereby occasioned of British manufactures, be all considered and have their due weight it must appear that the subjects of this province are as fully burdened as their fellow subjects in Britain, and that they are, whilst in America, more beneficial to the nation than they would be if they should be removed to Britain and there held to a full proportion of the national taxes and duties of every kind.

Your petitioners, therefore, most humbly pray that they may be relieved from the burdens which, they have humbly represented to have been brought upon them by the late Act of Parliament, as to the wisdom of the honourable House shall seem meet, that the privileges of the colonies relative to their internal taxes which they have so longed enjoyed, may still be referred, until your petitioners, in conjunction with the other governments, can have opportunity to make a more full representation of the state and the condition of the colonies and the interest of Great Britain with regard to them.¹

1. Accessed at https://avalon.law.yale.edu/18th_century/petition_mass_1764.asp

20.

PATRICK HENRY'S RESOLUTIONS AGAINST THE STAMP ACT

29-30 May, 1765

Patrick Henry

Background

The American colonists were just beginning to protest the revenue raising provisions of the Sugar Act and the Currency Act (to outlaw the printing of American money) when an even more alarming act came along that raised an even larger storm: The Stamp Act of 1765. It was the first direct internal tax levied on the colonies. Patrick Henry, a member of the Virginia House of Burgesses, took to the floor in May 1765 to offer a shocking series of resolutions (for the usually conservative body). All five of the offered resolutions were adopted. The first four passed with little debate. The fifth resolve required several hours of heated debate and passed by a single vote. Upon the return of the conservative members of the House of Burgesses, who had been absent for the original vote, the fifth resolve was retracted and removed from the record.

The following four resolves were adopted by the House of Burgesses on May 30, 1765:

Resolved, that the first adventurers and settlers of His Majesty's colony and dominion of Virginia brought with them and transmitted to their posterity, and all other His Majesty's subjects since inhabiting in this His Majesty's said colony, all the liberties, privileges, franchises, and immunities that have at any time been held, enjoyed, and possessed by the people of Great Britain.

Resolved, that by two royal charters, granted by King James I, the colonists aforesaid are declared entitled to all liberties, privileges, and immunities of denizens and natural subjects to all intents and purposes as if they had been abiding and born within the Realm of England.

Resolved, that the taxation of the people by themselves, or by persons chosen by themselves to

represent them, who can only know what taxes the people are able to bear, or the easiest method of raising them, and must themselves be affected by every tax laid on the people, is the only security against a burdensome taxation, and the distinguishing characteristic of British freedom, without which the ancient constitution cannot exist.

Resolved, that His Majesty's liege people of this his most ancient and loyal colony have without interruption enjoyed the inestimable right of being governed by such laws, respecting their internal policy and taxation, as are derived from their own consent, with the approbation of their sovereign, or his substitute; and that the same has never been forfeited or yielded up, but has been constantly recognized by the kings and people of Great Britain.

The following version of the much-debated fifth resolution (which was not adopted) was found with Patrick Henry's will:

Resolved, therefor that the General Assembly of this Colony have the only and exclusive Right and Power to lay Taxes and Impositions upon the inhabitants of this Colony and that every Attempt to vest such Power in any person or persons whatsoever other than the General Assembly aforesaid has a manifest Tendency to destroy British as well as American Freedom.

The following two resolutions were not passed by the Virginia Assembly, but were reported in several newspapers:

Resolved, That His Majesty's liege people, the inhabitants of this Colony, are not bound to yield obedience to any law or ordinance whatever, designed to impose any taxation whatsoever upon them, other than the laws or ordinances of the General Assembly aforesaid.

Resolved, That any person who shall, by speaking or writing, assert or maintain that any person or persons other than the General Assembly of this Colony, have any right or power to impose or lay any taxation on the people here, shall be deemed an enemy to His Majesty's Colony.¹

1. Accessed at https://liberalarts.utexas.edu/coretexts/_files/resources/texts/1765%20Stamp%20Act.pdf

21.

LETTERS FROM A FARMER IN PENNSYLVANIA, TO THE INHABITANTS OF THE BRITISH COLONIES

1767-1768

J. Hector St. John de Crevecoeur

Background

John Dickinson was a wealthy, well-educated lawyer from a Quaker background, who played a key role in American resistance as the leader of a bloc of moderates who favored reconciliation rather than confrontation with Britain well into 1776. Dickinson had helped lead opposition to the Stamp Act in 1765. When Parliament rescinded the Stamp Act and replaced it with the Townshend Duties in 1767, he began writing a series of essays that galvanized colonial resistance. They were published together in 1768 as “Letters from a Farmer in Pennsylvania.” Yet, as a member of the Second Continental Congress, he offered a resounding dissent as the Congress prepared to declare independence from Britain on July 1, 1776. Dickinson and his moderate cohorts questioned whether the dangers of going to war against Britain outweighed the benefits they believed colonists would still enjoy if they remained loyal British subjects. They strongly favored reconciliation and prevailed on Congress to draft a second olive branch petition to George III (after the king and his ministers had ignored the first one).

Leading up to the vote on independence, Dickinson chaired the committee appointed to draft Articles of Confederation for a new government. Meanwhile, he remained the last major foe of separation. Other moderates, having grown increasingly disenchanted with Britain’s intransigence, accepted congressional consensus and committed to participate in “the cause.” Pennsylvania’s new government dismissed Dickinson from the congressional delegation. He took command of a

Pennsylvania militia battalion and led it to camp at Elizabethtown, New Jersey, but found himself with few allies.

In 1779, Dickinson was appointed delegate to the Continental Congress from Delaware and signed the final version of the Articles of Confederation he had drafted. He was also a delegate to the Constitutional Convention in 1787, promoting its framework in another series of essays written under the pen name Fabius. Upon his death in 1808, Thomas Jefferson wrote: "A more estimable man, or truer patriot, could not have left us. Among the first of the advocates for the rights of his country when assailed by Great Britain, he continued to the last the orthodox advocate of the true principles of our new government, and his name will be consecrated in history as one of the great worthies of the Revolution."

Letter 1-Introduction

Who would have thought that because I received you with hospitality and kindness, you should imagine me capable of writing with propriety and perspicuity? Your gratitude misleads your judgment. The knowledge which I acquired from your conversation has amply repaid me for your five weeks' entertainment. I gave you nothing more than what common hospitality dictated; but could any other guest have instructed me as you did? You conducted me, on the map, from one European country to another; told me many extraordinary things of our famed mother-country, of which I knew very little; of its internal navigation, agriculture, arts, manufactures, and trade: you guided me through an extensive maze, and I abundantly profited by the journey; the contrast therefore proves the debt of gratitude to be on my side. The treatment you received at my house proceeded from the warmth of my heart, and from the corresponding sensibility of my wife; what you now desire must flow from a very limited power of mind: the task requires recollection, and a variety of talents which I do not possess. It is true I can describe our American modes of farming, our manners, and peculiar customs, with some degree of propriety, because I have ever attentively studied them; but my knowledge extends no farther. And is this local and unadorned information sufficient to answer all your expectations, and to satisfy your curiosity? I am surprised that in the course of your American travels you should not have found out persons more enlightened and better educated than I am; your predilection excites my wonder much more than my vanity; my share of the latter being confined merely to the neatness of my rural operations.

My father left me a few musty books, which his father brought from England with him; but what help can I draw from a library consisting mostly of Scotch Divinity, the Navigation of Sir Francis Drake, the History of Queen Elizabeth, and a few miscellaneous volumes? Our minister often comes to see me, though he lives

upwards of twenty miles distant. I have shown him your letter, asked his advice, and solicited his assistance; he tells me, that he hath no time to spare, for that like the rest of us must till his farm, and is moreover to study what he is to say on the sabbath. My wife (and I never do anything without consulting her) laughs, and tells me that you cannot be in earnest. What! says she, James, wouldst thee pretend to send epistles to a great European man, who hath lived abundance of time in that big house called Cambridge; where, they say, that worldly learning is so abundant, that people gets it only by breathing the air of the place? Wouldst not thee be ashamed to write unto a man who has never in his life done a single day's work, no, not even felled a tree; who hath expended the Lord knows how many years in studying stars, geometry, stones, and flies, and in reading folio books? Who hath travelled, as he told us, to the city of Rome itself! Only think of a London man going to Rome! Where is it that these English folks won't go? One who hath seen the factory of brimstone at Suvius, and town of Pompey under ground! wouldst thou pretend to letter it with a person who hath been to Paris, to the Alps, to Petersburg, and who hath seen so many fine things up and down the old countries; who hath come over the great sea unto us, and hath journeyed from our New Hampshire in the East to our Charles Town in the South; who hath visited all our great cities, knows most of our famous lawyers and cunning folks; who hath conversed with very many king's men, governors, and counsellors, and yet pitches upon thee for his correspondent, as thee calls it? surely he means to jeer thee! I am sure he does, he cannot be in a real fair earnest. James, thee must read this letter over again, paragraph by paragraph, and warily observe whether thee can'st perceive some words of jesting; something that hath more than one meaning: and now I think on it, husband, I wish thee wouldst let me see his letter; though I am but a woman, as thee mayest say, yet I understand the purport of words in good measure, for when I was a girl, father sent us to the very best master in the precinct.—She then read it herself very attentively: our minister was present, we listened to, and weighed every syllable: we all unanimously concluded that you must have been in a sober earnest intention, as my wife calls it; and your request appeared to be candid and sincere. Then again, on recollecting the difference between your sphere of life and mine, a new fit of astonishment seized us all!

Our minister took the letter from my wife, and read it to himself; he made us observe the two last phrases, and we weighed the contents to the best of our abilities. The conclusion we all drew made me resolve at last to write.—You say you want nothing of me but what lies within the reach of my experience and knowledge; this I understand very well; the difficulty is, how to collect, digest, and arrange what I know? Next you assert, that writing letters is nothing more than talking on paper; which, I must confess, appeared to me quite a new thought.—Well then, observed our minister, neighbour James, as you can talk well, I am sure you must write tolerably well also; imagine, then, that Mr. F. B. is still here, and simply write down what you would say to him. Suppose the questions be will put to you in his future letters to be asked by his viva voce, as we used to call it at the college; then let your answers be conceived and expressed exactly in the same language as if he was present. This is all that he requires from you, and I am sure the task is not difficult. He is your friend: who would be ashamed to write to such a person? Although he is a man of learning and taste, yet I am sure he will read your letters with pleasure: if they be not elegant, they will smell of the woods, and be a little wild; I know your turn, they will contain some matters which he never knew before. Some people are so fond of novelty, that they

will overlook many errors of language for the sake of information. We are all apt to love and admire exotics, tho' they may be often inferior to what we possess; and that is the reason I imagine why so many persons are continually going to visit Italy.—That country is the daily resort of modern travellers.

James: I should like to know what is there to be seen so goodly and profitable, that so many should wish to visit no other country?

Minister: I do not very well know. I fancy their object is to trace the vestiges of a once flourishing people now extinct. There they amuse themselves in viewing the ruins of temples and other buildings which have very little affinity with those of the present age, and must therefore impart a knowledge which appears useless and trifling. I have often wondered that no skilful botanists or learned men should come over here; methinks there would be much more real satisfaction in observing among us the humble rudiments and embryos of societies spreading everywhere, the recent foundation of our towns, and the settlements of so many rural districts. I am sure that the rapidity of their growth would be more pleasing to behold, than the ruins of old towers, useless aqueducts, or impending battlements.

James: What you say, minister, seems very true: do go on: I always love to hear you talk.

Minister: Don't you think, neighbour James, that the mind of a good and enlightened Englishman would be more improved in remarking throughout these provinces the causes which render so many people happy? In delineating the unnoticed means by which we daily increase the extent of our settlements? How we convert huge forests into pleasing fields, and exhibit through these thirteen provinces so singular a display of easy subsistence and political felicity.

In Italy all the objects of contemplation, all the reveries of the traveller, must have a reference to ancient generations, and to very distant periods, clouded with the mist of ages.—Here, on the contrary, everything is modern, peaceful, and benign. Here we have had no war to desolate our fields: [Footnote: The troubles that now convulse the American colonies had not broke out when this and some of the following letters were written.] our religion does not oppress the cultivators: we are strangers to those feudal institutions which have enslaved so many. Here nature opens her broad lap to receive the perpetual accession of new comers, and to supply them with food. I am sure I cannot be called a partial American when I say that the spectacle afforded by these pleasing scenes must be more entertaining and more philosophical than that which arises from beholding the musty ruins of Rome. Here everything would inspire the reflecting traveller with the most philanthropic ideas; his imagination, instead of submitting to the painful and useless retrospect of revolutions, desolations, and plagues, would, on the contrary, wisely spring forward to the anticipated fields of future cultivation and improvement, to the future extent of those generations which are to replenish and embellish this boundless continent. There the half-ruined amphitheatres, and the putrid fevers of the Campania, must fill the mind with the most melancholy reflections, whilst he is seeking for the origin and the intention of those structures with which he is surrounded, and for the cause of so great a decay. Here he might contemplate the very beginnings and outlines of human society, which can be traced nowhere now but in this part of the world. The rest of the earth, I am told, is in some places too full, in others half depopulated. Misguided religion, tyranny, and absurd laws everywhere depress and afflict mankind. Here we have in some measure regained the ancient

dignity of our species; our laws are simple and just, we are a race of cultivators, our cultivation is unrestrained, and therefore everything is prosperous and flourishing. For my part I had rather admire the ample barn of one of our opulent farmers, who himself felled the first tree in his plantation, and was the first founder of his settlement, than study the dimensions of the temple of Ceres. I had rather record the progressive steps of this industrious farmer, throughout all the stages of his labours and other operations, than examine how modern Italian convents can be supported without doing anything but singing and praying.

However confined the field of speculation might be here, the time of English travellers would not be wholly lost. The new and unexpected aspect of our extensive settlements; of our fine rivers; that great field of action everywhere visible; that ease, that peace with which so many people live together, would greatly interest the observer: for whatever difficulties there might happen in the object of their researches, that hospitality which prevails from one end of the continent to the other would in all parts facilitate their excursions. As it is from the surface of the ground which we till that we have gathered the wealth we possess, the surface of that ground is therefore the only thing that has hitherto been known. It will require the industry of subsequent ages, the energy of future generations, ere mankind here will have leisure and abilities to penetrate deep, and, in the bowels of this continent, search for the subterranean riches it no doubt contains.—Neighbour James, we want much the assistance of men of leisure and knowledge, we want eminent chemists to inform our iron masters; to teach us how to make and prepare most of the colours we use. Here we have none equal to this task. If any useful discoveries are therefore made among us, they are the effects of chance, or else arise from that restless industry which is the principal characteristic of these colonies.

James: Oh! could I express myself as you do, my friend, I should not balance a single instant, I should rather be anxious to commence a correspondence which would do me credit.

Minister: You can write full as well as you need, and will improve very fast; trust to my prophecy, your letters, at least, will have the merit of coming from the edge of the great wilderness, three hundred miles from the sea, and three thousand miles over that sea: this will be no detriment to them, take my word for it. You intend one of your children for the gown, who knows but Mr. F. B. may give you some assistance when the lad comes to have concerns with the bishop; it is good for American farmers to have friends even in England. What he requires of you is but simple—what we speak out among ourselves we call conversation, and a letter is only conversation put down in black and white.

James: You quite persuade me—if he laughs at my awkwardness, surely he will be pleased with my ready compliance. On my part, it will be well meant let the execution be what it may. I will write enough, and so let him have the trouble of sifting the good from the bad, the useful from the trifling; let him select what he may want, and reject what may not answer his purpose. After all, it is but treating Mr. F. B. now that he is in London, as I treated him when he was in America under this roof; that is with the best things I had; given with a good intention; and the best manner I was able. Very different, James, very different indeed, said my wife, I like not thy comparison; our small house and cellar, our orchard and garden afforded what he wanted; one half of his time Mr. F. B., poor man, lived upon nothing but fruit-pies, or peaches and milk. Now these things were such as God had given us, myself and wench did the rest; we were not the creators of these victuals,

we only cooked them as well and as neat as we could. The first thing, James, is to know what sort of materials thee hast within thy own self, and then whether thee canst dish them up.—Well, well, wife, thee art wrong for once; if I was filled with worldly vanity, thy rebuke would be timely, but thee knowest that I have but little of that. How shall I know what I am capable of till I try? Hadst thee never employed thyself in thy father's house to learn and to practise the many branches of house-keeping that thy parents were famous for, thee wouldst have made but a sorry wife for an American farmer; thee never shouldst have been mine. I married thee not for what thee hadst, but for what thee knewest; doest not thee observe what Mr. F. B. says beside; he tells me, that the art of writing is just like unto every other art of man; that it is acquired by habit, and by perseverance. That is singularly true, said our minister, he that shall write a letter every day of the week, will on Saturday perceive the sixth flowing from his pen much more readily than the first. I observed when I first entered into the ministry and began to preach the word, I felt perplexed and dry, my mind was like unto a parched soil, which produced nothing, not even weeds. By the blessing of heaven, and my perseverance in study, I grew richer in thoughts, phrases, and words; I felt copious, and now I can abundantly preach from any text that occurs to my mind. So will it be with you, neighbour James; begin therefore without delay; and Mr. F. B.'s letters may be of great service to you: he will, no doubt, inform you of many things: correspondence consists in reciprocal letters. Leave off your diffidence, and I will do my best to help you whenever I have any leisure. Well then, I am resolved, I said, to follow your counsel; my letters shall not be sent, nor will I receive any, without reading them to you and my wife; women are curious, they love to know their husband's secrets; it will not be the first thing which I have submitted to your joint opinions. Whenever you come to dine with us, these shall be the last dish on the table. Nor will they be the most unpalatable, answered the good man. Nature hath given you a tolerable share of sense, and that is one of her best gifts let me tell you. She has given you besides some perspicuity, which qualifies you to distinguish interesting objects; a warmth of imagination which enables you to think with quickness; you often extract useful reflections from objects which presented none to my mind: you have a tender and a well meaning heart, you love description, and your pencil, assure yourself, is not a bad one for the pencil of a farmer; it seems to be held without any labour; your mind is what we called at Yale college a *Tabula rasa*, where spontaneous and strong impressions are delineated with facility. Ah, neighbour! had you received but half the education of Mr. F. B. you had been a worthy correspondent indeed. But perhaps you will be a more entertaining one dressed in your simple American garb, than if you were clad in all the gowns of Cambridge. You will appear to him something like one of our wild American plants, irregularly luxuriant in its various branches, which an European scholar may probably think ill placed and useless. If our soil is not remarkable as yet for the excellence of its fruits, this exuberance is however a strong proof of fertility, which wants nothing but the progressive knowledge acquired by time to amend and to correct. It is easier to retrench than it is to add; I do not mean to flatter you, neighbour James, adulation would ill become my character, you may therefore believe what your pastor says. Were I in Europe I should be tired with perpetually seeing espaliers, plashed hedges, and trees dwarfed into pigmies. Do let Mr. F. B. see on paper a few American wild cherry trees, such as nature forms them here, in all her unconfined vigour, in all the amplitude of their extended limbs and spreading ramifications—let him see that we are possessed with strong vegetative embryos. After all,

why should not a farmer be allowed to make use of his mental faculties as well as others; because a man works, is not he to think, and if he thinks usefully, why should not he in his leisure hours set down his thoughts? I have composed many a good sermon as I followed my plough. The eyes not being then engaged on any particular object, leaves the mind free for the introduction of many useful ideas. It is not in the noisy shop of a blacksmith or of a carpenter, that these studious moments can be enjoyed; it is as we silently till the ground, and muse along the odoriferous furrows of our low lands, uninterrupted either by stones or stumps; it is there that the salubrious effluvia of the earth animate our spirits and serve to inspire us; every other avocation of our farms are severe labours compared to this pleasing occupation: of all the tasks which mine imposes on me ploughing is the most agreeable, because I can think as I work; my mind is at leisure; my labour flows from instinct, as well as that of my horses; there is no kind of difference between us in our different shares of that operation; one of them keeps the furrow, the other avoids it; at the end of my field they turn either to the right or left as they are bid, whilst I thoughtlessly hold and guide the plough to which they are harnessed. Do therefore, neighbour, begin this correspondence, and persevere, difficulties will vanish in proportion as you draw near them; you'll be surprised at yourself by and by: when you come to look back you'll say as I have often said to myself; had I been diffident I had never proceeded thus far. Would you painfully till your stony up-land and neglect the fine rich bottom which lies before your door? Had you never tried, you never had learned how to mend and make your ploughs. It will be no small pleasure to your children to tell hereafter, that their father was not only one of the most industrious farmers in the country, but one of the best writers. When you have once begun, do as when you begin breaking up your summer fallow, you never consider what remains to be done, you view only what you have ploughed. Therefore, neighbour James, take my advice; it will go well with you, I am sure it will.—And do you really think so, Sir? Your counsel, which I have long followed, weighs much with me, I verily believe that I must write to Mr. F. B. by the first vessel.—If thee persistest in being such a foolhardy man, said my wife, for God's sake let it be kept a profound secret among us; if it were once known abroad that thee writest to a great and rich man over at London, there would be no end of the talk of the people; some would vow that thee art going to turn an author, others would pretend to foresee some great alterations in the welfare of thy family; some would say this, some would say that: Who would wish to become the subject of public talk? Weigh this matter well before thee beginnest, James—consider that a great deal of thy time, and of thy reputation is at stake as I may say. Wert thee to write as well as friend Edmund, whose speeches I often see in our papers, it would be the very self same thing; thee wouldst be equally accused of idleness, and vain notions not befitting thy condition. Our colonel would be often coming here to know what it is that thee canst write so much about. Some would imagine that thee wantest to become either an assembly-man or a magistrate, which God forbid; and that thee art telling the king's men abundance of things. Instead of being well looked upon as now, and living in peace with all the world, our neighbours would be making strange surmises: I had rather be as we are, neither better nor worse than the rest of our country folks. Thee knowest what I mean, though I should be sorry to deprive thee of any honest recreation. Therefore as I have said before, let it be as great a secret as if it was some heinous crime; the minister, I am sure, will not divulge it; as for my part, though I am a woman, yet I know what it is to be a wife.—I would not have thee, James, pass for what the world calleth a writer; no, not for

a peck of gold, as the saying is. Thy father before thee was a plain dealing honest man, punctual in all things; he was one of yea and nay, of few words, all he minded was his farm and his work. I wonder from whence thee hast got this love of the pen? Had he spent his time in sending epistles to and fro, he never would have left thee this goodly plantation, free from debt. All I say is in good meaning; great people over sea may write to our town's folks, because they have nothing else to do. These Englishmen are strange people; because they can live upon what they call bank notes, without working, they think that all the world can do the same. This goodly country never would have been tilled and cleared with these notes. I am sure when Mr. F. B. was here, he saw thee sweat and take abundance of pains; he often told me how the Americans worked a great deal harder than the home Englishmen; for there he told us, that they have no trees to cut down, no fences to make, no negroes to buy and to clothe: and now I think on it, when wilt thee send him those trees he bespoke? But if they have no trees to cut down, they have gold in abundance, they say; for they rake it and scrape it from all parts far and near. I have often heard my grandfather tell how they live there by writing. By writing they send this cargo unto us, that to the West, and the other to the East Indies. But, James, thee knowest that it is not by writing that we shall pay the blacksmith, the minister, the weaver, the tailor, and the English shop. But as thee art an early man follow thine own inclinations; thee wantest some rest, I am sure, and why shouldst thee not employ it as it may seem meet unto thee.—However let it be a great secret; how wouldst thee bear to be called at our country meetings, the man of the pen? If this scheme of thine was once known, travellers as they go along would point out to our house, saying, here liveth the scribbling fanner; better hear them as usual observe, here liveth the warm substantial family, that never begrudgeth a meal of victuals, or a mess of oats, to any one that steps in. Look how fat and well clad their negroes are.

Thus, Sir, have I given you an unaffected and candid detail of the conversation which determined me to accept of your invitation. I thought it necessary thus to begin, and to let you into these primary secrets, to the end that you may not hereafter reproach me with any degree of presumption. You'll plainly see the motives which have induced me to begin, the fears which I have entertained, and the principles on which my diffidence hath been founded. I have now nothing to do but to prosecute my task—Remember you are to give me my subjects, and on no other shall I write, lest you should blame me for an injudicious choice—However incorrect my style, however unexpert my methods, however trifling my observations may hereafter appear to you, assure yourself they will all be the genuine dictates of my mind, and I hope will prove acceptable on that account. Remember that you have laid the foundation of this correspondence; you well know that I am neither a philosopher, politician, divine, nor naturalist, but a simple farmer. I flatter myself, therefore, that you'll receive my letters as conceived, not according to scientific rules to which I am a perfect stranger, but agreeable to the spontaneous impressions which each subject may inspire. This is the only line I am able to follow, the line which nature has herself traced for me; this was the covenant which I made with you, and with which you seemed to be well pleased. Had you wanted the style of the learned, the reflections of the patriot, the discussions of the politician, the curious observations of the naturalist, the pleasing garb of the man of taste, surely you would have applied to some of those men of letters with which our cities abound. But since on the contrary,

and for what reason I know not, you wish to correspond with a cultivator of the earth, with a simple citizen, you must receive my letters for better or worse.

Letter 2-On The Situation, Feelings, and Pleasures, of an American Farmer

As you are the first enlightened European I have ever had the pleasure of being acquainted with, you will not be surprised that I should, according to your earnest desire and my promise, appear anxious of preserving your friendship and correspondence. By your accounts, I observe a material difference subsists between your husbandry, modes, and customs, and ours; everything is local; could we enjoy the advantages of the English farmer, we should be much happier, indeed, but this wish, like many others, implies a contradiction; and could the English farmer have some of those privileges we possess, they would be the first of their class in the world. Good and evil I see is to be found in all societies, and it is in vain to seek for any spot where those ingredients are not mixed. I therefore rest satisfied, and thank God that my lot is to be an American farmer, instead of a Russian boor, or an Hungarian peasant. I thank you kindly for the idea, however dreadful, which you have given me of their lot and condition; your observations have confirmed me in the justness of my ideas, and I am happier now than I thought myself before. It is strange that misery, when viewed in others, should become to us a sort of real good, though I am far from rejoicing to hear that there are in the world men so thoroughly wretched; they are no doubt as harmless, industrious, and willing to work as we are. Hard is their fate to be thus condemned to a slavery worse than that of our negroes. Yet when young I entertained some thoughts of selling my farm. I thought it afforded but a dull repetition of the same labours and pleasures. I thought the former tedious and heavy, the latter few and insipid; but when I came to consider myself as divested of my farm, I then found the world so wide, and every place so full, that I began to fear lest there would be no room for me. My farm, my house, my barn, presented to my imagination objects from which I adduced quite new ideas; they were more forcible than before. Why should not I find myself happy, said I, where my father was before? He left me no good books it is true, he gave me no other education than the art of reading and writing; but he left me a good farm, and his experience; he left me free from debts, and no kind of difficulties to struggle with.—I married, and this perfectly reconciled me to my situation; my wife rendered my house all at once cheerful and pleasing; it no longer appeared gloomy and solitary as before; when I went to work in my fields I worked with more alacrity and sprightliness; I felt that I did not work for myself alone, and this encouraged me much. My wife would often come with her knitting in her hand, and sit under the shady trees, praising the straightness of my furrows, and the docility of my horses; this swelled my heart and made everything light and pleasant, and I regretted that I had not married before.

I felt myself happy in my new situation, and where is that station which can confer a more substantial system

of felicity than that of an American farmer, possessing freedom of action, freedom of thoughts, ruled by a mode of government which requires but little from us? I owe nothing, but a pepper corn to my country, a small tribute to my king, with loyalty and due respect; I know no other landlord than the lord of all land, to whom I owe the most sincere gratitude. My father left me three hundred and seventy-one acres of land, forty-seven of which are good timothy meadow, an excellent orchard, a good house, and a substantial barn. It is my duty to think how happy I am that he lived to build and to pay for all these improvements; what are the labours which I have to undergo, what are my fatigues when compared to his, who had everything to do, from the first tree he felled to the finishing of his house? Every year I kill from 1500 to 2000 weight of pork, 1200 of beef, half a dozen of good wethers in harvest: of fowls my wife has always a great stock: what can I wish more? My negroes are tolerably faithful and healthy; by a long series of industry and honest dealings, my father left behind him the name of a good man; I have but to tread his paths to be happy and a good man like him. I know enough of the law to regulate my little concerns with propriety, nor do I dread its power; these are the grand outlines of my situation, but as I can feel much more than I am able to express, I hardly know how to proceed.

When my first son was born, the whole train of my ideas were suddenly altered; never was there a charm that acted so quickly and powerfully; I ceased to ramble in imagination through the wide world; my excursions since have not exceeded the bounds of my farm, and all my principal pleasures are now centred within its scanty limits: but at the same time there is not an operation belonging to it in which I do not find some food for useful reflections. This is the reason, I suppose, that when you was here, you used, in your refined style, to denominate me the farmer of feelings; how rude must those feelings be in him who daily holds the axe or the plough, how much more refined on the contrary those of the European, whose mind is improved by education, example, books, and by every acquired advantage! Those feelings, however, I will delineate as well as I can, agreeably to your earnest request.

When I contemplate my wife, by my fire-side, while she either spins, knits, darns, or suckles our child, I cannot describe the various emotions of love, of gratitude, of conscious pride, which thrill in my heart and often overflow in involuntary tears. I feel the necessity, the sweet pleasure of acting my part, the part of an husband and father, with an attention and propriety which may entitle me to my good fortune. It is true these pleasing images vanish with the smoke of my pipe, but though they disappear from my mind, the impression they have made on my heart is indelible. When I play with the infant, my warm imagination runs forward, and eagerly anticipates his future temper and constitution. I would willingly open the book of fate, and know in which page his destiny is delineated; alas! where is the father who in those moments of paternal ecstasy can delineate one half of the thoughts which dilate his heart? I am sure I cannot; then again I fear for the health of those who are become so dear to me, and in their sicknesses I severely pay for the joys I experienced while they were well. Whenever I go abroad it is always involuntary. I never return home without feeling some pleasing emotion, which I often suppress as useless and foolish. The instant I enter on my own land, the bright idea of property, of exclusive right, of independence exalt my mind. Precious soil, I say to myself, by what singular custom of law is it that thou wast made to constitute the riches of the freeholder? What should we American farmers be without the distinct possession of that soil? It feeds, it clothes us, from it we draw even a great

exuberancy, our best meat, our richest drink, the very honey of our bees comes from this. privileged spot. No wonder we should thus cherish its possession, no wonder that so many Europeans who have never been able to say that such portion of land was theirs, cross the Atlantic to realise that happiness. This formerly rude soil has been converted by my father into a pleasant farm, and in return it has established all our rights; on it is founded our rank, our freedom, our power as citizens, our importance as inhabitants of such a district. These images I must confess I always behold with pleasure, and extend them as far as my imagination can reach: for this is what may be called the true and the only philosophy of an American farmer.

Pray do not laugh in thus seeing an artless countryman tracing himself through the simple modifications of his life; remember that you have required it, therefore with candour, though with diffidence, I endeavour to follow the thread of my feelings, but I cannot tell you all. Often when I plough my low ground, I place my little boy on a chair which screws to the beam of the plough—its motion and that of the horses please him; he is perfectly happy and begins to chat. As I lean over the handle, various are the thoughts which crowd into my mind. I am now doing for him, I say, what my father formerly did for me, may God enable him to live that he may perform the same operations for the same purposes when I am worn out and old! I relieve his mother of some trouble while I have him with me, the odoriferous furrow exhilarates his spirits, and seems to do the child a great deal of good, for he looks more blooming since I have adopted that practice; can more pleasure, more dignity be added to that primary occupation? The father thus ploughing with his child, and to feed his family, is inferior only to the emperor of China ploughing as an example to his kingdom. In the evening when I return home through my low grounds, I am astonished at the myriads of insects which I perceive dancing in the beams of the setting sun. I was before scarcely acquainted with their existence, they are so small that it is difficult to distinguish them; they are carefully improving this short evening space, not daring to expose themselves to the blaze of our meridian sun. I never see an egg brought on my table but I feel penetrated with the wonderful change it would have undergone but for my gluttony; it might have been a gentle useful hen leading her chickens with a care and vigilance which speaks shame to many women. A cock perhaps, arrayed with the most majestic plumes, tender to its mate, bold, courageous, endowed with an astonishing instinct, with thoughts, with memory, and every distinguishing characteristic of the reason of man. I never see my trees drop their leaves and their fruit in the autumn, and bud again in the spring, without wonder; the sagacity of those animals which have long been the tenants of my farm astonish me: some of them seem to surpass even men in memory and sagacity. I could tell you singular instances of that kind. What then is this instinct which we so debase, and of which we are taught to entertain so diminutive an idea? My bees, above any other tenants of my farm, attract my attention and respect; I am astonished to see that nothing exists but what has its enemy, one species pursue and live upon the other: unfortunately our kingbirds are the destroyers of those industrious insects; but on the other hand, these birds preserve our fields from the depredation of crows which they pursue on the wing with great vigilance and astonishing dexterity.

Thus divided by two interested motives, I have long resisted the desire I had to kill them, until last year, when I thought they increased too much, and my indulgence had been carried too far; it was at the time of swarming when they all came and fixed themselves on the neighbouring trees, from whence they caught those

that returned loaded from the fields. This made me resolve to kill as many as I could, and I was just ready to fire, when a bunch of bees as big as my fist, issued from one of the hives, rushed on one of the birds, and probably stung him, for he instantly screamed, and flew, not as before, in an irregular manner, but in a direct line. He was followed by the same bold phalanx, at a considerable distance, which unfortunately becoming too sure of victory, quitted their military array and disbanded themselves. By this inconsiderate step they lost all that aggregate of force which had made the bird fly off. Perceiving their disorder he immediately returned and snapped as many as he wanted; nay, he had even the impudence to alight on the very twig from which the bees had drove him. I killed him and immediately opened his craw, from which I took 171 bees; I laid them all on a blanket in the sun, and to my great surprise 54 returned to life, licked themselves clean, and joyfully went back to the hive; where they probably informed their companions of such an adventure and escape, as I believe had never happened before to American bees! I draw a great fund of pleasure from the quails which inhabit my farm; they abundantly repay me, by their various notes and peculiar tameness, for the inviolable hospitality I constantly show them in the winter. Instead of perfidiously taking advantage of their great and affecting distress, when nature offers nothing but a barren universal bed of snow, when irresistible necessity forces them to my barn doors, I permit them to feed unmolested; and it is not the least agreeable spectacle which that dreary season presents, when I see those beautiful birds, tamed by hunger, intermingling with all my cattle and sheep, seeking in security for the poor scanty grain which but for them would be useless and lost. Often in the angles of the fences where the motion of the wind prevents the snow from settling, I carry them both chaff and grain; the one to feed them, the other to prevent their tender feet from freezing fast to the earth as I have frequently observed them to do.

I do not know an instance in which the singular barbarity of man is so strongly delineated, as in the catching and murdering those harmless birds, at that cruel season of the year. Mr.—, one of the most famous and extraordinary farmers that has ever done honour to the province of Connecticut, by his timely and humane assistance in a hard winter, saved this species from being entirely destroyed. They perished all over the country, none of their delightful whistlings were heard the next spring, but upon this gentleman's farm; and to his humanity we owe the continuation of their music. When the severities of that season have dispirited all my cattle, no farmer ever attends them with more pleasure than I do; it is one of those duties which is sweetened with the most rational satisfaction. I amuse myself in beholding their different tempers, actions, and the various effects of their instinct now powerfully impelled by the force of hunger. I trace their various inclinations, and the different effects of their passions, which are exactly the same as among men; the law is to us precisely what I am in my barn yard, a bridle and check to prevent the strong and greedy from oppressing the timid and weak. Conscious of superiority, they always strive to encroach on their neighbours; unsatisfied with their portion, they eagerly swallow it in order to have an opportunity of taking what is given to others, except they are prevented. Some I chide, others, unmindful of my admonitions, receive some blows. Could victuals thus be given to men without the assistance of any language, I am sure they would not behave better to one another, nor more philosophically than my cattle do.

The same spirit prevails in the stable; but there I have to do with more generous animals, there my well-

known voice has immediate influence, and soon restores peace and tranquillity. Thus by superior knowledge I govern all my cattle as wise men are obliged to govern fools and the ignorant. A variety of other thoughts crowd on my mind at that peculiar instant, but they all vanish by the time I return home. If in a cold night I swiftly travel in my sledge, carried along at the rate of twelve miles an hour, many are the reflections excited by surrounding circumstances. I ask myself what sort of an agent is that which we call frost? Our minister compares it to needles, the points of which enter our pores. What is become of the heat of the summer; in what part of the world is it that the N. W. keeps these grand magazines of nitre? when I see in the morning a river over which I can travel, that in the evening before was liquid, I am astonished indeed! What is become of those millions of insects which played in our summer fields, and in our evening meadows; they were so puny and so delicate, the period of their existence was so short, that one cannot help wondering how they could learn, in that short space, the sublime art to hide themselves and their offspring in so perfect a manner as to baffle the rigour of the season, and preserve that precious embryo of life, that small portion of ethereal heat, which if once destroyed would destroy the species! Whence that irresistible propensity to sleep so common in all those who are severely attacked by the frost. Dreary as this season appears, yet it has like all others its miracles, it presents to man a variety of problems which he can never resolve; among the rest, we have here a set of small birds which never appear until the snow falls; contrary to all others, they dwell and appear to delight in that element.

It is my bees, however, which afford me the most pleasing and extensive themes; let me look at them when I will, their government, their industry, their quarrels, their passions, always present me with something new; for which reason, when weary with labour, my common place of rest is under my locust-tree, close by my beehouse. By their movements I can predict the weather, and can tell the day of their swarming; but the most difficult point is, when on the wing, to know whether they want to go to the woods or not. If they have previously pitched in some hollow trees, it is not the allurements of salt and water, of fennel, hickory leaves, etc., nor the finest box, that can induce them to stay; they will prefer those rude, rough habitations to the best polished mahogany hive. When that is the case with mine, I seldom thwart their inclinations; it is in freedom that they work: were I to confine them, they would dwindle away and quit their labour. In such excursions we only part for a while; I am generally sure to find them again the following fall. This elopement of theirs only adds to my recreations; I know how to deceive even their superlative instinct; nor do I fear losing them, though eighteen miles from my house, and lodged in the most lofty trees, in the most impervious of our forests. I once took you along with me in one of these rambles, and yet you insist on my repeating the detail of our operations: it brings back into my mind many of the useful and entertaining reflections with which you so happily beguiled our tedious hours.

After I have done sowing, by way of recreation, I prepare for a week's jaunt in the woods, not to hunt either the deer or the bears, as my neighbours do, but to catch the more harmless bees. I cannot boast that this chase is so noble, or so famous among men, but I find it less fatiguing, and full as profitable; and the last consideration is the only one that moves me. I take with me my dog, as a companion, for he is useless as to this game; my gun, for no man you know ought to enter the woods without one; my blanket, some provisions, some wax, vermilion, honey, and a small pocket compass. With these implements I proceed to such

woods as are at a considerable distance from any settlements. I carefully examine whether they abound with large trees, if so, I make a small fire on some flat stones, in a convenient place; on the fire I put some wax; close by this fire, on another stone, I drop honey in distinct drops, which I surround with small quantities of vermilion, laid on the stone; and then I retire carefully to watch whether any bees appear. If there are any in that neighbourhood, I rest assured that the smell of the burnt wax will unavoidably attract them; they will soon find out the honey, for they are fond of preying on that which is not their own; and in their approach they will necessarily tinge themselves with some particles of vermilion, which will adhere long to their bodies. I next fix my compass, to find out their course, which they keep invariably straight, when they are returning home loaded. By the assistance of my watch, I observe how long those are returning which are marked with vermilion. Thus possessed of the course, and, in some measure, of the distance, which I can easily guess at, I follow the first, and seldom fail of coming to the tree where those republics are lodged. I then mark it; and thus, with patience, I have found out sometimes eleven swarms in a season; and it is inconceivable what a quantity of honey these trees will sometimes afford. It entirely depends on the size of the hollow, as the bees never rest nor swarm till it is all replenished; for like men, it is only the want of room that induces them to quit the maternal hive. Next I proceed to some of the nearest settlements, where I procure proper assistance to cut down the trees, get all my prey secured, and then return home with my prize. The first bees I ever procured were thus found in the woods, by mere accident; for at that time I had no kind of skill in this method of tracing them. The body of the tree being perfectly sound, they had lodged themselves in the hollow of one of its principal limbs, which I carefully sawed off and with a good deal of labour and industry brought it home, where I fixed it up again in the same position in which I found it growing. This was in April; I had five swarms that year, and they have been ever since very prosperous. This business generally takes up a week of my time every fall, and to me it is a week of solitary ease and relaxation.

The seed is by that time committed to the ground; there is nothing very material to do at home, and this additional quantity of honey enables me to be more generous to my home bees, and my wife to make a due quantity of mead. The reason, Sir, that you found mine better than that of others is, that she puts two gallons of brandy in each barrel, which ripens it, and takes off that sweet, luscious taste, which it is apt to retain a long time. If we find anywhere in the woods (no matter on whose land) what is called a bee-tree, we must mark it; in the fall of the year when we propose to cut it down, our duty is to inform the proprietor of the land, who is entitled to half the contents; if this is not complied with we are exposed to an action of trespass, as well as he who should go and cut down a bee- tree which he had neither found out nor marked.

We have twice a year the pleasure of catching pigeons, whose numbers are sometimes so astonishing as to obscure the sun in their flight. Where is it that they hatch? for such multitudes must require an immense quantity of food. I fancy they breed toward the plains of Ohio, and those about lake Michigan, which abound in wild oats; though I have never killed any that had that grain in their craws. In one of them, last year, I found some undigested rice. Now the nearest rice fields from where I live must be at least 560 miles; and either their digestion must be suspended while they are flying, or else they must fly with the celerity of the wind. We catch them with a net extended on the ground, to which they are allured by what we call TAME WILD PIGEONS,

made blind, and fastened to a long string; his short flights, and his repeated calls, never fail to bring them down. The greatest number I ever caught was fourteen dozen, though much larger quantities have often been trapped. I have frequently seen them at the market so cheap, that for a penny you might have as many as you could carry away; and yet from the extreme cheapness you must not conclude, that they are but an ordinary food; on the contrary, I think they are excellent. Every farmer has a tame wild pigeon in a cage at his door all the year round, in order to be ready whenever the season comes for catching them.

The pleasure I receive from the warblings of the birds in the spring, is superior to my poor description, as the continual succession of their tuneful notes is for ever new to me. I generally rise from bed about that indistinct interval, which, properly speaking, is neither night or day; for this is the moment of the most universal vocal choir. Who can listen unmoved to the sweet love tales of our robins, told from tree to tree? or to the shrill cat birds? The sublime accents of the thrush from on high always retard my steps that I may listen to the delicious music. The variegated appearances of the dew drops, as they hang to the different objects, must present even to a clownish imagination, the most voluptuous ideas. The astonishing art which all birds display in the construction of their nests, ill provided as we may suppose them with proper tools, their neatness, their convenience, always make me ashamed of the slovenliness of our houses; their love to their dame, their incessant careful attention, and the peculiar songs they address to her while she tediously incubates their eggs, remind me of my duty could I ever forget it. Their affection to their helpless little ones, is a lively precept; and in short, the whole economy of what we proudly call the brute creation, is admirable in every circumstance; and vain man, though adorned with the additional gift of reason, might learn from the perfection of instinct, how to regulate the follies, and how to temper the errors which this second gift often makes him commit. This is a subject, on which I have often bestowed the most serious thoughts; I have often blushed within myself, and been greatly astonished, when I have compared the unerring path they all follow, all just, all proper, all wise, up to the necessary degree of perfection, with the coarse, the imperfect systems of men, not merely as governors and kings, but as masters, as husbands, as fathers, as citizens. But this is a sanctuary in which an ignorant farmer must not presume to enter.

If ever man was permitted to receive and enjoy some blessings that might alleviate the many sorrows to which he is exposed, it is certainly in the country, when he attentively considers those ravishing scenes with which he is everywhere surrounded. This is the only time of the year in which I am avaricious of every moment, I therefore lose none that can add to this simple and inoffensive happiness. I roam early throughout all my fields; not the least operation do I perform, which is not accompanied with the most pleasing observations; were I to extend them as far as I have carried them, I should become tedious; you would think me guilty of affectation, and I should perhaps represent many things as pleasurable from which you might not perhaps receive the least agreeable emotions. But, believe me, what I write is all true and real.

Some time ago, as I sat smoking a contemplative pipe in my piazza, I saw with amazement a remarkable instance of selfishness displayed in a very small bird, which I had hitherto respected for its inoffensiveness. Three nests were placed almost contiguous to each other in my piazza: that of a swallow was affixed in the corner next to the house, that of a phebe in the other, a wren possessed a little box which I had made on

purpose, and hung between. Be not surprised at their tameness, all my family had long been taught to respect them as well as myself. The wren had shown before signs of dislike to the box which I had given it, but I knew not on what account; at last it resolved, small as it was, to drive the swallow from its own habitation, and to my very great surprise it succeeded. Impudence often gets the better of modesty, and this exploit was no sooner performed, than it removed every material to its own box with the most admirable dexterity; the signs of triumph appeared very visible, it fluttered its wings with uncommon velocity, an universal joy was perceivable in all its movements. Where did this little bird learn that spirit of injustice? It was not endowed with what we term reason! Here then is a proof that both those gifts border very near on one another; for we see the perfection of the one mixing with the errors of the other! The peaceable swallow, like the passive Quaker, meekly sat at a small distance and never offered the least resistance; but no sooner was the plunder carried away, than the injured bird went to work with unabated ardour, and in a few days the depredations were repaired. To prevent however a repetition of the same violence, I removed the wren's box to another part of the house.

In the middle of my new parlour I have, you may remember, a curious republic of industrious hornets; their nest hangs to the ceiling, by the same twig on which it was so admirably built and contrived in the woods. Its removal did not displease them, for they find in my house plenty of food; and I have left a hole open in one of the panes of the window, which answers all their purposes. By this kind usage they are become quite harmless; they live on the flies, which are very troublesome to us throughout the summer; they are constantly busy in catching them, even on the eyelids of my children. It is surprising how quickly they smear them with a sort of glue, lest they might escape, and when thus prepared, they carry them to their nests, as food for their young ones. These globular nests are most ingeniously divided into many stories, all provided with cells, and proper communications. The materials with which this fabric is built, they procure from the cottony furze, with which our oak rails are covered; this substance tempered with glue, produces a sort of pasteboard, which is very strong, and resists all the inclemencies of the weather. By their assistance, I am but little troubled with flies. All my family are so accustomed to their strong buzzing, that no one takes any notice of them; and though they are fierce and vindictive, yet kindness and hospitality has made them useful and harmless.

We have a great variety of wasps; most of them build their nests in mud, which they fix against the shingles of our roofs, as nigh the pitch as they can. These aggregates represent nothing, at first view, but coarse and irregular lumps, but if you break them, you will observe, that the inside of them contains a great number of oblong cells, in which they deposit their eggs, and in which they bury themselves in the fall of the year. Thus immured they securely pass through the severity of that season, and on the return of the sun are enabled to perforate their cells, and to open themselves a passage from these recesses into the sunshine. The yellow wasps, which build under ground, in our meadows, are much more to be dreaded, for when the mower unwittingly passes his scythe over their holes they immediately sally forth with a fury and velocity superior even to the strength of man. They make the boldest fly, and the only remedy is to lie down and cover our heads with hay, for it is only at the head they aim their blows; nor is there any possibility of finishing that part of the work until, by means of fire and brimstone, they are all silenced. But though I have been obliged to execute this dreadful sentence in my own defence, I have often thought it a great pity, for the sake of a little hay, to lay

waste so ingenious a subterranean town, furnished with every conveniency, and built with a most surprising mechanism.

I never should have done were I to recount the many objects which involuntarily strike my imagination in the midst of my work, and spontaneously afford me the most pleasing relief. These appear insignificant trifles to a person who has travelled through Europe and America, and is acquainted with books and with many sciences; but such simple objects of contemplation suffice me, who have no time to bestow on more extensive observations. Happily these require no study, they are obvious, they gild the moments I dedicate to them, and enliven the severe labours which I perform. At home my happiness springs from very different objects; the gradual unfolding of my children's reason, the study of their dawning tempers attract all my paternal attention. I have to contrive little punishments for their little faults, small encouragements for their good actions, and a variety of other expedients dictated by various occasions. But these are themes unworthy your perusal, and which ought not to be carried beyond the walls of my house, being domestic mysteries adapted only to the locality of the small sanctuary wherein my family resides. Sometimes I delight in inventing and executing machines, which simplify my wife's labour. I have been tolerably successful that way; and these, Sir, are the narrow circles within which I constantly revolve, and what can I wish for beyond them? I bless God for all the good he has given me; I envy no man's prosperity, and with no other portion of happiness than that I may live to teach the same philosophy to my children; and give each of them a farm, show them how to cultivate it, and be like their father, good substantial independent American farmers—an appellation which will be the most fortunate one a man of my class can possess, so long as our civil government continues to shed blessings on our husbandry. Adieu.

Letter 3-What Is an American

I wish I could be acquainted with the feelings and thoughts which must agitate the heart and present themselves to the mind of an enlightened Englishman, when he first lands on this continent. He must greatly rejoice that he lived at a time to see this fair country discovered and settled; he must necessarily feel a share of national pride, when he views the chain of settlements which embellishes these extended shores. When he says to himself, this is the work of my countrymen, who, when convulsed by factions, afflicted by a variety of miseries and wants, restless and impatient, took refuge here. They brought along with them their national genius, to which they principally owe what liberty they enjoy, and what substance they possess. Here he sees the industry of his native country displayed in a new manner, and traces in their works the embryos of all the arts, sciences, and ingenuity which nourish in Europe. Here he beholds fair cities, substantial villages, extensive fields, an immense country filled with decent houses, good roads, orchards, meadows, and bridges, where an hundred years ago all was wild, woody, and uncultivated! What a train of pleasing ideas this fair spectacle must suggest; it is a prospect which must inspire a good citizen with the most heartfelt pleasure. The difficulty

consists in the manner of viewing so extensive a scene. He is arrived on a new continent; a modern society offers itself to his contemplation, different from what he had hitherto seen. It is not composed, as in Europe, of great lords who possess everything, and of a herd of people who have nothing. Here are no aristocratical families, no courts, no kings, no bishops, no ecclesiastical dominion, no invisible power giving to a few a very visible one; no great manufacturers employing thousands, no great refinements of luxury. The rich and the poor are not so far removed from each other as they are in Europe. Some few towns excepted, we are all tillers of the earth, from Nova Scotia to West Florida. We are a people of cultivators, scattered over an immense territory, communicating with each other by means of good roads and navigable rivers, united by the silken bands of mild government, all respecting the laws, without dreading their power, because they are equitable. We are all animated with the spirit of an industry which is unfettered and unrestrained, because each person works for himself. If he travels through our rural districts he views not the hostile castle, and the haughty mansion, contrasted with the clay-built hut and miserable cabin, where cattle and men help to keep each other warm, and dwell in meanness, smoke, and indigence. A pleasing uniformity of decent competence appears throughout our habitations. The meanest of our log-houses is a dry and comfortable habitation. Lawyer or merchant are the fairest titles our towns afford; that of a farmer is the only appellation of the rural inhabitants of our country. It must take some time ere he can reconcile himself to our dictionary, which is but short in words of dignity, and names of honour. There, on a Sunday, he sees a congregation of respectable farmers and their wives, all clad in neat homespun, well mounted, or riding in their own humble waggons. There is not among them an esquire, saving the unlettered magistrate. There he sees a parson as simple as his flock, a farmer who does not riot on the labour of others. We have no princes, for whom we toil, starve, and bleed: we are the most perfect society now existing in the world. Here man is free as he ought to be; nor is this pleasing equality so transitory as many others are. Many ages will not see the shores of our great lakes replenished with inland nations, nor the unknown bounds of North America entirely peopled. Who can tell how far it extends? Who can tell the millions of men whom it will feed and contain? for no European foot has as yet travelled half the extent of this mighty continent!

The next wish of this traveller will be to know whence came all these people? they are a mixture of English, Scotch, Irish, French, Dutch, Germans, and Swedes. From this promiscuous breed, that race now called Americans have arisen. The eastern provinces must indeed be excepted, as being the unmixed descendants of Englishmen. I have heard many wish that they had been more intermixed also: for my part, I am no wisher, and think it much better as it has happened. They exhibit a most conspicuous figure in this great and variegated picture; they too enter for a great share in the pleasing perspective displayed in these thirteen provinces. I know it is fashionable to reflect on them, but I respect them for what they have done; for the accuracy and wisdom with which they have settled their territory; for the decency of their manners; for their early love of letters; their ancient college, the first in this hemisphere; for their industry; which to me who am but a farmer, is the criterion of everything. There never was a people, situated as they are, who with so ungrateful a soil have done more in so short a time. Do you think that the monarchical ingredients which are more prevalent in other governments, have purged them from all foul stains? Their histories assert the contrary.

In this great American asylum, the poor of Europe have by some means met together, and in consequence of various causes; to what purpose should they ask one another what countrymen they are? Alas, two thirds of them had no country. Can a wretch who wanders about, who works and starves, whose life is a continual scene of sore affliction or pinching penury; can that man call England or any other kingdom his country? A country that had no bread for him, whose fields procured him no harvest, who met with nothing but the frowns of the rich, the severity of the laws, with jails and punishments; who owned not a single foot of the extensive surface of this planet? No! urged by a variety of motives, here they came. Every thing has tended to regenerate them; new laws, a new mode of living, a new social system; here they are become men: in Europe they were as so many useless plants, wanting vegetative mould, and refreshing showers; they withered, and were mowed down by want, hunger, and war; but now by the power of transplantation, like all other plants they have taken root and flourished! Formerly they were not numbered in any civil lists of their country, except in those of the poor; here they rank as citizens. By what invisible power has this surprising metamorphosis been performed? By that of the laws and that of their industry. The laws, the indulgent laws, protect them as they arrive, stamping on them the symbol of adoption; they receive ample rewards for their labours; these accumulated rewards procure them lands; those lands confer on them the title of freemen, and to that title every benefit is affixed which men can possibly require. This is the great operation daily performed by our laws. From whence proceed these laws? From our government. Whence the government? It is derived from the original genius and strong desire of the people ratified and confirmed by the crown. This is the great chain which links us all, this is the picture which every province exhibits, Nova Scotia excepted.

There the crown has done all; either there were no people who had genius, or it was not much attended to: the consequence is, that the province is very thinly inhabited indeed; the power of the crown in conjunction with the musketos has prevented men from settling there. Yet some parts of it flourished once, and it contained a mild harmless set of people. But for the fault of a few leaders, the whole were banished. The greatest political error the crown ever committed in America, was to cut off men from a country which wanted nothing but men!

What attachment can a poor European emigrant have for a country where he had nothing? The knowledge of the language, the love of a few kindred as poor as himself, were the only cords that tied him: his country is now that which gives him land, bread, protection, and consequence: *Ubi panis ibi patria*, is the motto of all emigrants. What then is the American, this new man? He is either an European, or the descendant of an European, hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great Alma Mater. Here individuals of all nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world. Americans are the western pilgrims, who are carrying along with them that great mass of arts, sciences, vigour, and industry which began

long since in the east; they will finish the great circle. The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared, and which will hereafter become distinct by the power of the different climates they inhabit. The American ought therefore to love this country much better than that wherein either he or his forefathers were born. Here the rewards of his industry follow with equal steps the progress of his labour; his labour is founded on the basis of nature, SELF-INTEREST: can it want a stronger allurements? Wives and children, who before in vain demanded of him a morsel of bread, now, fat and frolicsome, gladly help their father to clear those fields whence exuberant crops are to arise to feed and to clothe them all; without any part being claimed, either by a despotic prince, a rich abbot, or a mighty lord. Here religion demands but little of him; a small voluntary salary to the minister, and gratitude to God; can he refuse these? The American is a new man, who acts upon new principles; he must therefore entertain new ideas, and form new opinions. From involuntary idleness, servile dependence, penury, and useless labour, he has passed to toils of a very different nature, rewarded by ample subsistence.—This is an American.

British America is divided into many provinces, forming a large association, scattered along a coast 1500 miles extent and about 200 wide. This society I would fain examine, at least such as it appears in the middle provinces; if it does not afford that variety of tinges and gradations which may be observed in Europe, we have colours peculiar to ourselves. For instance, it is natural to conceive that those who live near the sea, must be very different from those who live in the woods; the intermediate space will afford a separate and distinct class.

Men are like plants; the goodness and flavour of the fruit proceeds from the peculiar soil and exposition in which they grow. We are nothing but what we derive from the air we breathe, the climate we inhabit, the government we obey, the system of religion we profess, and the nature of our employment. Here you will find but few crimes; these have acquired as yet no root among us. I wish I was able to trace all my ideas; if my ignorance prevents me from describing them properly, I hope I shall be able to delineate a few of the outlines, which are all I propose.

Those who live near the sea, feed more on fish than on flesh, and often encounter that boisterous element. This renders them more bold and enterprising; this leads them to neglect the confined occupations of the land. They see and converse with a variety of people, their intercourse with mankind becomes extensive. The sea inspires them with a love of traffic, a desire of transporting produce from one place to another; and leads them to a variety of resources which supply the place of labour. Those who inhabit the middle settlements, by far the most numerous, must be very different; the simple cultivation of the earth purifies them, but the indulgences of the government, the soft remonstrances of religion, the rank of independent freeholders, must necessarily inspire them with sentiments, very little known in Europe among people of the same class. What do I say? Europe has no such class of men; the early knowledge they acquire, the early bargains they make, give them a great degree of sagacity. As freemen they will be litigious; pride and obstinacy are often the cause of law suits; the nature of our laws and governments may be another. As citizens it is easy to imagine, that they will carefully read the newspapers, enter into every political disquisition, freely blame or censure governors and others. As farmers they will be careful and anxious to get as much as they can, because what they get is their own. As

northern men they will love the cheerful cup. As Christians, religion curbs them not in their opinions; the general indulgence leaves every one to think for themselves in spiritual matters; the laws inspect our actions, our thoughts are left to God. Industry, good living, selfishness, litigiousness, country politics, the pride of freemen, religious indifference, are their characteristics. If you recede still farther from the sea, you will come into more modern settlements; they exhibit the same strong lineaments, in a ruder appearance. Religion seems to have still less influence, and their manners are less improved.

Now we arrive near the great woods, near the last inhabited districts; there men seem to be placed still farther beyond the reach of government, which in some measure leaves them to themselves. How can it pervade every corner; as they were driven there by misfortunes, necessity of beginnings, desire of acquiring large tracts of land, idleness, frequent want of economy, ancient debts; the re-union of such people does not afford a very pleasing spectacle. When discord, want of unity and friendship; when either drunkenness or idleness prevail in such remote districts; contention, inactivity, and wretchedness must ensue. There are not the same remedies to these evils as in a long established community. The few magistrates they have, are in general little better than the rest; they are often in a perfect state of war; that of man against man, sometimes decided by blows, sometimes by means of the law; that of man against every wild inhabitant of these venerable woods, of which they are come to dispossess them. There men appear to be no better than carnivorous animals of a superior rank, living on the flesh of wild animals when they can catch them, and when they are not able, they subsist on grain. He who would wish to see America in its proper light, and have a true idea of its feeble beginnings and barbarous rudiments, must visit our extended line of frontiers where the last settlers dwell, and where he may see the first labours of settlement, the mode of clearing the earth, in all their different appearances; where men are wholly left dependent on their native tempers, and on the spur of uncertain industry, which often fails when not sanctified by the efficacy of a few moral rules. There, remote from the power of example and check of shame, many families exhibit the most hideous parts of our society. They are a kind of forlorn hope, preceding by ten or twelve years the most respectable army of veterans which come after them. In that space, prosperity will polish some, vice and the law will drive off the rest, who uniting again with others like themselves will recede still farther; making room for more industrious people, who will finish their improvements, convert the loghouse into a convenient habitation, and rejoicing that the first heavy labours are finished, will change in a few years that hitherto barbarous country into a fine fertile, well regulated district. Such is our progress, such is the march of the Europeans toward the interior parts of this continent. In all societies there are off-casts; this impure part serves as our precursors or pioneers; my father himself was one of that class, but he came upon honest principles, and was therefore one of the few who held fast; by good conduct and temperance, he transmitted to me his fair inheritance, when not above one in fourteen of his contemporaries had the same good fortune.

Forty years ago this smiling country was thus inhabited; it is now purged, a general decency of manners prevails throughout, and such has been the fate of our best countries.

Exclusive of those general characteristics, each province has its own, founded on the government, climate, mode of husbandry, customs, and peculiarity of circumstances. Europeans submit insensibly to these great

powers, and become, in the course of a few generations, not only Americans in general, but either Pennsylvanians, Virginians, or provincials under some other name. Whoever traverses the continent must easily observe those strong differences, which will grow more evident in time. The inhabitants of Canada, Massachusetts, the middle provinces, the southern ones will be as different as their climates; their only points of unity will be those of religion and language.

As I have endeavoured to show you how Europeans become Americans; it may not be disagreeable to show you likewise how the various Christian sects introduced, wear out, and how religious indifference becomes prevalent. When any considerable number of a particular sect happen to dwell contiguous to each other, they immediately erect a temple, and there worship the Divinity agreeably to their own peculiar ideas. Nobody disturbs them. If any new sect springs up in Europe it may happen that many of its professors will come and settle in American. As they bring their zeal with them, they are at liberty to make proselytes if they can, and to build a meeting and to follow the dictates of their consciences; for neither the government nor any other power interferes. If they are peaceable subjects, and are industrious, what is it to their neighbours how and in what manner they think fit to address their prayers to the Supreme Being? But if the sectaries are not settled close together, if they are mixed with other denominations, their zeal will cool for want of fuel, and will be extinguished in a little time. Then the Americans become as to religion, what they are as to country, allied to all. In them the name of Englishman, Frenchman, and European is lost, and in like manner, the strict modes of Christianity as practised in Europe are lost also. This effect will extend itself still farther hereafter, and though this may appear to you as a strange idea, yet it is a very true one. I shall be able perhaps hereafter to explain myself better; in the meanwhile, let the following example serve as my first justification.

Let us suppose you and I to be travelling; we observe that in this house, to the right, lives a Catholic, who prays to God as he has been taught, and believes in transubstantiation; he works and raises wheat, he has a large family of children, all hale and robust; his belief, his prayers offend nobody. About one mile farther on the same road, his next neighbour may be a good honest plodding German Lutheran, who addresses himself to the same God, the God of all, agreeably to the modes he has been educated in, and believes in consubstantiation; by so doing he scandalises nobody; he also works in his fields, embellishes the earth, clears swamps, etc. What has the world to do with his Lutheran principles? He persecutes nobody, and nobody persecutes him, he visits his neighbours, and his neighbours visit him. Next to him lives a seceder, the most enthusiastic of all sectaries; his zeal is hot and fiery, but separated as he is from others of the same complexion, he has no congregation of his own to resort to, where he might cabal and mingle religious pride with worldly obstinacy. He likewise raises good crops, his house is handsomely painted, his orchard is one of the fairest in the neighbourhood. How does it concern the welfare of the country, or of the province at large, what this man's religious sentiments are, or really whether he has any at all? He is a good farmer, he is a sober, peaceable, good citizen: William Penn himself would not wish for more. This is the visible character, the invisible one is only guessed at, and is nobody's business. Next again lives a Low Dutchman, who implicitly believes the rules laid down by the synod of Dort. He conceives no other idea of a clergyman than that of an hired man; if he does his work well he will pay him the stipulated sum; if not he will dismiss him, and do without his sermons, and let his church be shut up for

years. But notwithstanding this coarse idea, you will find his house and farm to be the neatest in all the country; and you will judge by his waggon and fat horses, that he thinks more of the affairs of this world than of those of the next. He is sober and laborious, therefore he is all he ought to be as to the affairs of this life; as for those of the next, he must trust to the great Creator. Each of these people instruct their children as well as they can, but these instructions are feeble compared to those which are given to the youth of the poorest class in Europe. Their children will therefore grow up less zealous and more indifferent in matters of religion than their parents. The foolish vanity, or rather the fury of making Proselytes, is unknown here; they have no time, the seasons call for all their attention, and thus in a few years, this mixed neighbourhood will exhibit a strange religious medley, that will be neither pure Catholicism nor pure Calvinism. A very perceptible indifference even in the first generation, will become apparent; and it may happen that the daughter of the Catholic will marry the son of the seceder, and settle by themselves at a distance from their parents. What religious education will they give their children? A very imperfect one. If there happens to be in the neighbourhood any place of worship, we will suppose a Quaker's meeting; rather than not show their fine clothes, they will go to it, and some of them may perhaps attach themselves to that society. Others will remain in a perfect state of indifference; the children of these zealous parents will not be able to tell what their religious principles are, and their grandchildren still less. The neighbourhood of a place of worship generally leads them to it, and the action of going thither, is the strongest evidence they can give of their attachment to any sect. The Quakers are the only people who retain a fondness for their own mode of worship; for be they ever so far separated from each other, they hold a sort of communion with the society, and seldom depart from its rules, at least in this country. Thus all sects are mixed as well as all nations; thus religious indifference is imperceptibly disseminated from one end of the continent to the other; which is at present one of the strongest characteristics of the Americans. Where this will reach no one can tell, perhaps it may leave a vacuum fit to receive other systems. Persecution, religious pride, the love of contradiction, are the food of what the world commonly calls religion. These motives have ceased here; zeal in Europe is confined; here it evaporates in the great distance it has to travel; there it is a grain of powder inclosed, here it burns away in the open air, and consumes without effect.

But to return to our back settlers. I must tell you, that there is something in the proximity of the woods, which is very singular. It is with men as it is with the plants and animals that grow and live in the forests; they are entirely different from those that live in the plains. I will candidly tell you all my thoughts but you are not to expect that I shall advance any reasons. By living in or near the woods, their actions are regulated by the wildness of the neighbourhood. The deer often come to eat their grain, the wolves to destroy their sheep, the bears to kill their hogs, the foxes to catch their poultry. This surrounding hostility immediately puts the gun into their hands; they watch these animals, they kill some; and thus by defending their property, they soon become professed hunters; this is the progress; once hunters, farewell to the plough. The chase renders them ferocious, gloomy, and unsociable; a hunter wants no neighbour, he rather hates them, because he dreads the competition. In a little time their success in the woods makes them neglect their tillage. They trust to the natural fecundity of the earth, and therefore do little; carelessness in fencing often exposes what little they sow to destruction; they are not at home to watch; in order therefore to make up the deficiency, they go

oftener to the woods. That new mode of life brings along with it a new set of manners, which I cannot easily describe. These new manners being grafted on the old stock, produce a strange sort of lawless profligacy, the impressions of which are indelible. The manners of the Indian natives are respectable, compared with this European medley. Their wives and children live in sloth and inactivity; and having no proper pursuits, you may judge what education the latter receive. Their tender minds have nothing else to contemplate but the example of their parents; like them they grow up a mongrel breed, half civilised, half savage, except nature stamps on them some constitutional propensities. That rich, that voluptuous sentiment is gone that struck them so forcibly; the possession of their freeholds no longer conveys to their minds the same pleasure and pride. To all these reasons you must add, their lonely situation, and you cannot imagine what an effect on manners the great distances they live from each other has! Consider one of the last settlements in its first view: of what is it composed? Europeans who have not that sufficient share of knowledge they ought to have, in order to prosper; people who have suddenly passed from oppression, dread of government, and fear of laws, into the unlimited freedom of the woods. This sudden change must have a very great effect on most men, and on that class particularly. Eating of wild meat, whatever you may think, tends to alter their temper: though all the proof I can adduce, is, that I have seen it: and having no place of worship to resort to, what little society this might afford is denied them. The Sunday meetings, exclusive of religious benefits, were the only social bonds that might have inspired them with some degree of emulation in neatness. Is it then surprising to see men thus situated, immersed in great and heavy labours, degenerate a little? It is rather a wonder the effect is not more diffusive. The Moravians and the Quakers are the only instances in exception to what I have advanced. The first never settle singly, it is a colony of the society which emigrates; they carry with them their forms, worship, rules, and decency: the others never begin so hard, they are always able to buy improvements, in which there is a great advantage, for by that time the country is recovered from its first barbarity. Thus our bad people are those who are half cultivators and half hunters; and the worst of them are those who have degenerated altogether into the hunting state. As old ploughmen and new men of the woods, as Europeans and new made Indians, they contract the vices of both; they adopt the moroseness and ferocity of a native, without his mildness, or even his industry at home. If manners are not refined, at least they are rendered simple and inoffensive by tilling the earth; all our wants are supplied by it, our time is divided between labour and rest, and leaves none for the commission of great misdeeds. As hunters it is divided between the toil of the chase, the idleness of repose, or the indulgence of inebriation. Hunting is but a licentious idle life, and if it does not always pervert good dispositions; yet, when it is united with bad luck, it leads to want: want stimulates that propensity to rapacity and injustice, too natural to needy men, which is the fatal gradation. After this explanation of the effects which follow by living in the woods, shall we yet vainly flatter ourselves with the hope of converting the Indians? We should rather begin with converting our back-settlers; and now if I dare mention the name of religion, its sweet accents would be lost in the immensity of these woods. Men thus placed are not fit either to receive or remember its mild instructions; they want temples and ministers, but as soon as men cease to remain at home, and begin to lead an erratic life, let them be either tawny or white, they cease to be its disciples.

Thus have I faintly and imperfectly endeavoured to trace our society from the sea to our woods! yet you

must not imagine that every person who moves back, acts upon the same principles, or falls into the same degeneracy. Many families carry with them all their decency of conduct, purity of morals, and respect of religion; but these are scarce, the power of example is sometimes irresistible. Even among these back-settlers, their depravity is greater or less, according to what nation or province they belong. Were I to adduce proofs of this, I might be accused of partiality. If there happens to be some rich intervals, some fertile bottoms, in those remote districts, the people will there prefer tilling the land to hunting, and will attach themselves to it; but even on these fertile spots you may plainly perceive the inhabitants to acquire a great degree of rusticity and selfishness.

It is in consequence of this straggling situation, and the astonishing power it has on manners, that the back-settlers of both the Carolinas, Virginia, and many other parts, have been long a set of lawless people; it has been even dangerous to travel among them. Government can do nothing in so extensive a country, better it should wink at these irregularities, than that it should use means inconsistent with its usual mildness. Time will efface those stains: in proportion as the great body of population approaches them they will reform, and become polished and subordinate. Whatever has been said of the four New England provinces, no such degeneracy of manners has ever tarnished their annals; their back-settlers have been kept within the bounds of decency, and government, by means of wise laws, and by the influence of religion. What a detestable idea such people must have given to the natives of the Europeans! They trade with them, the worst of people are permitted to do that which none but persons of the best characters should be employed in. They get drunk with them, and often defraud the Indians. Their avarice, removed from the eyes of their superiors, knows no bounds; and aided by the little superiority of knowledge, these traders deceive them, and even sometimes shed blood. Hence those shocking violations, those sudden devastations which have so often stained our frontiers, when hundreds of innocent people have been sacrificed for the crimes of a few. It was in consequence of such behaviour, that the Indians took the hatchet against the Virginians in 1774. Thus are our first steps trod, thus are our first trees felled, in general, by the most vicious of our people; and thus the path is opened for the arrival of a second and better class, the true American freeholders; the most respectable set of people in this part of the world: respectable for their industry, their happy independence, the great share of freedom they possess, the good regulation of their families, and for extending the trade and the dominion of our mother country.

Europe contains hardly any other distinctions but lords and tenants; this fair country alone is settled by freeholders, the possessors of the soil they cultivate, members of the government they obey, and the framers of their own laws, by means of their representatives. This is a thought which you have taught me to cherish; our difference from Europe, far from diminishing, rather adds to our usefulness and consequence as men and subjects. Had our forefathers remained there, they would only have crowded it, and perhaps prolonged those convulsions which had shook it so long. Every industrious European who transports himself here, may be compared to a sprout growing at the foot of a great tree; it enjoys and draws but a little portion of sap; wrench it from the parent roots, transplant it, and it will become a tree bearing fruit also. Colonists are therefore entitled to the consideration due to the most useful subjects; a hundred families barely existing in some parts of Scotland, will here in six years, cause an annual exportation of 10,000 bushels of wheat: 100 bushels being

but a common quantity for an industrious family to sell, if they cultivate good land. It is here then that the idle may be employed, the useless become useful, and the poor become rich; but by riches I do not mean gold and silver, we have but little of those metals; I mean a better sort of wealth, cleared lands, cattle, good houses, good clothes, and an increase of people to enjoy them.

There is no wonder that this country has so many charms, and presents to Europeans so many temptations to remain in it. A traveller in Europe becomes a stranger as soon as he quits his own kingdom; but it is otherwise here. We know, properly speaking, no strangers; this is every person's country; the variety of our soils, situations, climates, governments, and produce, hath something which must please everybody. No sooner does an European arrive, no matter of what condition, than his eyes are opened upon the fair prospect; he hears his language spoke, he retraces many of his own country manners, he perpetually hears the names of families and towns with which he is acquainted; he sees happiness and prosperity in all places disseminated; he meets with hospitality, kindness, and plenty everywhere; he beholds hardly any poor, he seldom hears of punishments and executions; and he wonders at the elegance of our towns, those miracles of industry and freedom. He cannot admire enough our rural districts, our convenient roads, good taverns, and our many accommodations; he involuntarily loves a country where everything is so lovely. When in England, he was a mere Englishman; here he stands on a larger portion of the globe, not less than its fourth part, and may see the productions of the north, in iron and naval stores; the provisions of Ireland, the grain of Egypt, the indigo, the rice of China. He does not find, as in Europe, a crowded society, where every place is over-stocked; he does not feel that perpetual collision of parties, that difficulty of beginning, that contention which oversets so many. There is room for everybody in America; has he any particular talent, or industry? he exerts it in order to procure a livelihood, and it succeeds. Is he a merchant? the avenues of trade are infinite; is he eminent in any respect? he will be employed and respected. Does he love a country life? pleasant farms present themselves; he may purchase what he wants, and thereby become an American farmer. Is he a labourer, sober and industrious? he need not go many miles, nor receive many informations before he will be hired, well fed at the table of his employer, and paid four or five times more than he can get in Europe. Does he want uncultivated lands? thousands of acres present themselves, which he may purchase cheap. Whatever be his talents or inclinations, if they are moderate, he may satisfy them. I do not mean that every one who comes will grow rich in a little time; no, but he may procure an easy, decent maintenance, by his industry. Instead of starving he will be fed, instead of being idle he will have employment; and these are riches enough for such men as come over here. The rich stay in Europe, it is only the middling and the poor that emigrate. Would you wish to travel in independent idleness, from north to south, you will find easy access, and the most cheerful reception at every house; society without ostentation, good cheer without pride, and every decent diversion which the country affords, with little expense. It is no wonder that the European who has lived here a few years, is desirous to remain; Europe with all its pomp, is not to be compared to this continent, for men of middle stations, or labourers.

An European, when he first arrives, seems limited in his intentions, as well as in his views; but he very suddenly alters his scale; two hundred miles formerly appeared a very great distance, it is now but a trifle; he no sooner breathes our air than he forms schemes, and embarks in designs he never would have thought of in

his own country. There the plenitude of society confines many useful ideas, and often extinguishes the most laudable schemes which here ripen into maturity. Thus Europeans become Americans.

But how is this accomplished in that crowd of low, indigent people, who flock here every year from all parts of Europe? I will tell you; they no sooner arrive than they immediately feel the good effects of that plenty of provisions we possess: they fare on our best food, and they are kindly entertained; their talents, character, and peculiar industry are immediately inquired into; they find countrymen everywhere disseminated, let them come from whatever part of Europe. Let me select one as an epitome of the rest; he is hired, he goes to work, and works moderately; instead of being employed by a haughty person, he finds himself with his equal, placed at the substantial table of the farmer, or else at an inferior one as good; his wages are high, his bed is not like that bed of sorrow on which he used to lie: if he behaves with propriety, and is faithful, he is caressed, and becomes as it were a member of the family. He begins to feel the effects of a sort of resurrection; hitherto he had not lived, but simply vegetated; he now feels himself a man, because he is treated as such; the laws of his own country had overlooked him in his insignificance; the laws of this cover him with their mantle. Judge what an alteration there must arise in the mind and thoughts of this man; he begins to forget his former servitude and dependence, his heart involuntarily swells and glows; this first swell inspires him with those new thoughts which constitute an American. What love can he entertain for a country where his existence was a burthen to him; if he is a generous good man, the love of this new adoptive parent will sink deep into his heart. He looks around, and sees many a prosperous person, who but a few years before was as poor as himself. This encourages him much, he begins to form some little scheme, the first, alas, he ever formed in his life. If he is wise he thus spends two or three years, in which time he acquires knowledge, the use of tools, the modes of working the lands, felling trees, etc. This prepares the foundation of a good name, the most useful acquisition he can make. He is encouraged, he has gained friends; he is advised and directed, he feels bold, he purchases some land; he gives all the money he has brought over, as well as what he has earned, and trusts to the God of harvests for the discharge of the rest. His good name procures him credit. He is now possessed of the deed, conveying to him and his posterity the fee simple and absolute property of two hundred acres of land, situated on such a river. What an epocha in this man's life! He is become a freeholder, from perhaps a German boor—he is now an American, a Pennsylvanian, an English subject. He is naturalised, his name is enrolled with those of the other citizens of the province. Instead of being a vagrant, he has a place of residence; he is called the inhabitant of such a county, or of such a district, and for the first time in his life counts for something; for hitherto he has been a cypher. I only repeat what I have heard many say, and no wonder their hearts should glow, and be agitated with a multitude of feelings, not easy to describe. From nothing to start into being; from a servant to the rank of a master; from being the slave of some despotic prince, to become a free man, invested with lands, to which every municipal blessing is annexed! What a change indeed! It is in consequence of that change that he becomes an American. This great metamorphosis has a double effect, it extinguishes all his European prejudices, he forgets that mechanism of subordination, that servility of disposition which poverty had taught him; and sometimes he is apt to forget too much, often passing from one extreme to the other. If he is a good man, he forms schemes of future prosperity, he proposes to educate his children better than he has been educated himself; he thinks

of future modes of conduct, feels an ardour to labour he never felt before. Pride steps in and leads him to everything that the laws do not forbid: he respects them; with a heart-felt gratitude he looks toward the east, toward that insular government from whose wisdom all his new felicity is derived, and under whose wings and protection he now lives. These reflections constitute him the good man and the good subject. Ye poor Europeans, ye, who sweat, and work for the great—ye, who are obliged to give so many sheaves to the church, so many to your lords, so many to your government, and have hardly any left for yourselves—ye, who are held in less estimation than favourite hunters or useless lap-dogs—ye, who only breathe the air of nature, because it cannot be withheld from you; it is here that ye can conceive the possibility of those feelings I have been describing; it is here the laws of naturalisation invite every one to partake of our great labours and felicity, to till unrented, untaxed lands! Many, corrupted beyond the power of amendment, have brought with them all their vices, and disregarding the advantages held to them, have gone on in their former career of iniquity, until they have been overtaken and punished by our laws. It is not every emigrant who succeeds; no, it is only the sober, the honest, and industrious: happy those to whom this transition has served as a powerful spur to labour, to prosperity, and to the good establishment of children, born in the days of their poverty; and who had no other portion to expect but the rags of their parents, had it not been for their happy emigration. Others again, have been led astray by this enchanting scene; their new pride, instead of leading them to the fields, has kept them in idleness; the idea of possessing lands is all that satisfies them—though surrounded with fertility, they have mouldered away their time in inactivity, misinformed husbandry, and ineffectual endeavours. How much wiser, in general, the honest Germans than almost all other Europeans; they hire themselves to some of their wealthy landmen, and in that apprenticeship learn everything that is necessary. They attentively consider the prosperous industry of others, which imprints in their minds a strong desire of possessing the same advantages. This forcible idea never quits them, they launch forth, and by dint of sobriety, rigid parsimony, and the most persevering industry, they commonly succeed. Their astonishment at their first arrival from Germany is very great—it is to them a dream; the contrast must be powerful indeed; they observe their countrymen flourishing in every place; they travel through whole counties where not a word of English is spoken; and in the names and the language of the people, they retrace Germany. They have been an useful acquisition to this continent, and to Pennsylvania in particular; to them it owes some share of its prosperity: to their mechanical knowledge and patience it owes the finest mills in all America, the best teams of horses, and many other advantages. The recollection of their former poverty and slavery never quits them as long as they live.

The Scotch and the Irish might have lived in their own country perhaps as poor, but enjoying more civil advantages, the effects of their new situation do not strike them so forcibly, nor has it so lasting an effect. From whence the difference arises I know not, but out of twelve families of emigrants of each country, generally seven Scotch will succeed, nine German, and four Irish. The Scotch are frugal and laborious, but their wives cannot work so hard as German women, who on the contrary vie with their husbands, and often share with them the most severe toils of the field, which they understand better. They have therefore nothing to struggle against, but the common casualties of nature. The Irish do not prosper so well; they love to drink and to quarrel; they are litigious, and soon take to the gun, which is the ruin of everything; they seem beside to labour under a

greater degree of ignorance in husbandry than the others; perhaps it is that their industry had less scope, and was less exercised at home. I have heard many relate, how the land was parcelled out in that kingdom; their ancient conquest has been a great detriment to them, by over-setting their landed property. The lands possessed by a few, are leased down ad infinitum, and the occupiers often pay five guineas an acre. The poor are worse lodged there than anywhere else in Europe; their potatoes, which are easily raised, are perhaps an inducement to laziness: their wages are too low, and their whisky too cheap.

There is no tracing observations of this kind, without making at the same time very great allowances, as there are everywhere to be found, a great many exceptions. The Irish themselves, from different parts of that kingdom, are very different. It is difficult to account for this surprising locality, one would think on so small an island an Irishman must be an Irishman: yet it is not so, they are different in their aptitude to, and in their love of labour.

The Scotch on the contrary are all industrious and saving; they want nothing more than a field to exert themselves in, and they are commonly sure of succeeding. The only difficulty they labour under is, that technical American knowledge which requires some time to obtain; it is not easy for those who seldom saw a tree, to conceive how it is to be felled, cut up, and split into rails and posts.

As I am fond of seeing and talking of prosperous families, I intend to finish this letter by relating to you the history of an honest Scotch Hebridean, who came here in 1774, which will show you in epitome what the Scotch can do, wherever they have room for the exertion of their industry. Whenever I hear of any new settlement, I pay it a visit once or twice a year, on purpose to observe the different steps each settler takes, the gradual improvements, the different tempers of each family, on which their prosperity in a great nature depends; their different modifications of industry, their ingenuity, and contrivance; for being all poor, their life requires sagacity and prudence. In the evening I love to hear them tell their stories, they furnish me with new ideas; I sit still and listen to their ancient misfortunes, observing in many of them a strong degree of gratitude to God, and the government. Many a well meant sermon have I preached to some of them. When I found laziness and inattention to prevail, who could refrain from wishing well to these new countrymen, after having undergone so many fatigues. Who could withhold good advice? What a happy change it must be, to descend from the high, sterile, bleak lands of Scotland, where everything is barren and cold, to rest on some fertile farms in these middle provinces! Such a transition must have afforded the most pleasing satisfaction.

The following dialogue passed at an out-settlement, where I lately paid a visit:

Well, friend, how do you do now; I am come fifty odd miles on purpose to see you; how do you go on with your new cutting and slashing? Very well, good Sir, we learn the use of the axe bravely, we shall make it out; we have a belly full of victuals every day, our cows run about, and come home full of milk, our hogs get fat of themselves in the woods: Oh, this is a good country! God bless the king, and William Penn; we shall do very well by and by, if we keep our healths. Your loghouse looks neat and light, where did you get these shingles? One of our neighbours is a New-England man, and he showed us how to split them out of chestnut-trees. Now for a barn, but all in good time, here are fine trees to build with. Who is to frame it, sure you don't understand that work yet? A countryman of ours who has been in America these ten years, offers to wait for

his money until the second crop is lodged in it. What did you give for your land? Thirty-five shillings per acre, payable in seven years. How many acres have you got? An hundred and fifty. That is enough to begin with; is not your land pretty hard to clear? Yes, Sir, hard enough, but it would be harder still if it were ready cleared, for then we should have no timber, and I love the woods much; the land is nothing without them. Have not you found out any bees yet? No, Sir; and if we had we should not know what to do with them. I will tell you by and by. You are very kind. Farewell, honest man, God prosper you; whenever you travel toward—, inquire for J.S. He will entertain you kindly, provided you bring him good tidings from your family and farm. In this manner I often visit them, and carefully examine their houses, their modes of ingenuity, their different ways; and make them all relate all they know, and describe all they feel. These are scenes which I believe you would willingly share with me. I well remember your philanthropic turn of mind. Is it not better to contemplate under these humble roofs, the rudiments of future wealth and population, than to behold the accumulated bundles of litigious papers in the office of a lawyer? To examine how the world is gradually settled, how the howling swamp is converted into a pleasing meadow, the rough ridge into a fine field; and to hear the cheerful whistling, the rural song, where there was no sound heard before, save the yell of the savage, the screech of the owl or the hissing of the snake? Here an European, fatigued with luxury, riches, and pleasures, may find a sweet relaxation in a series of interesting scenes, as affecting as they are new. England, which now contains so many domes, so many castles, was once like this; a place woody and marshy; its inhabitants, now the favourite nation for arts and commerce, were once painted like our neighbours. The country will nourish in its turn, and the same observations will be made which I have just delineated. Posterity will look back with avidity and pleasure, to trace, if possible, the era of this or that particular settlement.

Pray, what is the reason that the Scots are in general more religious, more faithful, more honest, and industrious than the Irish? I do not mean to insinuate national reflections, God forbid! It ill becomes any man, and much less an American; but as I know men are nothing of themselves, and that they owe all their different modifications either to government or other local circumstances, there must be some powerful causes which constitute this great national difference.

Agreeable to the account which several Scotchmen have given me of the north of Britain, of the Orkneys, and the Hebride Islands, they seem, on many accounts, to be unfit for the habitation of men; they appear to be calculated only for great sheep pastures. Who then can blame the inhabitants of these countries for transporting themselves hither? This great continent must in time absorb the poorest part of Europe; and this will happen in proportion as it becomes better known; and as war, taxation, oppression, and misery increase there. The Hebrides appear to be fit only for the residence of malefactors, and it would be much better to send felons there than either to Virginia or Maryland. What a strange compliment has our mother country paid to two of the finest provinces in America! England has entertained in that respect very mistaken ideas; what was intended as a punishment, is become the good fortune of several; many of those who have been transported as felons, are now rich, and strangers to the stings of those wants that urged them to violations of the law: they are become industrious, exemplary, and useful citizens. The English government should purchase the most northern and barren of those islands; it should send over to us the honest, primitive Hebrideans,

settle them here on good lands, as a reward for their virtue and ancient poverty; and replace them with a colony of her wicked sons. The severity of the climate, the inclemency of the seasons, the sterility of the soil, the tempestuousness of the sea, would afflict and punish enough. Could there be found a spot better adapted to retaliate the injury it had received by their crimes? Some of those islands might be considered as the hell of Great Britain, where all evil spirits should be sent. Two essential ends would be answered by this simple operation. The good people, by emigration, would be rendered happier; the bad ones would be placed where they ought to be. In a few years the dread of being sent to that wintry region would have a much stronger effect than that of transportation.—This is no place of punishment; were I a poor hopeless, breadless Englishman, and not restrained by the power of shame, I should be very thankful for the passage. It is of very little importance how, and in what manner an indigent man arrives; for if he is but sober, honest, and industrious, he has nothing more to ask of heaven. Let him go to work, he will have opportunities enough to earn a comfortable support, and even the means of procuring some land; which ought to be the utmost wish of every person who has health and hands to work. I knew a man who came to this country, in the literal sense of the expression, stark naked; I think he was a Frenchman, and a sailor on board an English man-of-war. Being discontented, he had stripped himself and swam ashore; where, finding clothes and friends, he settled afterwards at Maranock, in the county of Chester, in the province of New York: he married and left a good farm to each of his sons. I knew another person who was but twelve years old when he was taken on the frontiers of Canada, by the Indians; at his arrival at Albany he was purchased by a gentleman, who generously bound him apprentice to a tailor. He lived to the age of ninety, and left behind him a fine estate and a numerous family, all well settled; many of them I am acquainted with.—Where is then the industrious European who ought to despair?

After a foreigner from any part of Europe is arrived, and become a citizen; let him devoutly listen to the voice of our great parent, which says to him, “Welcome to my shores, distressed European; bless the hour in which thou didst see my verdant fields, my fair navigable rivers, and my green mountains!—If thou wilt work, I have bread for thee; if thou wilt be honest, sober, and industrious, I have greater rewards to confer on thee—ease and independence. I will give thee fields to feed and clothe thee; a comfortable fireside to sit by, and tell thy children by what means thou hast prospered; and a decent bed to repose on. I shall endow thee beside with the immunities of a freeman. If thou wilt carefully educate thy children, teach them gratitude to God, and reverence to that government, that philanthropic government, which has collected here so many men and made them happy. I will also provide for thy progeny; and to every good man this ought to be the most holy, the most powerful, the most earnest wish he can possibly form, as well as the most consolatory prospect when he dies. Go thou and work and till; thou shalt prosper, provided thou be just, grateful, and industrious.”

HISTORY OF ANDREW, THE HEBRIDEAN

Let historians give the detail of our charters, the succession of our several governors, and of their administrations; of our political struggles, and of the foundation of our towns: let annalists amuse themselves with collecting anecdotes of the establishment of our modern provinces: eagles soar high—I, a feebler bird, cheerfully content myself with skipping from bush to bush, and living on insignificant insects. I am so habituated to draw all my food and pleasure from the surface of the earth which I till, that I cannot, nor

indeed am I able to quit it—I therefore present you with the short history of a simple Scotchman; though it contain not a single remarkable event to amaze the reader; no tragical scene to convulse the heart, or pathetic narrative to draw tears from sympathetic eyes. All I wish to delineate is, the progressive steps of a poor man, advancing from indigence to ease; from oppression to freedom; from obscurity and contumely to some degree of consequence—not by virtue of any freaks of fortune, but by the gradual operation of sobriety, honesty, and emigration. These are the limited fields, through which I love to wander; sure to find in some parts, the smile of new-born happiness, the glad heart, inspiring the cheerful song, the glow of manly pride excited by vivid hopes and rising independence. I always return from my neighbourly excursions extremely happy, because there I see good living almost under every roof, and prosperous endeavours almost in every field. But you may say, why don't you describe some of the more ancient, opulent settlements of our country, where even the eye of an European has something to admire? It is true, our American fields are in general pleasing to behold, adorned and intermixed as they are with so many substantial houses, flourishing orchards, and copses of woodlands; the pride of our farms, the source of every good we possess. But what I might observe there is but natural and common; for to draw comfortable subsistence from well fenced cultivated fields, is easy to conceive. A father dies and leaves a decent house and rich farm to his son; the son modernises the one, and carefully tills the other; marries the daughter of a friend and neighbour: this is the common prospect; but though it is rich and pleasant, yet it is far from being so entertaining and instructive as the one now in my view.

I had rather attend on the shore to welcome the poor European when he arrives, I observe him in his first moments of embarrassment, trace him throughout his primary difficulties, follow him step by step, until he pitches his tent on some piece of land, and realises that energetic wish which has made him quit his native land, his kindred, and induced him to traverse a boisterous ocean. It is there I want to observe his first thoughts and feelings, the first essays of an industry, which hitherto has been suppressed. I wish to see men cut down the first trees, erect their new buildings, till their first fields, reap their first crops, and say for the first time in their lives, “This is our own grain, raised from American soil—on it we shall feed and grow fat, and convert the rest into gold and silver.” I want to see how the happy effects of their sobriety, honesty, and industry are first displayed: and who would not take a pleasure in seeing these strangers settling as new countrymen, struggling with arduous difficulties, overcoming them, and becoming happy.

Landing on this great continent is like going to sea, they must have a compass, some friendly directing needle; or else they will uselessly err and wander for a long time, even with a fair wind: yet these are the struggles through which our forefathers have waded; and they have left us no other records of them, but the possession of our farms. The reflections I make on these new settlers recall to my mind what my grandfather did in his days; they fill me with gratitude to his memory as well as to that government, which invited him to come, and helped him when he arrived, as well as many others. Can I pass over these reflections without remembering thy name, O Penn! thou best of legislators; who by the wisdom of thy laws hast endowed human nature, within the bounds of thy province, with every dignity it can possibly enjoy in a civilised state; and showed by thy singular establishment, what all men might be if they would follow thy example!

In the year 1770, I purchased some lands in the county of—, which I intended for one of my sons; and was

obliged to go there in order to see them properly surveyed and marked out: the soil is good, but the country has a very wild aspect. However I observed with pleasure, that land sells very fast; and I am in hopes when the lad gets a wife, it will be a well-settled decent country. Agreeable to our customs, which indeed are those of nature, it is our duty to provide for our eldest children while we live, in order that our homesteads may be left to the youngest, who are the most helpless. Some people are apt to regard the portions given to daughters as so much lost to the family; but this is selfish, and is not agreeable to my way of thinking; they cannot work as men do; they marry young: I have given an honest European a farm to till for himself, rent free, provided he clears an acre of swamp every year, and that he quits it whenever my daughter shall marry. It will procure her a substantial husband, a good farmer—and that is all my ambition.

Whilst I was in the woods I met with a party of Indians; I shook hands with them, and I perceived they had killed a cub; I had a little Peach brandy, they perceived it also, we therefore joined company, kindled a large fire, and ate an hearty supper. I made their hearts glad, and we all reposed on good beds of leaves. Soon after dark, I was surprised to hear a prodigious hooting through the woods; the Indians laughed heartily. One of them, more skilful than the rest, mimicked the owls so exactly, that a very large one perched on a high tree over our fire. We soon brought him down; he measured five feet seven inches from one extremity of the wings to the other. By Captain—I have sent you the talons, on which I have had the heads of small candlesticks fixed. Pray keep them on the table of your study for my sake.

Contrary to my expectation, I found myself under the necessity of going to Philadelphia, in order to pay the purchase money, and to have the deeds properly recorded. I thought little of the journey, though it was above two hundred miles, because I was well acquainted with many friends, at whose houses I intended to stop. The third night after I left the woods, I put up at Mr.—’s, the most worthy citizen I know; he happened to lodge at my house when you was there.—He kindly inquired after your welfare, and desired I would make a friendly mention of him to you. The neatness of these good people is no phenomenon, yet I think this excellent family surpasses everything I know. No sooner did I lie down to rest than I thought myself in a most odoriferous arbour, so sweet and fragrant were the sheets. Next morning I found my host in the orchard destroying caterpillars. I think, friend B., said I, that thee art greatly departed from the good rules of the society; thee seemeth to have quitted that happy simplicity for which it hath hitherto been so remarkable. Thy rebuke, friend James, is a pretty heavy one; what motive canst thee have for thus accusing us? Thy kind wife made a mistake last evening, I said; she put me on a bed of roses, instead of a common one; I am not used to such delicacies. And is that all, friend James, that thee hast to reproach us with?—Thee wilt not call it luxury I hope? thee canst but know that it is the produce of our garden; and friend Pope sayeth, that “to enjoy is to obey.” This is a most learned excuse indeed, friend B., and must be valued because it is founded upon truth. James, my wife hath done nothing more to thy bed than what is done all the year round to all the beds in the family; she sprinkles her linen with rose-water before she puts it under the press; it is her fancy, and I have nought to say. But thee shalt not escape so, verily I will send for her; thee and she must settle the matter, whilst I proceed on my work, before the sun gets too high.—Tom, go thou and call thy mistress Philadelphia. What, said I, is thy wife called by that name? I did not know that before. I’ll tell thee, James, how it came to pass: her grandmother

was the first female child born after William Penn landed with the rest of our brethren; and in compliment to the city he intended to build, she was called after the name he intended to give it; and so there is always one of the daughters of her family known by the name of Philadelphia. She soon came, and after a most friendly altercation, I gave up the point; breakfasted, departed, and in four days reached the city.

A week after news came that a vessel was arrived with Scotch emigrants. Mr. C. and I went to the dock to see them disembark. It was a scene which inspired me with a variety of thoughts; here are, said I to my friend, a number of people, driven by poverty, and other adverse causes, to a foreign land, in which they know nobody. The name of a stranger, instead of implying relief, assistance, and kindness, on the contrary, conveys very different ideas. They are now distressed; their minds are racked by a variety of apprehensions, fears, and hopes. It was this last powerful sentiment which has brought them here. If they are good people, I pray that heaven may realise them. Whoever were to see them thus gathered again in five or six years, would behold a more pleasing sight, to which this would serve as a very powerful contrast. By their honesty, the vigour of their arms, and the benignity of government, their condition will be greatly improved; they will be well clad, fat, possessed of that manly confidence which property confers; they will become useful citizens. Some of the posterity may act conspicuous parts in our future American transactions. Most of them appeared pale and emaciated, from the length of the passage, and the indifferent provision on which they had lived. The number of children seemed as great as that of the people; they had all paid for being conveyed here. The captain told us they were a quiet, peaceable, and harmless people, who had never dwelt in cities. This was a valuable cargo; they seemed, a few excepted, to be in the full vigour of their lives. Several citizens, impelled either by spontaneous attachments, or motives of humanity, took many of them to their houses; the city, agreeable to its usual wisdom and humanity, ordered them all to be lodged in the barracks, and plenty of provisions to be given them. My friend pitched upon one also and led him to his house, with his wife, and a son about fourteen years of age. The majority of them had contracted for land the year before, by means of an agent; the rest depended entirely upon chance; and the one who followed us was of this last class. Poor man, he smiled on receiving the invitation, and gladly accepted it, bidding his wife and son do the same, in a language which I did not understand. He gazed with uninterrupted attention on everything he saw; the houses, the inhabitants, the negroes, and carriages: everything appeared equally new to him; and we went slow, in order to give him time to feed on this pleasing variety. Good God! said he, is this Philadelphia, that blessed city of bread and provisions, of which we have heard so much? I am told it was founded the same year in which my father was born; why, it is finer than Greenock and Glasgow, which are ten times as old. It is so, said my friend to him, and when thee hast been here a month, thee will soon see that it is the capital of a fine province, of which thee art going to be a citizen: Greenock enjoys neither such a climate nor such a soil. Thus we slowly proceeded along, when we met several large Lancaster six-horse waggons, just arrived from the country. At this stupendous sight he stopped short, and with great diffidence asked us what was the use of these great moving houses, and where those big horses came from? Have you none such at home, I asked him? Oh, no; these huge animals would eat all the grass of our island! We at last reached my friend's house, who in the glow of well-meant hospitality, made them all three

sit down to a good dinner, and gave them as much cider as they could drink. God bless this country, and the good people it contains, said he; this is the best meal's victuals I have made a long time.—I thank you kindly.

What part of Scotland dost thee come from, friend Andrew, said Mr. C.? Some of us come from the main, some from the island of Barra, he answered—I myself am a Barra man. I looked on the map, and by its latitude, easily guessed that it must be an inhospitable climate. What sort of land have you got there, I asked him? Bad enough, said he; we have no such trees as I see here, no wheat, no kine, no apples. Then, I observed, that it must be hard for the poor to live. We have no poor, he answered, we are all alike, except our laird; but he cannot help everybody. Pray what is the name of your laird? Mr. Niel, said Andrew; the like of him is not to be found in any of the isles; his forefathers have lived there thirty generations ago, as we are told. Now, gentlemen, you may judge what an ancient family estate it must be. But it is cold, the land is thin, and there were too many of us, which are the reasons that some are come to seek their fortunes here. Well, Andrew, what step do you intend to take in order to become rich? I do not know, Sir; I am but an ignorant man, a stranger besides—I must rely on the advice of good Christians, they would not deceive me, I am sure. I have brought with me a character from our Barra minister, can it do me any good here? Oh, yes; but your future success will depend entirely on your own conduct; if you are a sober man, as the certificate says, laborious, and honest, there is no fear but that you will do well. Have you brought any money with you, Andrew? Yes, Sir, eleven guineas and an half. Upon my word it is a considerable sum for a Barra man; how came you by so much money? Why seven years ago I received a legacy of thirty-seven pounds from an uncle, who loved me much; my wife brought me two guineas, when the laird gave her to me for a wife, which I have saved ever since. I have sold all I had; I worked in Glasgow for some time. I am glad to hear you are so saving and prudent; be so still; you must go and hire yourself with some good people; what can you do? I can thresh a little, and handle the spade. Can you plough? Yes, Sir, with the little breast plough I have brought with me. These won't do here, Andrew; you are an able man; if you are willing you will soon learn. I'll tell you what I intend to do; I'll send you to my house, where you shall stay two or three weeks, there you must exercise yourself with the axe, that is the principal tool the Americans want, and particularly the back-settlers. Can your wife spin? Yes, she can. Well then as soon as you are able to handle the axe, you shall go and live with Mr. P. R., a particular friend of mine, who will give you four dollars per month, for the first six, and the usual price of five as long as you remain with him. I shall place your wife in another house, where she shall receive half a dollar a week for spinning; and your son a dollar a month to drive the team. You shall have besides good victuals to eat, and good beds to lie on; will all this satisfy you, Andrew? He hardly understood what I said; the honest tears of gratitude fell from his eyes as he looked at me, and its expressions seemed to quiver on his lips.—Though silent, this was saying a great deal; there was besides something extremely moving to see a man six feet high thus shed tears; and they did not lessen the good opinion I had entertained of him. At last he told me, that my offers were more than he deserved, and that he would first begin to work for his victuals. No, no, said I, if you are careful and sober, and do what you can, you shall receive what I told you, after you have served a short apprenticeship at my house. May God repay you for all your kindnesses, said Andrew; as long as I live I shall thank you, and do what I can for you. A few days after I sent them all three

to—, by the return of some waggons, that he might have an opportunity of viewing, and convincing himself of the utility of those machines which he had at first so much admired.

The further descriptions he gave us of the Hebrides in general, and of his native island in particular; of the customs and modes of living of the inhabitants; greatly entertained me. Pray is the sterility of the soil the cause that there are no trees, or is it because there are none planted? What are the modern families of all the kings of the earth, compared to the date of that of Mr. Neil? Admitting that each generation should last but forty years, this makes a period of 1200; an extraordinary duration for the uninterrupted descent of any family! Agreeably to the description he gave us of those countries, they seem to live according to the rules of nature, which gives them but bare subsistence; their constitutions are uncontaminated by any excess or effeminacy, which their soil refuses. If their allowance of food is not too scanty, they must all be healthy by perpetual temperance and exercise; if so, they are amply rewarded for their poverty. Could they have obtained but necessary food, they would not have left it; for it was not in consequence of oppression, either from their patriarch or the government, that they had emigrated. I wish we had a colony of these honest people settled in some parts of this province; their morals, their religion, seem to be as simple as their manners. This society would present an interesting spectacle could they be transported on a richer soil. But perhaps that soil would soon alter everything; for our opinions, vices, and virtues, are altogether local: we are machines fashioned by every circumstance around us.

Andrew arrived at my house a week before I did, and I found my wife, agreeable to my instructions, had placed the axe in his hands, as his first task. For some time he was very awkward, but he was so docile, so willing, and grateful, as well as his wife, that I foresaw he would succeed. Agreeably to my promise, I put them all with different families, where they were well liked, and all parties were pleased. Andrew worked hard, lived well, grew fat, and every Sunday came to pay me a visit on a good horse, which Mr. P. R. lent him. Poor man, it took him a long time ere he could sit on the saddle and hold the bridle properly. I believe he had never before mounted such a beast, though I did not choose to ask him that question, for fear it might suggest some mortifying ideas. After having been twelve months at Mr. P. R.'s, and having received his own and his family's wages, which amounted to eighty-four dollars; he came to see me on a week-day, and told me, that he was a man of middle age, and would willingly have land of his own, in order to procure him a home, as a shelter against old age: that whenever this period should come, his son, to whom he would give his land, would then maintain him, and thus live altogether; he therefore required my advice and assistance. I thought his desire very natural and praiseworthy, and told him that I should think of it, but that he must remain one month longer with Mr. P. R., who had 3000 rails to split. He immediately consented. The spring was not far advanced enough yet for Andrew to begin clearing any land even supposing that he had made a purchase; as it is always necessary that the leaves should be out, in order that this additional combustible may serve to burn the heaps of brush more readily.

A few days after, it happened that the whole family of Mr. P. R. went to meeting, and left Andrew to take care of the house. While he was at the door, attentively reading the Bible, nine Indians just come from the mountains, suddenly made their appearance, and unloaded their packs of furs on the floor of the

piazza. Conceive, if you can, what was Andrew's consternation at this extraordinary sight! From the singular appearance of these people, the honest Hebridean took them for a lawless band come to rob his master's house. He therefore, like a faithful guardian, precipitately withdrew and shut the doors, but as most of our houses are without locks, he was reduced to the necessity of fixing his knife over the latch, and then flew upstairs in quest of a broadsword he had brought from Scotland. The Indians, who were Mr. P. R.'s particular friends, guessed at his suspicions and fears; they forcibly lifted the door, and suddenly took possession of the house, got all the bread and meat they wanted, and sat themselves down by the fire. At this instant Andrew, with his broadsword in his hand, entered the room; the Indians earnestly looking at him, and attentively watching his motions. After a very few reflections, Andrew found that his weapon was useless, when opposed to nine tomahawks; but this did not diminish his anger, on the contrary; it grew greater on observing the calm impudence with which they were devouring the family provisions. Unable to resist, he called them names in broad Scotch, and ordered them to desist and be gone; to which the Indians (as they told me afterwards) replied in their equally broad idiom. It must have been a most unintelligible altercation between this honest Barra man, and nine Indians who did not much care for anything he could say. At last he ventured to lay his hands on one of them, in order to turn him out of the house. Here Andrew's fidelity got the better of his prudence; for the Indian, by his motions, threatened to scalp him, while the rest gave the war hoop. This horrid noise so effectually frightened poor Andrew, that, unmindful of his courage, of his broadsword, and his intentions, he rushed out, left them masters of the house, and disappeared. I have heard one of the Indians say since, that he never laughed so heartily in his life. Andrew at a distance, soon recovered from the fears which had been inspired by this infernal yell, and thought of no other remedy than to go to the meeting-house, which was about two miles distant. In the eagerness of his honest intentions, with looks of affright still marked on his countenance, he called Mr. P. R. out, and told him with great vehemence of style, that nine monsters were come to his house—some blue, some red, and some black; that they had little axes in their hands out of which they smoked; and that like highlanders, they had no breeches; that they were devouring all his victuals, and that God only knew what they would do more. Pacify yourself, said Mr. P. R., my house is as safe with these people, as if I was there myself; as for the victuals, they are heartily welcome, honest Andrew; they are not people of much ceremony; they help themselves thus whenever they are among their friends; I do so too in their wigwams, whenever I go to their village: you had better therefore step in and hear the remainder of the sermon, and when the meeting is over we will all go back in the waggon together.

At their return, Mr. P. R., who speaks the Indian language very well, explained the whole matter; the Indians renewed their laugh, and shook hands with honest Andrew, whom they made to smoke out of their pipes; and thus peace was made, and ratified according to the Indian custom, by the calumet.

Soon after this adventure, the time approached when I had promised Andrew my best assistance to settle him; for that purpose I went to Mr. A. V. in the county of—, who, I was informed, had purchased a tract of land, contiguous to—settlement. I gave him a faithful detail of the progress Andrew had made in the rural arts; of his honesty, sobriety, and gratitude, and pressed him to sell him an hundred acres. This I cannot comply with, said Mr. A. V., but at the same time I will do better; I love to encourage honest Europeans as much as

you do, and to see them prosper: you tell me he has but one son; I will lease them an hundred acres for any term of years you please, and make it more valuable to your Scotchman than if he was possessed of the fee simple. By that means he may, with what little money he has, buy a plough, a team, and some stock; he will not be incumbered with debts and mortgages; what he raises will be his own; had he two or three sons as able as himself, then I should think it more eligible for him to purchase the fee simple. I join with you in opinion, and will bring Andrew along with me in a few days.

Well, honest Andrew, said Mr. A. V., in consideration of your good name, I will let you have an hundred acres of good arable land, that shall be laid out along a new road; there is a bridge already erected on the creek that passes through the land, and a fine swamp of about twenty acres. These are my terms, I cannot sell, but I will lease you the quantity that Mr. James, your friend, has asked; the first seven years you shall pay no rent, whatever you sow and reap, and plant and gather, shall be entirely your own; neither the king, government, nor church, will have any claim on your future property: the remaining part of the time you must give me twelve dollars and an half a year; and that is all you will have to pay me. Within the three first years you must plant fifty apple trees, and clear seven acres of swamp within the first part of the lease; it will be your own advantage: whatever you do more within that time, I will pay you for it, at the common rate of the country. The term of the lease shall be thirty years; how do you like it, Andrew? Oh, Sir, it is very good, but I am afraid, that the king or his ministers, or the governor, or some of our great men, will come and take the land from me; your son may say to me, by and by, this is my father's land, Andrew, you must quit it. No, no, said Mr. A. V., there is no such danger; the king and his ministers are too just to take the labour of a poor settler; here we have no great men, but what are subordinate to our laws; but to calm all your fears, I will give you a lease, so that none can make you afraid. If ever you are dissatisfied with the land, a jury of your own neighbourhood shall value all your improvements, and you shall be paid agreeably to their verdict. You may sell the lease, or if you die, you may previously dispose of it, as if the land was your own. Expressive, yet inarticulate joy, was mixed in his countenance, which seemed impressed with astonishment and confusion. Do you understand me well, said Mr. A. V.? No, Sir, replied Andrew, I know nothing of what you mean about lease, improvement, will, jury, etc. That is honest, we will explain these things to you by and by. It must be confessed that those were hard words, which he had never heard in his life; for by his own account, the ideas they convey would be totally useless in the island of Barra. No wonder, therefore, that he was embarrassed; for how could the man who had hardly a will of his own since he was born, imagine he could have one after his death? How could the person who never possessed anything, conceive that he could extend his new dominion over this land, even after he should be laid in his grave? For my part, I think Andrew's amazement did not imply any extraordinary degree of ignorance; he was an actor introduced upon a new scene, it required some time ere he could reconcile himself to the part he was to perform. However he was soon enlightened, and introduced into those mysteries with which we native Americans are but too well acquainted.

Here then is honest Andrew, invested with every municipal advantage they confer; become a freeholder, possessed of a vote, of a place of residence, a citizen of the province of Pennsylvania. Andrew's original hopes and the distant prospects he had formed in the island of Barra, were at the eve of being realised; we therefore

can easily forgive him a few spontaneous ejaculations, which would be useless to repeat. This short tale is easily told; few words are sufficient to describe this sudden change of situation; but in his mind it was gradual, and took him above a week before he could be sure, that without disturbing any money he could possess lands. Soon after he prepared himself; I lent him a barrel of pork, and 200 lb. weight of meal, and made him purchase what was necessary besides.

He set out, and hired a room in the house of a settler who lived the most contiguous to his own land. His first work was to clear some acres of swamp, that he might have a supply of hay the following year for his two horses and cows. From the first day he began to work, he was indefatigable; his honesty procured him friends, and his industry the esteem of his new neighbours. One of them offered him two acres of cleared land, whereon he might plant corn, pumpkins, squashes, and a few potatoes, that very season. It is astonishing how quick men will learn when they work for themselves. I saw with pleasure two months after, Andrew holding a two-horse plough and tracing his furrows quite straight; thus the spade man of the island of Barra was become the tiller of American soil. Well done, said I, Andrew, well done; I see that God speeds and directs your works; I see prosperity delineated in all your furrows and head lands. Raise this crop of corn with attention and care, and then you will be master of the art.

As he had neither mowing nor reaping to do that year, I told him that the time was come to build his house; and that for the purpose I would myself invite the neighbourhood to a frolic; that thus he would have a large dwelling erected, and some upland cleared in one day. Mr. P. R., his old friend, came at the time appointed, with all his hands, and brought victuals in plenty: I did the same. About forty people repaired to the spot; the songs, and merry stories, went round the woods from cluster to cluster, as the people had gathered to their different works; trees fell on all sides, bushes were cut up and heaped; and while many were thus employed, others with their teams hauled the big logs to the spot which Andrew had pitched upon for the erection of his new dwelling. We all dined in the woods; in the afternoon the logs were placed with skids, and the usual contrivances: thus the rude house was raised, and above two acres of land cut up, cleared, and heaped.

Whilst all these different operations were performing, Andrew was absolutely incapable of working; it was to him the most solemn holiday he had ever seen; it would have been sacrilegious in him to have denied it with menial labour. Poor man, he sanctified it with joy and thanksgiving, and honest libations—he went from one to the other with the bottle in his hand, pressing everybody to drink, and drinking himself to show the example. He spent the whole day in smiling, laughing, and uttering monosyllables: his wife and son were there also, but as they could not understand the language, their pleasure must have been altogether that of the imagination. The powerful lord, the wealthy merchant, on seeing the superb mansion finished, never can feel half the joy and real happiness which was felt and enjoyed on that day by this honest Hebridean: though this new dwelling, erected in the midst of the woods, was nothing more than a square inclosure, composed of twenty-four large clumsy logs, let in at the ends. When the work was finished, the company made the woods resound with the noise of their three cheers, and the honest wishes they formed for Andrew's prosperity. He could say nothing, but with thankful tears he shook hands with them all. Thus from the first day he had landed, Andrew marched towards this important event: this memorable day made the sun shine on that land on which he was to sow

wheat and other grain. What swamp he had cleared lay before his door; the essence of future bread, milk, and meat, were scattered all round him. Soon after he hired a carpenter, who put on a roof and laid the floors; in a week more the house was properly plastered, and the chimney finished. He moved into it, and purchased two cows, which found plenty of food in the woods—his hogs had the same advantage. That very year, he and his son sowed three bushels of wheat, from which he reaped ninety-one and a half; for I had ordered him to keep an exact account of all he should raise. His first crop of other corn would have been as good, had it not been for the squirrels, which were enemies not to be dispersed by the broadsword. The fourth year I took an inventory of the wheat this man possessed, which I send you. Soon after, further settlements were made on that road, and Andrew, instead of being the last man towards the wilderness, found himself in a few years in the middle of a numerous society. He helped others as generously as others had helped him; and I have dined many times at his table with several of his neighbours. The second year he was made overseer of the road, and served on two petty juries, performing as a citizen all the duties required of him. The historiographer of some great prince or general, does not bring his hero victorious to the end of a successful campaign, with one half of the heart-felt pleasure with which I have conducted Andrew to the situation he now enjoys: he is independent and easy. Triumph and military honours do not always imply those two blessings. He is unencumbered with debts, services, rents, or any other dues; the successes of a campaign, the laurels of war, must be purchased at the dearest rate, which makes every cool reflecting citizen to tremble and shudder. By the literal account hereunto annexed, you will easily be made acquainted with the happy effects which constantly flow, in this country, from sobriety and industry, when united with good land and freedom.

The account of the property he acquired with his own hands and those of his son, in four years, is under:
Dollars

The value of his improvements and lease 225 Six cows, at 13 dollars 78 Two breeding mares 50 The rest of the stock 100 Seventy-three bushels of wheat 66 Money due to him on notes 43 Pork and beef in his cellar 28 Wool and flax 19 Ploughs and other utensils of husbandry 31 — 240 pounds Pennsylvania currency—dollars 640

Letter 4-Description of the Island of Nantucket, with the Manners, Customs, Policy, and Trade of the Inhabitants

The greatest compliment that can be paid to the best of kings, to the wisest ministers, or the most patriotic rulers, is to think, that the reformation of political abuses, and the happiness of their people are the primary objects of their attention. But alas! how disagreeable must the work of reformation be; how dreaded the operation; for we hear of no amendment: on the contrary, the great number of European emigrants, yearly

coming over here, informs us, that the severity of taxes, the injustice of laws, the tyranny of the rich, and the oppressive avarice of the church; are as intolerable as ever. Will these calamities have no end? Are not the great rulers of the earth afraid of losing, by degrees, their most useful subjects? This country, providentially intended for the general asylum of the world, will flourish by the oppression of their people; they will every day become better acquainted with the happiness we enjoy, and seek for the means of transporting themselves here, in spite of all obstacles and laws. To what purpose then have so many useful books and divine maxims been transmitted to us from preceding ages?—Are they all vain, all useless? Must human nature ever be the sport of the few, and its many wounds remain unhealed? How happy are we here, in having fortunately escaped the miseries which attended our fathers; how thankful ought we to be, that they reared us in a land where sobriety and industry never fail to meet with the most ample rewards! You have, no doubt, read several histories of this continent, yet there are a thousand facts, a thousand explanations overlooked. Authors will certainly convey to you a geographical knowledge of this country; they will acquaint you with the eras of the several settlements, the foundations of our towns, the spirit of our different charters, etc., yet they do not sufficiently disclose the genius of the people, their various customs, their modes of agriculture, the innumerable resources which the industrious have of raising themselves to a comfortable and easy situation. Few of these writers have resided here, and those who have, had not pervaded every part of the country, nor carefully examined the nature and principles of our association. It would be a task worthy a speculative genius, to enter intimately into the situation and characters of the people, from Nova Scotia to West Florida; and surely history cannot possibly present any subject more pleasing to behold. Sensible how unable I am to lead you through so vast a maze, let us look attentively for some small unnoticed corner; but where shall we go in quest of such a one? Numberless settlements, each distinguished by some peculiarities, present themselves on every side; all seem to realise the most sanguine wishes that a good man could form for the happiness of his race. Here they live by fishing on the most plentiful coasts in the world; there they fell trees, by the sides of large rivers, for masts and lumber; here others convert innumerable logs into the best boards; there again others cultivate the land, rear cattle, and clear large fields. Yet I have a spot in my view, where none of these occupations are performed, which will, I hope, reward us for the trouble of inspection; but though it is barren in its soil, insignificant in its extent, inconvenient in its situation, deprived of materials for building; it seems to have been inhabited merely to prove what mankind can do when happily governed! Here I can point out to you exertions of the most successful industry; instances of native sagacity unassisted by science; the happy fruits of a well directed perseverance. It is always a refreshing spectacle to me, when in my review of the various component parts of this immense whole, I observe the labours of its inhabitants singularly rewarded by nature; when I see them emerged out of their first difficulties, living with decency and ease, and conveying to their posterity that plentiful subsistence, which their fathers have so deservedly earned. But when their prosperity arises from the goodness of the climate, and fertility of the soil; I partake of their happiness, it is true; yet stay but a little while with them, as they exhibit nothing but what is natural and common. On the contrary, when I meet with barren spots fertilised, grass growing where none grew before; grain gathered from fields which had hitherto produced nothing better than brambles; dwellings raised where no building materials were to be found; wealth acquired by the most

uncommon means: there I pause, to dwell on the favourite object of my speculative inquiries. Willingly do I leave the former to enjoy the odoriferous furrow, or their rich valleys, with anxiety repairing to the spot, where so many difficulties have been overcome; where extraordinary exertions have produced extraordinary effects, and where every natural obstacle has been removed by a vigorous industry.

I want not to record the annals of the island of Nantucket—its inhabitants have no annals, for they are not a race of warriors. My simple wish is to trace them throughout their progressive steps, from their arrival here to this present hour; to inquire by what means they have raised themselves from the most humble, the most insignificant beginnings, to the ease and the wealth they now possess; and to give you some idea of their customs, religion, manners, policy, and mode of living.

This happy settlement was not founded on intrusion, forcible entries, or blood, as so many others have been; it drew its origin from necessity on the one side, and from good will on the other; and ever since, all has been a scene of uninterrupted harmony.—Neither political, nor religious broils; neither disputes with the natives, nor any other contentions, have in the least agitated or disturbed its detached society. Yet the first founders knew nothing either of Lycurgus or Solon; for this settlement has not been the work of eminent men or powerful legislators, forcing nature by the accumulated labours of art. This singular establishment has been effected by means of that native industry and perseverance common to all men, when they are protected by a government which demands but little for its protection; when they are permitted to enjoy a system of rational laws founded on perfect freedom. The mildness and humanity of such a government necessarily implies that confidence which is the source of the most arduous undertakings and permanent success. Would you believe that a sandy spot, of about twenty-three thousand acres, affording neither stones nor timber, meadows nor arable, yet can boast of an handsome town, consisting of more than 500 houses, should possess above 200 sail of vessels, constantly employ upwards of 2000 seamen, feed more than 15,000 sheep, 500 cows, 200 horses; and has several citizens worth 20,000 pounds sterling! Yet all these facts are uncontroverted. Who would have imagined that any people should have abandoned a fruitful and extensive continent, filled with the riches which the most ample vegetation affords; replete with good soil, enamelled meadows, rich pastures, every kind of timber, and with all other materials necessary to render life happy and comfortable: to come and inhabit a little sandbank, to which nature had refused those advantages; to dwell on a spot where there scarcely grew a shrub to announce, by the budding of its leaves, the arrival of the spring, and to warn by their fall the proximity of winter. Had this island been contiguous to the shores of some ancient monarchy, it would only have been occupied by a few wretched fishermen, who, oppressed by poverty, would hardly have been able to purchase or build little fishing barks; always dreading the weight of taxes, or the servitude of men-of-war. Instead of that boldness of speculation for which the inhabitants of this island are so remarkable, they would fearfully have confined themselves, within the narrow limits of the most trifling attempts; timid in their excursions, they never could have extricated themselves from their first difficulties. This island, on the contrary, contains 5000 hardy people, who boldly derive their riches from the element that surrounds them, and have been compelled by the sterility of the soil to seek abroad for the means of subsistence. You must not imagine, from the recital of these facts, that they enjoyed any exclusive privileges or royal charters, or that they were nursed by particular

immunities in the infancy of their settlement. No, their freedom, their skill, their probity, and perseverance, have accomplished everything, and brought them by degrees to the rank they now hold.

From this first sketch, I hope that my partiality to this island will be justified. Perhaps you hardly know that such an one exists in the neighbourhood of Cape Cod. What has happened here, has and will happen everywhere else. Give mankind the full rewards of their industry, allow them to enjoy the fruit of their labour under the peaceable shade of their vines and fig-trees, leave their native activity unshackled and free, like a fair stream without dams or other obstacles; the first will fertilise the very sand on which they tread, the other exhibit a navigable river, spreading plenty and cheerfulness wherever the declivity of the ground leads it. If these people are not famous for tracing the fragrant furrow on the plain, they plough the rougher ocean, they gather from its surface, at an immense distance, and with Herculean labours, the riches it affords; they go to hunt and catch that huge fish which by its strength and velocity one would imagine ought to be beyond the reach of man. This island has nothing deserving of notice but its inhabitants; here you meet with neither ancient monuments, spacious halls, solemn temples, nor elegant dwellings; not a citadel, nor any kind of fortification, not even a battery to rend the air with its loud peals on any solemn occasion. As for their rural improvements, they are many, but all of the most simple and useful kind.

The island of Nantucket lies in latitude 41 degrees 10 minutes. 60 miles S. from Cape Cod; 27 S. from Hyanes or Barnstable, a town on the most contiguous part of the great peninsula; 21 miles E. by S. from Cape Pog, on the vineyard; 50 E. by S. from Wood's Hole, on Elizabeth Island; 80 miles S. from Boston; 120 from Rhode Island; 800 N. from Bermudas. Sherborn is the only town on the island, which consists of about 530 houses, that have been framed on the main; they are lathed and plastered within, handsomely painted and boarded without; each has a cellar underneath, built with stones fetched also from the main: they are all of a similar construction and appearance; plain, and entirely devoid of exterior or interior ornament. I observed but one which was built of bricks, belonging to Mr.—, but like the rest it is unadorned. The town stands on a rising sandbank, on the west side of the harbour, which is very safe from all winds. There are two places of worship, one for the society of Friends, the other for that of Presbyterians; and in the middle of the town, near the market-place, stands a simple building, which is the county court-house. The town regularly ascends toward the country, and in its vicinage they have several small fields and gardens yearly manured with the dung of their cows, and the soil of their streets. There are a good many cherry and peach trees planted in their streets and in many other places; the apple tree does not thrive well, they have therefore planted but few. The island contains no mountains, yet is very uneven, and the many rising grounds and eminences with which it is filled, have formed in the several valleys a great variety of swamps, where the Indian grass and the blue bent, peculiar to such soils, grow with tolerable luxuriancy. Some of the swamps abound with peat, which serves the poor instead of firewood. There are fourteen ponds on this island, all extremely useful, some lying transversely, almost across it, which greatly helps to divide it into partitions for the use of their cattle; others abound with peculiar fish and sea fowls. Their streets are not paved, but this is attended with little inconvenience, as it is never crowded with country carriages; and those they have in the town are seldom made use of but in the time of the coming in and before the sailing of their fleets. At my first landing I was much surprised at the

disagreeable smell which struck me in many parts of the town; it is caused by the whale oil, and is unavoidable; the neatness peculiar to these people can neither remove nor prevent it. There are near the wharfs a great many storehouses, where their staple commodity is deposited, as well as the innumerable materials which are always wanted to repair and fit out so many whalers. They have three docks, each three hundred feet long, and extremely convenient; at the head of which there are ten feet of water. These docks are built like those in Boston, of logs fetched from the continent, filled with stones, and covered with sand. Between these docks and the town, there is room sufficient for the landing of goods and for the passage of their numerous carts; for almost every man here has one: the wharfs to the north and south of the docks, are built of the same materials, and give a stranger, at his first landing, an high idea of the prosperity of these people; and there is room around these three docks for 300 sail of vessels. When their fleets have been successful, the bustle and hurry of business on this spot for some days after their arrival, would make you imagine, that Sherborn is the capital of a very opulent and large province. On that point of land, which forms the west side of the harbour, stands a very neat lighthouse; the opposite peninsula, called Coitou, secures it from the most dangerous winds. There are but few gardens and arable fields in the neighbourhood of the town, for nothing can be more sterile and sandy than this part of the island; they have, however, with unwearied perseverance, by bringing a variety of manure, and by cow-penning, enriched several spots where they raise Indian corn, potatoes, pumpkins, turnips, etc. On the highest part of this sandy eminence, four windmills grind the grain they raise or import; and contiguous to them their rope walk is to be seen, where full half of their cordage is manufactured. Between the shores of the harbour, the docks, and the town, there is a most excellent piece of meadow, inclosed and manured with such cost and pains as show how necessary and precious grass is at Nantucket. Towards the point of Shemah, the island is more level and the soil better; and there they have considerable lots well fenced and richly manured, where they diligently raise their yearly crops. There are but very few farms on this island, because there are but very few spots that will admit of cultivation without the assistance of dung and other manure; which is very expensive to fetch from the main. This island was patented in the year 1671, by twenty-seven proprietors, under the province of New York; which then claimed all the islands from the Neway Sink to Cape Cod. They found it so universally barren and so unfit for cultivation, that they mutually agreed not to divide it, as each could neither live on, nor improve that lot which might fall to his share. They then cast their eyes on the sea, and finding themselves obliged to become fishermen, they looked for a harbour, and having found one, they determined to build a town in its neighbourhood and to dwell together. For that purpose they surveyed as much ground as would afford to each what is generally called here a home lot. Forty acres were thought sufficient to answer this double purpose; for to what end should they covet more land than they could improve, or even inclose; not being possessed of a single tree, in the whole extent of their new dominion. This was all the territorial property they allotted; the rest they agreed to hold in common, and seeing that the scanty grass of the island might feed sheep, they agreed that each proprietor should be entitled to feed on it if he pleased 560 sheep. By this agreement, the national flock was to consist of 15,120; that is the undivided part of the island was by such means ideally divisible into as many parts or shares; to which nevertheless no certain determinate quantity of land was affixed; for they knew not how much the island contained, nor could the most judicious

surveyor fix this small quota as to quality and quantity. Further they agreed, in case the grass should grow better by feeding, that then four sheep should represent a cow, and two cows a horse: such was the method this wise people took to enjoy in common their new settlement; such was the mode of their first establishment, which may be truly and literally called a pastoral one. Several hundred of sheep-pasture titles have since been divided on those different tracts, which are now cultivated; the rest by inheritance and intermarriages have been so subdivided that it is very common for a girl to have no other portion but her outset and four sheep pastures or the privilege of feeding a cow. But as this privilege is founded on an ideal, though real title to some unknown piece of land, which one day or another may be ascertained; these sheep-pasture titles should convey to your imagination, something more valuable and of greater credit than the mere advantage arising from the benefit of a cow, which in that case would be no more than a right of commonage. Whereas, here as labour grows cheaper, as misfortunes from their sea adventures may happen, each person possessed of a sufficient number of these sheep-pasture titles may one day realise them on some peculiar spot, such as shall be adjudged by the council of the proprietors to be adequate to their value; and this is the reason that these people very unwillingly sell those small rights, and esteem them more than you would imagine. They are the representation of a future freehold, they cherish in the mind of the possessor a latent, though distant, hope, that by his success in his next whale season, he may be able to pitch on some predilected spot, and there build himself a home, to which he may retire, and spend the latter end of his days in peace. A council of proprietors always exists in this island, who decide their territorial differences; their titles are recorded in the books of the county, which this town represents, as well as every conveyance of lands and other sales.

This island furnishes the naturalist with few or no objects worthy observation: it appears to be the uneven summit of a sandy submarine mountain, covered here and there with sorrel, grass, a few cedar bushes, and scrubby oaks; their swamps are much more valuable for the peat they contain, than for the trifling pasture of their surface; those declining grounds which lead to the seashores abound with beach grass, a light fodder when cut and cured, but very good when fed green. On the east side of the island they have several tracts of salt grasses, which being carefully fenced, yield a considerable quantity of that wholesome fodder. Among the many ponds or lakes with which this island abounds, there are some which have been made by the intrusion of the sea, such as Wiwidiah, the Long, the Narrow, and several others; consequently those are salt and the others fresh. The former answer two considerable purposes, first by enabling them to fence the island with greater facility; at peculiar high tides a great number of fish enter into them, where they feed and grow large, and at some known seasons of the year the inhabitants assemble and cut down the small bars which the waves always throw up. By these easy means the waters of the pond are let out, and as the fish follow their native element, the inhabitants with proper nets catch as many as they want, in their way out, without any other trouble. Those which are most common, are the streaked bass, the blue fish, the tom-cod, the mackerel, the tew-tag, the herring, the flounder, eel, etc. Fishing is one of the greatest diversions the island affords. At the west end lies the harbour of Mardiket, formed by Smith Point on the south-west, by Eel Point on the north, and Tuckanut Island on the north-west; but it is neither so safe nor has it so good anchoring ground, as that near which the town stands. Three small creeks run into it, which yield the bitterest eels I have ever tasted.

Between the lots of Palpus on the east, Barry's Valley and Miacomet pond on the south, and the narrow pond on the west, not far from Shemah Point, they have a considerable tract of even ground, being the least sandy, and the best on the island. It is divided into seven fields, one of which is planted by that part of the community which are entitled to it. This is called the common plantation, a simple but useful expedient, for was each holder of this track to fence his property, it would require a prodigious quantity of posts and rails, which you must remember are to be purchased and fetched from the main. Instead of those private subdivisions each man's allotment of land is thrown into the general field which is fenced at the expense of the parties; within it every one does with his own portion of the ground whatever he pleases. This apparent community saves a very material expense, a great deal of labour, and perhaps raises a sort of emulation among them, which urges every one to fertilise his share with the greatest care and attention. Thus every seven years the whole of this tract is under cultivation, and enriched by manure and ploughing yields afterwards excellent pasture; to which the town cows, amounting to 500 are daily led by the town shepherd, and as regularly drove back in the evening. There each animal easily finds the house to which it belongs, where they are sure to be well rewarded for the milk they give, by a present of bran, grain, or some farinaceous preparation; their economy being very great in that respect. These are commonly called Tetoukemah lots. You must not imagine that every person on the island is either a landholder, or concerned in rural operations; no, the greater part are at sea; busily employed in their different fisheries; others are mere strangers, who come to settle as handicrafts, mechanics, etc., and even among the natives few are possessed of determinate shares of land: for engaged in sea affairs, or trade, they are satisfied with possessing a few sheep pastures, by means of which they may have perhaps one or two cows. Many have but one, for the great number of children they have, has caused such sub-divisions of the original proprietorship as is sometimes puzzling to trace; and several of the most fortunate at sea, have purchased and realised a great number of these original pasture titles. The best land on the island is at Palpus, remarkable for nothing but a house of entertainment. Quayes is a small but valuable track, long since purchased by Mr. Coffin, where he has erected the best house on the island. By long attention, proximity of the sea, etc., this fertile spot has been well manured, and is now the garden of Nantucket. Adjoining to it on the west side there is a small stream, on which they have erected a fulling mill; on the east is the lot, known by the name of Squam, watered likewise by a small rivulet, on which stands another fulling mill. Here is fine loamy soil, producing excellent clover, which is mowed twice a year. These mills prepare all the cloth which is made here: you may easily suppose that having so large a flock of sheep, they abound in wool; part of this they export, and the rest is spun by their industrious wives and converted into substantial garments. To the south-east is a great division of the island, fenced by itself, known by the name of Siasconcet lot. It is a very uneven track of ground, abounding with swamps; here they turn in their fat cattle, or such as they intend to stall-feed, for their winter's provisions. It is on the shores of this part of the island, near Pochick Rip, where they catch their best fish, such as sea bass, tew-tag, or black fish, cod, smelt, perch, shadine, pike, etc. They have erected a few fishing houses on this shore, as well as at Sankate's Head, and Suffakatche Beach, where the fishermen dwell in the fishing season. Many red cedar bushes and beach grass grow on the peninsula of Coitou; the soil is light and sandy, and serves as a receptacle for rabbits. It is here that their sheep find shelter in the snow storms of the winter. At the north end

of Nantucket, there is a long point of land, projecting far into the sea, called Sandy Point; nothing grows on it but plain grass; and this is the place from whence they often catch porpoises and sharks, by a very ingenious method. On this point they commonly drive their horses in the spring of the year, in order to feed on the grass it bears, which is useless when arrived at maturity. Between that point and the main island they have a valuable salt meadow, called Croskaty, with a pond of the same name famous for black ducks. Hence we must return to Squam, which abounds in clover and herds grass; those who possess it follow no maritime occupation, and therefore neglect nothing that can render it fertile and profitable. The rest of the undescribed part of the island is open, and serves as a common pasture for their sheep. To the west of the island is that of Tackanuck, where in the spring their young cattle are driven to feed; it has a few oak bushes and two fresh-water ponds, abounding with teals, brandts, and many other sea fowls, brought to this island by the proximity of their sand banks and shallows; where thousands are seen feeding at low water. Here they have neither wolves nor foxes; those inhabitants therefore who live out of town, raise with all security as much poultry as they want; their turkeys are very large and excellent. In summer this climate is extremely pleasant; they are not exposed to the scorching sun of the continent, the heats being tempered by the sea breezes, with which they are perpetually refreshed. In the winter, however, they pay severely for those advantages; it is extremely cold; the northwest wind, the tyrant of this country, after having escaped from our mountains and forests, free from all impediment in its short passage, blows with redoubled force and renders this island bleak and uncomfortable. On the other hand, the goodness of their houses, the social hospitality of their firesides, and their good cheer, make them ample amends for the severity of the season; nor are the snows so deep as on the main. The necessary and unavoidable inactivity of that season, combined with the vegetative rest of nature, force mankind to suspend their toils: often at this season more than half the inhabitants of the island are at sea, fishing in milder latitudes.

This island, as has been already hinted, appears to be the summit of some huge sandy mountain, affording some acres of dry land for the habitation of man; other submarine ones lie to the southward of this, at different depths and different distances. This dangerous region is well known to the mariners by the name of Nantucket Shoals: these are the bulwarks which so powerfully defend this island from the impulse of the mighty ocean, and repel the force of its waves; which, but for the accumulated barriers, would ere now have dissolved its foundations, and torn it in pieces. These are the banks which afforded to the first inhabitants of Nantucket their daily subsistence, as it was from these shoals that they drew the origin of that wealth which they now possess; and was the school where they first learned how to venture farther, as the fish of their coast receded. The shores of this island abound with the soft-shelled, the hard-shelled, and the great sea clams, a most nutritious shell-fish. Their sands, their shallows are covered with them; they multiply so fast, that they are a never-failing resource. These and the great variety of fish they catch, constitute the principal food of the inhabitants. It was likewise that of the aborigines, whom the first settlers found here; the posterity of whom still live together in decent houses along the shores of Miacomet pond, on the south side of the island. They are an industrious, harmless race, as expert and as fond of a seafaring life as their fellow inhabitants the whites. Long before their arrival they had been engaged in petty wars against one another; the latter brought them peace, for it was in quest of peace that they abandoned the main. This island was then supposed to be under the

jurisdiction of New York, as well as the islands of the Vineyard, Elizabeth's, etc., but have been since adjudged to be a part of the province of Massachusetts Bay. This change of jurisdiction procured them that peace they wanted, and which their brethren had so long refused them in the days of their religious frenzy: thus have enthusiasm and persecution both in Europe as well as here, been the cause of the most arduous undertakings, and the means of those rapid settlements which have been made along these extended sea-shores. This island, having been since incorporated with the neighbouring province, is become one of its counties, known by the name of Nantucket, as well as the island of the Vineyard, by that of Duke's County. They enjoy here the same municipal establishment in common with the rest; and therefore every requisite officer, such as sheriff, justice of the peace, supervisors, assessors, constables, overseer of the poor, etc. Their taxes are proportioned to those of the metropolis, they are levied as with us by valuations, agreed on and fixed, according to the laws of the province; and by assessments formed by the assessors, who are yearly chosen by the people, and whose office obliges them to take either an oath or an affirmation. Two thirds of the magistrates they have here are of the society of Friends.

Before I enter into the further detail of this people's government, industry, mode of living, etc., I think it accessary to give you a short sketch of the political state the natives had been in, a few years preceding the arrival of the whites among them. They are hastening towards a total annihilation, and this may be perhaps the last compliment that will ever be paid them by any traveller. They were not extirpated by fraud, violence, or injustice, as hath been the case in so many provinces; on the contrary, they have been treated by these people as brethren; the peculiar genius of their sect inspiring them with the same spirit of moderation which was exhibited at Pennsylvania. Before the arrival of the Europeans, they lived on the fish of their shores; and it was from the same resources the first settlers were compelled to draw their first subsistence. It is uncertain whether the original right of the Earl of Sterling, or that of the Duke of York, was founded on a fair purchase of the soil or not; whatever injustice might have been committed in that respect, cannot be charged to the account of those Friends who purchased from others who no doubt founded their right on Indian grants: and if their numbers are now so decreased, it must not be attributed either to tyranny or violence, but to some of those causes, which have uninterruptedly produced the same effects from one end of the continent to the other, wherever both nations have been mixed. This insignificant spot, like the sea-shores of the great peninsula, was filled with these people; the great plenty of clams, oysters, and other fish, on which they lived, and which they easily caught, had prodigiously increased their numbers. History does not inform us what particular nation the aborigines of Nantucket were of; it is however very probable that they anciently emigrated from the opposite coast, perhaps from the Hyannees, which is but twenty-seven miles distant. As they then spoke and still speak the Nattick, it is reasonable to suppose that they must have had some affinity with that nation; or else that the Nattick, like the Huron, in the north-western parts of this continent, must have been the most prevailing one in this region. Mr. Elliot, an eminent New England divine, and one of the first founders of that great colony, translated the Bible into this language, in the year 1666, which was printed soon after at Cambridge, near Boston; he translated also the catechism, and many other useful books, which are still very common on this island, and are daily made use of by those Indians who are taught to read. The young

Europeans learn it with the same facility as their own tongues; and ever after speak it both with ease and fluency. Whether the present Indians are the decendants of the ancient natives of the island, or whether they are the remains of the many different nations which once inhabited the regions of Mashpe and Nobscusset, in the peninsula now known by the name of Cape Cod, no one can positively tell, not even themselves. The last opinion seems to be that of the most sensible people of the island. So prevailing is the disposition of man to quarrel, and shed blood; so prone is he to divisions and parties; that even the ancient natives of this little spot were separated into two communities, inveterately waging war against each other, like the more powerful tribes of the continent. What do you imagine was the cause of this national quarrel? All the coast of their island equally abounded with the same quantity of fish and clams; in that instance there could be no jealousy, no motives to anger; the country afforded them no game; one would think this ought to have been the country of harmony and peace. But behold the singular destiny of the human kind, ever inferior, in many instances, to the more certain instinct of animals; among which the individuals of the same species are always friends, though reared in different climates: they understand the same language, they shed not each other's blood, they eat not each other's flesh. That part of these rude people who lived on the eastern shores of the island, had from time immemorial tried to destroy those who lived on the west; those latter inspired with the same evil genius, had not been behind hand in retaliating: thus was a perpetual war subsisting between these people, founded on no other reason, but the adventitious place of their nativity and residence. In process of time both parties became so thin and depopulated, that the few who remained, fearing lest their race should become totally extinct, fortunately thought of an expedient which prevented their entire annihilation. Some years before the Europeans came, they mutually agreed to settle a partition line which should divide the island from north to south; the people of the west agreed not to kill those of the east, except they were found transgressing over the western part of the line; those of the east entered into a reciprocal agreement. By these simple means peace was established among them, and this is the only record which seems to entitle them to the denomination of men. This happy settlement put a stop to their sanguinary depredations, none fell afterward but a few rash imprudent individuals; on the contrary, they multiplied greatly. But another misfortune awaited them; when the Europeans came they caught the smallpox, and their improper treatment of that disorder swept away great numbers: this calamity was succeeded by the use of rum; and these are the two principal causes which so much diminished their numbers, not only here but all over the continent. In some places whole nations have disappeared. Some years ago three Indian canoes, on their return to Detroit from the falls of Niagara, unluckily got the smallpox from the Europeans with whom they had traded. It broke out near the long point on Lake Erie, there they all perished; their canoes, and their goods, were afterwards found by some travellers journeying the same way; their dogs were still alive. Besides the smallpox, and the use of spirituous liquors, the two greatest curses they have received from us, there is a sort of physical antipathy, which is equally powerful from one end of the continent to the other. Wherever they happen to be mixed, or even to live in the neighbourhood of the Europeans, they become exposed to a variety of accidents and misfortunes to which they always fall victims: such are particular fevers, to which they were strangers before, and sinking into a singular sort of indolence and sloth. This has been invariably the case wherever the same association has taken place; as at Nattick, Mashpe,

Soccanoket in the bounds of Falmouth, Nobscusset, Houratonick, Monhauset, and the Vineyard. Even the Mohawks themselves, who were once so populous, and such renowned warriors, are now reduced to less than 200 since the European settlements have circumscribed the territories which their ancestors had reserved. Three years before the arrival of the Europeans at Cape Cod, a frightful distemper had swept away a great many along its coasts, which made the landing and intrusion of our forefathers much easier than it otherwise might have been. In the year 1763, above half of the Indians of this island perished by a strange fever, which the Europeans who nursed them never caught; they appear to be a race doomed to recede and disappear before the superior genius of the Europeans. The only ancient custom of these people that is remembered is, that in their mutual exchanges, forty sun-dried clams, strung on a string, passed for the value of what might be called a copper. They were strangers to the use and value of wampum, so well known to those of the main. The few families now remaining are meek and harmless; their ancient ferocity is gone: they were early christianised by the New England missionaries, as well as those of the Vineyard, and of several other parts of Massachusetts; and to this day they remain strict observers of the laws and customs of that religion, being carefully taught while young. Their sedentary life has led them to this degree of civilisation much more effectually, than if they had still remained hunters. They are fond of the sea, and expert mariners. They have learned from the Quakers the art of catching both the cod and whale, in consequence of which, five of them always make part of the complement of men requisite to fit out a whaleboat. Many have removed hither from the Vineyard, on which account they are more numerous on Nantucket, than anywhere else.

It is strange what revolution has happened among them in less than two hundred years! What is become of those numerous tribes which formerly inhabited the extensive shores of the great bay of Massachusetts? Even from Numkeag (Salem), Saugus (Lynn), Shawmut (Boston), Pataxet, Napouset (Milton), Matapan (Dorchester), Winesimet (Chelsea), Poiasset, Pokanoket (New Plymouth), Suecanosset (Falmouth), Titicut (Chatham). Nobscusset (Yarmouth), Naussit (Eastham), Hyannees (Barnstable), etc., and many others who lived on sea-shores of above three hundred miles in length; without mentioning those powerful tribes which once dwelt between the rivers Hudson, Connecticut, Piskataqua, and Kennebeck, the Mehikaudret, Mohiguine, Pequods, Narragansets, Nianticks, Massachusetts, Wamponougs, Nipnets, Tarranteens, etc.—They are gone, and every memorial of them is lost; no vestiges whatever are left of those swarms which once inhabited this country, and replenished both sides of the great peninsula of Cape Cod: not even one of the posterity of the famous Masconomeo is left (the sachem of Cape Ann); not one of the descendants of Massasoit, father of Metacomet (Philip), and Wamsutta (Alexander), he who first conveyed some lands to the Plymouth Company. They have all disappeared either in the wars which the Europeans carried on against them, or else they have mouldered away, gathered in some of their ancient towns, in contempt and oblivion: nothing remains of them all, but one extraordinary monument, and even this they owe to the industry and religious zeal of the Europeans, I mean the Bible translated into the Nattick tongue. Many of these tribes giving way to the superior power of the whites, retired to their ancient villages, collecting the scattered remains of nations once populous; and in their grant of lands reserved to themselves and posterity certain portions, which lay contiguous to them. There forgetting their ancient manners, they dwelt in peace; in a few years their

territories were surrounded by the improvements of the Europeans; in consequence of which they grew lazy, inactive, unwilling, and unapt to imitate, or to follow any of our trades, and in a few generations, either totally perished or else came over to the Vineyard, or to this island, to re-unite themselves with such societies of their countrymen as would receive them. Such has been the fate of many nations, once warlike and independent; what we see now on the main, or on those islands, may be justly considered as the only remains of those ancient tribes. Might I be permitted to pay perhaps a very useless compliment to those at least who inhabited the great peninsula of Namset, now Cape Cod, with whose names and ancient situation I am well acquainted. This peninsula was divided into two great regions; that on the side of the bay was known by the name of Nobscusset, from one of its towns; the capital was called Nausit (now Eastham); hence the Indians of that region were called Nausit Indians, though they dwelt in the villages of Pamet, Nosset, Pashee, Potomaket, Soktoowoket, Nobscusset (Yarmouth).

The region on the Atlantic side was called Mashpee, and contained the tribes of Hyannees, Costowet, Waquoit, Scootin, Saconasset, Mashpee, and Namset. Several of these Indian towns have been since converted into flourishing European settlements, known by different names; for as the natives were excellent judges of land, which they had fertilised besides with the shells of their fish, etc., the latter could not make a better choice; though in general this great peninsula is but a sandy pine track, a few good spots excepted. It is divided into seven townships, viz. Bamstable, Yarmouth, Harwich, Chatham, Eastham, Pamet, Namset, or Province town, at the extremity of the Cape. Yet these are very populous, though I am at a loss to conceive on what the inhabitants live, besides clams, oysters, and fish; their piny lands being the most ungrateful soil in the world. The minister of Namset or Province Town, receives from the government of Massachusetts a salary of fifty pounds per annum; and such is the poverty of the inhabitants of that place, that, unable to pay him any money, each master of a family is obliged to allow him two hundred horse feet (sea spin) with which this primitive priest fertilises the land of his glebe, which he tills himself: for nothing will grow on these hungry soils without the assistance of this extraordinary manure, fourteen bushels of Indian corn being looked upon as a good crop. But it is time to return from a digression, which I hope you will pardon. Nantucket is a great nursery of seamen, pilots, coasters, and bank-fishermen; as a country belonging to the province of Massachusetts, it has yearly the benefit of a court of Common Pleas, and their appeal lies to the supreme court at Boston. I observed before, that the Friends compose two-thirds of the magistracy of this island; thus they are the proprietors of its territory, and the principal rulers of its inhabitants; but with all this apparatus of law, its coercive powers are seldom wanted or required. Seldom is it that any individual is amerced or punished; their jail conveys no terror; no man has lost his life here judicially since the foundation of this town, which is upwards of an hundred years. Solemn tribunals, public executions, humiliating punishments, are altogether unknown. I saw neither governors, nor any pageantry of state; neither ostentatious magistrates, nor any individuals clothed with useless dignity: no artificial phantoms subsist here either civil or religious; no gibbets loaded with guilty citizens offer themselves to your view; no soldiers are appointed to bayonet their compatriots into servile compliance. But how is a society composed of 5000 individuals preserved in the bonds of peace and tranquillity? How are the weak protected from the strong?—I will tell you. Idleness and poverty, the causes of so many crimes, are

unknown here; each seeks in the prosecution of his lawful business that honest gain which supports them; every period of their time is full, either on shore or at sea. A probable expectation of reasonable profits, or of kindly assistance, if they fail of success, renders them strangers to licentious expedients. The simplicity of their manners shortens the catalogues of their wants; the law at a distance is ever ready to exert itself in the protection of those who stand in need of its assistance. The greatest part of them are always at sea, pursuing the whale or raising the cod from the surface of the banks: some cultivate their little farms with the utmost diligence; some are employed in exercising various trades; others again in providing every necessary resource in order to refit their vessels, or repair what misfortunes may happen, looking out for future markets, etc. Such is the rotation of those different scenes of business which fill the measure of their days; of that part of their lives at least which is enlivened by health, spirits, and vigour. It is but seldom that vice grows on a barren sand like this, which produces nothing without extreme labour. How could the common follies of society take root in so despicable a soil; they generally thrive on its exuberant juices: here there are none but those which administer to the useful, to the necessary, and to the indispensable comforts of life. This land must necessarily either produce health, temperance, and a great equality of conditions, or the most abject misery. Could the manners of luxurious countries be imported here, like an epidemical disorder they would destroy everything; the majority of them could not exist a month, they would be obliged to emigrate. As in all societies except that of the natives, some difference must necessarily exist between individual and individual, for there must be some more exalted than the rest either by their riches or their talents; so in this, there are what you might call the high, the middling, and the low; and this difference will always be more remarkable among people who live by sea excursions than among those who live by the cultivation of their land. The first run greater hazard, and adventure more: the profits and the misfortunes attending this mode of life must necessarily introduce a greater disparity than among the latter, where the equal divisions of the land offers no short road to superior riches. The only difference that may arise among them is that of industry, and perhaps of superior goodness of soil: the gradations I observed here, are founded on nothing more than the good or ill success of their maritime enterprises, and do not proceed from education; that is the same throughout every class, simple, useful, and unadorned like their dress and their houses. This necessary difference in their fortunes does not however cause those heart burnings, which in other societies generate crimes. The sea which surrounds them is equally open to all, and presents to all an equal title to the chance of good fortune. A collector from Boston is the only king's officer who appears on these shores to receive the trifling duties which this community owe to those who protect them, and under the shadow of whose wings they navigate to all parts of the world.

Letter 5 – Customary Education and Employment of the Inhabitants of Nantucket

The easiest way of becoming acquainted with the modes of thinking, the rules of conduct, and the prevailing manners of any people, is to examine what sort of education they give their children; how they treat them at home, and what they are taught in their places of public worship. At home their tender minds must be early struck with the gravity, the serious though cheerful deportment of their parents; they are inured to a principle of subordination, arising neither from sudden passions nor inconsiderate pleasure; they are gently held by an uniform silk cord, which unites softness and strength. A perfect equanimity prevails in most of their families, and bad example hardly ever sows in their hearts the seeds of future and similar faults. They are corrected with tenderness, nursed with the most affectionate care, clad with that decent plainness, from which they observe their parents never to depart: in short, by the force of example, which is superior even to the strongest instinct of nature, more than by precepts, they learn to follow the steps of their parents, to despise ostentatiousness as being sinful. They acquire a taste for neatness for which their fathers are so conspicuous; they learn to be prudent and saving; the very tone of voice with which they are always addressed, establishes in them that softness of diction, which ever after becomes habitual. Frugal, sober, orderly parents, attached to their business, constantly following some useful occupation, never guilty of riot, dissipation, or other irregularities, cannot fail of training up children to the same uniformity of life and manners. If they are left with fortunes, they are taught how to save them, and how to enjoy them with moderation and decency; if they have none, they know how to venture, how to work and toil as their fathers have done before them. If they fail of success, there are always in this island (and wherever this society prevails) established resources, founded on the most benevolent principles. At their meetings they are taught the few, the simple tenets of their sect; tenets as fit to render men sober, industrious, just, and merciful, as those delivered in the most magnificent churches and cathedrals: they are instructed in the most essential duties of Christianity, so as not to offend the Divinity by the commission of evil deeds; to dread his wrath and the punishments he has denounced; they are taught at the same time to have a proper confidence in his mercy while they deprecate his justice. As every sect, from their different modes of worship, and their different interpretations of some parts of the Scriptures, necessarily have various opinions and prejudices, which contribute something in forming their characters in society; so those of the Friends are well known: obedience to the laws, even to non-resistance, justice, goodwill to all, benevolence at home, sobriety, meekness, neatness, love of order, fondness and appetite for commerce. They are as remarkable here for those virtues as at Philadelphia, which is their American cradle, and the boast of that society. At schools they learn to read, and to write a good hand, until they are twelve years old; they are then in general put apprentices to the cooper's trade, which is the second essential branch of business followed here; at fourteen they are sent to sea, where in their leisure hours their companions teach them the art of navigation, which they have an opportunity of practising on the spot. They learn the great and useful art of working a ship in all the different situations which the sea and wind so often require; and surely there cannot

be a better or a more useful school of that kind in the world. Then they go gradually through every station of rowers, steersmen, and harpooners; thus they learn to attack, to pursue, to overtake, to cut, to dress their huge game: and after having performed several such voyages, and perfected themselves in this business, they are fit either for the counting house or the chase.

The first proprietors of this island, or rather the first founders of this town, began their career of industry with a single whale-boat, with which they went to fish for cod; the small distance from their shores at which they caught it, enabled them soon to increase their business, and those early successes first led them to conceive that they might likewise catch the whales, which hitherto sported undisturbed on their banks. After many trials and several miscarriages, they succeeded; thus they proceeded, step by step; the profits of one successful enterprise helped them to purchase and prepare better materials for a more extensive one: as these were attended with little costs, their profits grew greater. The south sides of the island from east to west, were divided into four equal parts, and each part was assigned to a company of six, which though thus separated, still carried on their business in common. In the middle of this distance, they erected a mast, provided with a sufficient number of rounds, and near it they built a temporary hut, where five of the associates lived, whilst the sixth from his high station carefully looked toward the sea, in order to observe the spouting of the whales. As soon as any were discovered, the sentinel descended, the whale-boat was launched, and the company went forth in quest of their game. It may appear strange to you, that so slender a vessel as an American whale-boat, containing six diminutive beings, should dare to pursue and to attack, in its native element, the largest and strongest fish that nature has created. Yet by the exertions of an admirable dexterity, improved by a long practice, in which these people are become superior to any other whale-men; by knowing the temper of the whale after her first movement, and by many other useful observations; they seldom failed to harpoon it, and to bring the huge leviathan on the shores. Thus they went on until the profits they made, enabled them to purchase larger vessels, and to pursue them farther, when the whales quitted their coasts; those who failed in their enterprises, returned to the cod-fisheries, which had been their first school, and their first resource; they even began to visit the banks of Cape Breton, the isle of Sable, and all the other fishing places, with which this coast of America abounds. By degrees they went a-whaling to Newfoundland, to the Gulf of St. Lawrence, to the Straits of Belleisle, the coast of Labrador, Davis's Straits, even to Cape Desolation, in 70 degrees of latitude; where the Danes carry on some fisheries in spite of the perpetual severities of the inhospitable climate. In process of time they visited the western islands, the latitude of 34 degrees famous for that fish, the Brazils, the coast of Guinea. Would you believe that they have already gone to the Falkland Islands, and that I have heard several of them talk of going to the South Sea! Their confidence is so great, and their knowledge of this branch of business so superior to that of any other people, that they have acquired a monopoly of this commodity. Such were their feeble beginnings, such the infancy and the progress of their maritime schemes; such is now the degree of boldness and activity to which they are arrived in their manhood. After their examples several companies have been formed in many of our capitals, where every necessary article of provisions, implements, and timber, are to be found. But the industry exerted by the people of Nantucket, hath hitherto enabled them to rival all their competitors; consequently this is the greatest mart for oil, whalebone, and spermaceti, on the

continent. It does not follow however that they are always successful, this would be an extraordinary field indeed, where the crops should never fail; many voyages do not repay the original cost of fitting out: they bear such misfortunes like true merchants, and as they never venture their all like gamesters, they try their fortunes again; the latter hope to win by chance alone, the former by industry, well judged speculation, and some hazard. I was there when Mr.—had missed one of his vessels; she had been given over for lost by everybody, but happily arrived before I came away, after an absence of thirteen months. She had met with a variety of disappointments on the station she was ordered to, and rather than return empty, the people steered for the coast of Guinea, where they fortunately fell in with several whales, and brought home upward of 600 barrels of oil, beside bone. Those returns are sometimes disposed of in the towns on the continent, where they are exchanged for such commodities as are wanted; but they are most commonly sent to England, where they always sell for cash. When this is intended, a vessel larger than the rest is fitted out to be filled with oil on the spot where it is found and made, and thence she sails immediately for London. This expedient saves time, freight, and expense; and from that capital they bring back whatever they want. They employ also several vessels in transporting lumber to the West Indian Islands, from whence they procure in return the various productions of the country, which they afterwards exchange wherever they can hear of an advantageous market. Being extremely acute they well know how to improve all the advantages which the combination of so many branches of business constantly affords; the spirit of commerce, which is the simple art of a reciprocal supply of wants, is well understood here by everybody. They possess, like the generality of Americans, a large share of native penetration, activity, and good sense, which lead them to a variety of other secondary schemes too tedious to mention: they are well acquainted with the cheapest method of procuring lumber from Kennebeck river, Penobscot, etc., pitch and tar, from North Carolina; flour and biscuit, from Philadelphia; beef and pork, from Connecticut. They know how to exchange their cod fish and West- Indian produce, for those articles which they are continually either bringing to their island, or sending off to other places where they are wanted. By means of all these commercial negotiations, they have greatly cheapened the fitting out of their whaling fleets, and therefore much improved their fisheries. They are indebted for all these advantages not only to their national genius but to the poverty of their soil; and as proof of what I have so often advanced, look at the Vineyard (their neighbouring island) which is inhabited by a set of people as keen and as sagacious as themselves. Their soil being in general extremely fertile, they have fewer navigators; though they are equally well situated for the fishing business. As in my way back to Falmouth on the main, I visited this sister island, permit me to give you as concisely as I can, a short but true description of it; I am not so limited in the principal object of this journey, as to wish to confine myself to the single spot of Nantucket.

Letter 6-Description of the Island of Martha's Vineyard; and of the Whale Fishery

This island is twenty miles in length, and from seven to eight miles in breadth. It lies nine miles from the continent, and with the Elizabeth Islands forms one of the counties of Massachusetts Bay, known by the name of Duke's County. Those latter, which are six in number, are about nine miles distant from the Vineyard, and are all famous for excellent dairies. A good ferry is established between the Edgar Town, and Falmouth on the main, the distance being nine miles. Martha's Vineyard is divided into three townships, viz. Edgar, Chilmark, and Tisbury; the number of inhabitants is computed at about 4000, 300 of which are Indians. Edgar is the best seaport, and the shire town, and as its soil is light and sandy, many of its inhabitants follow the example of the people of Nantucket. The town of Chilmark has no good harbour, but the land is excellent and no way inferior to any on the continent: it contains excellent pastures, convenient brooks for mills, stone for fencing, etc. The town of Tisbury is remarkable for the excellence of its timber, and has a harbour where the water is deep enough for ships of the line. The stock of the island is 20,000 sheep, 2000 neat cattle, beside horses and goats; they have also some deer, and abundance of sea-fowls. This has been from the beginning, and is to this day, the principal seminary of the Indians; they live on that part of the island which is called Chapoquidick, and were very early christianised by the respectable family of the Mahews, the first proprietors of it. The first settler of that name conveyed by will to a favourite daughter a certain part of it, on which there grew many wild vines; thence it was called Martha's Vineyard, after her name, which in process of time extended to the whole island. The posterity of the ancient Aborigines remain here to this day, on lands which their forefathers reserved for themselves, and which are religiously kept from any encroachments. The New England people are remarkable for the honesty with which they have fulfilled, all over that province, those ancient covenants which in many others have been disregarded, to the scandal of those governments. The Indians there appeared, by the decency of their manners, their industry, and neatness, to be wholly Europeans, and nowise inferior to many of the inhabitants. Like them they are sober, laborious, and religious, which are the principal characteristics of the four New England provinces. They often go, like the young men of the Vineyard, to Nantucket, and hire themselves for whalers or fishermen; and indeed their skill and dexterity in all sea affairs is nothing inferior to that of the whites. The latter are divided into two classes, the first occupy the land, which they till with admirable care and knowledge; the second, who are possessed of none, apply themselves to the sea, the general resource of mankind in this part of the world. This island therefore, like Nantucket, is become a great nursery which supplies with pilots and seamen the numerous coasters with which this extended part of America abounds. Go where you will from Nova Scotia to the Mississippi, you will find almost everywhere some natives of these two islands employed in seafaring occupations. Their climate is so favourable to population, that marriage is the object of every man's earliest wish; and it is a blessing so easily obtained, that great numbers are obliged to quit their native land and go to some other countries in quest of subsistence. The inhabitants are all Presbyterians, which is the established religion of Massachusetts; and here let me remember with gratitude

the hospitable treatment I received from B. Norton, Esq., the colonel of the island, as well as from Dr. Mahew, the lineal descendant of the first proprietor. Here are to be found the most expert pilots, either for the great bay, their sound, Nantucket shoals, or the different ports in their neighbourhood. In stormy weather they are always at sea, looking out for vessels, which they board with singular dexterity, and hardly ever fail to bring safe to their intended harbour. Gay-Head, the western point of this island, abounds with a variety of ochres of different colours, with which the inhabitants paint their houses.

The vessels most proper for whale fishing are brigs of about 150 tons burthen, particularly when they are intended for distant latitudes; they always man them with thirteen hands, in order that they may row two whale-boats; the crews of which must necessarily consist of six, four at the oars, one standing on the bows with the harpoon, and the other at the helm. It is also necessary that there should be two of these boats, that if one should be destroyed in attacking the whale, the other, which is never engaged at the same time, may be ready to save the hands. Five of the thirteen are always Indians; the last of the complement remains on board to steer the vessel during the action. They have no wages; each draws a certain established share in partnership with the proprietor of the vessel; by which economy they are all proportionately concerned in the success of the enterprise, and all equally alert and vigilant. None of these whalemens ever exceed the age of forty: they look on those who are past that period not to be possessed of all that vigour and agility which so adventurous a business requires. Indeed if you attentively consider the immense disproportion between the object assailed and the assailants; if you think on the diminutive size, and weakness of their frail vehicle; if you recollect the treachery of the element on which this scene is transacted; the sudden and unforeseen accidents of winds, etc., you will readily acknowledge that it must require the most consummate exertion of all the strength, agility, and judgment, of which the bodies and minds of men are capable, to undertake these adventurous encounters.

As soon as they arrive in those latitudes where they expect to meet with whales, a man is sent up to the mast head; if he sees one, he immediately cries out AWAITE PAWANA, here is a whale: they all remain still and silent until he repeats PAWANA, a whale, when in less than six minutes the two boats are launched, filled with every implement necessary for the attack. They row toward the whale with astonishing velocity; and as the Indians early became their fellow-labourers in this new warfare, you can easily conceive how the Nattick expressions became familiar on board the whale-boats. Formerly it often happened that whale vessels were manned with none but Indians and the master; recollect also that the Nantucket people understand the Nattick, and that there are always five of these people on board. There are various ways of approaching the whale, according to their peculiar species; and this previous knowledge is of the utmost consequence. When these boats are arrived at a reasonable distance, one of them rests on its oars and stands off, as a witness of the approaching engagement; near the bows of the other the harpooner stands up, and on him principally depends the success of the enterprise. He wears a jacket closely buttoned, and round his head a handkerchief tightly bound: in his hands he holds the dreadful weapon, made of the best steel, marked sometimes with the name of their town, and sometimes with that of their vessel; to the shaft of which the end of a cord of due length, coiled up with the utmost care in the middle of the boat, is firmly tied; the other end is fastened to the bottom of the boat. Thus prepared they row in profound silence, leaving the whole conduct of the enterprise to the harpooner and

to the steersman, attentively following their directions. When the former judges himself to be near enough to the whale, that is, at the distance of about fifteen feet, he bids them stop; perhaps she has a calf, whose safety attracts all the attention of the dam, which is a favourable circumstance; perhaps she is of a dangerous species, and it is safest to retire, though their ardour will seldom permit them; perhaps she is asleep, in that case he balances high the harpoon, trying in this important moment to collect all the energy of which he is capable. He launches it forth—she is struck: from her first movements they judge of her temper, as well as of their future success. Sometimes in the immediate impulse of rage, she will attack the boat and demolish it with one stroke of her tail; in an instant the frail vehicle disappears and the assailants are immersed in the dreadful element. Were the whale armed with the jaws of a shark, and as voracious, they never would return home to amuse their listening wives with the interesting tale of the adventure. At other times she will dive and disappear from human sight; and everything must give way to her velocity, or else all is lost. Sometimes she will swim away as if untouched, and draw the cord with such swiftness that it will set the edge of the boat on fire by the friction. If she rises before she has run out the whole length, she is looked upon as a sure prey. The blood she has lost in her flight, weakens her so much, that if she sinks again, it is but for a short time; the boat follows her course with almost equal speed. She soon re-appears; tired at last with convulsing the element; which she tinges with her blood, she dies, and floats on the surface. At other times it may happen that she is not dangerously wounded, though she carries the harpoon fast in her body; when she will alternately dive and rise, and swim on with unabated vigour. She then soon reaches beyond the length of the cord, and carries the boat along with amazing velocity: this sudden impediment sometimes will retard her speed, at other times it only serves to rouse her anger, and to accelerate her progress. The harpooner, with the axe in his hands, stands ready. When he observes that the bows of the boat are greatly pulled down by the diving whale, and that it begins to sink deep and to take much water, he brings the axe almost in contact with the cord; he pauses, still flattering himself that she will relax; but the moment grows critical, unavoidable danger approaches: sometimes men more intent on gain, than on the preservation of their lives, will run great risks; and it is wonderful how far these people have carried their daring courage at this awful moment! But it is vain to hope, their lives must be saved, the cord is cut, the boat rises again. If after thus getting loose, she re-appears, they will attack and wound her a second time. She soon dies, and when dead she is towed alongside of their vessel, where she is fastened.

The next operation is to cut with axes and spades, every part of her body which yields oil; the kettles are set a boiling, they fill their barrels as fast as it is made; but as this operation is much slower than that of cutting up, they fill the hold of their ship with those fragments, lest a storm should arise and oblige them to abandon their prize. It is astonishing what a quantity of oil some of these fish will yield, and what profit it affords to those who are fortunate enough to overtake them.

The river St. Lawrence whale, which is the only one I am well acquainted with, is seventy-five feet long, sixteen deep, twelve in the length of its bone, which commonly weighs 3000 lbs., twenty in the breadth of their tails and produces 180 barrels of oil: I once saw 16 boiled out of the tongue only. After having once vanquished this leviathan, there are two enemies to be dreaded beside the wind; the first of which is the shark: that fierce voracious fish, to which nature has given such dreadful offensive weapons, often comes alongside, and in spite

of the people's endeavours, will share with them their prey; at night particularly. They are very mischievous, but the second enemy is much more terrible and irresistible; it is the killer, sometimes called the thrasher, a species of whales about thirty feet long. They are possessed of such a degree of agility and fierceness, as often to attack the largest spermaceti whales, and not seldom to rob the fishermen of their prey; nor is there any means of defence against so potent an adversary. When all their barrels are full, for everything is done at sea, or when their limited time is expired and their stores almost expended, they return home, freighted with their valuable cargo; unless they have put it on board a vessel for the European market. Such are, as briefly as I can relate them, the different branches of the economy practised by these bold navigators, and the method with which they go such distances from their island to catch this huge game.

The following are the names and principal characteristics of the various species of whales known to these people:

The St. Lawrence whale, just described.

The disko, or Greenland ditto.

The right whale, or seven feet bone, common on the coasts of this country, about sixty feet long. The spermaceti whale, found all over the world, and of all sizes; the longest are sixty feet, and yield about 100 barrels of oil.

The hump-backs, on the coast of Newfoundland, from forty to seventy feet in length.

The finn-back, an American whale, never killed, as being too swift.

The sulphur-bottom, river St. Lawrence, ninety foot long; they are but seldom killed, as being extremely swift.

The grampus, thirty feet long, never killed on the same account.

The killer or thrasher, about thirty feet; they often kill the other whales with which they are at perpetual war.

The black fish whale, twenty feet, yields from eight to ten barrels.

The porpoise, weighing about 160 lb.

In 1769 they fitted out 125 whalemens; the first fifty that returned brought with them 11,000 barrels of oil. In 1770 they fitted out 135 vessels for the fisheries, at thirteen hands each; four West-Indiamen, twelve hands; twenty-five wood vessels, four hands; eighteen coasters, five hands; fifteen London traders, eleven hands. All these amount to 2158 hands, employed in 197 vessels. Trace their progressive steps between the possession of a few whale-boats, and that of such a fleet!

The moral conduct, prejudices, and customs of a people who live two-thirds of their time at sea, must naturally be very different from those of their neighbours, who live by cultivating the earth. That long abstemiousness to which the former are exposed, the breathing of saline air, the frequent repetitions of danger, the boldness acquired in surmounting them, the very impulse of the winds, to which they are exposed; all these, one would imagine must lead them, when on shore, to no small desire of inebriation, and a more eager pursuit of those pleasures, of which they have been so long deprived, and which they must soon forego. There are many appetites that may be gratified on shore, even by the poorest man, but which must remain unsatisfied at sea. Yet

notwithstanding the powerful effects of all these causes, I observed here, at the return of their fleets, no material irregularities; no tumultuous drinking assemblies: whereas in our continental towns, the thoughtless seaman indulges himself in the coarsest pleasures; and vainly thinking that a week of debauchery can compensate for months of abstinence, foolishly lavishes in a few days of intoxication, the fruits of half a year's labour. On the contrary all was peace here, and a general decency prevailed throughout; the reason I believe is, that almost everybody here is married, for they get wives very young; and the pleasure of returning to their families absorbs every other desire. The motives that lead them to the sea, are very different from those of most other seafaring men; it is neither idleness nor profligacy that sends them to that element; it is a settled plan of life, a well founded hope of earning a livelihood; it is because their soil is bad, that they are early initiated to this profession, and were they to stay at home, what could they do? The sea therefore becomes to them a kind of patrimony; they go to whaling with as much pleasure and tranquil indifference, with as strong an expectation of success, as a landsman undertakes to clear a piece of swamp. The first is obliged to advance his time, and labour, to procure oil on the surface of the sea; the second advances the same to procure himself grass from grounds that produced nothing before but hassocks and bogs. Among those who do not use the sea, I observed the same calm appearance as among the inhabitants on the continent; here I found, without gloom, a decorum and reserve, so natural to them, that I thought myself in Philadelphia. At my landing I was cordially received by those to whom I was recommended, and treated with unaffected hospitality by such others with whom I became acquainted; and I can tell you, that it is impossible for any traveller to dwell here one month without knowing the heads of the principal families. Wherever I went I found a simplicity of diction and manners, rather more primitive and rigid than I expected; and I soon perceived that it proceeded from their secluded situation, which has prevented them from mixing with others. It is therefore easy to conceive how they have retained every degree of peculiarity for which this sect was formerly distinguished. Never was a bee-hive more faithfully employed in gathering wax, bee-bread, and honey, from all the neighbouring fields, than are the members of this society; every one in the town follows some particular occupation with great diligence, but without that servility of labour which I am informed prevails in Europe. The mechanic seemed to be descended from as good parentage, was as well dressed and fed, and held in as much estimation as those who employed him; they were once nearly related; their different degrees of prosperity is what has caused the various shades of their community. But this accidental difference has introduced, as yet, neither arrogance nor pride on the one part, nor meanness and servility on the other. All their houses are neat, convenient, and comfortable; some of them are filled with two families, for when the husbands are at sea, the wives require less house-room. They all abound with the most substantial furniture, more valuable from its usefulness than from any ornamental appearance. Wherever I went, I found good cheer, a welcome reception; and after the second visit I felt myself as much at my ease as if I had been an old acquaintance of the family. They had as great plenty of everything as if their island had been part of the golden quarter of Virginia (a valuable track of land on Cape Charles): I could hardly persuade myself that I had quitted the adjacent continent, where everything abounds, and that I was on a barren sand-bank, fertilised with whale oil only. As their rural improvements are but trifling, and only of the useful kind, and as the best of them are at a considerable distance from the town,

I amused myself for several days in conversing with the most intelligent of the inhabitants of both sexes, and making myself acquainted with the various branches of their industry; the different objects of their trade; the nature of that sagacity which, deprived as they are of every necessary material, produce, etc., yet enables them to flourish, to live well, and sometimes to make considerable fortunes. The whole is an enigma to be solved only by coming to the spot and observing the national genius which the original founders brought with them, as well as their unwearied patience and perseverance. They have all, from the highest to the lowest, a singular keenness of judgment, unassisted by any academical light; they all possess a large share of good sense, improved upon the experience of their fathers; and this is the surest and best guide to lead us through the path of life, because it approaches nearest to the infallibility of instinct. Shining talents and University knowledge, would be entirely useless here, nay, would be dangerous; it would pervert their plain judgment, it would lead them out of that useful path which is so well adapted to their situation; it would make them more adventurous, more presumptuous, much less cautious, and therefore less successful. It is pleasing to hear some of them tracing a father's progress and their own, through the different vicissitudes of good and adverse fortune. I have often, by their fire-sides, travelled with them the whole length of their career, from their earliest steps, from their first commercial adventure, from the possession of a single whale-boat, up to that of a dozen large vessels! This does not imply, however, that every one who began with a whale-boat, has ascended to a like pitch of fortune; by no means, the same casualty, the same combination of good and evil which attends human affairs in every other part of the globe, prevails here: a great prosperity is not the lot of every man, but there are many and various gradations; if they all do not attain riches, they all attain an easy subsistence. After all, is it not better to be possessed of a single whale-boat, or a few sheep pastures; to live free and independent under the mildest governments, in a healthy climate, in a land of charity and benevolence; than to be wretched as so many are in Europe, possessing nothing but their industry: tossed from one rough wave to another; engaged either in the most servile labours for the smallest pittance, or fettered with the links of the most irksome dependence, even without the hopes of rising?

The majority of those inferior hands which are employed in this fishery, many of the mechanics, such as coopers, smiths, caulkers, carpenters, etc., who do not belong to the society of Friends, are Presbyterians, and originally came from the main. Those who are possessed of the greatest fortunes at present belong to the former; but they all began as simple whalemens: it is even looked upon as honourable and necessary for the son of the wealthiest man to serve an apprenticeship to the same bold, adventurous business which has enriched his father; they go several voyages, and these early excursions never fail to harden their constitutions, and introduce them to the knowledge of their future means of subsistence.

Letter 7-Manners and Customs at Nantucket

As I observed before, every man takes a wife as soon as he chooses, and that is generally very early; no portion

is required, none is expected; no marriage articles are drawn up among us, by skilful lawyers, to puzzle and lead posterity to the bar, or to satisfy the pride of the parties. We give nothing with our daughters, their education, their health, and the customary out-set, are all that the fathers of numerous families can afford: as the wife's fortune consists principally in her future economy, modesty, and skilful management; so the husband's is founded on his abilities to labour, on his health, and the knowledge of some trade or business. Their mutual endeavours, after a few years of constant application, seldom fail of success, and of bringing them the means to rear and support the new race which accompanies the nuptial bed. Those children born by the sea-side, hear the roaring of its waves as soon as they are able to listen; it is the first noise with which they become acquainted, and by early plunging in it they acquire that boldness, that presence of mind, and dexterity, which makes them ever after such expert seamen. They often hear their fathers recount the adventures of their youth, their combats with the whales; and these recitals imprint on their opening minds an early curiosity and taste for the same life. They often cross the sea to go to the main, and learn even in those short voyages how to qualify themselves for longer and more dangerous ones; they are therefore deservedly conspicuous for their maritime knowledge and experience, all over the continent. A man born here is distinguishable by his gait from among an hundred other men, so remarkable are they for a pliability of sinews, and a peculiar agility, which attends them even to old age. I have heard some persons attribute this to the effects of the whale oil, with which they are so copiously anointed in the various operations it must undergo ere it is fit either for the European market or the candle manufactory.

But you may perhaps be solicitous to ask, what becomes of that exuberancy of population which must arise from so much temperance, from healthiness of climate, and from early marriage? You may justly conclude that their native island and town can contain but a limited number. Emigration is both natural and easy to a maritime people, and that is the very reason why they are always populous, problematical as it may appear. They yearly go to different parts of this continent, constantly engaged in sea affairs; as our internal riches increase, so does our external trade, which consequently requires more ships and more men: sometimes they have emigrated like bees, in regular and connected swarms. Some of the Friends (by which word I always mean the people called Quakers) fond of a contemplative life, yearly visit the several congregations which this society has formed throughout the continent. By their means a sort of correspondence is kept up among them all; they are generally good preachers, friendly censors, checking vice wherever they find it predominating; preventing relaxations in any parts of their ancient customs and worship. They everywhere carry admonition and useful advice; and by thus travelling they unavoidably gather the most necessary observations concerning the various situations of particular districts, their soils, their produce, their distance from navigable rivers, the price of land, etc. In consequence of informations of this kind, received at Nantucket in the year 1766, a considerable number of them purchased a large track of land in the county of Orange, in North Carolina, situated on the several spring heads of Deep River, which is the western branch of Cape Fear, or North-West River. The advantage of being able to convey themselves by sea, to within forty miles of the spot, the richness of the soil, etc., made them cheerfully quit an island on which there was no longer any room for them. There they have founded a beautiful settlement, known by the name of New Garden, contiguous to the famous one

which the Moravians have at Bethabara, Bethamia, and Salem, on Yadkin River. No spot of earth can be more beautiful; it is composed of gentle hills, of easy declivities, excellent low lands, accompanied by different brooks which traverse this settlement. I never saw a soil that rewards men so early for their labours and disbursements; such in general with very few exceptions, are the lands which adjoin the innumerable heads of all the large rivers which fall into the Chesapeake, or flow through the provinces of North and South Carolina, Georgia, etc. It is perhaps the most pleasing, the most bewitching country which the continent affords; because while it preserves an easy communication with the sea-port towns, at some seasons of the year, it is perfectly free from the contagious air often breathed in those flat countries, which are more contiguous to the Atlantic. These lands are as rich as those over the Alleghany; the people of New Garden are situated at the distance of between 200 and 300 miles from Cape Fear; Cape Fear is at least 450 from Nantucket: you may judge therefore that they have but little correspondence with this their little metropolis, except it is by means of the itinerant Friends. Others have settled on the famous river Kennebeck, in that territory of the province of Massachusetts, which is known by the name of Sagadahock. Here they have softened the labours of clearing the heaviest timbered land in America, by means of several branches of trade which their fair river, and proximity to the sea affords them. Instead of entirely consuming their timber, as we are obliged to do, some parts of it are converted into useful articles for exportation, such as staves, scantlings, boards, hoops, poles, etc. For that purpose they keep a correspondence with their native island, and I know many of the principal inhabitants of Sherburn, who, though merchants, and living at Nantucket, yet possess valuable farms on that river; from whence they draw great part of their subsistence, meat, grain, fire-wood, etc. The title of these lands is vested in the ancient Plymouth Company, under the powers of which the Massachusetts was settled; and that company which resides in Boston, are still the granters of all the vacant lands within their limits.

Although this part of the province is so fruitful, and so happily situated, yet it has been singularly overlooked and neglected: it is surprising that the excellence of that soil which lies on the river should not have caused it to be filled before now with inhabitants; for the settlements from thence to Penobscot are as yet but in their infancy. It is true that immense labour is required to make room for the plough, but the peculiar strength and quality of the soil never fails most amply to reward the industrious possessor; I know of no soil in this country more rich or more fertile. I do not mean that sort of transitory fertility which evaporates with the sun, and disappears in a few years; here on the contrary, even their highest grounds are covered with a rich moist swamp mould, which bears the most luxuriant grass, and never-failing crops of grain.

If New Gardens exceeds this settlement by the softness of its climate, the fecundity of its soil, and a greater variety of produce from less labour; it does not breed men equally hardy, nor capable to encounter dangers and fatigues. It leads too much to idleness and effeminacy; for great is the luxuriance of that part of America, and the ease with which the earth is cultivated. Were I to begin life again, I would prefer the country of Kennebeck to the other, however bewitching; the navigation of the river for above 200 miles, the great abundance of fish it contains, the constant healthiness of the climate, the happy severities of the winters always sheltering the earth with a voluminous coat of snow, the equally happy necessity of labour: all these reasons would greatly preponderate against the softer situations of Carolina; where mankind reap too much, do not toil enough, and

are liable to enjoy too fast the benefits of life. There are many I know who would despise my opinion, and think me a bad judge; let those go and settle at the Ohio, the Monongahela, Red Stone Creek, etc., let them go and inhabit the extended shores of that superlative river; I with equal cheerfulness would pitch my tent on the rougher shores of Kennebeck; this will always be a country of health, labour, and strong activity, and those are characteristics of society which I value more than greater opulence and voluptuous ease.

Thus though this fruitful hive constantly sends out swarms, as industrious as themselves, yet it always remains full without having any useless drones: on the contrary it exhibits constant scenes of business and new schemes; the richer an individual grows, the more extensive his field of action becomes; he that is near ending his career, drudges on as well as he who has just begun it; nobody stands still. But is it not strange, that after having accumulated riches, they should never wish to exchange their barren situation for a more sheltered, more pleasant one on the main? Is it not strange, that after having spent the morning and the meridian of their days amidst the jarring waves, weary with the toils of a laborious life, they should not wish to enjoy the evenings of those days of industry in a larger society, on some spots of terra firma, where the severity of the winters is balanced by a variety of more pleasing scenes, not to be found here? But the same magical power of habit and custom which makes the Laplander, the Siberian, the Hottentot, prefer their climates, their occupations, and their soil, to more beneficial situations, leads these good people to think, that no other spot on the globe is so analagous to their inclinations as Nantucket. Here their connections are formed; what would they do at a distance removed from them? Live sumptuously, you will say, procure themselves new friends, new acquaintances, by their splendid tables, by their ostentatious generosity, and by affected hospitality. These are thoughts that have never entered into their heads; they would be filled with horror at the thought of forming wishes and plans so different from that simplicity, which is their general standard in affluence as well as in poverty. They abhor the very idea of expending in useless waste and vain luxuries, the fruits of prosperous labour; they are employed in establishing their sons and in many other useful purposes: strangers to the honours of monarchy they do not aspire to the possession of affluent fortunes, with which to purchase sounding titles, and frivolous names!

Yet there are not at Nantucket so many wealthy people as one would imagine after having considered their great successes, their industry, and their knowledge. Many die poor, though hardly able to reproach Fortune with a frown; others leave not behind them that affluence which the circle of their business and of their prosperity naturally promised. The reason of this is, I believe, the peculiar expense necessarily attending their tables; for as their island supplies the town with little or nothing (a few families excepted) every one must procure what they want from the main. The very hay their horses consume, and every other article necessary to support a family, though cheap in a country of so great abundance as Massachusetts; yet the necessary waste and expenses attending their transport, render these commodities dear. A vast number of little vessels from the main, and from the Vineyard, are constantly resorting here, as to a market. Sherburn is extremely well supplied with everything, but this very constancy of supply, necessarily drains off a great deal of money. The first use they make of their oil and bone is to exchange it for bread and meat, and whatever else they want; the necessities of a large family are very great and numerous, let its economy be what it will; they are so often repeated, that

they perpetually draw off a considerable branch of the profits. If by any accidents those profits are interrupted, the capital must suffer; and it very often happens that the greatest part of their property is floating on the sea.

There are but two congregations in this town. They assemble every Sunday in meeting houses, as simple as the dwelling of the people; and there is but one priest on the whole island. What would a good Portuguese observe?—But one single priest to instruct a whole island, and to direct their consciences! It is even so; each individual knows how to guide his own, and is content to do it, as well as he can. This lonely clergyman is a Presbyterian minister, who has a very large and respectable congregation; the other is composed of Quakers, who you know admit of no particular person, who in consequence of being ordained becomes exclusively entitled to preach, to catechise, and to receive certain salaries for his trouble. Among them, every one may expound the Scriptures, who thinks he is called so to do; beside, as they admit of neither sacrament, baptism, nor any other outward forms whatever, such a man would be useless. Most of these people are continually at sea, and have often the most urgent reasons to worship the Parent of Nature in the midst of the storms which they encounter. These two sects live in perfect peace and harmony with each other; those ancient times of religious discords are now gone (I hope never to return) when each thought it meritorious, not only to damn the other, which would have been nothing, but to persecute and murder one another, for the glory of that Being, who requires no more of us, than that we should love one another and live! Every one goes to that place of worship which he likes best, and thinks not that his neighbour does wrong by not following him; each busily employed in their temporal affairs, is less vehement about spiritual ones, and fortunately you will find at Nantucket neither idle drones, voluptuous devotees, ranting enthusiasts, nor sour demagogues. I wish I had it in my power to send the most persecuting bigot I could find in—to the whale fisheries; in less than three or four years you would find him a much more tractable man, and therefore a better Christian.

Singular as it may appear to you, there are but two medical professors on the island; for of what service can physic be in a primitive society, where the excesses of inebriation are so rare? What need of galenical medicines, where fevers, and stomachs loaded by the loss of the digestive powers, are so few? Temperance, the calm of passions, frugality, and continual exercise, keep them healthy, and preserve unimpaired that constitution which they have received from parents as healthy as themselves; who in the unpolluted embraces of the earliest and chastest love, conveyed to them the soundest bodily frame which nature could give. But as no habitable part of this globe is exempt from some diseases, proceeding either from climate or modes of living; here they are sometimes subject to consumptions and to fevers. Since the foundation of that town no epidemical distempers have appeared, which at times cause such depopulations in other countries; many of them are extremely well acquainted with the Indian methods of curing simple diseases, and practise them with success. You will hardly find anywhere a community, composed of the same number of individuals, possessing such uninterrupted health, and exhibiting so many green old men, who show their advanced age by the maturity of their wisdom, rather than by the wrinkles of their faces; and this is indeed one of the principal blessings of the island, which richly compensates their want of the richer soils of the south; where iliac complaints and bilious fevers, grow by the side of the sugar cane, the ambrosial ananas, etc. The situation of this island, the purity of the air, the nature of their marine occupations, their virtue and moderation, are the causes of that vigour and health which

they possess. The poverty of their soil has placed them, I hope, beyond the danger of conquest, or the wanton desire of extirpation. Were they to be driven from this spot, the only acquisition of the conquerors would be a few acres of land, inclosed and cultivated; a few houses, and some movables. The genius, the industry of the inhabitants would accompany them; and it is those alone which constitute the sole wealth of their island. Its present fame would perish, and in a few years it would return to its pristine state of barrenness and poverty: they might perhaps be allowed to transport themselves in their own vessels to some other spot or island, which they would soon fertilise by the same means with which they have fertilised this.

One single lawyer has of late years found means to live here, but his best fortune proceeds more from having married one of the wealthiest heiresses of the island, than from the emoluments of his practice: however he is sometimes employed in recovering money lent on the main, or in preventing those accidents to which the contentious propensity of its inhabitants may sometimes expose them. He is seldom employed as the means of self-defence, and much seldomer as the channel of attack; to which they are strangers, except the fraud is manifest, and the danger imminent. Lawyers are so numerous in all our populous towns, that I am surprised they never thought before of establishing themselves here: they are plants that will grow in any soil that is cultivated by the hands of others; and when once they have taken root they will extinguish every other vegetable that grows around them. The fortunes they daily acquire in every province, from the misfortunes of their fellow-citizens, are surprising! The most ignorant, the most bungling member of that profession, will, if placed in the most obscure part of the country, promote litigiousness, and amass more wealth without labour, than the most opulent farmer, with all his toils. They have so dexterously interwoven their doctrines and quirks with the laws of the land, or rather they are become so necessary an evil in our present constitutions, that it seems unavoidable and past all remedy. What a pity that our forefathers, who happily extinguished so many fatal customs, and expunged from their new government so many errors and abuses, both religious and civil, did not also prevent the introduction of a set of men so dangerous! In some provinces, where every inhabitant is constantly employed in tilling and cultivating the earth, they are the only members of society who have any knowledge; let these provinces attest what iniquitous use they have made of that knowledge.

They are here what the clergy were in past centuries with you; the reformation which clipped the clerical wings, is the boast of that age, and the happiest event that could possibly happen; a reformation equally useful is now wanted, to relieve us from the shameful shackles and the oppressive burthen under which we groan; this perhaps is impossible; but if mankind would not become too happy, it were an event most devoutly to be wished.

Here, happily, unoppressed with any civil bondage, this society of fishermen and merchants live, without any military establishments, without governors or any masters but the laws; and their civil code is so light, that it is never felt. A man may pass (as many have done whom I am acquainted with) through the various scenes of a long life, may struggle against a variety of adverse fortune, peaceably enjoy the good when it comes, and never in that long interval, apply to the law either for redress or assistance. The principal benefit it confers is the general protection of individuals, and this protection is purchased by the most moderate taxes, which are cheerfully paid, and by the trifling duties incident in the course of their lawful trade (for they despise contraband).

Nothing can be more simple than their municipal regulations, though similar to those of the other counties of the same province; because they are more detached from the rest, more distinct in their manners, as well as in the nature of the business they pursue, and more unconnected with the populous province to which they belong. The same simplicity attends the worship they pay to the Divinity; their elders are the only teachers of their congregations, the instructors of their youth, and often the example of their flock. They visit and comfort the sick; after death, the society bury them with their fathers, without pomp, prayers, or ceremonies; not a stone or monument is erected, to tell where any person was buried; their memory is preserved by tradition. The only essential memorial that is left of them, is their former industry, their kindness, their charity, or else their most conspicuous faults.

The Presbyterians live in great charity with them, and with one another; their minister as a true pastor of the gospel, inculcates to them the doctrines it contains, the rewards it promises, the punishments it holds out to those who shall commit injustice. Nothing can be more disencumbered likewise from useless ceremonies and trifling forms than their mode of worship; it might with great propriety have been called a truly primitive one, had that of the Quakers never appeared. As fellow Christians, obeying the same legislator, they love and mutually assist each other in all their wants; as fellow labourers they unite with cordiality and without the least rancour in all their temporal schemes: no other emulation appears among them but in their sea excursions, in the art of fitting out their vessels; in that of sailing, in harpooning the whale, and in bringing home the greatest harvest. As fellow subjects they cheerfully obey the same laws, and pay the same duties: but let me not forget another peculiar characteristic of this community: there is not a slave I believe on the whole island, at least among the Friends; whilst slavery prevails all around them, this society alone, lamenting that shocking insult offered to humanity, have given the world a singular example of moderation, disinterestedness, and Christian charity, in emancipating their negroes. I shall explain to you farther, the singular virtue and merit to which it is so justly entitled by having set before the rest of their fellow-subjects, so pleasing, so edifying a reformation. Happy the people who are subject to so mild a government; happy the government which has to rule over such harmless, and such industrious subjects!

While we are clearing forests, making the face of nature smile, draining marshes, cultivating wheat, and converting it into flour; they yearly skim from the surface of the sea riches equally necessary. Thus, had I leisure and abilities to lead you through this continent, I could show you an astonishing prospect very little known in Europe; one diffusive scene of happiness reaching from the sea-shores to the last settlements on the borders of the wilderness: an happiness, interrupted only by the folly of individuals, by our spirit of litigiousness, and by those unforeseen calamities, from which no human society can possibly be exempted. May the citizens of Nantucket dwell long here in uninterrupted peace, undisturbed either by the waves of the surrounding element, or the political commotions which sometimes agitate our continent.

Letter 8-Peculiar Customs at Nantucket

The manners of the Friends are entirely founded on that simplicity which is their boast, and their most distinguished characteristic; and those manners have acquired the authority of laws. Here they are strongly attached to plainness of dress, as well as to that of language; insomuch that though some part of it may be ungrammatical, yet should any person who was born and brought up here, attempt to speak more correctly, he would be looked upon as a fop or an innovator. On the other hand, should a stranger come here and adopt their idiom in all its purity (as they deem it) this accomplishment would immediately procure him the most cordial reception; and they would cherish him like an ancient member of their society. So many impositions have they suffered on this account, that they begin now indeed to grow more cautious. They are so tenacious of their ancient habits of industry and frugality, that if any of them were to be seen with a long coat made of English cloth, on any other than the first-day (Sunday), he would be greatly ridiculed and censured; he would be looked upon as a careless spendthrift, whom it would be unsafe to trust, and in vain to relieve. A few years ago two single-horse chairs were imported from Boston, to the great offence of these prudent citizens; nothing appeared to them more culpable than the use of such gaudy painted vehicles, in contempt of the more useful and more simple single-horse carts of their fathers. This piece of extravagant and unknown luxury almost caused a schism, and set every tongue a-going; some predicted the approaching ruin of those families that had imported them; others feared the dangers of example; never since the foundation of the town had there happened anything which so much alarmed this primitive community. One of the possessors of these profane chairs, filled with repentance, wisely sent it back to the continent; the other, more obstinate and perverse, in defiance to all remonstrances, persisted in the use of his chair until by degrees they became more reconciled to it; though I observed that the wealthiest and the most respectable people still go to meeting or to their farms in a single-horse cart with a decent awning fixed over it: indeed, if you consider their sandy soil, and the badness of their roads, these appear to be the best contrived vehicles for this island.

Idleness is the most heinous sin that can be committed in Nantucket: an idle man would soon be pointed out as an object of compassion: for idleness is considered as another word for want and hunger. This principle is so thoroughly well understood, and is become so universal, so prevailing a prejudice, that literally speaking, they are never idle. Even if they go to the market-place, which is (if I may be allowed the expression) the coffee-house of the town, either to transact business, or to converse with their friends; they always have a piece of cedar in their hands, and while they are talking, they will, as it were instinctively, employ themselves in converting it into something useful, either in making bungs or spoys for their oil casks, or other useful articles. I must confess, that I have never seen more ingenuity in the use of the knife; thus the most idle moments of their lives become usefully employed. In the many hours of leisure which their long cruises afford them, they cut and carve a variety of boxes and pretty toys, in wood, adapted to different uses; which they bring home as testimonies of remembrance to their wives or sweethearts. They have showed me a variety of little bowls and other implements, executed cooper-wise, with the greatest neatness and elegance. You will be pleased to remember they are all brought up to the trade of coopers, be their future intentions or fortunes what they may;

therefore almost every man in this island has always two knives in his pocket, one much larger than the other; and though they hold everything that is called fashion in the utmost contempt, yet they are as difficult to please, and as extravagant in the choice and price of their knives, as any young buck in Boston would be about his hat, buckles, or coat. As soon as a knife is injured, or superseded by a more convenient one, it is carefully laid up in some corner of their desk. I once saw upwards of fifty thus preserved at Mr.—'s, one of the worthiest men on this island; and among the whole, there was not one that perfectly resembled another. As the sea excursions are often very long, their wives in their absence are necessarily obliged to transact business, to settle accounts, and in short, to rule and provide for their families. These circumstances being often repeated, give women the abilities as well as a taste for that kind of superintendency, to which, by their prudence and good management, they seem to be in general very equal. This employment ripens their judgment, and justly entitles them to a rank superior to that of other wives; and this is the principal reason why those of Nantucket as well as those of Montreal [Footnote: Most of the merchants and young men of Montreal spend the greatest part of their time in trading with the Indians, at an amazing distance from Canada; and it often happens that they are three years together absent from home.] are so fond of society, so affable, and so conversant with the affairs of the world. The men at their return, weary with the fatigues of the sea, full of confidence and love, cheerfully give their consent to every transaction that has happened during their absence, and all is joy and peace. "Wife, thee hast done well," is the general approbation they receive, for their application and industry. What would the men do without the agency of these faithful mates? The absence of so many of them at particular seasons, leaves the town quite desolate; and this mournful situation disposes the women to go to each other's house much oftener than when their husbands are at home: hence the custom of incessant visiting has infected every one, and even those whose husbands do not go abroad. The house is always cleaned before they set out, and with peculiar alacrity they pursue their intended visit, which consists of a social chat, a dish of tea, and an hearty supper. When the good man of the house returns from his labour, he peaceably goes after his wife and brings her home; meanwhile the young fellows, equally vigilant, easily find out which is the most convenient house, and there they assemble with the girls of the neighbourhood. Instead of cards, musical instruments, or songs, they relate stories of their whaling voyages, their various sea adventures, and talk of the different coasts and people they have visited. "The island of Catharine in the Brazil," says one, "is a very droll island, it is inhabited by none but men; women are not permitted to come in sight of it; not a woman is there on the whole island. Who among us is not glad it is not so here? The Nantucket girls and boys beat the world." At this innocent sally the titter goes round, they whisper to one another their spontaneous reflections: puddings, pies, and custards never fail to be produced on such occasions; for I believe there never were any people in their circumstances, who live so well, even to superabundance. As inebriation is unknown, and music, singing, and dancing, are held in equal detestation, they never could fill all the vacant hours of their lives without the repast of the table. Thus these young people sit and talk, and divert themselves as well as they can; if any one has lately returned from a cruise, he is generally the speaker of the night; they often all laugh and talk together, but they are happy, and would not exchange their pleasures for those of the most brilliant assemblies in Europe. This lasts until the father and mother return; when all retire to their respective homes, the men re-conducting the partners of their affections.

Thus they spend many of the youthful evenings of their lives; no wonder therefore, that they marry so early. But no sooner have they undergone this ceremony than they cease to appear so cheerful and gay; the new rank they hold in the society impresses them with more serious ideas than were entertained before. The title of master of a family necessarily requires more solid behaviour and deportment; the new wife follows in the trammels of Custom, which are as powerful as the tyranny of fashion; she gradually advises and directs; the new husband soon goes to sea, he leaves her to learn and exercise the new government, in which she is entered. Those who stay at home are full as passive in general, at least with regard to the inferior departments of the family. But you must not imagine from this account that the Nantucket wives are turbulent, of high temper, and difficult to be ruled; on the contrary, the wives of Sherburn in so doing, comply only with the prevailing custom of the island: the husbands, equally submissive to the ancient and respectable manners of their country, submit, without ever suspecting that there can be any impropriety. Were they to behave otherwise, they would be afraid of subverting the principles of their society by altering its ancient rules; thus both parties are perfectly satisfied, and all is peace and concord. The richest person now in the island owes all his present prosperity and success to the ingenuity of his wife: this is a known fact which is well recorded; for while he was performing his first cruises, she traded with pins and needles, and kept a school. Afterward she purchased more considerable articles, which she sold with so much judgment, that she laid the foundation of a system of business, that she has ever since prosecuted with equal dexterity and success. She wrote to London, formed connections, and, in short, became the only ostensible instrument of that house, both at home and abroad. Who is he in this country, and who is a citizen of Nantucket or Boston, who does not know Aunt Kesiah? I must tell you that she is the wife of Mr. C—n, a very respectable man, who, well pleased with all her schemes, trusts to her judgment, and relies on her sagacity, with so entire a confidence, as to be altogether passive to the concerns of his family. They have the best country seat on the island, at Quayes, where they live with hospitality, and in perfect union. He seems to be altogether the contemplative man.

To this dexterity in managing the husband's business whilst he is absent, the Nantucket wives unite a great deal of industry. They spin, or cause to be spun in their houses, abundance of wool and flax; and would be for ever disgraced and looked upon as idlers if all the family were not clad in good, neat, and sufficient home-spun cloth. First Days are the only seasons when it is lawful for both sexes to exhibit some garments of English manufacture; even these are of the most moderate price, and of the gravest colours: there is no kind of difference in their dress, they are all clad alike, and resemble in that respect the members of one family.

A singular custom prevails here among the women, at which I was greatly surprised; and am really at a loss how to account for the original cause that has introduced in this primitive society so remarkable a fashion, or rather so extraordinary a want. They have adopted these many years the Asiatic custom of taking a dose of opium every morning; and so deeply rooted is it, that they would be at a loss how to live without this indulgence; they would rather be deprived of any necessary than forego their favourite luxury. This is much more prevailing among the women than the men, few of the latter having caught the contagion; though the sheriff, whom I may call the first person in the island, who is an eminent physician beside, and whom I had the pleasure of being well acquainted with, has for many years submitted to this custom. He takes three grains

of it every day after breakfast, without the effects of which, he often told me, he was not able to transact any business.

It is hard to conceive how a people always happy and healthy, in consequence of the exercise and labour they undergo, never oppressed with the vapours of idleness, yet should want the fictitious effects of opium to preserve that cheerfulness to which their temperance, their climate, their happy situation so justly entitle them. But where is the society perfectly free from error or folly; the least imperfect is undoubtedly that where the greatest good preponderates; and agreeable to this rule, I can truly say, that I never was acquainted with a less vicious, or more harmless one.

The majority of the present inhabitants are the descendants of the twenty-seven first proprietors, who patented the island; of the rest, many others have since come over among them, chiefly from the Massachusetts: here are neither Scotch, Irish, nor French, as is the case in most other settlements; they are an unmixed English breed. The consequence of this extended connection is, that they are all in some degree related to each other: you must not be surprised therefore when I tell you, that they always call each other cousin, uncle or aunt; which are become such common appellations, that no other are made use of in their daily intercourse: you would be deemed stiff and affected were you to refuse conforming yourself to this ancient custom, which truly depicts the image of a large family. The many who reside here that have not the least claim of relationship with any one in the town, yet by the power of custom make use of no other address in their conversation. Were you here yourself but a few days, you would be obliged to adopt the same phraseology, which is far from being disagreeable, as it implies a general acquaintance and friendship, which connects them all in unity and peace.

Their taste for fishing has been so prevailing, that it has engrossed all their attention, and even prevented them from introducing some higher degree of perfection in their agriculture. There are many useful improvements which might have meliorated their soil; there are many trees which if transplanted here would have thriven extremely well, and would have served to shelter as well as decorate the favourite spots they have so carefully manured. The red cedar, the locust, [Footnote: A species of what we call here the two-thorn acacia: it yields the most valuable timber we have, and its shade is very beneficial to the growth and goodness of the grass.] the button wood, I am persuaded would have grown here rapidly and to a great size, with many others; but their thoughts are turned altogether toward the sea. The Indian corn begins to yield them considerable crops, and the wheat sown on its stocks is become a very profitable grain; rye will grow with little care; they might raise if they would, an immense quantity of buck-wheat.

Such an island inhabited as I have described, is not the place where gay travellers should resort, in order to enjoy that variety of pleasures the more splendid towns of this continent afford. Not that they are wholly deprived of what we might call recreations, and innocent pastimes; but opulence, instead of luxuries and extravagancies, produces nothing more here than an increase of business, an additional degree of hospitality, greater neatness in the preparation of dishes, and better wines. They often walk and converse with each other, as I have observed before; and upon extraordinary occasions, will take a ride to Palpus, where there is an house of entertainment; but these rural amusements are conducted upon the same plan of moderation, as those in town. They are so simple as hardly to be described; the pleasure of going and returning together; of chatting

and walking about, of throwing the bar, heaving stones, etc., are the only entertainments they are acquainted with. This is all they practise, and all they seem to desire. The house at Palpus is the general resort of those who possess the luxury of a horse and chaise, as well as of those who still retain, as the majority do, a predilection for their primitive vehicle. By resorting to that place they enjoy a change of air, they taste the pleasures of exercise; perhaps an exhilarating bowl, not at all improper in this climate, affords the chief indulgence known to these people, on the days of their greatest festivity. The mounting a horse, must afford a most pleasing exercise to those men who are so much at sea. I was once invited to that house, and had the satisfaction of conducting thither one of the many beauties of that island (for it abounds with handsome women) dressed in all the bewitching attire of the most charming simplicity: like the rest of the company, she was cheerful without loud laughs, and smiling without affectation. They all appeared gay without levity. I had never before in my life seen so much unaffected mirth, mixed with so much modesty. The pleasures of the day were enjoyed with the greatest liveliness and the most innocent freedom; no disgusting pruderies, no coquettish airs tarnished this enlivening assembly: they behaved according to their native dispositions, the only rules of decorum with which they were acquainted. What would an European visitor have done here without a fiddle, without a dance, without cards? He would have called it an insipid assembly, and ranked this among the duller days he had ever spent. This rural excursion had a very great affinity to those practised in our province, with this difference only, that we have no objection to the sportive dance, though conducted by the rough accents of some self-taught African fiddler. We returned as happy as we went; and the brightness of the moon kindly lengthened a day which had past, like other agreeable ones, with singular rapidity.

In order to view the island in its longest direction from the town, I took a ride to the easternmost parts of it, remarkable only for the Pochick Rip, where their best fish are caught. I past by the Tetoukemah lots, which are the fields of the community; the fences were made of cedar posts and rails, and looked perfectly straight and neat; the various crops they enclosed were flourishing: thence I descended into Barrey's Valley, where the blue and the spear grass looked more abundant than I had seen on any other part of the island; thence to Gib's Pond; and arrived at last at Siasconcet. Several dwellings had been erected on this wild shore, for the purpose of sheltering the fishermen in the season of fishing; I found them all empty, except that particular one to which I had been directed. It was like the others, built on the highest part of the shore, in the face of the great ocean; the soil appeared to be composed of no other stratum but sand, covered with a thinly scattered herbage. What rendered this house still more worthy of notice in my eyes, was, that it had been built on the ruins of one of the ancient huts, erected by the first settlers, for observing the appearance of the whales. Here lived a single family without a neighbour; I had never before seen a spot better calculated to cherish contemplative ideas; perfectly unconnected with the great world, and far removed from its perturbations. The ever raging ocean was all that presented itself to the view of this family; it irresistibly attracted my whole attention: my eyes were involuntarily directed to the horizontal line of that watery surface, which is ever in motion, and ever threatening destruction to these shores. My ears were stunned with the roar of its waves rolling one over the other, as if impelled by a superior force to overwhelm the spot on which I stood. My nostrils involuntarily inhaled the saline vapours which arose from the dispersed particles of the foaming billows, or from the weeds scattered on the shores. My

mind suggested a thousand vague reflections, pleasing in the hour of their spontaneous birth, but now half forgot, and all indistinct: and who is the landman that can behold without affright so singular an element, which by its impetuosity seems to be the destroyer of this poor planet, yet at particular times accumulates the scattered fragments and produces islands and continents fit for men to dwell on! Who can observe the regular vicissitudes of its waters without astonishment; now swelling themselves in order to penetrate through every river and opening, and thereby facilitate navigation; at other times retiring from the shores, to permit man to collect that variety of shell fish which is the support of the poor? Who can see the storms of wind, blowing sometimes with an impetuosity sufficiently strong even to move the earth, without feeling himself affected beyond the sphere of common ideas? Can this wind which but a few days ago refreshed our American fields, and cooled us in the shade, be the same element which now and then so powerfully convulses the waters of the sea, dismasts vessels, causes so many shipwrecks, and such extensive desolations? How diminutive does a man appear to himself when filled with these thoughts, and standing as I did on the verge of the ocean! This family lived entirely by fishing, for the plough has not dared yet to disturb the parched surface of the neighbouring plain; and to what purpose could this operation be performed! Where is it that mankind will not find safety, peace, and abundance, with freedom and civil happiness? Nothing was wanting here to make this a most philosophical retreat, but a few ancient trees, to shelter contemplation in its beloved solitude. There I saw a numerous family of children of various ages- -the blessings of an early marriage; they were ruddy as the cherry, healthy as the fish they lived on, hardy as the pine knots: the eldest were already able to encounter the boisterous waves, and shuddered not at their approach; early initiating themselves in the mysteries of that seafaring career, for which they were all intended: the younger, timid as yet, on the edge of a less agitated pool, were teaching themselves with nut-shells and pieces of wood, in imitation of boats, how to navigate in a future day the larger vessels of their father, through a rougher and deeper ocean. I stayed two days there on purpose to become acquainted with the different branches of their economy, and their manner of living in this singular retreat. The clams, the oysters of the shores, with the addition of Indian Dumplings, [Footnote: Indian Dumplings are a peculiar preparation of Indian meal, boiled in large lumps.] constituted their daily and most substantial food. Larger fish were often caught on the neighbouring rip; these afforded them their greatest dainties; they had likewise plenty of smoked bacon. The noise of the wheels announced the industry of the mother and daughters; one of them had been bred a weaver, and having a loom in the house, found means of clothing the whole family; they were perfectly at ease, and seemed to want for nothing. I found very few books among these people, who have very little time for reading; the Bible and a few school tracts, both in the Nattick and English languages, constituted their most numerous libraries. I saw indeed several copies of Hudibras, and Josephus; but no one knows who first imported them. It is something extraordinary to see this people, professedly so grave, and strangers to every branch of literature, reading with pleasure the former work, which should seem to require some degree of taste, and antecedent historical knowledge. They all read it much, and can by memory repeat many passages; which yet I could not discover that they understood the beauties of. Is it not a little singular to see these books in the hands of fishermen, who are perfect strangers almost to any other? Josephus's history is indeed intelligible, and much fitter for their modes of education and

taste; as it describes the history of a people from whom we have received the prophecies which we believe, and the religious laws which we follow.

Learned travellers, returned from seeing the paintings and antiquities of Rome and Italy, still filled with the admiration and reverence they inspire, would hardly be persuaded that so contemptible a spot, which contains nothing remarkable but the genius and the industry of its inhabitants, could ever be an object worthy attention. But I, having never seen the beauties which Europe contains, cheerfully satisfy myself with attentively examining what my native country exhibits: if we have neither ancient amphitheatres, gilded palaces, nor elevated spires; we enjoy in our woods a substantial happiness which the wonders of art cannot communicate. None among us suffer oppression either from government or religion; there are very few poor except the idle, and fortunately the force of example, and the most ample encouragement, soon create a new principle of activity, which had been extinguished perhaps in their native country, for want of those opportunities which so often compel honest Europeans to seek shelter among us. The means of procuring subsistence in Europe are limited; the army may be full, the navy may abound with seamen, the land perhaps wants no additional labourers, the manufacturer is overcharged with supernumerary hands; what then must become of the unemployed? Here, on the contrary, human industry has acquired a boundless field to exert itself in—a field which will not be fully cultivated in many ages!

Letter 9-Description of Charles-Town: Thoughts on Slavery; On Physical Evil; a Melancholy Scene

Charles-town is, in the north, what Lima is in the south; both are Capitals of the richest provinces of their respective hemispheres: you may therefore conjecture, that both cities must exhibit the appearances necessarily resulting from riches. Peru abounding in gold, Lima is filled with inhabitants who enjoy all those gradations of pleasure, refinement, and luxury, which proceed from wealth. Carolina produces commodities, more valuable perhaps than gold, because they are gained by greater industry; it exhibits also on our northern stage, a display of riches and luxury, inferior indeed to the former, but far superior to what are to be seen in our northern towns. Its situation is admirable, being built at the confluence of two large rivers, which receive in their course a great number of inferior streams; all navigable in the spring, for flat boats. Here the produce of this extensive territory concentrates; here therefore is the seat of the most valuable exportation; their wharfs, their docks, their magazines, are extremely convenient to facilitate this great commercial business. The inhabitants are the gayest in America; it is called the centre of our beau monde, and is always filled with the richest planters of the province, who resort hither in quest of health and pleasure. Here are always to be seen a great number of valetudinarians from the West Indies, seeking for the renovation of health, exhausted by the debilitating nature of their sun, air, and modes of living. Many of these West Indians have I seen, at thirty, loaded with

the infirmities of old age; for nothing is more common in those countries of wealth, than for persons to lose the abilities of enjoying the comforts of life, at a time when we northern men just begin to taste the fruits of our labour and prudence. The round of pleasure, and the expenses of those citizens' tables, are much superior to what you would imagine: indeed the growth of this town and province has been astonishingly rapid. It is pity that the narrowness of the neck on which it stands prevents it from increasing; and which is the reason why houses are so dear. The heat of the climate, which is sometimes very great in the interior parts of the country, is always temperate in Charles-Town; though sometimes when they have no sea breezes the sun is too powerful. The climate renders excesses of all kinds very dangerous, particularly those of the table; and yet, insensible or fearless of danger, they live on, and enjoy a short and a merry life: the rays of their sun seem to urge them irresistibly to dissipation and pleasure: on the contrary, the women, from being abstemious, reach to a longer period of life, and seldom die without having had several husbands. An European at his first arrival must be greatly surprised when he sees the elegance of their houses, their sumptuous furniture, as well as the magnificence of their tables. Can he imagine himself in a country, the establishment of which is so recent?

The three principal classes of inhabitants are, lawyers, planters, and merchants; this is the province which has afforded to the first the richest spoils, for nothing can exceed their wealth, their power, and their influence. They have reached the ne plus ultra of worldly felicity; no plantation is secured, no title is good, no will is valid, but what they dictate, regulate, and approve. The whole mass of provincial property is become tributary to this society; which, far above priests and bishops, disdain to be satisfied with the poor Mosaical portion of the tenth. I appeal to the many inhabitants, who, while contending perhaps for their right to a few hundred acres, have lost by the mazes of the law their whole patrimony. These men are more properly law givers than interpreters of the law; and have united here, as well as in most other provinces, the skill and dexterity of the scribe with the power and ambition of the prince: who can tell where this may lead in a future day? The nature of our laws, and the spirit of freedom, which often tends to make us litigious, must necessarily throw the greatest part of the property of the colonies into the hands of these gentlemen. In another century, the law will possess in the north, what now the church possesses in Peru and Mexico.

While all is joy, festivity, and happiness in Charles-Town, would you imagine that scenes of misery overspread in the country? Their ears by habit are become deaf, their hearts are hardened; they neither see, hear, nor feel for the woes of their poor slaves, from whose painful labours all their wealth proceeds. Here the horrors of slavery, the hardship of incessant toils, are unseen; and no one thinks with compassion of those showers of sweat and of tears which from the bodies of Africans, daily drop, and moisten the ground they till. The cracks of the whip urging these miserable beings to excessive labour, are far too distant from the gay Capital to be heard. The chosen race eat, drink, and live happy, while the unfortunate one grubs up the ground, raises indigo, or husks the rice; exposed to a sun full as scorching as their native one; without the support of good food, without the cordials of any cheering liquor. This great contrast has often afforded me subjects of the most conflicting meditation. On the one side, behold a people enjoying all that life affords most bewitching and pleasurable, without labour, without fatigue, hardly subjected to the trouble of wishing. With gold, dug from Peruvian mountains, they order vessels to the coasts of Guinea; by virtue of that gold, wars, murders,

and devastations are committed in some harmless, peaceable African neighbourhood, where dwelt innocent people, who even knew not but that all men were black. The daughter torn from her weeping mother, the child from the wretched parents, the wife from the loving husband; whole families swept away and brought through storms and tempests to this rich metropolis! There, arranged like horses at a fair, they are branded like cattle, and then driven to toil, to starve, and to languish for a few years on the different plantations of these citizens. And for whom must they work? For persons they know not, and who have no other power over them than that of violence, no other right than what this accursed metal has given them! Strange order of things! Oh, Nature, where art thou?—Are not these blacks thy children as well as we? On the other side, nothing is to be seen but the most diffusive misery and wretchedness, unrelieved even in thought or wish! Day after day they drudge on without any prospect of ever reaping for themselves; they are obliged to devote their lives, their limbs, their will, and every vital exertion to swell the wealth of masters; who look not upon them with half the kindness and affection with which they consider their dogs and horses. Kindness and affection are not the portion of those who till the earth, who carry the burdens, who convert the logs into useful boards. This reward, simple and natural as one would conceive it, would border on humanity; and planters must have none of it!

If negroes are permitted to become fathers, this fatal indulgence only tends to increase their misery: the poor companions of their scanty pleasures are likewise the companions of their labours; and when at some critical seasons they could wish to see them relieved, with tears in their eyes they behold them perhaps doubly oppressed, obliged to bear the burden of nature—a fatal present—as well as that of unabated tasks. How many have I seen cursing the irresistible propensity, and regretting, that by having tasted of those harmless joys, they had become the authors of double misery to their wives. Like their masters, they are not permitted to partake of those ineffable sensations with which nature inspires the hearts of fathers and mothers; they must repel them all, and become callous and passive. This unnatural state often occasions the most acute, the most pungent of their afflictions; they have no time, like us, tenderly to rear their helpless off-spring, to nurse them on their knees, to enjoy the delight of being parents. Their paternal fondness is embittered by considering, that if their children live, they must live to be slaves like themselves; no time is allowed them to exercise their pious office, the mothers must fasten them on their backs, and, with this double load, follow their husbands in the fields, where they too often hear no other sound than that of the voice or whip of the taskmaster, and the cries of their infants, broiling in the sun. These unfortunate creatures cry and weep like their parents, without a possibility of relief; the very instinct of the brute, so laudable, so irresistible, runs counter here to their master's interest; and to that god, all the laws of nature must give way. Thus planters get rich; so raw, so unexperienced am I in this mode of life, that were I to be possessed of a plantation, and my slaves treated as in general they are here, never could I rest in peace; my sleep would be perpetually disturbed by a retrospect of the frauds committed in Africa, in order to entrap them; frauds surpassing in enormity everything which a common mind can possibly conceive. I should be thinking of the barbarous treatment they meet with on ship-board; of their anguish, of the despair necessarily inspired by their situation, when torn from their friends and relations; when delivered into the hands of a people differently coloured, whom they cannot understand; carried in a strange machine over an ever agitated element, which they had never seen before; and finally delivered over to the severities of the

whippers, and the excessive labours of the field. Can it be possible that the force of custom should ever make me deaf to all these reflections, and as insensible to the injustice of that trade, and to their miseries, as the rich inhabitants of this town seem to be? What then is man; this being who boasts so much of the excellence and dignity of his nature, among that variety of unscrutable mysteries, of unsolvable problems, with which he is surrounded? The reason why man has been thus created, is not the least astonishing! It is said, I know that they are much happier here than in the West Indies; because land being cheaper upon this continent than in those islands, the fields allowed them to raise their subsistence from, are in general more extensive. The only possible chance of any alleviation depends on the humour of the planters, who, bred in the midst of slaves, learn from the example of their parents to despise them; and seldom conceive either from religion or philosophy, any ideas that tend to make their fate less calamitous; except some strong native tenderness of heart, some rays of philanthropy, overcome the obduracy contracted by habit.

I have not resided here long enough to become insensible of pain for the objects which I every day behold. In the choice of my friends and acquaintance, I always endeavour to find out those whose dispositions are somewhat congenial with my own. We have slaves likewise in our northern provinces; I hope the time draws near when they will be all emancipated: but how different their lot, how different their situation, in every possible respect! They enjoy as much liberty as their masters, they are as well clad, and as well fed; in health and sickness they are tenderly taken care of; they live under the same roof, and are, truly speaking, a part of our families. Many of them are taught to read and write, and are well instructed in the principles of religion; they are the companions of our labours, and treated as such; they enjoy many perquisites, many established holidays, and are not obliged to work more than white people. They marry where inclination leads them; visit their wives every week; are as decently clad as the common people; they are indulged in educating, cherishing, and chastising their children, who are taught subordination to them as to their lawful parents: in short, they participate in many of the benefits of our society, without being obliged to bear any of its burdens. They are fat, healthy, and hearty, and far from repining at their fate; they think themselves happier than many of the lower class whites: they share with their masters the wheat and meat provision they help to raise; many of those whom the good Quakers have emancipated have received that great benefit with tears of regret, and have never quitted, though free, their former masters and benefactors.

But is it really true, as I have heard it asserted here, that those blacks are incapable of feeling the spurs of emulation, and the cheerful sound of encouragement? By no means; there are a thousand proofs existing of their gratitude and fidelity: those hearts in which such noble dispositions can grow, are then like ours, they are susceptible of every generous sentiment, of every useful motive of action; they are capable of receiving lights, of imbibing ideas that would greatly alleviate the weight of their miseries. But what methods have in general been made use of to obtain so desirable an end? None; the day in which they arrive and are sold, is the first of their labours; labours, which from that hour admit of no respite; for though indulged by law with relaxation on Sundays, they are obliged to employ that time which is intended for rest, to till their little plantations. What can be expected from wretches in such circumstances? Forced from their native country, cruelly treated when on board, and not less so on the plantations to which they are driven; is there anything in this treatment but

what must kindle all the passions, sow the seeds of inveterate resentment, and nourish a wish of perpetual revenge? They are left to the irresistible effects of those strong and natural propensities; the blows they receive, are they conducive to extinguish them, or to win their affections? They are neither soothed by the hopes that their slavery will ever terminate but with their lives; or yet encouraged by the goodness of their food, or the mildness of their treatment. The very hopes held out to mankind by religion, that consolatory system, so useful to the miserable, are never presented to them; neither moral nor physical means are made use of to soften their chains; they are left in their original and untutored state; that very state wherein the natural propensities of revenge and warm passions are so soon kindled. Cheered by no one single motive that can impel the will, or excite their efforts; nothing but terrors and punishments are presented to them; death is denounced if they run away; horrid delaceration if they speak with their native freedom; perpetually awed by the terrible cracks of whips, or by the fear of capital punishments, while even those punishments often fail of their purpose.

A clergyman settled a few years ago at George-Town, and feeling as I do now, warmly recommended to the planters, from the pulpit, a relaxation of severity; he introduced the benignity of Christianity, and pathetically made use of the admirable precepts of that system to melt the hearts of his congregation into a greater degree of compassion toward their slaves than had been hitherto customary; “Sir,” said one of his hearers, “we pay you a genteel salary to read to us the prayers of the liturgy, and to explain to us such parts of the Gospel as the rule of the church directs; but we do not want you to teach us what we are to do with our blacks.” The clergyman found it prudent to withhold any farther admonition. Whence this astonishing right, or rather this barbarous custom, for most certainly we have no kind of right beyond that of force? We are told, it is true, that slavery cannot be so repugnant to human nature as we at first imagine, because it has been practised in all ages, and in all nations: the Lacedemonians themselves, those great assertors of liberty, conquered the Helotes with the design of making them their slaves; the Romans, whom we consider as our masters in civil and military policy, lived in the exercise of the most horrid oppression; they conquered to plunder and to enslave. What a hideous aspect the face of the earth must then have exhibited! Provinces, towns, districts, often depopulated! their inhabitants driven to Rome, the greatest market in the world, and there sold by thousands! The Roman dominions were tilled by the hands of unfortunate people, who had once been, like their victors, free, rich, and possessed of every benefit society can confer; until they became subject to the cruel right of war, and to lawless force. Is there then no superintending power who conducts the moral operations of the world, as well as the physical? The same sublime hand which guides the planets round the sun with so much exactness, which preserves the arrangement of the whole with such exalted wisdom and paternal care, and prevents the vast system from falling into confusion; doth it abandon mankind to all the errors, the follies, and the miseries, which their most frantic rage, and their most dangerous vices and passions can produce?

The history of the earth! doth it present anything but crimes of the most heinous nature, committed from one end of the world to the other? We observe avarice, rapine, and murder, equally prevailing in all parts. History perpetually tells us of millions of people abandoned to the caprice of the maddest princes, and of whole nations devoted to the blind fury of tyrants. Countries destroyed; nations alternately buried in ruins by other nations; some parts of the world beautifully cultivated, returned again to the pristine state; the fruits of

ages of industry, the toil of thousands in a short time destroyed by a few! If one corner breathes in peace for a few years, it is, in turn subjected, torn, and levelled; one would almost believe the principles of action in man, considered as the first agent of this planet, to be poisoned in their most essential parts. We certainly are not that class of beings which we vainly think ourselves to be; man an animal of prey, seems to have rapine and the love of bloodshed implanted in his heart; nay, to hold it the most honourable occupation in society: we never speak of a hero of mathematics, a hero of knowledge of humanity; no, this illustrious appellation is reserved for the most successful butchers of the world. If Nature has given us a fruitful soil to inhabit, she has refused us such inclinations and propensities as would afford us the full enjoyment of it. Extensive as the surface of this planet is, not one half of it is yet cultivated, not half replenished; she created man, and placed him either in the woods or plains, and provided him with passions which must for ever oppose his happiness; everything is submitted to the power of the strongest; men, like the elements, are always at war; the weakest yield to the most potent; force, subtlety, and malice, always triumph over unguarded honesty and simplicity. Benignity, moderation, and justice, are virtues adapted only to the humble paths of life: we love to talk of virtue and to admire its beauty, while in the shade of solitude and retirement; but when we step forth into active life, if it happen to be in competition with any passion or desire, do we observe it to prevail? Hence so many religious impostors have triumphed over the credulity of mankind, and have rendered their frauds the creeds of succeeding generations, during the course of many ages; until worn away by time, they have been replaced by new ones. Hence the most unjust war, if supported by the greatest force, always succeeds; hence the most just ones, when supported only by their justice, as often fail. Such is the ascendancy of power; the supreme arbiter of all the revolutions which we observe in this planet: so irresistible is power, that it often thwarts the tendency of the most forcible causes, and prevents their subsequent salutary effects, though ordained for the good of man by the Governor of the universe. Such is the perverseness of human nature; who can describe it in all its latitude?

In the moments of our philanthropy we often talk of an indulgent nature, a kind parent, who for the benefit of mankind has taken singular pains to vary the genera of plants, fruits, grain, and the different productions of the earth; and has spread peculiar blessings in each climate. This is undoubtedly an object of contemplation which calls forth our warmest gratitude; for so singularly benevolent have those parental intentions been, that where barrenness of soil or severity of climate prevail, there she has implanted in the heart of man, sentiments which overbalance every misery, and supply the place of every want. She has given to the inhabitants of these regions, an attachment to their savage rocks and wild shores, unknown to those who inhabit the fertile fields of the temperate zone. Yet if we attentively view this globe, will it not appear rather a place of punishment, than of delight? And what misfortune! that those punishments should fall on the innocent, and its few delights be enjoyed by the most unworthy. Famine, diseases, elementary convulsions, human feuds, dissensions, etc., are the produce of every climate; each climate produces besides, vices, and miseries peculiar to its latitude. View the frigid sterility of the north, whose famished inhabitants hardly acquainted with the sun, live and fare worse than the bears they hunt: and to which they are superior only in the faculty of speaking. View the arctic and antarctic regions, those huge voids, where nothing lives; regions of eternal snow: where winter in all his horrors has established his throne, and arrested every creative power of nature. Will you call the miserable stragglers in

these countries by the name of men? Now contrast this frigid power of the north and south with that of the sun; examine the parched lands of the torrid zone, replete with sulphureous exhalations; view those countries of Asia subject to pestilential infections which lay nature waste; view this globe often convulsed both from within and without; pouring forth from several mouths, rivers of boiling matter, which are imperceptibly leaving immense subterranean graves, wherein millions will one day perish! Look at the poisonous soil of the equator, at those putrid slimy tracks, teeming with horrid monsters, the enemies of the human race; look next at the sandy continent, scorched perhaps by the fatal approach of some ancient comet, now the abode of desolation. Examine the rains, the convulsive storms of those climates, where masses of sulphur, bitumen, and electrical fire, combining their dreadful powers, are incessantly hovering and bursting over a globe threatened with dissolution. On this little shell, how very few are the spots where man can live and flourish? even under those mild climates which seem to breathe peace and happiness, the poison of slavery, the fury of despotism, and the rage of superstition, are all combined against man! There only the few live and rule, whilst the many starve and utter ineffectual complaints: there, human nature appears more debased, perhaps than in the less favoured climates. The fertile plains of Asia, the rich low lands of Egypt and of Diarbeck, the fruitful fields bordering on the Tigris and the Euphrates, the extensive country of the East Indies in all its separate districts; all these must to the geographical eye, seem as if intended for terrestrial paradises: but though surrounded with the spontaneous riches of nature, though her kindest favours seem to be shed on those beautiful regions with the most profuse hand; yet there in general we find the most wretched people in the world. Almost everywhere, liberty so natural to mankind is refused, or rather enjoyed but by their tyrants; the word slave, is the appellation of every rank, who adore as a divinity, a being worse than themselves; subject to every caprice, and to every lawless rage which unrestrained power can give. Tears are shed, perpetual groans are heard, where only the accents of peace, alacrity, and gratitude should resound. There the very delirium of tyranny tramples on the best gifts of nature, and sports with the fate, the happiness, the lives of millions: there the extreme fertility of the ground always indicates the extreme misery of the inhabitants!

Everywhere one part of the human species are taught the art of shedding the blood of the other; of setting fire to their dwellings; of levelling the works of their industry: half of the existence of nations regularly employed in destroying other nations.—“What little political felicity is to be met with here and there, has cost oceans of blood to purchase; as if good was never to be the portion of unhappy man. Republics, kingdoms, monarchies, founded either on fraud or successful violence, increase by pursuing the steps of the same policy, until they are destroyed in their turn, either by the influence of their own crimes, or by more successful but equally criminal enemies.”

If from this general review of human nature, we descend to the examination of what is called civilised society; there the combination of every natural and artificial want, makes us pay very dear for what little share of political felicity we enjoy. It is a strange heterogeneous assemblage of vices and virtues, and of a variety of other principles, for ever at war, for ever jarring, for ever producing some dangerous, some distressing extreme. Where do you conceive then that nature intended we should be happy? Would you prefer the state of men in the woods, to that of men in a more improved situation? Evil preponderates in both; in the first they often

eat each other for want of food, and in the other they often starve each other for want of room. For my part, I think the vices and miseries to be found in the latter, exceed those of the former; in which real evil is more scarce, more supportable, and less enormous. Yet we wish to see the earth peopled; to accomplish the happiness of kingdoms, which is said to consist in numbers. Gracious God! to what end is the introduction of so many beings into a mode of existence in which they must grope amidst as many errors, commit as many crimes, and meet with as many diseases, wants, and sufferings!

The following scene will I hope account for these melancholy reflections, and apologise for the gloomy thoughts with which I have filled this letter: my mind is, and always has been, oppressed since I became a witness to it. I was not long since invited to dine with a planter who lived three miles from—, where he then resided. In order to avoid the heat of the sun, I resolved to go on foot, sheltered in a small path, leading through a pleasant wood. I was leisurely travelling along, attentively examining some peculiar plants which I had collected, when all at once I felt the air strongly agitated, though the day was perfectly calm and sultry. I immediately cast my eyes toward the cleared ground, from which I was but at a small distance, in order to see whether it was not occasioned by a sudden shower; when at that instant a sound resembling a deep rough voice, uttered, as I thought, a few inarticulate monosyllables. Alarmed and surprised, I precipitately looked all round, when I perceived at about six rods distance something resembling a cage, suspended to the limbs of a tree; all the branches of which appeared covered with large birds of prey, fluttering about, and anxiously endeavouring to perch on the cage. Actuated by an involuntary motion of my hands, more than by any design of my mind, I fired at them; they all flew to a short distance, with a most hideous noise: when, horrid to think and painful to repeat, I perceived a negro, suspended in the cage, and left there to expire! I shudder when I recollect that the birds had already picked out his eyes, his cheek bones were bare; his arms had been attacked in several places, and his body seemed covered with a multitude of wounds. From the edges of the hollow sockets and from the lacerations with which he was disfigured, the blood slowly dropped, and tinged the ground beneath. No sooner were the birds flown, than swarms of insects covered the whole body of this unfortunate wretch, eager to feed on his mangled flesh and to drink his blood. I found myself suddenly arrested by the power of affright and terror; my nerves were convoked; I trembled, I stood motionless, involuntarily contemplating the fate of this negro, in all its dismal latitude. The living spectre, though deprived of his eyes, could still distinctly hear, and in his uncouth dialect begged me to give him some water to allay his thirst. Humanity herself would have recoiled back with horror; she would have balanced whether to lessen such reliefless distress, or mercifully with one blow to end this dreadful scene of agonising torture! Had I had a ball in my gun, I certainly should have despatched him; but finding myself unable to perform so kind an office, I sought, though trembling, to relieve him as well as I could. A shell ready fixed to a pole, which had been used by some negroes, presented itself to me; filled it with water, and with trembling hands I guided it to the quivering lips of the wretched sufferer. Urged by the irresistible power of thirst, he endeavoured to meet it, as he instinctively guessed its approach by the noise it made in passing through the bars of the cage. “Tanke, you white man, tanke you, pute some poison and give me.” “How long have you been hanging there?” I asked him. “Two days, and me no die; the birds, the birds; aaah me!” Oppressed with the reflections which this shocking spectacle afforded me, I mustered strength

enough to walk away, and soon reached the house at which I intended to dine. There I heard that the reason for this slave being thus punished, was on account of his having killed the overseer of the plantation. They told me that the laws of self-preservation rendered such executions necessary; and supported the doctrine of slavery with the arguments generally made use of to justify the practice; with the repetition of which I shall not trouble you at present.—Adieu.

Letter 10-On Snakes; And on the Humming Bird

Why would you prescribe this task; you know that what we take up ourselves seems always lighter than what is imposed on us by others. You insist on my saying something about our snakes; and in relating what I know concerning them, were it not for two singularities, the one of which I saw, and the other I received from an eye-witness, I should have but very little to observe. The southern provinces are the countries where nature has formed the greatest variety of alligators, snakes, serpents; and scorpions, from the smallest size, up to the pine barren, the largest species known here. We have but two, whose stings are mortal, which deserve to be mentioned; as for the black one, it is remarkable for nothing but its industry, agility, beauty, and the art of enticing birds by the power of its eyes. I admire it much, and never kill it, though its formidable length and appearance often get the better of the philosophy of some people, particularly of Europeans. The most dangerous one is the pilot, or copperhead; for the poison of which no remedy has yet been discovered. It bears the first name because it always precedes the rattlesnake; that is, quits its state of torpidity in the spring a week before the other. It bears the second name on account of its head being adorned with many copper-coloured spots. It lurks in rocks near the water, and is extremely active and dangerous. Let man beware of it! I have heard only of one person who was stung by a copperhead in this country. The poor wretch instantly swelled in a most dreadful manner; a multitude of spots of different hues alternately appeared and vanished, on different parts of his body; his eyes were filled with madness and rage, he cast them on all present with the most vindictive looks: he thrust out his tongue as the snakes do; he hissed through his teeth with inconceivable strength, and became an object of terror to all by-standers. To the lividness of a corpse he united the desperate force of a maniac; they hardly were able to fasten him, so as to guard themselves from his attacks; when in the space of two hours death relieved the poor wretch from his struggles, and the spectators from their apprehensions. The poison of the rattlesnake is not mortal in so short a space, and hence there is more time to procure relief; we are acquainted with several antidotes with which almost every family is provided. They are extremely inactive, and if not touched, are perfectly inoffensive. I once saw, as I was travelling, a great cliff which was full of them; I handled several, and they appeared to be dead; they were all entwined together, and thus they remain until the return of the sun. I found them out, by following the track of some wild hogs which had fed on them; and even the Indians often regale on them. When they find them asleep, they put a small forked stick over their necks, which they keep immovably fixed on the ground; giving the snake a piece of leather to bite: and this they pull

back several times with great force, until they observe their two poisonous fangs torn out. Then they cut off the head, skin the body, and cook it as we do eels; and their flesh is extremely sweet and white. I once saw a TAMED ONE, as gentle as you can possibly conceive a reptile to be; it took to the water and swam whenever it pleased; and when the boys to whom it belonged called it back, their summons was readily obeyed. It had been deprived of its fangs by the preceding method; they often stroked it with a soft brush, and this friction seemed to cause the most pleasing sensations, for it would turn on its back to enjoy it, as a cat does before the fire. One of this species was the cause, some years ago, of a most deplorable accident which I shall relate to you, as I had it from the widow and mother of the victims. A Dutch farmer of the Minisink went to mowing, with his negroes, in his boots, a precaution used to prevent being stung. Inadvertently he trod on a snake, which immediately flew at his legs; and as it drew back in order to renew its blow, one of his negroes cut it in two with his scythe. They prosecuted their work, and returned home; at night the farmer pulled off his boots and went to bed; and was soon after attacked with a strange sickness at his stomach; he swelled, and before a physician could be sent for, died. The sudden death of this man did not cause much inquiry; the neighbourhood wondered, as is usual in such cases, and without any further examination the corpse was buried. A few days after, the son put on his father's boots, and went to the meadow; at night he pulled them off, went to bed, and was attacked with the same symptoms about the same time, and died in the morning. A little before he expired the doctor came, but was not able to assign what could be the cause of so singular a disorder; however, rather than appear wholly at a loss before the country people, he pronounced both father and son to have been bewitched. Some weeks after, the widow sold all the movables for the benefit of the younger children; and the farm was leased. One of the neighbours, who bought the boots, presently put them on, and was attacked in the same manner as the other two had been; but this man's wife being alarmed by what had happened in the former family, despatched one of her negroes for an eminent physician, who fortunately having heard something of the dreadful affair, guessed at the cause, applied oil, etc. and recovered the man. The boots which had been so fatal, were then carefully examined; and he found that the two fangs of the snake had been left in the leather, after being wrenched out of their sockets by the strength with which the snake had drawn back its head. The bladders which contained the poison and several of the small nerves were still fresh, and adhered to the boot. The unfortunate father and son had been poisoned by pulling off these boots, in which action they imperceptibly scratched their legs with the points of the fangs, through the hollow of which, some of this astonishing poison was conveyed. You have no doubt heard of their rattles, if you have not seen them; the only observation I wish to make is, that the rattling is loud and distinct when they are angry; and on the contrary, when pleased, it sounds like a distant trepidation, in which nothing distinct is heard. In the thick settlements, they are now become very scarce; for wherever they are met with, open war is declared against them; so that in a few years there will be none left but on our mountains. The black snake on the contrary always diverts me because it excites no idea of danger. Their swiftness is astonishing; they will sometimes equal that of a horse; at other times they will climb up trees in quest of our tree toads; or glide on the ground at full length. On some occasions they present themselves half in the reptile state, half erect; their eyes and their heads in the erect posture appear to great advantage: the former display a fire which I have often admired, and it is by these they are enabled to fascinate birds and squirrels.

When they have fixed their eyes on an animal, they become immovable; only turning their head sometimes to the right and sometimes to the left, but still with their sight invariably directed to the object. The distracted victim, instead of flying its enemy, seems to be arrested by some invincible power; it screams; now approaches, and then recedes; and after skipping about with unaccountable agitation, finally rushes into the jaws of the snake, and is swallowed, as soon as it is covered with a slime or glue to make it slide easily down the throat of the devourer.

One anecdote I must relate, the circumstances of which are as true as they are singular. One of my constant walks when I am at leisure, is in my lowlands, where I have the pleasure of seeing my cattle, horses, and colts. Exuberant grass replenishes all my fields, the best representative of our wealth; in the middle of that tract I have cut a ditch eight feet wide, the banks of which nature adorns every spring with the wild saladine, and other flowering weeds, which on these luxuriant grounds shoot up to a great height. Over this ditch I have erected a bridge, capable of bearing a loaded waggon; on each side I carefully sow every year some grains of hemp, which rise to the height of fifteen feet, so strong and so full of limbs as to resemble young trees: I once ascended one of them four feet above the ground. These produce natural arbours, rendered often still more compact by the assistance of an annual creeping plant which we call a vine, that never fails to entwine itself among their branches, and always produces a very desirable shade. From this simple grove I have amused myself an hundred times in observing the great number of humming birds with which our country abounds: the wild blossoms everywhere attract the attention of these birds, which like bees subsist by suction. From this retreat I distinctly watch them in all their various attitudes; but their flight is so rapid, that you cannot distinguish the motion of their wings. On this little bird nature has profusely lavished her most splendid colours; the most perfect azure, the most beautiful gold, the most dazzling red, are for ever in contrast, and help to embellish the plumes of his majestic head. The richest palette of the most luxuriant painter could never invent anything to be compared to the variegated tints, with which this insect bird is arrayed. Its bill is as long and as sharp as a coarse sewing needle; like the bee, nature has taught it to find out in the calix of flowers and blossoms, those mellifluous particles that serve it for sufficient food; and yet it seems to leave them untouched, undeprived of anything that our eyes can possibly distinguish. When it feeds, it appears as if immovable though continually on the wing; and sometimes, from what motives I know not, it will tear and lacerate flowers into a hundred pieces: for, strange to tell, they are the most irascible of the feathered tribe. Where do passions find room in so diminutive a body? They often fight with the fury of lions, until one of the combatants falls a sacrifice and dies. When fatigued, it has often perched within a few feet of me, and on such favourable opportunities I have surveyed it with the most minute attention. Its little eyes appear like diamonds, reflecting light on every side: most elegantly finished in all parts it is a miniature work of our great parent; who seems to have formed it the smallest, and at the same time the most beautiful of the winged species.

As I was one day sitting solitary and pensive in my primitive arbour, my attention was engaged by a strange sort of rustling noise at some paces distant. I looked all around without distinguishing anything, until I climbed one of my great hemp stalks; when to my astonishment, I beheld two snakes of considerable length, the one pursuing the other with great celerity through a hemp stubble field. The aggressor was of the black kind, six feet

long; the fugitive was a water snake, nearly of equal dimensions. They soon met, and in the fury of their first encounter, they appeared in an instant firmly twisted together; and whilst their united tails beat the ground, they mutually tried with open jaws to lacerate each other. What a fell aspect did they present! their heads were compressed to a very small size, their eyes flashed fire; and after this conflict had lasted about five minutes, the second found means to disengage itself from the first, and hurried toward the ditch. Its antagonist instantly assumed a new posture, and half creeping and half erect, with a majestic mien, overtook and attacked the other again, which placed itself in the same attitude, and prepared to resist. The scene was uncommon and beautiful; for thus opposed they fought with their jaws, biting each other with the utmost rage; but notwithstanding this appearance of mutual courage and fury, the water snake still seemed desirous of retreating toward the ditch, its natural element. This was no sooner perceived by the keen-eyed black one, than twisting its tail twice round a stalk of hemp, and seizing its adversary by the throat, not by means of its jaws, but by twisting its own neck twice round that of the water snake, pulled it back from the ditch. To prevent a defeat the latter took hold likewise of a stalk on the bank, and by the acquisition of that point of resistance became a match for its fierce antagonist. Strange was this to behold; two great snakes strongly adhering to the ground mutually fastened together by means of the writhings which lashed them to each other, and stretched at their full length, they pulled but pulled in vain; and in the moments of greatest exertions that part of their bodies which was entwined, seemed extremely small, while the rest appeared inflated, and now and then convulsed with strong undulations, rapidly following each other. Their eyes seemed on fire, and ready to start out of their heads; at one time the conflict seemed decided; the water snake bent itself into two great folds, and by that operation rendered the other more than commonly outstretched; the next minute the new struggles of the black one gained an unexpected superiority, it acquired two great folds likewise, which necessarily extended the body of its adversary in proportion as it had contracted its own. These efforts were alternate; victory seemed doubtful, inclining sometimes to the one side and sometimes to the other; until at last the stalk to which the black snake fastened, suddenly gave way, and in consequence of this accident they both plunged into the ditch. The water did not extinguish their vindictive rage; for by their agitations I could trace, though not distinguish, their mutual attacks. They soon re-appeared on the surface twisted together, as in their first onset; but the black snake seemed to retain its wonted superiority, for its head was exactly fixed above that of the other, which it incessantly pressed down under the water, until it was stifled, and sunk. The victor no sooner perceived its enemy incapable of farther resistance, than abandoning it to the current, it returned on shore and disappeared.

Letter 11-From Mr. IW-N AL-Z, A Russian Gentleman; Describing the Visit He Paid at My Request to Mr. John Bertram, the Celebrated Pennsylvanian Botanist

to convince you that I have not bestowed undeserved praises in my former letters on this celebrated government; and that either nature or the climate seems to be more favourable here to the arts and sciences, than to any other American province; let us together, agreeable to your desire, pay a visit to Mr. John Bertram, the first botanist, in this new hemisphere: become such by a native impulse of disposition. It is to this simple man that America is indebted for several useful discoveries, and the knowledge of many new plants. I had been greatly prepossessed in his favour by the extensive correspondence which I knew he held with the most eminent Scotch and French botanists; I knew also that he had been honoured with that of Queen Ulrica of Sweden.

His house is small, but decent; there was something peculiar in its first appearance, which seemed to distinguish it from those of his neighbours: a small tower in the middle of it, not only helped to strengthen it but afforded convenient room for a staircase. Every disposition of the fields, fences, and trees, seemed to bear the marks of perfect order and regularity, which in rural affairs, always indicate a prosperous industry.

I was received at the door by a woman dressed extremely neat and simple, who without courtesying, or any other ceremonial, asked me, with an air of benignity, who I wanted? I answered, I should be glad to see Mr. Bertram. If thee wilt step in and take a chair, I will send for him. No, I said, I had rather have the pleasure of walking through his farm, I shall easily find him out, with your directions. After a little time I perceived the Schuylkill, winding through delightful meadows, and soon cast my eyes on a new-made bank, which seemed greatly to confine its stream. After having walked on its top a considerable way I at last reached the place where ten men were at work. I asked, if any of them could tell me where Mr. Bertram was? An elderly looking man, with wide trousers and a large leather apron on, looking at me said, "My name is Bertram, dost thee want me?" Sir, I am come on purpose to converse with you, if you can be spared from your labour. "Very easily," he answered, "I direct and advise more than I work." We walked toward the house, where he made me take a chair while he went to put on clean clothes, after which he returned and sat down by me. The fame of your knowledge, said I, in American botany, and your well-known hospitality, have induced me to pay you a visit, which I hope you will not think troublesome: I should be glad to spend a few hours in your garden. "The greatest advantage," replied he, "which I receive from what thee callest my botanical fame, is the pleasure which it often procureth me in receiving the visits of friends and foreigners: but our jaunt into the garden must be postponed for the present, as the bell is ringing for dinner." We entered into a large hall, where there was a long table full of victuals; at the lowest part sat his negroes, his hired men were next, then the family and myself; and at the head, the venerable father and his wife presided. Each reclined his head and said his prayers, divested of the tedious cant of some, and of the ostentatious style of others. "After the luxuries of our cities," observed he, "this plain fare must appear to thee a severe fast." By no means, Mr. Bertram, this honest country dinner

convinces me, that you receive me as a friend and an old acquaintance. “I am glad of it, for thee art heartily welcome. I never knew how to use ceremonies; they are insufficient proofs of sincerity; our society, besides, are utterly strangers to what the world calleth polite expressions. We treat others as we treat ourselves. I received yesterday a letter from Philadelphia, by which I understand thee art a Russian; what motives can possibly have induced thee to quit thy native country and to come so far in quest of knowledge or pleasure? Verily it is a great compliment thee payest to this our young province, to think that anything it exhibiteth may be worthy thy attention.” I have been most amply repaid for the trouble of the passage. I view the present Americans as the seed of future nations, which will replenish this boundless continent; the Russians may be in some respects compared to you; we likewise are a new people, new I mean in knowledge, arts, and improvements. Who knows what revolutions Russia and America may one day bring about; we are perhaps nearer neighbours than we imagine. I view with peculiar attention all your towns, I examine their situation and the police, for which many are already famous. Though their foundations are now so recent, and so well remembered, yet their origin will puzzle posterity as much as we are now puzzled to ascertain the beginning of those which time has in some measure destroyed. Your new buildings, your streets, put me in mind of those of the city of Pompeia, where I was a few years ago; I attentively examined everything there, particularly the foot-path which runs along the houses. They appeared to have been considerably worn by the great number of people which had once travelled over them. But now how distant; neither builders nor proprietors remain; nothing is known! “Why thee hast been a great traveller for a man of thy years.” Few years, Sir, will enable anybody to journey over a great tract of country; but it requires a superior degree of knowledge to gather harvests as we go. Pray, Mr. Bertram, what banks are those which you are making: to what purpose is so much expense and so much labour bestowed? “Friend Iwan, no branch of industry was ever more profitable to any country, as well as to the proprietors; the Schuylkill in its many windings once covered a great extent of ground, though its waters were but shallow even in our highest tides: and though some parts were always dry, yet the whole of this great tract presented to the eye nothing but a putrid swampy soil, useless either for the plough or for the scythe. The proprietors of these grounds are now incorporated; we yearly pay to the treasurer of the company a certain sum, which makes an aggregate, superior to the casualties that generally happen either by inundations or the musk squash. It is owing to this happy contrivance that so many thousand acres of meadows have been rescued from the Schuylkill, which now both enricheth and embellisheth so much of the neighbourhood of our city. Our brethren of Salem in New Jersey have carried the art of banking to a still higher degree of perfection.” It is really an admirable contrivance, which greatly redounds to the honour of the parties concerned; and shows a spirit of discernment and perseverance which is highly praiseworthy: if the Virginians would imitate your example, the state of their husbandry would greatly improve. I have not heard of any such association in any other parts of the continent; Pennsylvania hitherto seems to reign the unrivalled queen of these fair provinces. Pray, Sir, what expense are you at e’er these grounds be fit for the scythe? “The expenses are very considerable, particularly when we have land, brooks, trees, and brush to clear away. But such is the excellence of these bottoms and the goodness of the grass for fattening of cattle, that the produce of three years pays all advances.” Happy the country where nature

has bestowed such rich treasures, treasures superior to mines, said I: if all this fair province is thus cultivated, no wonder it has acquired such reputation for the prosperity and the industry of its inhabitants.

By this time the working part of the family had finished their dinner, and had retired with a decency and silence which pleased me much. Soon after I heard, as I thought, a distant concert of instruments.—However simple and pastoral your fare was, Mr. Bertram, this is the dessert of a prince; pray what is this I hear? “Thee must not be alarmed, it is of a piece with the rest of thy treatment, friend Iwan.” Anxious I followed the sound, and by ascending the staircase, found that it was the effect of the wind through the strings of an Eolian harp; an instrument which I had never before seen. After dinner we quaffed an honest bottle of Madeira wine, without the irksome labour of toasts, healths, or sentiments; and then retired into his study.

I was no sooner entered, than I observed a coat of arms in a gilt frame with the name of John Bertram. The novelty of such a decoration, in such a place, struck me; I could not avoid asking, Does the society of Friends take any pride in those armorial bearings, which sometimes serve as marks of distinction between families, and much oftener as food for pride and ostentation? “Thee must know,” said he, “that my father was a Frenchman, he brought this piece of painting over with him; I keep it as a piece of family furniture, and as a memorial of his removal hither.” From his study we went into the garden, which contained a great variety of curious plants and shrubs; some grew in a greenhouse, over the door of which were written these lines:

“Slave to no sect, who takes no private road, But looks through nature, up to nature’s God!”

He informed me that he had often followed General Bouquet to Pittsburgh, with the view of herbalising; that he had made useful collections in Virginia, and that he had been employed by the king of England to visit the two Floridas.

Our walks and botanical observations engrossed so much of our time, that the sun was almost down ere I thought of returning to Philadelphia; I regretted that the day had been so short, as I had not spent so rational a one for a long time before. I wanted to stay, yet was doubtful whether it would not appear improper, being an utter stranger. Knowing, however, that I was visiting the least ceremonious people in the world, I bluntly informed him of the pleasure I had enjoyed, and with the desire I had of staying a few days with him. “Thee art as welcome as if I was thy father; thee art no stranger; thy desire of knowledge, thy being a foreigner besides, entitleth thee to consider my house as thine own, as long as thee pleaseth: use thy time with the most perfect freedom; I too shall do so myself.” I thankfully accepted the kind invitation.

We went to view his favourite bank; he showed me the principles and method on which it was erected; and we walked over the grounds which had been already drained. The whole store of nature’s kind luxuriance seemed to have been exhausted on these beautiful meadows; he made me count the amazing number of cattle and horses now feeding on solid bottoms, which but a few years before had been covered with water. Thence we rambled through his fields, where the right-angular fences, the heaps of pitched stones, the flourishing clover, announced the best husbandry, as well as the most assiduous attention. His cows were then returning home, deep bellied, short legged, having udders ready to burst; seeking with seeming toil to be delivered from the great exuberance they contained: he next showed me his orchard, formerly planted on a barren sandy soil, but long since converted into one of the richest spots in that vicinage.

“This,” said he, “is altogether the fruit of my own contrivance; I purchased some years ago the privilege of a small spring, about a mile and a half from hence, which at a considerable expense I have brought to this reservoir; therein I throw old lime, ashes, horse-dung, etc., and twice a week I let it run, thus impregnated; I regularly spread on this ground in the fall, old hay, straw, and whatever damaged fodder I have about my barn. By these simple means I mow, one year with another, fifty-three hundreds of excellent hay per acre, from a soil, which scarcely produced five-fingers [a small plant resembling strawberries] some years before.” This is, Sir, a miracle in husbandry; happy the country which is cultivated by a society of men, whose application and taste lead them to prosecute and accomplish useful works. “I am not the only person who do these things,” he said, “wherever water can be had it is always turned to that important use; wherever a farmer can water his meadows, the greatest crops of the best hay and excellent after-grass, are the sure rewards of his labours. With the banks of my meadow ditches, I have greatly enriched my upland fields, those which I intend to rest for a few years, I constantly sow with red clover, which is the greatest meliorator of our lands. For three years after, they yield abundant pasture; when I want to break up my clover fields, I give them a good coat of mud, which hath been exposed to the severities of three or four of our winters. This is the reason that I commonly reap from twenty-eight to thirty-six bushels of wheat an acre; my flax, oats, and Indian corn, I raise in the same proportion. Wouldst thee inform me whether the inhabitants of thy country follow the same methods of husbandry?” No, Sir; in the neighbourhood of our towns, there are indeed some intelligent farmers, who prosecute their rural schemes with attention; but we should be too numerous, too happy, too powerful a people, if it were possible for the whole Russian Empire to be cultivated like the province of Pennsylvania. Our lands are so unequally divided, and so few of our farmers are possessors of the soil they till, that they cannot execute plans of husbandry with the same vigour as you do, who hold yours, as it were from the Master of nature, unencumbered and free. Oh, America! exclaimed I, thou knowest not as yet the whole extent of thy happiness: the foundation of thy civil polity must lead thee in a few years to a degree of population and power which Europe little thinks of! “Long before this happen,” answered the good man, “we shall rest beneath the turf; it is vain for mortals to be presumptuous in their conjectures: our country, is, no doubt, the cradle of an extensive future population; the old world is growing weary of its inhabitants, they must come here to flee from the tyranny of the great. But doth not thee imagine, that the great will, in the course of years, come over here also; for it is the misfortune of all societies everywhere to hear of great men, great rulers, and of great tyrants.” My dear Sir, I replied, tyranny never can take a strong hold in this country, the land is too widely distributed: it is poverty in Europe that makes slaves. “Friend Iwan, as I make no doubt that thee understandest the Latin tongue, read this kind epistle which the good Queen of Sweden, Ulrica, sent me a few years ago. Good woman! that she should think in her palace at Stockholm of poor John Bertram, on the banks of the Schuylkill, appeareth to me very strange.” Not in the least, dear Sir; you are the first man whose name as a botanist hath done honour to America; it is very natural at the same time to imagine, that so extensive a continent must contain many curious plants and trees: is it then surprising to see a princess, fond of useful knowledge, descend sometimes from the throne, to walk in the gardens of Linnaeus? “’Tis to the directions of that learned man,” said Mr. Bertram, “that I am indebted for the method which has led me to the knowledge I now possess; the

science of botany is so diffusive, that a proper thread is absolutely wanted to conduct the beginner.” Pray, Mr. Bertram, when did you imbibe the first wish to cultivate the science of botany; was you regularly bred to it in Philadelphia? “I have never received any other education than barely reading and writing; this small farm was all the patrimony my father left me, certain debts and the want of meadows kept me rather low in the beginning of my life; my wife brought me nothing in money, all her riches consisted in her good temper and great knowledge of housewifery. I scarcely know how to trace my steps in the botanical career; they appear to me now like unto a dream: but thee mayest rely on what I shall relate, though I know that some of our friends have laughed at it.” I am not one of those people, Mr. Bertram, who aim at finding out the ridiculous in what is sincerely and honestly averred. “Well, then, I’ll tell thee: One day I was very busy in holding my plough (for thee seest that I am but a ploughman) and being weary I ran under the shade of a tree to repose myself. I cast my eyes on a daisy, I plucked it mechanically and viewed it with more curiosity than common country farmers are wont to do; and observed therein very many distinct parts, some perpendicular, some horizontal. What a shame, said my mind, or something that inspired my mind, that thee shouldest have employed so many years in tilling the earth and destroying so many flowers and plants, without being acquainted with their structures and their uses! This seeming inspiration suddenly awakened my curiosity, for these were not thoughts to which I had been accustomed. I returned to my team, but this new desire did not quit my mind; I mentioned it to my wife, who greatly discouraged me from prosecuting my new scheme, as she called it; I was not opulent enough, she said, to dedicate much of my time to studies and labours which might rob me of that portion of it which is the only wealth of the American farmer. However her prudent caution did not discourage me; I thought about it continually, at supper, in bed, and wherever I went. At last I could not resist the impulse; for on the fourth day of the following week, I hired a man to plough for me, and went to Philadelphia. Though I knew not what book to call for, I ingeniously told the bookseller my errand, who provided me with such as he thought best, and a Latin grammar beside. Next I applied to a neighbouring schoolmaster, who in three months taught me Latin enough to understand Linnaeus, which I purchased afterward. Then I began to botanise all over my farm; in a little time I became acquainted with every vegetable that grew in my neighbourhood; and next ventured into Maryland, living among the Friends: in proportion as I thought myself more learned I proceeded farther, and by a steady application of several years I have acquired a pretty general knowledge of every plant and tree to be found in our continent. In process of time I was applied to from the old countries, whither I every year send many collections. Being now made easy in my circumstances, I have ceased to labour, and am never so happy as when I see and converse with my friends. If among the many plants or shrubs I am acquainted with, there are any thee wantest to send to thy native country, I will cheerfully procure them, and give thee moreover whatever directions thee mayest want.”

Thus I passed several days in ease, improvement, and pleasure; I observed in all the operations of his farm, as well as in the mutual correspondence between the master and the inferior members of his family, the greatest ease and decorum; not a word like command seemed to exceed the tone of a simple wish. The very negroes themselves appeared to partake of such a decency of behaviour, and modesty of countenance, as I had never before observed. By what means, said I, Mr. Bertram, do you rule your slaves so well, that they seem to do their

work with all the cheerfulness of white men? “Though our erroneous prejudices and opinions once induced us to look upon them as fit only for slavery, though ancient custom had very unfortunately taught us to keep them in bondage; yet of late, in consequence of the remonstrances of several Friends, and of the good books they have published on that subject, our society treats them very differently. With us they are now free. I give those whom thee didst see at my table, eighteen pounds a year, with victuals and clothes, and all other privileges which white men enjoy. Our society treats them now as the companions of our labours; and by this management, as well as by means of the education we have given them, they are in general become a new set of beings. Those whom I admit to my table, I have found to be good, trusty, moral men; when they do not what we think they should do, we dismiss them, which is all the punishment we inflict. Other societies of Christians keep them still as slaves, without teaching them any kind of religious principles: what motive beside fear can they have to behave well? In the first settlement of this province, we employed them as slaves, I acknowledge; but when we found that good example, gentle admonition, and religious principles could lead them to subordination and sobriety, we relinquished a method so contrary to the profession of Christianity. We gave them freedom, and yet few have quitted their ancient masters. The women breed in our families; and we become attached to one another. I taught mine to read and write; they love God, and fear his judgments. The oldest person among them transacts my business in Philadelphia, with a punctuality, from which he has never deviated. They constantly attend our meetings, they participate in health and sickness, infancy and old age, in the advantages our society affords. Such are the means we have made use of, to relieve them from that bondage and ignorance in which they were kept before. Thee perhaps hast been surprised to see them at my table, but by elevating them to the rank of freemen, they necessarily acquire that emulation without which we ourselves should fall into debasement and profligate ways.” Mr. Bertram, this is the most philosophical treatment of negroes that I have heard of; happy would it be for America would other denominations of Christians imbibe the same principles, and follow the same admirable rules. A great number of men would be relieved from those cruel shackles, under which they now groan; and under this impression, I cannot endure to spend more time in the southern provinces. The method with which they are treated there, the meanness of their food, the severity of their tasks, are spectacles I have not patience to behold. “I am glad to see that thee hast so much compassion; are there any slaves in thy country?” Yes, unfortunately, but they are more properly civil than domestic slaves; they are attached to the soil on which they live; it is the remains of ancient barbarous customs, established in the days of the greatest ignorance and savageness of manners! and preserved notwithstanding the repeated tears of humanity, the loud calls of policy, and the commands of religion. The pride of great men, with the avarice of landholders, make them look on this class as necessary tools of husbandry; as if freemen could not cultivate the ground. “And is it really so, Friend Iwan? To be poor, to be wretched, to be a slave, are hard indeed; existence is not worth enjoying on those terms. I am afraid thy country can never flourish under such impolitic government.” I am very much of your opinion, Mr. Bertram, though I am in hopes that the present reign, illustrious by so many acts of the soundest policy, will not expire without this salutary, this necessary emancipation; which would fill the Russian empire with tears of gratitude. “How long hast thee been in this country?” Four years, Sir. “Why thee speakest English almost like a native; what a toil a traveller must undergo to learn various languages, to

divest himself of his native prejudices, and to accommodate himself to the customs of all those among whom he chooseth to reside.”

study, and at last to the meeting of the society on the Sunday following. It was at the town of Chester, whither the whole family went in two waggons; Mr. Bertram and I on horseback. When I entered the house where the friends were assembled, who might be about two hundred men and women, the involuntary impulse of ancient custom made me pull off my hat; but soon recovering myself, I sat with it on, at the end of a bench. The meeting-house was a square building devoid of any ornament whatever; the whiteness of the walls, the conveniency of seats, that of a large stove, which in cold weather keeps the whole house warm, were the only essential things which I observed. Neither pulpit nor desk, fount nor altar, tabernacle nor organ, were there to be seen; it is merely a spacious room, in which these good people meet every Sunday. A profound silence ensued, which lasted about half an hour; every one had his head reclined, and seemed absorbed in profound meditation, when a female friend arose, and declared with a most engaging modesty, that the spirit moved her to entertain them on the subject she had chosen. She treated it with great propriety, as a moral useful discourse, and delivered it without theological parade or the ostentation of learning. Either she must have been a great adept in public speaking, or had studiously prepared herself; a circumstance that cannot well be supposed, as it is a point, in their profession, to utter nothing but what arises from spontaneous impulse: or else the great spirit of the world, the patronage and influence of which they all came to invoke, must have inspired her with the soundest morality. Her discourse lasted three quarters of an hour. I did not observe one single face turned toward her; never before had I seen a congregation listening with so much attention to a public oration. I observed neither contortions of body, nor any kind of affectation in her face, style, or manner of utterance; everything was natural, and therefore pleasing, and shall I tell you more, she was very handsome, although upward of forty. As soon as she had finished, every one seemed to return to their former meditation for about a quarter of an hour; when they rose up by common consent, and after some general conversation, departed.

How simple their precepts, how unadorned their religious system: how few the ceremonies through which they pass during the course of their lives! At their deaths they are interred by the fraternity, without pomp, without prayers; thinking it then too late to alter the course of God’s eternal decrees: and as you well know, without either monument or tombstone. Thus after having lived under the mildest government, after having been guided by the mildest doctrine, they die just as peaceably as those who being educated in more pompous religions, pass through a variety of sacraments, subscribe to complicated creeds, and enjoy the benefits of a church establishment. These good people flatter themselves, with following the doctrines of Jesus Christ, in that simplicity with which they were delivered: an happier system could not have been devised for the use of mankind. It appears to be entirely free from those ornaments and political additions which each country and each government hath fashioned after its own manners.

At the door of this meeting house, I had been invited to spend some days at the houses of some respectable farmers in the neighbourhood. The reception I met with everywhere insensibly led me to spend two months among these good people; and I must say they were the golden days of my riper years. I never shall forget the gratitude I owe them for the innumerable kindnesses they heaped on me; it was to the letter you gave me that I

am indebted for the extensive acquaintance I now have throughout Pennsylvania. I must defer thanking you as I ought, until I see you again. Before that time comes, I may perhaps entertain you with more curious anecdotes than this letter affords.- Farewell. I—N AL—Z.

Letter 12-Distresses of a Frontier Man

I wish for a change of place; the hour is come at last, that I must fly from my house and abandon my farm! But what course shall I steer, inclosed as I am? The climate best adapted to my present situation and humour would be the polar regions, where six months day and six months night divide the dull year: nay, a simple Aurora Borealis would suffice me, and greatly refresh my eyes, fatigued now by so many disagreeable objects. The severity of those climates, that great gloom, where melancholy dwells, would be perfectly analogous to the turn of my mind. Oh, could I remove my plantation to the shores of the Oby, willingly would I dwell in the hut of a Samoyede; with cheerfulness would I go and bury myself in the cavern of a Laplander. Could I but carry my family along with me, I would winter at Pello, or Tobolsky, in order to enjoy the peace and innocence of that country. But let me arrive under the pole, or reach the antipodes, I never can leave behind me the remembrance of the dreadful scenes to which I have been a witness; therefore never can I be happy! Happy, why would I mention that sweet, that enchanting word? Once happiness was our portion; now it is gone from us, and I am afraid not to be enjoyed again by the present generation! Whichever way I look, nothing but the most frightful precipices present themselves to my view, in which hundreds of my friends and acquaintances have already perished: of all animals that live on the surface of this planet, what is man when no longer connected with society; or when he finds himself surrounded by a convulsed and a half dissolved one? He cannot live in solitude, he must belong to some community bound by some ties, however imperfect. Men mutually support and add to the boldness and confidence of each other; the weakness of each is strengthened by the force of the whole. I had never before these calamitous times formed any such ideas; I lived on, laboured and prospered, without having ever studied on what the security of my life and the foundation of my prosperity were established: I perceived them just as they left me. Never was a situation so singularly terrible as mine, in every possible respect, as a member of an extensive society, as a citizen of an inferior division of the same society, as a husband, as a father, as a man who exquisitely feels for the miseries of others as well as for his own! But alas! so much is everything now subverted among us, that the very word misery, with which we were hardly acquainted before, no longer conveys the same ideas; or rather tired with feeling for the miseries of others, every one feels now for himself alone. When I consider myself as connected in all these characters, as bound by so many cords, all uniting in my heart, I am seized with a fever of the mind, I am transported beyond that degree of calmness which is necessary to delineate our thoughts. I feel as if my reason wanted to leave me, as if it would burst its poor weak tenement: again I try to compose myself, I grow cool, and preconceiving the dreadful loss, I endeavour to retain the useful guest.

You know the position of our settlement; I need not therefore describe it. To the west it is inclosed by a chain of mountains, reaching to—; to the east, the country is as yet but thinly inhabited; we are almost insulated, and the houses are at a considerable distance from each other. From the mountains we have but too much reason to expect our dreadful enemy; the wilderness is a harbour where it is impossible to find them. It is a door through which they can enter our country whenever they please; and, as they seem determined to destroy the whole chain of frontiers, our fate cannot be far distant: from Lake Champlain, almost all has been conflagrated one after another. What renders these incursions still more terrible is, that they most commonly take place in the dead of the night; we never go to our fields but we are seized with an involuntary fear, which lessens our strength and weakens our labour. No other subject of conversation intervenes between the different accounts, which spread through the country, of successive acts of devastation; and these told in chimney-corners, swell themselves in our affrighted imaginations into the most terrific ideas! We never sit down either to dinner or supper, but the least noise immediately spreads a general alarm and prevents us from enjoying the comfort of our meals. The very appetite proceeding from labour and peace of mind is gone; we eat just enough to keep us alive: our sleep is disturbed by the most frightful dreams; sometimes I start awake, as if the great hour of danger was come; at other times the howling of our dogs seems to announce the arrival of the enemy: we leap out of bed and run to arms; my poor wife with panting bosom and silent tears, takes leave of me, as if we were to see each other no more; she snatches the youngest children from their beds, who, suddenly awakened, increase by their innocent questions the horror of the dreadful moment. She tries to hide them in the cellar, as if our cellar was inaccessible to the fire. I place all my servants at the windows, and myself at the door, where I am determined to perish. Fear industriously increases every sound; we all listen; each communicates to the other his ideas and conjectures. We remain thus sometimes for whole hours, our hearts and our minds racked by the most anxious suspense: what a dreadful situation, a thousand times worse than that of a soldier engaged in the midst of the most severe conflict! Sometimes feeling the spontaneous courage of a man, I seem to wish for the decisive minute; the next instant a message from my wife, sent by one of the children, puzzling me beside with their little questions, unmans me: away goes my courage, and I descend again into the deepest despondency. At last finding that it was a false alarm, we return once more to our beds; but what good can the kind sleep of nature do to us when interrupted by such scenes! Securely placed as you are, you can have no idea of our agitations, but by hear-say; no relation can be equal to what we suffer and to what we feel. Every morning my youngest children are sure to have frightful dreams to relate: in vain I exert my authority to keep them silent, it is not in my power; and these images of their disturbed imagination, instead of being frivolously looked upon as in the days of our happiness, are on the contrary considered as warnings and sure prognostics of our future fate. I am not a superstitious man, but since our misfortunes, I am grown more timid, and less disposed to treat the doctrine of omens with contempt.

Though these evils have been gradual, yet they do not become habitual like other incidental evils. The nearer I view the end of this catastrophe, the more I shudder. But why should I trouble you with such unconnected accounts; men secure and out of danger are soon fatigued with mournful details: can you enter with me into fellowship with all these afflictive sensations; have you a tear ready to shed over the approaching ruin of a once

opulent and substantial family? Read this I pray with the eyes of sympathy; with a tender sorrow, pity the lot of those whom you once called your friends; who were once surrounded with plenty, ease, and perfect security; but who now expect every night to be their last, and who are as wretched as criminals under an impending sentence of the law.

As a member of a large society which extends to many parts of the world, my connection with it is too distant to be as strong as that which binds me to the inferior division in the midst of which I live. I am told that the great nation, of which we are a part, is just, wise, and free, beyond any other on earth, within its own insular boundaries; but not always so to its distant conquests: I shall not repeat all I have heard, because I cannot believe half of it. As a citizen of a smaller society, I find that any kind of opposition to its now prevailing sentiments, immediately begets hatred: how easily do men pass from loving, to hating and cursing one another! I am a lover of peace, what must I do? I am divided between the respect I feel for the ancient connection, and the fear of innovations, with the consequence of which I am not well acquainted; as they are embraced by my own countrymen. I am conscious that I was happy before this unfortunate Revolution. I feel that I am no longer so; therefore I regret the change. This is the only mode of reasoning adapted to persons in my situation. If I attach myself to the Mother Country, which is 3000 miles from me, I become what is called an enemy to my own region; if I follow the rest of my countrymen, I become opposed to our ancient masters: both extremes appear equally dangerous to a person of so little weight and consequence as I am, whose energy and example are of no avail. As to the argument on which the dispute is founded, I know little about it. Much has been said and written on both sides, but who has a judgment capacious and clear enough to decide? The great moving principles which actuate both parties are much hid from vulgar eyes, like mine; nothing but the plausible and the probable are offered to our contemplation.

The innocent class are always the victim of the few; they are in all countries and at all times the inferior agents, on which the popular phantom is erected; they clamour, and must toil, and bleed, and are always sure of meeting with oppression and rebuke. It is for the sake of the great leaders on both sides, that so much blood must be spilt; that of the people is counted as nothing. Great events are not achieved for us, though it is by us that they are principally accomplished; by the arms, the sweat, the lives of the people. Books tell me so much that they inform me of nothing. Sophistry, the bane of freemen, launches forth in all her deceiving attire! After all, most men reason from passions; and shall such an ignorant individual as I am decide, and say this side is right, that side is wrong? Sentiment and feeling are the only guides I know. Alas, how should I unravel an argument, in which reason herself hath given way to brutality and bloodshed! What then must I do? I ask the wisest lawyers, the ablest casuists, the warmest patriots; for I mean honestly. Great Source of wisdom! inspire me with light sufficient to guide my benighted steps out of this intricate maze! Shall I discard all my ancient principles, shall I renounce that name, that nation which I held once so respectable? I feel the powerful attraction; the sentiments they inspired grew with my earliest knowledge, and were grafted upon the first rudiments of my education. On the other hand, shall I arm myself against that country where I first drew breath, against the play-mates of my youth, my bosom friends, my acquaintance?—the idea makes me shudder! Must I be called a parricide, a traitor, a villain, lose the esteem of all those whom I love, to preserve

my own; be shunned like a rattlesnake, or be pointed at like a bear? I have neither heroism nor magnanimity enough to make so great a sacrifice. Here I am tied, I am fastened by numerous strings, nor do I repine at the pressure they cause; ignorant as I am, I can pervade the utmost extent of the calamities which have already overtaken our poor afflicted country. I can see the great and accumulated ruin yet extending itself as far as the theatre of war has reached; I hear the groans of thousands of families now ruined and desolated by our aggressors. I cannot count the multitude of orphans this war has made; nor ascertain the immensity of blood we have lost. Some have asked, whether it was a crime to resist; to repel some parts of this evil. Others have asserted, that a resistance so general makes pardon unattainable, and repentance useless: and dividing the crime among so many, renders it imperceptible. What one party calls meritorious, the other denominates flagitious. These opinions vary, contract, or expand, like the events of the war on which they are founded. What can an insignificant man do in the midst of these jarring contradictory parties, equally hostile to persons situated as I am? And after all who will be the really guilty?—Those most certainly who fail of success. Our fate, the fate of thousands, is then necessarily involved in the dark wheel of fortune. Why then so many useless reasonings; we are the sport of fate. Farewell education, principles, love of our country, farewell; all are become useless to the generality of us: he who governs himself according to what he calls his principles, may be punished either by one party or the other, for those very principles. He who proceeds without principle, as chance, timidity, or self-preservation directs, will not perhaps fare better; but he will be less blamed. What are we in the great scale of events, we poor defenceless frontier inhabitants? What is it to the gazing world, whether we breathe or whether we die? Whatever virtue, whatever merit and disinterestedness we may exhibit in our secluded retreats, of what avail?

We are like the pismires destroyed by the plough; whose destruction prevents not the future crop. Self-preservation, therefore, the rule of nature, seems to be the best rule of conduct; what good can we do by vain resistance, by useless efforts? The cool, the distant spectator, placed in safety, may arraign me for ingratitude, may bring forth the principles of Solon or Montesquieu; he may look on me as wilfully guilty; he may call me by the most opprobrious names. Secure from personal danger, his warm imagination, undisturbed by the least agitation of the heart, will expatiate freely on this grand question; and will consider this extended field, but as exhibiting the double scene of attack and defence. To him the object becomes abstracted, the intermediate glares, the perspective distance and a variety of opinions unimpaired by affections, presents to his mind but one set of ideas. Here he proclaims the high guilt of the one, and there the right of the other; but let him come and reside with us one single month, let him pass with us through all the successive hours of necessary toil, terror and affright, let him watch with us, his musket in his hand, through tedious, sleepless nights, his imagination furrowed by the keen chisel of every passion; let his wife and his children become exposed to the most dreadful hazards of death; let the existence of his property depend on a single spark, blown by the breath of an enemy; let him tremble with us in our fields, shudder at the rustling of every leaf; let his heart, the seat of the most affecting passions, be powerfully wrung by hearing the melancholy end of his relations and friends; let him trace on the map the progress of these desolations; let his alarmed imagination predict to him the night, the dreadful night when it may be his turn to perish, as so many have perished before. Observe then, whether the man will not

get the better of the citizen, whether his political maxims will not vanish! Yes, he will cease to glow so warmly with the glory of the metropolis; all his wishes will be turned toward the preservation of his family! Oh, were he situated where I am, were his house perpetually filled, as mine is, with miserable victims just escaped from the flames and the scalping knife, telling of barbarities and murders that make human nature tremble; his situation would suspend every political reflection, and expel every abstract idea. My heart is full and involuntarily takes hold of any notion from whence it can receive ideal ease or relief. I am informed that the king has the most numerous, as well as the fairest, progeny of children, of any potentate now in the world: he may be a great king, but he must feel as we common mortals do, in the good wishes he forms for their lives and prosperity. His mind no doubt often springs forward on the wings of anticipation, and contemplates us as happily settled in the world. If a poor frontier inhabitant may be allowed to suppose this great personage the first in our system, to be exposed but for one hour, to the exquisite pangs we so often feel, would not the preservation of so numerous a family engross all his thoughts; would not the ideas of dominion and other felicities attendant on royalty all vanish in the hour of danger? The regal character, however sacred, would be superseded by the stronger, because more natural one of man and father. Oh! did he but know the circumstances of this horrid war, I am sure he would put a stop to that long destruction of parents and children. I am sure that while he turned his ears to state policy, he would attentively listen also to the dictates of nature, that great parent; for, as a good king, he no doubt wishes to create, to spare, and to protect, as she does. Must I then, in order to be called a faithful subject, coolly, and philosophically say, it is necessary for the good of Britain, that my children's brains should be dashed against the walls of the house in which they were reared; that my wife should be stabbed and scalped before my face; that I should be either murdered or captivated; or that for greater expedition we should all be locked up and burnt to ashes as the family of the B— -n was? Must I with meekness wait for that last pitch of desolation, and receive with perfect resignation so hard a fate, from ruffians, acting at such a distance from the eyes of any superior; monsters, left to the wild impulses of the wildest nature. Could the lions of Africa be transported here and let loose, they would no doubt kill us in order to prey upon our carcasses! but their appetites would not require so many victims. Shall I wait to be punished with death, or else to be stripped of all food and raiment, reduced to despair without redress and without hope. Shall those who may escape, see everything they hold dear destroyed and gone. Shall those few survivors, lurking in some obscure corner, deplore in vain the fate of their families, mourn over parents either captivated, butchered, or burnt; roam among our wilds, and wait for death at the foot of some tree, without a murmur, or without a sigh, for the good of the cause? No, it is impossible! so astonishing a sacrifice is not to be expected from human nature, it must belong to beings of an inferior or superior order, actuated by less, or by more refined principles. Even those great personages who are so far elevated above the common ranks of men, those, I mean, who wield and direct so many thunders; those who have let loose against us these demons of war, could they be transported here, and metamorphosed into simple planters as we are, they would, from being the arbiters of human destiny, sink into miserable victims; they would feel and exclaim as we do, and be as much at a loss what line of conduct to prosecute. Do you well comprehend the difficulties of our situation? If we stay we are sure to perish at one time or another; no vigilance on our part can save us; if we retire, we know not where to go; every house is

filled with refugees as wretched as ourselves; and if we remove we become beggars. The property of farmers is not like that of merchants; and absolute poverty is worse than death. If we take up arms to defend ourselves, we are denominated rebels; should we not be rebels against nature, could we be shamefully passive? Shall we then, like martyrs, glory in an allegiance, now become useless, and voluntarily expose ourselves to a species of desolation which, though it ruin us entirely, yet enriches not our ancient masters. By this inflexible and sullen attachment, we shall be despised by our countrymen, and destroyed by our ancient friends; whatever we may say, whatever merit we may claim, will not shelter us from those indiscriminate blows, given by hired banditti, animated by all those passions which urge men to shed the blood of others; how bitter the thought! On the contrary, blows received by the hands of those from whom we expected protection, extinguish ancient respect, and urge us to self-defence—perhaps to revenge; this is the path which nature herself points out, as well to the civilised as to the uncivilised. The Creator of hearts has himself stamped on them those propensities at their first formation; and must we then daily receive this treatment from a power once so loved? The Fox flies or deceives the hounds that pursue him; the bear, when overtaken, boldly resists and attacks them; the hen, the very timid hen, fights for the preservation of her chickens, nor does she decline to attack, and to meet on the wing even the swift kite. Shall man, then, provided both with instinct and reason, unmoved, unconcerned, and passive, see his subsistence consumed, and his progeny either ravished from him or murdered? Shall fictitious reason extinguish the unerring impulse of instinct? No; my former respect, my former attachment vanishes with my safety; that respect and attachment was purchased by protection, and it has ceased. Could not the great nation we belong to have accomplished her designs by means of her numerous armies, by means of those fleets which cover the ocean? Must those who are masters of two thirds of the trade of the world; who have in their hands the power which almighty gold can give; who possess a species of wealth that increases with their desires; must they establish their conquest with our insignificant innocent blood!

Must I then bid farewell to Britain, to that renowned country? Must I renounce a name so ancient and so venerable? Alas, she herself, that once indulgent parent, forces me to take up arms against her. She herself, first inspired the most unhappy citizens of our remote districts, with the thoughts of shedding the blood of those whom they used to call by the name of friends and brethren. That great nation which now convulses the world; which hardly knows the extent of her Indian kingdoms; which looks toward the universal monarchy of trade, of industry, of riches, of power: why must she strew our poor frontiers with the carcasses of her friends, with the wrecks of our insignificant villages, in which there is no gold? When, oppressed by painful recollection, I revolve all these scattered ideas in my mind, when I contemplate my situation, and the thousand streams of evil with which I am surrounded; when I descend into the particular tendency even of the remedy I have proposed, I am convulsed—convulsed sometimes to that degree, as to be tempted to exclaim—Why has the master of the world permitted so much indiscriminate evil throughout every part of this poor planet, at all times, and among all kinds of people? It ought surely to be the punishment of the wicked only. I bring that cup to my lips, of which I must soon taste, and shudder at its bitterness. What then is life, I ask myself, is it a gracious gift? No, it is too bitter; a gift means something valuable conferred, but life appears to be a mere accident, and of the worst kind: we are born to be victims of diseases and passions, of mischances and death: better not to be than to be

miserable.—Thus impiously I roam, I fly from one erratic thought to another, and my mind, irritated by these acrimonious reflections, is ready sometimes to lead me to dangerous extremes of violence. When I recollect that I am a father, and a husband, the return of these endearing ideas strikes deep into my heart. Alas! they once made it to glow with pleasure and with every ravishing exultation; but now they fill it with sorrow. At other times, my wife industriously rouses me out of these dreadful meditations, and soothes me by all the reasoning she is mistress of; but her endeavours only serve to make me more miserable, by reflecting that she must share with all these calamities, the bare apprehensions of which I am afraid will subvert her reason. Nor can I with patience think that a beloved wife, my faithful help-mate, throughout all my rural schemes, the principal hand which has assisted me in rearing the prosperous fabric of ease and independence I lately possessed, as well as my children, those tenants of my heart, should daily and nightly be exposed to such a cruel fate. Selfpreservation is above all political precepts and rules, and even superior to the dearest opinions of our minds; a reasonable accommodation of ourselves to the various exigencies of the time in which we live, is the most irresistible precept. To this great evil I must seek some sort of remedy adapted to remove or to palliate it; situated as I am, what steps should I take that will neither injure nor insult any of the parties, and at the same time save my family from that certain destruction which awaits it, if I remain here much longer. Could I insure them bread, safety, and subsistence, not the bread of idleness, but that earned by proper labour as heretofore; could this be accomplished by the sacrifice of my life, I would willingly give it up. I attest before heaven, that it is only for these I would wish to live and to toil: for these whom I have brought into this miserable existence. I resemble, methinks, one of the stones of a ruined arch, still retaining that pristine form that anciently fitted the place I occupied, but the centre is tumbled down; I can be nothing until I am replaced, either in the former circle, or in some stronger one. I see one on a smaller scale, and at a considerable distance, but it is within my power to reach it: and since I have ceased to consider myself as a member of the ancient state now convulsed, I willingly descend into an inferior one. I will revert into a state approaching nearer to that of nature, unencumbered either with voluminous laws, or contradictory codes, often galling the very necks of those whom they protect; and at the same time sufficiently remote from the brutality of unconnected savage nature. Do you, my friend, perceive the path I have found out? it is that which leads to the tenants of the great——village of——, where, far removed from the accursed neighbourhood of Europeans, its inhabitants live with more ease, decency, and peace, than you imagine: where, though governed by no laws, yet find, in uncontaminated simple manners all that laws can afford. Their system is sufficiently complete to answer all the primary wants of man, and to constitute him a social being, such as he ought to be in the great forest of nature. There it is that I have resolved at any rate to transport myself and family: an eccentric thought, you may say, thus to cut asunder all former connections, and to form new ones with a people whom nature has stamped with such different characteristics! But as the happiness of my family is the only object of my wishes, I care very little where we be, or where we go, provided that we are safe, and all united together. Our new calamities being shared equally by all, will become lighter; our mutual affection for each other, will in this great transmutation become the strongest link of our new society, will afford us every joy we can receive on a foreign soil, and preserve us in unity, as the gravity and coherency of matter prevents the world from dissolution. Blame me not, it would be cruel in you, it would

beside be entirely useless; for when you receive this we shall be on the wing. When we think all hopes are gone, must we, like poor pusillanimous wretches, despair and die? No; I perceive before me a few resources, though through many dangers, which I will explain to you hereafter. It is not, believe me, a disappointed ambition which leads me to take this step, it is the bitterness of my situation, it is the impossibility of knowing what better measure to adopt: my education fitted me for nothing more than the most simple occupations of life; I am but a feller of trees, a cultivator of land, the most honourable title an American can have. I have no exploits, no discoveries, no inventions to boast of; I have cleared about 370 acres of land, some for the plough, some for the scythe; and this has occupied many years of my life. I have never possessed, or wish to possess anything more than what could be earned or produced by the united industry of my family. I wanted nothing more than to live at home independent and tranquil, and to teach my children how to provide the means of a future ample subsistence, founded on labour, like that of their father, This is the career of life I have pursued, and that which I had marked out for them and for which they seemed to be so well calculated by their inclinations, and by their constitutions. But now these pleasing expectations are gone, we must abandon the accumulated industry of nineteen years, we must fly we hardly know whither, through the most impervious paths, and become members of a new and strange community. Oh, virtue! is this all the reward thou hast to confer on thy votaries? Either thou art only a chimera, or thou art a timid useless being; soon affrighted, when ambition, thy great adversary, dictates, when war re-echoes the dreadful sounds, and poor helpless individuals are mowed down by its cruel reapers like useless grass. I have at all times generously relieved what few distressed people I have met with; I have encouraged the industrious; my house has always been opened to travellers; I have not lost a month in illness since I have been a man; I have caused upwards of an hundred and twenty families to remove hither. Many of them I have led by the hand in the days of their first trial; distant as I am from any places of worship or school of education, I have been the pastor of my family, and the teacher of many of my neighbours. I have learnt them as well as I could, the gratitude they owe to God, the father of harvests; and their duties to man: I have been as useful a subject; ever obedient to the laws, ever vigilant to see them respected and observed. My wife hath faithfully followed the same line within her province; no woman was ever a better economist, or spun or wove better linen; yet we must perish, perish like wild beasts, included within a ring of fire!

Yes, I will cheerfully embrace that resource, it is an holy inspiration; by night and by day, it presents itself to my mind: I have carefully revolved the scheme; I have considered in all its future effects and tendencies, the new mode of living we must pursue, without salt, without spices, without linen and with little other clothing; the art of hunting, we must acquire, the new manners we must adopt, the new language we must speak; the dangers attending the education of my children we must endure. These changes may appear more terrific at a distance perhaps than when grown familiar by practice: what is it to us, whether we eat well made pastry, or pounded alagriches; well roasted beef, or smoked venison; cabbages, or squashes? Whether we wear neat home-spun or good beaver; whether we sleep on feather-beds, or on bear-skins? The difference is not worth attending to. The difficulty of the language, fear of some great intoxication among the Indians; finally, the apprehension lest my younger children should be caught by that singular charm, so dangerous at their tender

years; are the only considerations that startle me. By what power does it come to pass, that children who have been adopted when young among these people, can never be prevailed on to readopt European manners? Many an anxious parent I have seen last war, who at the return of the peace, went to the Indian villages where they knew their children had been carried in captivity; when to their inexpressible sorrow, they found them so perfectly Indianised, that many knew them no longer, and those whose more advanced ages permitted them to recollect their fathers and mothers, absolutely refused to follow them, and ran to their adopted parents for protection against the effusions of love their unhappy real parents lavished on them! Incredible as this may appear, I have heard it asserted in a thousand instances, among persons of credit. In the village of—, where I purpose to go, there lived, about fifteen years ago, an Englishman and a Swede, whose history would appear moving, had I time to relate it. They were grown to the age of men when they were taken; they happily escaped the great punishment of war captives, and were obliged to marry the Squaws who had saved their lives by adoption. By the force of habit, they became at last thoroughly naturalised to this wild course of life. While I was there, their friends sent them a considerable sum of money to ransom themselves with. The Indians, their old masters, gave them their choice, and without requiring any consideration, told them, that they had been long as free as themselves. They chose to remain; and the reasons they gave me would greatly surprise you: the most perfect freedom, the ease of living, the absence of those cares and corroding solitudes which so often prevail with us; the peculiar goodness of the soil they cultivated, for they did not trust altogether to hunting; all these, and many more motives, which I have forgot, made them prefer that life, of which we entertain such dreadful opinions. It cannot be, therefore, so bad as we generally conceive it to be; there must be in their social bond something singularly captivating, and far superior to anything to be boasted of among us; for thousands of Europeans are Indians, and we have no examples of even one of those Aborigines having from choice become Europeans! There must be something more congenial to our native dispositions, than the fictitious society in which we live; or else why should children, and even grown persons, become in a short time so invincibly attached to it? There must be something very bewitching in their manners, something very indelible and marked by the very hands of nature. For, take a young Indian lad, give him the best education you possibly can, load him with your bounty, with presents, nay with riches; yet he will secretly long for his native woods, which you would imagine he must have long since forgot; and on the first opportunity he can possibly find, you will see him voluntarily leave behind him all you have given him, and return with inexpressible joy to lie on the mats of his fathers. Mr.—, some years ago, received from a good old Indian, who died in his house, a young lad, of nine years of age, his grandson. He kindly educated him with his children, and bestowed on him the same care and attention in respect to the memory of his venerable grandfather, who was a worthy man. He intended to give him a genteel trade, but in the spring season when all the family went to the woods to make their maple sugar, he suddenly disappeared; and it was not until seventeen months after, that his benefactor heard he had reached the village of Bald Eagle, where he still dwelt. Let us say what we will of them, of their inferior organs, of their want of bread, etc., they are as stout and well made as the Europeans. Without temples, without priests, without kings, and without laws, they are in many instances superior to us; and the proofs of what I advance, are, that they live without care, sleep without inquietude, take life as it comes,

bearing all its asperities with unparalleled patience, and die without any kind of apprehension for what they have done, or for what they expect to meet with hereafter. What system of philosophy can give us so many necessary qualifications for happiness? They most certainly are much more closely connected with nature than we are; they are her immediate children, the inhabitants of the woods are her undefiled off-spring: those of the plains are her degenerated breed, far, very far removed from her primitive laws, from her original design. It is therefore resolved on. I will either die in the attempt or succeed; better perish all together in one fatal hour, than to suffer what we daily endure. I do not expect to enjoy in the village of— an uninterrupted happiness; it cannot be our lot, let us live where we will; I am not founding my future prosperity on golden dreams. Place mankind where you will, they must always have adverse circumstances to struggle with; from nature, accidents, constitution; from seasons, from that great combination of mischances which perpetually lead us to new diseases, to poverty, etc. Who knows but I may meet in this new situation, some accident from whence may spring up new sources of unexpected prosperity? Who can be presumptuous enough to predict all the good? Who can foresee all the evils, which strew the paths of our lives? But after all, I cannot but recollect what sacrifice I am going to make, what amputation I am going to suffer, what transition I am going to experience. Pardon my repetitions, my wild, my trifling reflections, they proceed from the agitations of my mind, and the fulness of my heart; the action of thus retracing them seems to lighten the burden, and to exhilarate my spirits; this is besides the last letter you will receive from me; I would fain tell you all, though I hardly know how. Oh! in the hours, in the moments of my greatest anguish, could I intuitively represent to you that variety of thought which crowds on my mind, you would have reason to be surprised, and to doubt of their possibility. Shall we ever meet again? If we should, where will it be? On the wild shores of—. If it be my doom to end my days there, I will greatly improve them; and perhaps make room for a few more families, who will choose to retire from the fury of a storm, the agitated billows of which will yet roar for many years on our extended shores. Perhaps I may repossess my house, if it be not burnt down; but how will my improvements look? why, half defaced, bearing the strong marks of abandonment, and of the ravages of war. However, at present I give everything over for lost; I will bid a long farewell to what I leave behind. If ever I repossess it, I shall receive it as a gift, as a reward for my conduct and fortitude. Do not imagine, however, that I am a stoic—by no means: I must, on the contrary, confess to you, that I feel the keenest regret, at abandoning an house which I have in some measure reared with my own hands. Yes, perhaps I may never revisit those fields which I have cleared, those trees which I have planted, those meadows which, in my youth, were a hideous wilderness, now converted by my industry into rich pastures and pleasant lawns. If in Europe it is praise-worthy to be attached to paternal inheritances, how much more natural, how much more powerful must the tie be with us, who, if I may be permitted the expression, are the founders, the creators of our own farms! When I see my table surrounded with my blooming offspring, all united in the bonds of the strongest affection, it kindles in my paternal heart a variety of tumultuous sentiments, which none but a father and a husband in my situation can feel or describe. Perhaps I may see my wife, my children, often distressed, involuntarily recalling to their minds the ease and abundance which they enjoyed under the paternal roof. Perhaps I may see them want that bread which I now leave behind; overtaken by diseases and penury, rendered more bitter by the recollection of former days of opulence and

plenty. Perhaps I may be assailed on every side by unforeseen accidents, which I shall not be able to prevent or to alleviate. Can I contemplate such images without the most unutterable emotions? My fate is determined; but I have not determined it, you may assure yourself, without having undergone the most painful conflicts of a variety of passions;— interest, love of ease, disappointed views, and pleasing expectations frustrated;—I shuddered at the review! Would to God I was master of the stoical tranquillity of that magnanimous sect; oh, that I were possessed of those sublime lessons which Appollonius of Chalcis gave to the Emperor Antoninus! I could then with much more propriety guide the helm of my little bark, which is soon to be freighted with all that I possess most dear on earth, through this stormy passage to a safe harbour; and when there, become to my fellow passengers, a surer guide, a brighter example, a pattern more worthy of imitation, throughout all the new scenes they must pass, and the new career they must traverse. I have observed notwithstanding, the means hitherto made use of, to arm the principal nations against our frontiers. Yet they have not, they will not take up the hatchet against a people who have done them no harm. The passions necessary to urge these people to war, cannot be roused, they cannot feel the stings of vengeance, the thirst of which alone can compel them to shed blood: far superior in their motives of action to the Europeans, who for sixpence per day, may be engaged to shed that of any people on earth. They know nothing of the nature of our disputes, they have no ideas of such revolutions as this; a civil division of a village or tribe, are events which have never been recorded in their traditions: many of them know very well that they have too long been the dupes and the victims of both parties; foolishly arming for our sakes, sometimes against each other, sometimes against our white enemies. They consider us as born on the same land, and, though they have no reasons to love us, yet they seem carefully to avoid entering into this quarrel, from whatever motives. I am speaking of those nations with which I am best acquainted, a few hundreds of the worst kind mixed with whites, worse than themselves, are now hired by Great Britain, to perpetuate those dreadful incursions. In my youth I traded with the—, under the conduct of my uncle, and always traded justly and equitably; some of them remember it to this day. Happily their village is far removed from the dangerous neighbourhood of the whites; I sent a man last spring to it, who understands the woods extremely well, and who speaks their language; he is just returned, after several weeks absence, and has brought me, as I had flattered myself, a string of thirty purple wampum, as a token that their honest chief will spare us half of his wigwam until we have time to erect one. He has sent me word that they have land in plenty, of which they are not so covetous as the whites; that we may plant for ourselves, and that in the meantime he will procure for us some corn and some meat; that fish is plenty in the waters of—, and that the village to which he had laid open my proposals, have no objection to our becoming dwellers with them. I have not yet communicated these glad tidings to my wife, nor do I know how to do it; I tremble lest she should refuse to follow me; lest the sudden idea of this removal rushing on her mind, might be too powerful. I flatter myself I shall be able to accomplish it, and to prevail on her; I fear nothing but the effects of her strong attachment to her relations. I will willingly let you know how I purpose to remove my family to so great a distance, but it would become unintelligible to you, because you are not acquainted with the geographical situation of this part of the country. Suffice it for you to know, that with about twenty-three miles land carriage, I am enabled to perform the rest by water; and when once afloat, I care not whether it be

two or three hundred miles. I propose to send all our provisions, furniture, and clothes to my wife's father, who approves of the scheme, and to reserve nothing but a few necessary articles of covering; trusting to the furs of the chase for our future apparel. Were we imprudently to encumber ourselves too much with baggage, we should never reach to the waters of—, which is the most dangerous as well as the most difficult part of our journey; and yet but a trifle in point of distance. I intend to say to my negroes—In the name of God, be free, my honest lads, I thank you for your past services; go, from henceforth, and work for yourselves; look on me as your old friend, and fellow labourer; be sober, frugal, and industrious, and you need not fear earning a comfortable subsistence.—Lest my countrymen should think that I am gone to join the incendiaries of our frontiers, I intend to write a letter to Mr.—, to inform him of our retreat, and of the reasons that have urged me to it. The man whom I sent to—village, is to accompany us also, and a very useful companion he will be on every account.

You may therefore, by means of anticipation, behold me under the Wigwam; I am so well acquainted with the principal manners of these people, that I entertain not the least apprehension from them. I rely more securely on their strong hospitality, than on the witnessed compacts of many Europeans. As soon as possible after my arrival, I design to build myself a wigwam, after the same manner and size with the rest, in order to avoid being thought singular, or giving occasion for any raileries; though these people are seldom guilty of such European follies. I shall erect it hard by the lands which they propose to allot me, and will endeavour that my wife, my children, and myself may be adopted soon after our arrival. Thus becoming truly inhabitants of their village, we shall immediately occupy that rank within the pale of their society, which will afford us all the amends we can possibly expect for the loss we have met with by the convulsions of our own. According to their customs we shall likewise receive names from them, by which we shall always be known. My youngest children shall learn to swim, and to shoot with the bow, that they may acquire such talents as will necessarily raise them into some degree of esteem among the Indian lads of their own age; the rest of us must hunt with the hunters. I have been for several years an expert marksman; but I dread lest the imperceptible charm of Indian education, may seize my younger children, and give them such a propensity to that mode of life, as may preclude their returning to the manners and customs of their parents. I have but one remedy to prevent this great evil; and that is, to employ them in the labour of the fields, as much as I can; I am even resolved to make their daily subsistence depend altogether on it. As long as we keep ourselves busy in tilling the earth, there is no fear of any of us becoming wild; it is the chase and the food it procures, that have this strange effect. Excuse a simile—those hogs which range in the woods, and to whom grain is given once a week, preserve their former degree of tameness; but if, on the contrary, they are reduced to live on ground nuts, and on what they can get, they soon become wild and fierce. For my part, I can plough, sow, and hunt, as occasion may require; but my wife, deprived of wool and flax, will have no room for industry; what is she then to do? like the other squaws, she must cook for us the nasaump, the ninchicke, and such other preparations of corn as are customary among these people. She must learn to bake squashes and pumpkins under the ashes; to slice and smoke the meat of our own killing, in order to preserve it; she must cheerfully adopt the manners and customs of her neighbours, in their dress, deportment, conduct, and internal economy, in all respects. Surely if we can have

fortitude enough to quit all we have, to remove so far, and to associate with people so different from us; these necessary compliances are but part of the scheme. The change of garments, when those they carry with them are worn out, will not be the least of my wife's and daughter's concerns: though I am in hopes that self-love will invent some sort of reparation. Perhaps you would not believe that there are in the woods looking-glasses, and paint of every colour; and that the inhabitants take as much pains to adorn their faces and their bodies, to fix their bracelets of silver, and plait their hair, as our forefathers the Picts used to do in the time of the Romans. Not that I would wish to see either my wife or daughter adopt those savage customs; we can live in great peace and harmony with them without descending to every article; the interruption of trade hath, I hope, suspended this mode of dress. My wife understands inoculation perfectly well, she inoculated all our children one after another, and has successfully performed the operation on several scores of people, who, scattered here and there through our woods, were too far removed from all medical assistance. If we can persuade but one family to submit to it, and it succeeds, we shall then be as happy as our situation will admit of; it will raise her into some degree of consideration, for whoever is useful in any society will always be respected. If we are so fortunate as to carry one family through a disorder, which is the plague among these people, I trust to the force of example, we shall then become truly necessary, valued, and beloved; we indeed owe every kind office to a society of men who so readily offer to assist us into their social partnership, and to extend to my family the shelter of their village, the strength of their adoption, and even the dignity of their names. God grant us a prosperous beginning, we may then hope to be of more service to them than even missionaries who have been sent to preach to them a Gospel they cannot understand.

As to religion, our mode of worship will not suffer much by this removal from a cultivated country, into the bosom of the woods; for it cannot be much simpler than that which we have followed here these many years: and I will with as much care as I can, redouble my attention, and twice a week, retrace to them the great outlines of their duty to God and to man. I will read and expound to them some part of the decalogue, which is the method I have pursued ever since I married.

Half a dozen of acres on the shores of—, the soil of which I know well, will yield us a great abundance of all we want; I will make it a point to give the over-plus to such Indians as shall be most unfortunate in their huntings; I will persuade them, if I can, to till a little more land than they do, and not to trust so much to the produce of the chase. To encourage them still farther, I will give a quirk to every six families; I have built many for our poor back settlers, it being often the want of mills which prevents them from raising grain. As I am a carpenter, I can build my own plough, and can be of great service to many of them; my example alone, may rouse the industry of some, and serve to direct others in their labours. The difficulties of the language will soon be removed; in my evening conversations, I will endeavour to make them regulate the trade of their village in such a manner as that those pests of the continent, those Indian traders, may not come within a certain distance; and there they shall be obliged to transact their business before the old people. I am in hopes that the constant respect which is paid to the elders, and shame, may prevent the young hunters from infringing this regulation. The son of—will soon be made acquainted with our schemes, and I trust that the power of love, and the strong attachment he professes for my daughter, may bring him along with us: he will make an

excellent hunter; young and vigorous, he will equal in dexterity the stoutest man in the village. Had it not been for this fortunate circumstance, there would have been the greatest danger; for however I respect the simple, the inoffensive society of these people in their villages, the strongest prejudices would make me abhor any alliance with them in blood: disagreeable no doubt, to nature's intentions which have strongly divided us by so many indelible characters. In the days of our sickness, we shall have recourse to their medical knowledge, which is well calculated for the simple diseases to which they are subject. Thus shall we metamorphose ourselves, from neat, decent, opulent planters, surrounded with every conveniency which our external labour and internal industry could give, into a still simpler people divested of everything beside hope, food, and the raiment of the woods: abandoning the large framed house, to dwell under the wigwam; and the featherbed, to lie on the mat, or bear's skin. There shall we sleep undisturbed by fruitful dreams and apprehensions; rest and peace of mind will make us the most ample amends for what we shall leave behind. These blessings cannot be purchased too dear; too long have we been deprived of them. I would cheerfully go even to the Mississippi, to find that repose to which we have been so long strangers. My heart sometimes seems tired with beating, it wants rest like my eye-lids, which feel oppressed with so many watchings.

These are the component parts of my scheme, the success of each of which appears feasible; from whence I flatter myself with the probable success of the whole. Still the danger of Indian education returns to my mind, and alarms me much; then again I contrast it with the education of the times; both appear to be equally pregnant with evils. Reason points out the necessity of choosing the least dangerous, which I must consider as the only good within my reach; I persuade myself that industry and labour will be a sovereign preservative against the dangers of the former; but I consider, at the same time, that the share of labour and industry which is intended to procure but a simple subsistence, with hardly any superfluity, cannot have the same restrictive effects on our minds as when we tilled the earth on a more extensive scale. The surplus could be then realised into solid wealth, and at the same time that this realisation rewarded our past labours, it engrossed and fixed the attention of the labourer, and cherished in his mind the hope of future riches. In order to supply this great deficiency of industrious motives, and to hold out to them a real object to prevent the fatal consequences of this sort of apathy; I will keep an exact account of all that shall be gathered, and give each of them a regular credit for the amount of it to be paid them in real property at the return of peace. Thus, though seemingly toiling for bare subsistence on a foreign land, they shall entertain the pleasing prospect of seeing the sum of their labours one day realised either in legacies or gifts, equal if not superior to it. The yearly expense of the clothes which they would have received at home, and of which they will then be deprived, shall likewise be added to their credit; thus I flatter myself that they will more cheerfully wear the blanket, the matchcoat, and the Moccasins. Whatever success they may meet with in hunting or fishing, shall only be considered as recreation and pastime; I shall thereby prevent them from estimating their skill in the chase as an important and necessary accomplishment. I mean to say to them: "You shall hunt and fish merely to show your new companions that you are not inferior to them in point of sagacity and dexterity." Were I to send them to such schools as the interior parts of our settlements afford at present, what can they learn there? How could I support them there? What must become of me; am I to proceed on my voyage, and leave them? That I never could submit to.

Instead of the perpetual discordant noise of disputes so common among us, instead of those scolding scenes, frequent in every house, they will observe nothing but silence at home and abroad: a singular appearance of peace and concord are the first characteristics which strike you in the villages of these people. Nothing can be more pleasing, nothing surprises an European so much as the silence and harmony which prevails among them, and in each family; except when disturbed by that accursed spirit given them by the wood rangers in exchange for their furs. If my children learn nothing of geometrical rules, the use of the compass, or of the Latin tongue, they will learn and practise sobriety, for rum can no longer be sent to these people; they will learn that modesty and diffidence for which the young Indians are so remarkable; they will consider labour as the most essential qualification; hunting as the second. They will prepare themselves in the prosecution of our small rural schemes, carried on for the benefit of our little community, to extend them further when each shall receive his inheritance. Their tender minds will cease to be agitated by perpetual alarms; to be made cowards by continual terrors: if they acquire in the village of—, such an awkwardness of deportment and appearance as would render them ridiculous in our gay capitals, they will imbibe, I hope, a confirmed taste for that simplicity, which so well becomes the cultivators of the land. If I cannot teach them any of those professions which sometimes embellish and support our society, I will show them how to hew wood, how to construct their own ploughs; and with a few tools how to supply themselves with every necessary implement, both in the house and in the field. If they are hereafter obliged to confess, that they belong to no one particular church, I shall have the consolation of teaching them that great, that primary worship which is the foundation of all others. If they do not fear God according to the tenets of any one seminary, they shall learn to worship him upon the broad scale of nature. The Supreme Being does not reside in peculiar churches or communities; he is equally the great Manitou of the woods and of the plains; and even in the gloom, the obscurity of those very woods, his justice may be as well understood and felt as in the most sumptuous temples. Each worship with us, hath, you know, its peculiar political tendency; there it has none but to inspire gratitude and truth: their tender minds shall receive no other idea of the Supreme Being, than that of the father of all men, who requires nothing more of us than what tends to make each other happy. We shall say with them, Soungwaneha, esa caurounkyawga, nughwonshauza neattewek, nesalanga.—Our father, be thy will done in earth as it is in great heaven.

Perhaps my imagination gilds too strongly this distant prospect; yet it appears founded on so few, and simple principles, that there is not the same probability of adverse incidents as in more complex schemes. These vague rambling contemplations which I here faithfully retrace, carry me sometimes to a great distance; I am lost in the anticipation of the various circumstances attending this proposed metamorphosis! Many unforeseen accidents may doubtless arise. Alas! it is easier for me in all the glow of paternal anxiety, reclined on my bed, to form the theory of my future conduct, than to reduce my schemes into practice. But when once secluded from the great society to which we now belong, we shall unite closer together; and there will be less room for jealousies or contentions. As I intend my children neither for the law nor the church, but for the cultivation of the land, I wish them no literary accomplishments; I pray heaven that they may be one day nothing more than expert scholars in husbandry: this is the science which made our continent to flourish more rapidly than any other. Were they to grow up where I am now situated, even admitting that we were in safety; two of them are verging

toward that period in their lives, when they must necessarily take up the musket, and learn, in that new school, all the vices which are so common in armies. Great God! close my eyes for ever, rather than I should live to see this calamity! May they rather become inhabitants of the woods.

Thus then in the village of—, in the bosom of that peace it has enjoyed ever since I have known it, connected with mild hospitable people, strangers to OUR political disputes, and having none among themselves; on the shores of a fine river, surrounded with woods, abounding with game; our little society united in perfect harmony with the new adoptive one, in which we shall be incorporated, shall rest I hope from all fatigues, from all apprehensions, from our perfect terrors, and from our long watchings. Not a word of politics shall cloud our simple conversation; tired either with the chase or the labour of the field, we shall sleep on our mats without any distressing want, having learnt to retrench every superfluous one: we shall have but two prayers to make to the Supreme Being, that he may shed his fertilising dew on our little crops, and that he will be pleased to restore peace to our unhappy country. These shall be the only subject of our nightly prayers, and of our daily ejaculations: and if the labour, the industry, the frugality, the union of men, can be an agreeable offering to him, we shall not fail to receive his paternal blessings. There I shall contemplate nature in her most wild and ample extent; I shall carefully study a species of society, of which I have at present but very imperfect ideas; I will endeavour to occupy with propriety that place which will enable me to enjoy the few and sufficient benefits it confers. The solitary and unconnected mode of life I have lived in my youth must fit me for this trial, I am not the first who has attempted it; Europeans did not, it is true, carry to the wilderness numerous families; they went there as mere speculators; I, as a man seeking a refuge from the desolation of war. They went there to study the manner of the aborigines; I to conform to them, whatever they are; some went as visitors, as travellers; I as a sojourner, as a fellow hunter and labourer, go determined industriously to work up among them such a system of happiness as may be adequate to my future situation, and may be a sufficient compensation for all my fatigues and for the misfortunes I have borne: I have always found it at home, I may hope likewise to find it under the humble roof of my wigwam.

O Supreme Being! if among the immense variety of planets, inhabited by thy creative power, thy paternal and omnipotent care deigns to extend to all the individuals they contain; if it be not beneath thy infinite dignity to cast thy eye on us wretched mortals; if my future felicity is not contrary to the necessary effects of those secret causes which thou hast appointed, receive the supplications of a man, to whom in thy kindness thou hast given a wife and an offspring: View us all with benignity, sanctify this strong conflict of regrets, wishes, and other natural passions; guide our steps through these unknown paths, and bless our future mode of life. If it is good and well meant, it must proceed from thee; thou knowest, O Lord, our enterprise contains neither fraud, nor malice, nor revenge. Bestow on me that energy of conduct now become so necessary, that it may be in my power to carry the young family thou hast given me through this great trial with safety and in thy peace. Inspire me with such intentions and such rules of conduct as may be most acceptable to thee. Preserve, O God, preserve the companion of my bosom, the best gift thou hast given me: endue her with courage and strength sufficient to accomplish this perilous journey. Bless the children of our love, those portions of our hearts; I implore thy divine assistance, speak to their tender minds, and inspire them with the love of that virtue which alone can

serve as the basis of their conduct in this world, and of their happiness with thee. Restore peace and concord to our poor afflicted country; assuage the fierce storm which has so long ravaged it. Permit, I beseech thee, O Father of nature, that our ancient virtues, and our industry, may not be totally lost: and that as a reward for the great toils we have made on this new land, we may be restored to our ancient tranquillity, and enabled to fill it with successive generations, that will constantly thank thee for the ample subsistence thou hast given them.

The unreserved manner in which I have written must give you a convincing proof of that friendship and esteem, of which I am sure you never yet doubted. As members of the same society, as mutually bound by the ties of affection and old acquaintance, you certainly cannot avoid feeling for my distresses; you cannot avoid mourning with me over that load of physical and moral evil with which we are all oppressed. My own share of it I often overlook when I minutely contemplate all that hath befallen our native country.

The End¹

1. Accessed at https://avalon.law.yale.edu/subject_menus/letters.asp

22.

AFTER THE BOSTON TEA PARTY: CARTOONS

June and November 1774

Philip Dawe and Paul Revere

The Able Doctor, or America Swallowing the Bitter Draught

17 June, 1774

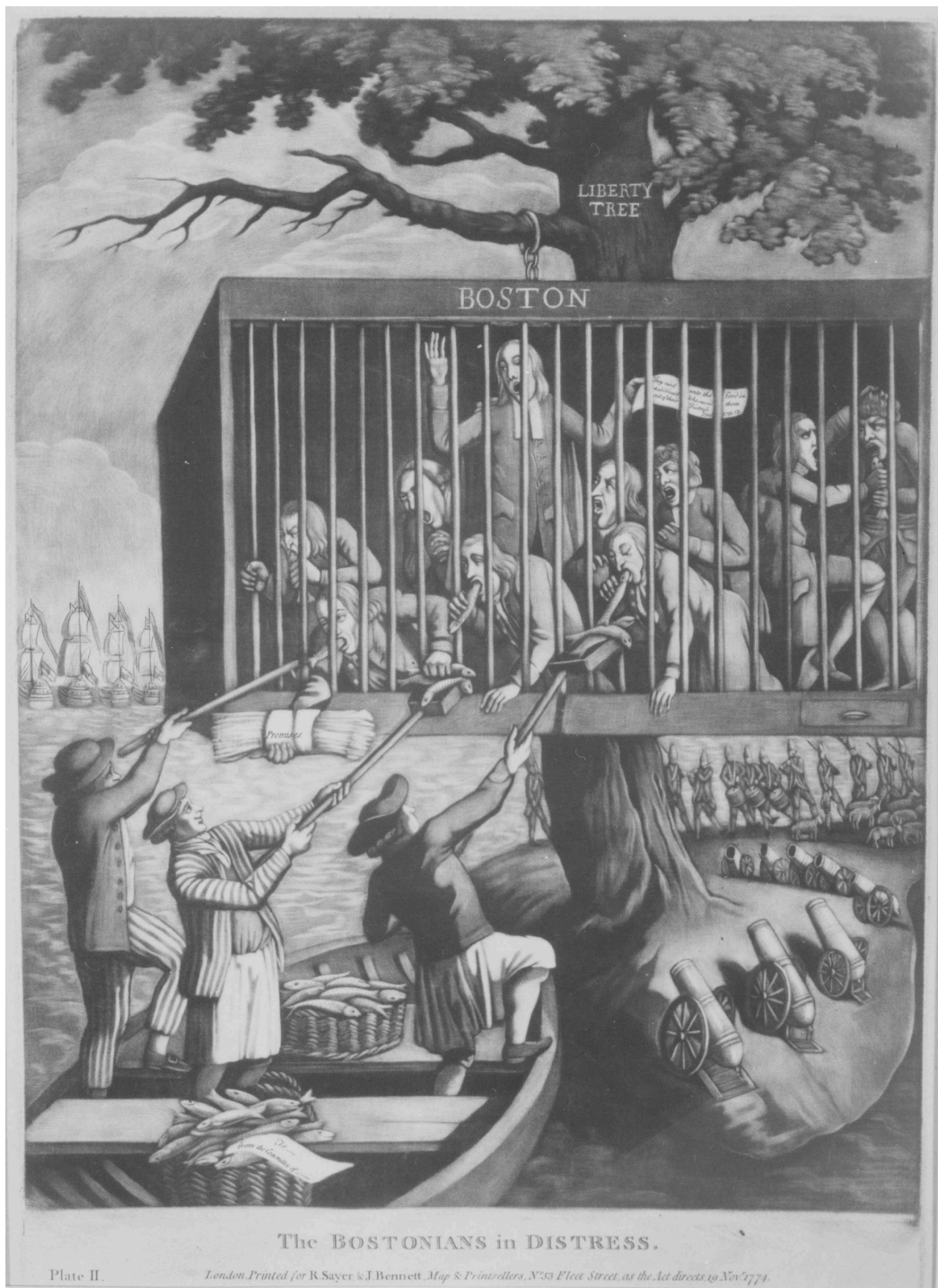


This is a copy of an engraving by Paul Revere for the Royal American Magazine. It illustrates the aftermath of the Boston Tea Party, the Boston Port Bill, and the closing of the port.¹

The Bostonians in Distress

19 November, 1774

1. ["The Able Doctor, or America Swallowing the Bitter Draught" from the National Archives, Original License CC 4.0 BY NC SA](#)



This is a copy of a print attributed to Philip Dawe, printed for the firm of Robert Sayer and John Bennett. The image appeared in a London newspaper soon after the Boston Tea Party, on November 19, 1774.²

2. ["The Bostonians in Distress"](#) from The National Archives, Original License: CC 4.0 BY NC SA

23.

CONTINENTAL CONGRESS'S DECLARATION OF RIGHTS AND GRIEVANCES AGAINST GREAT BRITAIN

October 14, 1774

The First Continental Congress

Background

Written by the First Continental Congress, this document addressed grievances imposed on the colonies by the Intolerable Acts. In this Declaration of Rights and Grievances against Great Britain, the Continental Congress asserts that the inhabitants of the English colonies are entitled to “life, liberty, and property” and have rights such as to “peaceably to assemble, consider of their grievances and petition the king.” In addition, it claims that recent laws of Parliament that imposed taxes and deprived Americans to trial by jury had to be rescinded.

Several days later, the Continental Congress would agree to the Articles of Association that would impose a trade boycott on British goods.

Much of this language foretells the later Declaration of Independence in 1776 and the Bill of Rights in 1789.

[Background Information: “Continental Congress Declaration of Rights and Grievances Against Great Britain” from The National Archives](#), Original License: CC 4.0 BY NC SA

Whereas, since the close of the last war, the British parliament, claiming a power of right to bind the people of America, by statute in all cases whatsoever, hath in some acts expressly imposed taxes on them, and in others, under various pretences, but in fact for the purpose of raising a revenue, hath imposed rates and duties

payable in these colonies, established a board of commissioners, with unconstitutional powers, and extended the jurisdiction of courts of Admiralty, not only for collecting the said duties, but for the trial of causes merely arising within the body of a county.

And whereas, in consequence of other statutes, judges, who before held only estates at will in their offices, have been made dependant on the Crown alone for their salaries, and standing armies kept in times of peace:

And it has lately been resolved in Parliament, that by force of a statute, made in the thirty-fifth year of the reign of king Henry the eighth, colonists may be transported to England, and tried there upon accusations for treasons, and misprisions, or concealment of treasons committed in the colonies; and by a late statute, such trials have been directed in cases therein mentioned.

And whereas, in the last session of parliament, three statutes were made; “one, intituled An act to discontinue, in such manner and for such time as are therein mentioned, the landing and discharging, lading, or shipping of goods, wares & merchandise, at the town, and within the harbour of Boston, in the province of Massachusetts-bay, in North-America;” another, intituled “An act for the better regulating the government of the province of the Massachusetts-bay in New-England;” and “another, intituled An act for the impartial administration of justice, in the cases of persons questioned for any act done by them in the execution of the law, or for the suppression of riots and tumults, in the province of the Massachusetts-bay, in New-England.” And another statute was then made, “for making more effectual provision for the government of the province of Quebec, &c.” All which statutes are impolitic, unjust, and cruel, as well as unconstitutional, and most dangerous and destructive of American rights.

And whereas, Assemblies have been frequently dissolved, contrary to the rights of the people, when they attempted to deliberate on grievances; and their dutiful, humble, loyal, & reasonable petitions to the crown for redress, have been repeatedly treated with contempt, by his majesty’s ministers of state:

The good people of the several Colonies of New-hampshire, Massachusetts-bay, Rhode-island and Providence plantations, Connecticut, New-York, New-Jersey, Pennsylvania, Newcastle, Kent and Sussex on Delaware, Maryland, Virginia, North Carolina, and South Carolina, justly alarmed at these arbitrary proceedings of parliament and administration, have severally elected, constituted, and appointed deputies to meet and sit in general congress, in the city of Philadelphia, in order to obtain such establishment, as that their religion, laws, and liberties may not be subverted:

Whereupon the deputies so appointed being now assembled, in a full and free representation of these Colonies, taking into their most serious consideration, the best means of attaining the ends aforesaid, do, in the first place, as Englishmen, their ancestors in like cases have usually done, for asserting and vindicating their rights and liberties, declare,

That the inhabitants of the English Colonies in North America, by the immutable laws of nature, the principles of the English constitution, and the several charters or compacts, have the following Rights:

Resolved, N. C. D. 1. That they are entitled to life, liberty, & property, and they have never ceded to any sovereign power whatever, a right to dispose of either without their consent.

Resolved, N. C. D. 2. That our ancestors, who first settled these colonies, were at the time of their

emigration from the mother country, entitled to all the rights, liberties, and immunities of free and natural-born subjects, within the realm of England.

Resolved, N. C. D. 3. That by such emigration they by no means forfeited, surrendered, or lost any of those rights, but that they were, and their descendants now are, entitled to the exercise and enjoyment of all such of them, as their local and other circumstances enable them to exercise and enjoy.

Resolved, 4. That the foundation of English liberty, and of all free government, is a right in the people to participate in their legislative council: and as the English colonists are not represented, and from their local and other circumstances, cannot properly be represented in the British parliament, they are entitled to a free and exclusive power of legislation in their several provincial legislatures, where their right of representation can alone be preserved, in all cases of taxation and internal polity, subject only to the negative of their sovereign, in such manner as has been heretofore used and accustomed. But, from the necessity of the case, and a regard to the mutual interest of both countries, we cheerfully consent to the operation of such acts of the British parliament, as are bona fide, restrained to the regulation of our external commerce, for the purpose of securing the commercial advantages of the whole empire to the mother country, and the commercial benefits of its respective members; excluding every idea of taxation, internal or external, for raising a revenue on the subjects in America, without their consent.

Resolved, N. C. D. 5. That the respective colonies are entitled to the common law of England, and more especially to the great and inestimable privilege of being tried by their peers of the vicinage, according to the course of that law.

Resolved, 6. That they are entitled to the benefit of such of the English statutes as existed at the time of their colonization; and which they have, by experience, respectively found to be applicable to their several local and other circumstances.

Resolved, N. C. D. 7. That those, his majesty's colonies, are likewise entitled to all the immunities and privileges granted & confirmed to them by royal charters, or secured by their several codes of provincial laws.

Resolved, N. C. D. 8. That they have a right peaceably to assemble, consider of their grievances, and petition the King; and that all prosecutions, prohibitory proclamations, and commitments for the same, are illegal.

Resolved, N. C. D. 9. That the keeping a Standing army in these colonies, in times of peace, without the consent of the legislature of that colony, in which such army is kept, is against law.

Resolved, N. C. D. 10. It is indispensably necessary to good government, and rendered essential by the English constitution, that the constituent branches of the legislature be independent of each other; that, therefore, the exercise of legislative power in several colonies, by a council appointed, during pleasure, by the crown, is unconstitutional, dangerous, and destructive to the freedom of American legislation.

All and each of which the afore-said deputies, in behalf of themselves and their constituents, do claim, demand, and insist on, as their indubitable rights and liberties; which cannot be legally taken from them, altered or abridged by any power whatever, without their own consent, by their representatives in their several provincial legislatures.

In the course of our inquiry, we find many infringements and violations of the foregoing rights, which, from

an ardent desire, that harmony and mutual intercourse of affection and interest may be restored, we pass over for the present, and proceed to state such acts and measures as have been adopted since the last war, which demonstrate a system formed to enslave America.

Resolved, N. C. D. That the following acts of Parliament are infringements and violations of the rights of the colonists; and that the repeal of them is essentially necessary in order to restore harmony between Great-Britain and the American colonies, viz: [a list of these acts appears on page 71].

To these grievous acts and measures, Americans cannot submit, but in hopes that their fellow subjects in Great-Britain will, on a revision of them, restore us to that state in which both countries found happiness and prosperity, we have for the present only resolved to pursue the following peaceable measures:

Resolved, unanimously, That from and after the first day of December next, there be no importation into British America, from Great Britain or Ireland of any goods, wares or merchandize whatsoever, or from any other place of any such goods, wares or merchandize [this paragraph was deleted from the final draft].

- 1st. To enter into a non-importation, non-consumption, and non-exportation agreement or association.
2. To prepare an address to the people of Great-Britain, and a memorial to the inhabitants of British America, &
3. To prepare a loyal address to his Majesty; agreeable to Resolutions already entered into.¹

1. Accessed at <https://www.docsteach.org/documents/document/continental-congress-declaration-of-rights-and-grievances-against-great-britain>

24.

ARTICLES OF ASSOCIATION

October 20, 1774

The First Continental Congress

Background

Written by the First Continental Congress, this document addressed economic grievances imposed on the colonies. The articles implemented a trade boycott with Great Britain – asserting non-importation and non-exportation sanctions on Great Britain, Ireland, and the East Indies – in reaction to the British Crown’s infamous 1774 Intolerable Acts.

In 1773, the Sons of Liberty, a secret society of American rebels, had dumped a shipload of tea into the Boston Harbor, protesting “taxation without representation.” The following year, two years before the start of the American Revolution, the British Crown responded to the Boston Tea Party by passing what the American Patriots called the Intolerable Acts.

The Intolerable Acts were a series of four legislative acts imposed by Great Britain on the colonies in order to punish them and to quell the rising rebellion.

The acts were comprised of:

- The Boston Port Act, which closed the port of Boston
- The Massachusetts Government Act, which required that all Massachusetts government positions be appointed by either the Crown itself, the Governor, or Parliament
- The Administration of Justice Act, which asserted that trials against officials of the Crown were to take place in Great Britain and not in Massachusetts if the Crown believed Massachusetts incapable of executing a fair trial
- The Quartering Act, which allowed Royal soldiers to be housed in unoccupied buildings

The Articles of Association asserted that, in order to free themselves economically from Great

Britain, the colonies will “encourage frugality, economy, and industry, and promote agriculture, arts and the manufactures of this country.” The authors viewed Great Britain’s authority as tyrannical and understood that they needed to control and use their own resources to survive without Great Britain.

America’s economic independence would lead to its political independence. The Articles of Association later inspired the 1776 Declaration of Independence.

[Background Information: “Articles of Association” from The National Archives, Original License: CC 4.0 BY NC SA](#)

We, his Majesty’s most loyal subjects of the Delegates of the several Colonies of New Hampshire, Massachusetts Bay, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, The Three lower counties of Newcastle, Kent and Sussex on Delaware, Maryland, Virginia, North Carolina and South Carolina deputed to represent them in a continental Congress held in the city of Philadelphia on the fifth day of September 1774. avowing our allegiance to his Majesty, our affection and regard for our fellow subjects in Great Britain and elsewhere affected with the deepest anxiety and most alarming apprehensions at those grievances and distress, with which his Majesty’s American subjects are oppressed, and having taken under our most serious deliberation the state of the whole continent find that the present unhappy situation of ourselves is occasioned by a ruinous System of colony administration adopted by the British Minority about the year 1763 evidently calculated for enslaving these colonies and with them the British Empire. In prosecution of which by various acts of parliament have been passed for raising a Revenue in America, for depriving the American subjects in many instances of the constitutional trial by jury, exposing their lives to danger by directing a new and illegal trial beyond the seat of crimes alledged to have been committed in America: And in prosecuting of the same system, several late cruel and oppressive acts have been passed respecting the form of Boston and the Massachusetts Bay and also an act for extending the province of Quebec so as to border the western frontier of the colonies, establishing an arbitrary government therein and discouraging the settlement of British subjects in that wide extended country, then by the influence of civil principles and ancient prejudices to dispose the inhabitants to act with hostility against the free protestant colonies, whenever a wicked minority shall [[shure?]] so to direct them.

To obtain redress of these grievances, which threaten destruction to the lives, liberty and property of his Majesty’s subjects in North-America we are of opinion, that a non-importations, non-consumption and non-exportation agreeen faithfully adhered to will prove the most speedy, effectual and peaceable measure: And therefore we do for ourselves and the inhabitants of the several colonies whom we represent firmly agree and associate under the sacred ties of virtue, honour, and love of our country as follows.

1. That from and after the first day of December next we will not import into British America from Great B Island, any Goods, wares or merchandize whatsoever or from any other place any such goods, wares, or

merchandize as shall have been exported from Great-Britain or Ireland; nor will we after that day import any East India Tea from any part of the World, nor any Mollasses, Syrups, [[panels?]] Coffee or Piemento from the British Plantation, or from Dominica, nor Wines from Maderia or the Western Islands nor foreign Indigo.

2. That we will neither import nor purchase any Slave imported after the first day of December next, and after which time we will wholly discontinue the Slave trade, and will neither be concerned in it ourselves, nor will we hire our vessels nor sell our commodities or manufacturers to those who are concerned in it.

3. As a non-consumption agreement strictly adhered to will be an effectual security for the observation of the non-importation we as above solemnly agree and associate, that from this day we will not purchase or use any Tea imported on occasions of the East India Company, or any on which a duty hath [[been?]] or shall be paid, and from and after the first day of March next we will not purchase or use any East India tea whatsoever, nor will we nor shall any person for or under us purchase or use any of those goods, wares or merchandize we have agreed not to import, which we shall know or have cause to suspect were imported after the first day of December except such as come under the rules and directions of the tenth article hereafter mentioned.

4. The earnest desire we have not to injure our fellow subjects in Great-Britain, Ireland or the West-Indies induces us to suspend a non-exportation until the tenth day of September 1775. at which time if the said acts and parts of acts of the British Parliament are not repeated we will not directly or indirectly export any merchandize or commodity whol [[are?]] to Great-Britain, Ireland or the West-Indies. except Rise to Europe.

5. Such as are merchants and are the British and Irish trade will give orders as soon as possible to these factors, Agents and Correspondents in Great-Britain and Ireland not to ship any goods to them on any pretence whatsoever as they can not be received in America, and if any merchant residing in Great-Britain or Ireland shall directly or indirectly ship any good, wares or merchandize for America in order to break the said non importation agreement or in any manner contravene the Same

Same, on such unworthy conduct being well attested it ought to be made public, and on the same being so done, we will not from them forth have any commercial connection with such merchant., _____

6. That such as are owner of vessel will give positive order to their Captains or masters not to receive on board their vessels any goods prohibited by the said non-importation agreement on pain of immediate dismissal from their service. _____

7. We will use our utmost endeavors to improve the breed of Sheep and increase their number to the greatest extent and to that end we will kill them as sparingly as may be especially more of the most profitable kind nor will we export any to the West-Indies or elsewhere and those of us who are or may become overlooked with or can conveniently spare any Sheep will dispose of them to our neighbors espe

-cially [especially] to the poorer soul upon moderate terms. _____

8. That we will in our several stations encourage frugality, economy and industry and promote agriculture, arts and the ma-

-nufacturer [manufacturer] of this country, especially that of wool, and will discountenance and discourage ~~by example~~ every species of extravagance and

dissipation especially all horse racing and all kinds of gaming, cockfighting, exhibitions of plays, shows and other expensive diversions and entertainments – And on the death of any relation or friend none of us or any of our families will go into any further mourning dress than a black crape or ribbon on the arm or hat for Gentlemen, and a black ribbon & necklace for Ladies, and we will discontinue the giving of gloves and scarfs at funerals. _____

9. That such [?] are vendors of goods or merchandizes will not take advantage of the scarcity of goods that may be occasioned by this asso-

-ciation [association] but will sell the same at the rates we have been respectively accustomed to do for twelve months last [?] – And if any vendor of goods or merchandizes shall sell any such goods on [^]~~on~~ higher terms or shall in any manner or by any device whatsoever violate or depart

from this ~~agreement~~ ~~no person ought nor will any of us deal with any such person or his or her factor, or Agent at any time there after for any commodity whatever.~~

10. In case any merchant, Trader or other person shall import any goods or merchandize after the first day of December ~~and before the first day of February next the same ought forthwith at the election of the owner to be either whipped or delivered up to the Committee of the County, or town wherein they shall be imported, to be stored at the risque of the importer~~ the non-importa~~tion~~ agreement shall cease, or be sold under the direction of the Committee aforesaid and in the last mentioned case the owner or owners of such goods shall be reimbursed out of the sales / the first cost and charges, the profit if any to be applied to wards relieving and employ-

ing such poor inhabitants of the town of Boston as are immediate sufferers by the Boston Port Bill, and a particular account of all goods to be returned, stored, or sold to be inserted in the public papers; And if any goods or merchandizes shall be imported after the said first day of February the same ought forthwith to be sent back again without breaking any of the packages thereof. _____

11. That a Committee be chosen in every County, City and Town by those who are qualified to vote for representation in the legislature, whose business it shall be attentively to observe the conduct of all persons touching this association and when it shall be made [^]~~to~~ appear to the satisfaction of a majority of any such Committee that any person within the limits of their appointment has violated this association that such majority do forthwith cause the truth of the case to be published in the Gazette to the end that all such foes to the rights of British America may be publickly known and universally contemned as the enemies of American liberty and thence forth we respectively will break of all dealings with him or her. _____

12. That the Committee of Correspondence in the respective colonies do frequently inspect the entries of

their Custom House and inform each other from time to time of the true state thereof and of every other material circumstance that may occur relative to their association. _____

13. That all manufactures of this country be sold at reasonable prices so that no undue advantage be taken of a future scarcity of goods. _____

14. And we do further agree and resolve, that we will have no trade, commerce, dealings or intercourse whatsoever, with any Colony or province in North-America, which shall not accede to, or which shall hereafter violate this association, but will hold them as unworthy of the rights of freemen, and as inimical to the liberties of this country. _____

And we do solemnly bind ourselves and our Constituents under the ties aforesaid and to adhere to this association until such parts of the several acts of parliament passed since the year 1763 ^Close of the last War as impose or continueduties, on Tea, Wine, Mollasses, Syrups, paneles, Coffee, Sugar, Pimento, Indigo, foreign ^Close of the last War [inserted to replace struck through year 1763]

foreign paper, glass and painters colours imported into America, and extend the power of the admiralty courts beyond their ancient limits, deprive the American subjects of trial by jury authorize the judges certificate to indemnify the prosecutor from damages, that he might otherwise be liable to from a trial by his peers, require oppressive security from a claimant of Ships or goods such as, before, he shall be allowed to defend his property, are repealed — And until that part of the Acts of the 12 G. 3 ch. 24 entitled “an Act for the better securing his Majesty’s dock yard, magazines, ship’s ammunition and stores” by which any person charged with committing any of the offenses therein described, in America, may be tried in any shire or county within the realm is repealed. And until the four acts passed in the last session of Parliament Viz. that for stopping the port and blocking up the harbour of Boston — that for altering the charter and government of the Massachusetts Bay — and that which is entitled [[insertion]] an act [[/insertion]] for the better administration of Justice Etc, and that for extending the limits of Quebec [[act?]] are repealed. And we recommend it to the provincial conventions and to the committees in the respective colonies to establish such farther regulations as they may think proper for carrying into execution this association. —

The foregoing association being determined upon by the Congress, was ordered to be subscribed by the several Members thereof and thereupon we have here unto set our respective names accordingly.

In Congress, Philadelphia October 20th. 1774. —

Peyton Randolph President

New. Hamp.Shire – {

John Sullivan

Nathaniel Folsom

Massachusetts Bay {

Thomas Cushing

Sam Adams

John Adams

Robt. Treat Paine

Rhode Island {

Steph. Hopkins

Sam: Ward

Connecticut {

Eliph Dyer

Roger Sherman

Silas Deane

New: York {

Isaac Low

John Alsop

John Jay

Ja Duane

Phil Livingston

Wm Floyd

Henry Wisner

S: Boerum

New Jersey {

J. Kinsey

Wil: Livingston

Stepn. Crane

Richd Smith

John DeHart

Pennsylvania {

Jos. Galloway

John Dickinson

Cha Humphreys

Thomas Mifflin

E Biddle

John Morton

Geo: Ross

the Lower Counties New Castle {

Caesar Rodney

Tho. McKean

Geo: Read

Maryland {

Mat Tilghman

Th: Johnson Junr

Wm Paca

Samuel Chase

Virginia {

Richard Henry Lee

Go. Washington

P. Henry Jr.

Richard Bland

Benj Harrison

Edm Pendleton

North Carolina {

Will Hooper

Joseph Hewes

Rd Caswell

South Carolina {

Henry Middleton

Th Lynch

Christopher Gadsden

J. Rutledge

Edward Rutledge¹

1. Accessed at <https://www.docsteach.org/documents/document/articles-of-association>

25.

THE ALTERNATIVE OF WILLIAMSBURG

February 16, 1775

Philip Dawe



1

[Click here to read background information on this cartoon.](#)

26.

PETITION OF THE NEW YORK ASSEMBLY TO GEORGE III

March 25, 1775

General Assembly of the Colony of New York

Background

In response to the crumbling relationship between the American colonies and Britain, the First Continental Congress, in October 1774, prepared an Address to the King laying out the ways in which they felt their rights as Englishmen had been violated by the British Parliament, petitioning him to intervene and remove the grievances, and pledging thereby the willingness of the Colonies to resume favorable relations with Britain. The signed petition was presented to Parliament in January 1775, but it got lost in the shuffle, and ultimately the King never formally replied to the Colonies. In March 1775, the General Assembly of New York tried on its own to persuade George III to intervene on the colony's behalf with Parliament and effect a reconciliation. With the outbreak of hostilities at Lexington and Concord on April 19, 1775, the petition was rendered moot.

To The King's most Excellent Majesty

The humble Petition of the General Assembly of the Colony of New York.

Most Gracious Sovereign,

We your Majesty's most dutiful and loyal Subjects, the General Assembly of the colony of New York, beg leave most humbly to approach your Majesty.

Inviolably attached to your Royal Person and Government, to which we are bound by the strongest Ties of Duty and Affection, and in the fullest Assurance that your paternal Care is extended over all your People, as well the Inhabitants of the new World, as those who flourish, and are happy under your more immediate

Influence in the old, we are emboldened to throw ourselves at your Majesty's Feet, humble Petitioners, in Behalf of the loyal Colony which we represent.

Vouchsafe then, most gracious Sovereign, to attend to the Prayer of your faithful Subjects, and while we are pleading our own Cause, and the Course of Liberty and Humanity, deign to consider us as Advocates for our Sister Colonies also.

The present unhappy and unnatural Disputes between the Parent State and your Majesty's American Dominions, give us the deepest and most unfeigned Concern. We lament it as one of the greatest Misfortunes, that the happy and peaceful Harmony, which has hitherto subsisted between us, should now by any Means be interrupted: and 'tis the earnest and first Wish of our Hearts, that it may be speedily restored, and placed upon so permanent a Basis, as that neither time or Accidents may be ever able to disturb it.

We acknowledge with the warmest Gratitude, the Favor and Protection of our Mother Country; which flowing from Policy, dictated by Wisdom and Humanity, hath enabled us to become so important a Part of the British Empire; and we beseech your Majesty to believe us, when we assure you, that we still retain the Duty and Affection of Children, that we love and reverence our venerable parent, and that no Calamity would be so truly afflicting to us, as a Separation from her. We acknowledge there are Appearances, which may be construed to our Disadvantage, and that several of the Measures pursued by the Colonies are by no Means justifiable; yet while we disapprove and condemn them, we entreat you as the indulgent Father of your People, to view them in the most favourable Light, and to consider them as the honest tho' disorderly, Struggles of Liberty, not the licentious Efforts of Independence.

Your Majesty's American Subjects have hitherto been in a State of Infancy, and till lately, have submitted implicitly, and without repining, to the Authority of the Parent State. They have now reached the Period of Maturity, and think themselves intitled to their Birthright, an equal participation of Freedom with their Fellow Subjects in Britain. It is with this View we now address your Majesty. We mean not to become independent of the British Parliament; on the contrary, we cheerfully acknowledge our Subordination to it as the grand Legislature of the Empire; we wish only to enjoy the Rights of Englishmen, and to have that Share of Liberty, and those Privileges secured to us, which we are intitled to, upon the Principles of our free and happy Constitution. Permit us therefore, most gracious Sovereign, to lay our Grievances before you, which we now do with the greatest Humility, and in the fullest Assurance, that your Royal Justice and Clemency will be exerted in our Behalf.

Your Majesty's Subjects in this Colony, think it essential to Freedom, and the undoubted Right of Englishmen, that no Taxes should be imposed on them without their Consent given personally or be their Representatives. This Right we do not at present enjoy, inasmuch as the British Parliament (in which we have no Representation) have claimed and exercised a Right of making Laws, binding upon us in all Cases whatsoever. This Claim, and this Exercise of unlimited Power by the Parliament, we esteem a Grievance of the most Dangerous Nature, and directly tending to the Subversion of our constitutional Liberties. We are willing to the utmost of our Abilities, to contribute our Proportion to the Support of Government, but we would do it in a constitutional Manner, by the Interposition of the Colony Legislature.

We likewise beg leave to declare to your Majesty, that we consider the acts of Parliament raising a Revenue in America, but more especially those to provide for the Support of civil Government, and the Administration of Justice in the Colonies, and extending the Courts of admirably beyond their ancient Limits, giving them a concurrent Jurisdiction in Causes heretofore cognizable only in the Courts of Common Law, and by that Means depriving the American Subject of a Trial By Jury, as grievous and destructive of our Rights and Privileges.

That the Act of Parliament authorizing the Apprehension of Persons resident in the Colonies, on Suspicion of certain offences, and sending them out of the same to be tried, is dangerous to the Lives and Liberties of your Majesty's American Subjects, as it deprives them of a Trial by a Jury of the Vicinage, which in all Cases us the grand Security and Birth Right of Englishmen.

That we humbly conceive, the Act requiring the Legislature of this Colony to provide for the Services therein mentioned, and the other for suspending the legislative Power thereof, till such Requisition should be complied with, were unconstitutional, and tended to destroy that Confidence, which we had always reposed in the Mother Country.

That the Imposition of Duties upon Articles of Commerce imported from Great Britain, is oppressive and impolitic, as it gives the greatest Encouragement to illicit Trade, and operates as a Prohibition on our Commerce with the Mother Country, which for the mutual Advantage of both, we conceive ought to be free and unrestrained.

That the Act passed in the fourteenth Year of your Majesty's Reign, imposing Duties upon certain Articles imported into, the Province of Quebec (the Limits whereof by an Act of the Same Year are so extended us to comprehend all the Indian Country from Hudsons Bay, to the Mouth of the Ohio River) and restricting the Importation of those dutied Articles to the Port of St. John's, on the River Sorel is injurious to this Colony, as it almost entirely destroys our important Indian Trade, that Port being so very remote from this and the other Colonies, that the Conveyance of Goods thither, for the Prosecution of the Traffick, must unavoidably be attended with so enormous an Expence, as well nigh amounts to a total Prohibition: the unmerited Discrimination made by the first above-mentioned Act in Favor of the Sugar Colonies, by subjecting the Continental Colonies, to a larger Duty on particular Articles, is so detrimental to the Interest of this Colony, that we cannot avoid complaining of it to your Majesty, as a Grievance.

We likewise think, the Act prohibiting the Legislature of this Colony from passing any Law, for the emission of Paper Currency to be a legal Tender therein, is disadvantageous to the Growth and Commerce thereof; an Abridgment of your Majesty's Prerogative (in the Preservation of which we are deeply interested) and a Violation of our Legislative Rights and may hereafter disable your Majesty's Subjects, upon proper Requisition, and upon certain Emergencies, from granting such aids as may be necessary for the general Safety of the Empire.

The Act for the Regulation of the Government of Quebec, we must beg Leave also to mention to your Majesty, as the Extension of that Province and the Indulgence granted by it to Roman Catholics, have given great Uneasiness to the Minds of many of your Majesty's American Subjects.

The late Acts for shutting up the Port of Boston, and altering the Charter of the Massachusetts Bay, we presume not to mention to your Majesty, without first assuring you, that we in many Instances disapprove of the Conduct of that Province, and beseeching your gracious Interposition in their Favor; we cannot however help observing, that those Acts establish a dangerous Precedent, by inflicting Punishment without the formality of a Trial.

With the highest Satisfaction most gracious Sovereign, we reflect on your Royal Declaration from the Throne at your happy Accession, that it was essential to the impartial Administration of Justice, and one of the best Securities to the Rights and Liberties of Your Subjects, that your Judges should hold their Commissions during good Behaviour, permit us then to pray, that you will be graciously pleased to remove the distinction between your Subjects in England and those in America, by commissioning your Judges here to hold their offices on the same Tenure; In which Case, we beg Leave to assure your Majesty, that we stand ready to give them such adequate and permanent Salaries, as will render them independent of the People.

We have now, most gracious Sovereign, stated our Grievances to your Majesty, we have done it, we trust, with all the Respect due to the best of Kings, and with that decent Freedom becoming the Representatives of a faithful, ancient and loyal Colony; and we have not the least Doubt, but that your merciful Mediation and Interposition, we shall obtain the desired redress, and have such a System of Government confirmed to us by your Majesty, and your Two Houses of Parliament, as will sufficiently ascertain and limit the Authority claimed by the British Legislature over this Colony, and secure to us those just and invaluable Rights and Privileges which all your Majesty's Subjects are intitled to. This most gracious Sovereign, is the Sum of our Wishes, and the End of our Desires; and we beg leave to assure your Majesty, that we are convinced this will be the only effectual Method of quieting the Minds of your Majesty's faithful American Subjects and of restoring that Harmony and cordial Union between the Mother Country and us, which is so essential to the Welfare and Prosperity of both. We beseech your Majesty to believe, that our earnest Prayer to Heaven is, that your Majesty may continue long the happy and beloved Monarch of a brave, a free, a virtuous and united People, and that your Children after you may continue to fill the British Throne to the latest Generations.

By Order of the General Assembly

Assembly Chamber City of New York the 25 Day of March 1775

John Cruger Speaker¹

1. Accessed at <https://www.docsteach.org/documents/document/petition-ny-assembly>

27.

ADDRESS FROM JOSEPH WARREN

April 36, 1775

Joseph Warren

Background

Joseph Warren, President of the Massachusetts Provincial Congress, gave this address to the provincial Congress regarding the hostilities of April 19, 1775 at Lexington and Concord.

Warren reported that “Hostilities are at length commenced....We determine to die or be free...”. This and other documents about the battles at Lexington and Concord are included in the Massachusetts State Papers from 1775 – 1787, in the Papers of the Continental Congress.

Read the Depositions to which Warren refers in [Appendix 1](#).

[Background Information: “Address from Joseph Warren” from The National Archives, Original License CC 4.0 BY NC SA](#)

In provincial Congress, WaterTown April 26th 1775. 5

To the Inhabitants of Great Britain.

Friends & Fellow Subjects,

Hostilities are at length commenced in this Colony by the Troops under Command of General Gage, & It being of ye greatest Importance, that an early, true, & authentic account of this inhuman proceeding Should be known to you; the Congress of this Colony have transmitted ye Same, & from want of a Session of ye hona.[honorable] continental Con-gress think it proper to address you on ye alarming Occasion By the clearest Depositions relative to this Transaction It will appear, that on ye Night preceding ye nineteenth of April instant, a Body of ye Kings Troops under Command of Colo. Smith were secretly landed at Cam-bridge with an apparent Design to take or destroy ye military & other Stores provided for ye Defence of this Colony, &

deposited at Concord – that Some Inhabitants of ye Colony on ye Night aforesaid, whilst travelling peaceably on ye Road between Boston & Concord were seized & greatly abused by armed Men, who ap-peared to be Officers of General Gage’s Army – that ye Townof Lexington by these Means was alarmed, & a Company of ye Inhabitants mustered on ye Occasion — that ye regular Troops on their Way to Concord marched into ye said Town of Lexington, & ye said Company on their approach began to disperse – that, notwithstanding this, ye Regulars rushed on with great Violence & first began Hostilities by firing on said Lexington Company, whereby they killed eight & wounded several others & that ye regular continued their Fire untill those of said Company, who were neither killed nor wounded, had made their Escape — that Colo[nel] Smith with ye Detachment then marched to Con-cord, where a Number of provincials were again fired on by ye Troops, two of them killed & Several Wounded, before ye provincials fired on them & that these hostile Measures of ye Troops produced an Engagement that lasted thro ye Day ; in which many of ye provincials & more of ye regular Troops were killed & wounded. — To give a particular account of ye Ravages of ye Troops as they retreated from Concord to Charlestown, would be very difficult, if not impracticable; let it suffice to say, that a great Number of ye Homes on ye Road were plundered & rendered unfit for use ; Several were burnt; Women in Child Bed were driven by ye Soldiery naked into ye Street; old Men peacably in their Houses were shot dead ; & such Scenes exhibited, as would disgrace ye Annals of ye most uncivilized Nation. There, Brethren, are Marks of ministerial Venge-ance against this Colony, for refusing with her Sister Colonies a Submission to Slavery ; but they have not yet detached us from our royal Sovereign: We profess to be his loyal & dutiful Subjects, & so hardly dealt with as We have been, are still ready with our Lives & Fortunes to defend his person, Family, Crown & Dignity. Nevertheless, to ye persecution & Tyranny of his cruel Ministry We will not tamely Submit appealing to Heaven for ye Justice of our Cause, We determine to die or be free. — We cannot think that ye Honour, Wisdom, & Valour of Britons will suffer them to be longer inactive Spectators of Measures, in which they themselves are so deeply interested — Measures pursued in Opposition to ye Solemn protests of many noble Lords, & express’d Some of conspicuous Commoners, whose Knowledge & Virtue have long [xxxx] characterized them as some of ye greatest men [xx] in ye Nation — Measures executing contrary to ye Interest, Petition & Resolves of many large respect-table & opulent Counties, Cities & Burroughs in Great Britain — Measures highly incompatible with Justice, but still pur-sued with a Specious pretence of curing the Nation of its Bur-thens. — Measures, which if successful, must end in ye ruin of Slavery of Britain as well as ye persecuted American Colonies — We sincerely hope that ye great Sovereign of ye Universe, who hath So often appeared for ye english Nation, will support you in every rational & manly exertion with these Colonies, for saving it from ruin, & that, in a constitutional Connection with ye Mother Country, We Shall soon be altogether a free & happy people —

Per Order Jos Warren

Copy of an Address to the Inhabitants of G Britain relative to the late hospitality between the houses under Gen Gage of the inhabitants of Massachusetts Bay – dated 26 April 1775 read before Congress 11 May¹

1. Accessed at <https://www.docsteach.org/documents/document/address-joseph-warren>

28.

THE CHARLOTTE TOWN RESOLVES

May 31, 1775

Laura Lyons McLemore

Background

Following the clashes at Lexington and Concord, tensions heightened throughout the colonies. On May 31, 1775, the Mecklenburg County Committee of Safety, at Charlotte, North Carolina, drew up a set of resolves annulling the authority of the British King and Parliament and investing the congress of each colony with all legislative and executive powers within their respective provinces under the direction of the Continental Congress. The committee then reorganized local government, elected county officials, provided for nine militia companies, and ordered these companies to provide themselves with arms in readiness to carry out the commands of the Provincial Congress. Anyone who refused to obey the resolves was to be deemed “an enemy to his country.” This document is not to be confused with the so-called Mecklenburg Declaration of Independence, the authenticity of which has never been established. The resolves of May 31 did not declare independence.

Resolves Adopted in Charlotte Town,

Mecklenburg County, North

Carolina, May 31, 1775

This Day the Committee met, and passed the following

RESOLVES:

Whereas by an Address presented to his Majesty by both Houses of Parliament in *February* last, the *American* Colonies are declared to be in a State of actual Rebellion, we conceive that all Laws and Commissions confirmed by, or derived from the Authority of the King or Parliament, are annulled and vacated, and the

former civil Constitution of these Colonies for the present wholly suspended. To provide in some Degree for the Exigencies of the County in the present alarming Period, we deem it proper and necessary to pass the following Resolves, *viz.*

1. That all Commissions, civil and military, heretofore granted by the Crown, to be exercised in these Colonies, are null and void, and the Constitution of each particular Colony wholly suspended.

2. That the Provincial Congress of each Province, under the Direction of the Great Continental Congress, is invested with all legislative and executive Powers within their respective Provinces; and that no other Legislative or Executive does or can exist, at this time, in any of these Colonies.

3. As all former Laws are now suspended in this Province, and the Congress have not yet provided others, we judge it necessary, for the better Preservation of good Order, to form certain Rules and Regulations for the internal Government of this County, until Laws shall be provided for us by the Congress.

4. That the Inhabitants of this County do meet on a certain Day appointed by this Committee, and having formed themselves into nine Companies, to wit, eight for the County, and one for the Town of *Charlotte*, do choose a Colonel and other military Officers, who shall hold and exercise their several Powers by Virtue of this Choice, and independent of *Great-Britain*, and former Constitution of this Province.

5. That for the better Preservation of the Peace, and Administration of Justice, each of these Companies do choose from their own Body two discreet Freeholders, who shall be empowered each by himself, and singly, to decide and determine all Matters of Controversy arising within the said Company under the Sum of Twenty Shillings, and jointly and together all Controversies under the Sum of Forty Shillings, yet so as their Decisions may admit of Appeals to the Convention of the Select Men of the whole County; and also, that any one of these shall have Power to examine, and commit to Confinement, Persons accused of Petit Larceny.

6. That those two Select Men, thus chosen, do, jointly and together, choose from the Body of their particular Company two Persons, properly qualified to serve as Constables, who may assist them in the Execution of their Office.

7. That upon the Complaint of any Person to either of these Select Men, he do issue his Warrant, directed to the Constable, commanding him to bring the Aggressor before him or them to answer the said Complaint.

8. That these eighteen Select Men, thus appointed, do meet every third *Tuesday* in *January, April, July,* and *October*, at the Court-House, in *Charlotte*, to hear and determine all Matters of Controversy for Sums exceeding Forty Shillings; also Appeals: And in Cases of Felony, to commit the Person or Persons convicted thereof to close Confinement, until the Provincial Congress shall provide and establish Laws and Modes of Proceeding in all such Cases.

9. That these Eighteen Select Men, thus convened, do choose a Clerk to record the Transactions of said Convention; and that the said Clerk, upon the Application of any Person or Persons aggrieved, do issue his Warrant to one of the Constables, to summon and warn said Offender to appear before the Convention at their next sittinbg, to answer the aforesaid Complaint.

10. That any Person making Complaint upon Oath to the Clerk, or any Member of the Convention, that he has Reason to suspect that any Person or Persons indebted to him in a Sum above Forty Shillings, do intend

clandestinely to withdraw from the County without paying such Debt; the Clerk, or such Member, shall issue his Warrant to the Constable, commanding him to take the said Person or Persons into safe Custody, until the next sitting of the Convention.

11. That when a Debtor for a Sum below Forty Shillings shall abscond and leave the County, the Warrant granted as aforesaid shall extend to any Goods or Chattels of the said Debtor as may be found, and such Goods or Chattels be seized and held in Custody by the Constable for the Space of Thirty Days; in which Term if the Debtor fails to return and discharge the Debt, the Constable shall return the Warrant to one of the Select Men of the Company where the Goods and Chattels are found, who shall issue Orders to the Constable to sell such a Part of the said Goods as shall amount to the Sum due; that when the Debt exceeds Forty Shillings, the Return shall be made to the Convention, who shall issue the Orders for Sale.

12. That all Receivers and Collectors of Quitrents, Public and County Taxes, do pay the same into the Hands of the Chairman of this Committee, to be by them disbursed as the public Exigencies may require. And that such Receivers and Collectors proceed no farther in their Office until they be approved of by, and have given to this Committee good and sufficient Security for a faithful Return of such Monies when collected.

13. That the Committee be accountable to the County for the Application of all Monies received from such public Officers.

14. That all these Officers hold their Commissions during the Pleasure of their respective Constituents.

15. That this Commission will sustain all Damages that may ever hereafter accrue to all or any of these Officers thus appointed, and thus acting, on Account of their Obedience and Conformity to these Resolves.

16. That whatever Person shall hereafter receive a Commission from the Crown, or attempt to exercise any such Commission heretofore received, shall be deemed an Enemy to his Country; and upon Information being made to the Captain of the Company where he resides, the said Captain shall cause him to be apprehended, and conveyed before the two Select Men of the said Company, who, upon Proof of the Fact, shall commit him the said Offender, into safe Custody, until the next setting of the Convention, who shall deal with him as Prudence may direct.

17. That any Person refusing to yield Obedience to the above Resolves shall be deemed equally criminal, and liable to the same Punishments as the Offenders above last mentioned.

18. That these Resolves be in full Force and Virtue, until Instructions from the General Congress of this Province, regulating the Jurisprudence of this Province, shall provide otherwise, or the legislative Body of *Great-Britain* resign its unjust and arbitrary Pretentions with Respect to America.

19. That the several Militia Companies in this county do provide themselves with proper Arms and Accoutrements, and hold themselves in Readiness to execute the commands and Directions of the Provincial Congress, and of this committee.

20. That this committee do appoint Colonel *Thomas Polk*, and Doctor *Joseph Kennedy*, to purchase 300 lb. of Powder, 600 lb. of Lead, and 1000 Flints, and deposit the same in some safe Place, hereafter to be appointed by the committee.

Signed by Order of the Committee.

EPH. BREVARD, *Clerk of the Committee*¹

1. Accessed at https://avalon.law.yale.edu/18th_century/charlott.asp

29.

THE OLIVE BRANCH PETITION

July 8, 1775

The Second Continental Congress

Background

The Olive Branch Petition was a letter to King George III from members of the Second Continental Congress to appeal to their king to redress the colonial grievances in order to avoid any further bloodshed in the American Revolution. It was written by John Dickinson and adopted 8 July 1775; it reached London on August 14, 1775; and George III's reply, the Declaration of Rebellion, was issued on the 23rd.

[Background Information: "Olive Branch Petition" from WikiSource, Original License CC 3.0 SA](#)

To the King's Most Excellent Majesty.

Most Gracious Sovereign: We, your Majesty's faithful subjects of the Colonies of New-Hampshire, Massachusetts-Bay, Rhode-Island and Providence Plantations, Connecticut, New-York, New-Jersey, Pennsylvania, the Counties of Newcastle, Kent, and Sussex, on Delaware, Maryland, Virginia, North Carolina, and South Carolina, in behalf of ourselves and the inhabitants of these Colonies, who have deputed us to represent them in General Congress, entreat your Majesty's gracious attention to this our humble petition.

The union between our Mother Country and these Colonies, and the energy of mild and just Government, produced benefits so remarkably important, and afforded such an assurance of their permanency and increase, that the wonder and envy of other nations were excited, while they beheld Great Britain rising to a power the most extraordinary the world had ever known.

Her rivals, observing that there was no probability of this happy connexion being broken by civil

dissensions, and apprehending its future effects if left any longer undisturbed, resolved to prevent her receiving such continual and formidable accessions of wealth and strength, by checking the growth of those settlements from which they were to be derived.

In the prosecution of this attempt, events so unfavourable to the design took place, that every friend to the interest of Great Britain and these Colonies, entertained pleasing and reasonable expectations of seeing an additional force and exertion immediately given to the operations of the union hitherto experienced, by an enlargement of the dominions of the Crown, and the removal of ancient and warlike enemies to a greater distance.

At the conclusion, therefore, of the late war, the most glorious and advantageous that ever had been carried on by British arms, your loyal Colonists having contributed to its success by such repeated and strenuous exertions as frequently procured them the distinguished approbation of your Majesty, of the late King, and of Parliament, doubted not but that they should be permitted, with the rest of the Empire, to share in the blessings of peace, and the emoluments of victory and conquest.

While these recent and honourable acknowledgments of their merits remained on record in the Journals and acts of that august Legislature, the Parliament, undefaced by the imputation or even the suspicion of any offence, they were alarmed by a new system of statutes and regulations adopted for the administration of the Colonies, that filled their minds with the most painful fears and jealousies; and, to their inexpressible astonishment, perceived the danger of a foreign quarrel quickly succeeded by domestick danger, in their judgment of a more dreadful kind.

Nor were these anxieties alleviated by any tendency in this system to promote the welfare of their Mother Country. For though its effects were more immediately felt by them, yet its influence appeared to be injurious to the commerce and prosperity of Great Britain.

We shall decline the ungrateful task of describing the irksome variety of artifices practised by many of your Majesty's Ministers, the delusive pretences, fruitless terrors, and unavailing severities, that have, from time to time, been dealt out by them, in their attempts to execute this impolitick plan, or of tracing through a series of years past the progress of the unhappy differences between Great Britain and these Colonies, that have flowed from this fatal source.

Your Majesty's Ministers, persevering in their measures, and proceeding to open hostilities for enforcing them, have compelled us to arm in our own defence, and have engaged us in a controversy so peculiarly abhorrent to the affections of your still faithful Colonists, that when we consider whom we must oppose in this contest, and if it continues, what may be the consequences, our own particular misfortunes are accounted by us only as parts of our distress. Knowing to what violent resentments and incurable animosities civil discords are apt to exasperate and inflame the contending parties, we think ourselves required by indispensable obligations to Almighty God, to your Majesty, to our fellow-subjects, and to ourselves, immediately to use all the means in our power, not incompatible with our safety, for stopping the further effusion of blood, and for averting the impending calamities that threaten the British Empire.

Thus called upon to address your Majesty on affairs of such moment to America, and probably to all your

Dominions, we are earnestly desirous of performing this office with the utmost deference for your Majesty; and we therefore pray, that your Majesty's royal magnanimity and benevolence may make the most favourable constructions of our expressions on so uncommon an occasion. Could we represent in their full force the sentiments that agitate the minds of us your dutiful subjects, we are persuaded your Majesty would ascribe any seeming deviation from reverence in our language, and even in our conduct, not to any reprehensible intention, but to the impossibility of reconciling the usual appearances of respect with a just attention to our own preservation against those artful and cruel enemies who abuse your royal confidence and authority, for the purpose of effecting our destruction.

Attached to your Majesty's person, family, and Government, with all devotion that principle and affection can inspire; connected with Great Britain by the strongest ties that can unite societies, and deploring every event that tends in any degree to weaken them, we solemnly assure your Majesty, that we not only most ardently desire the former harmony between her and these Colonies may be restored, but that a concord may be established between them upon so firm a basis as to perpetuate its blessings, uninterrupted by any future dissensions, to succeeding generations in both countries, and to transmit your Majesty's name to posterity, adorned with that signal and lasting glory that has attended the memory of those illustrious personages, whose virtues and abilities have extricated states from dangerous convulsions, and, by securing happiness to others, have erected the most noble and durable monuments to their own fame.

We beg leave further to assure your Majesty, that notwithstanding the sufferings of your loyal Colonists during the course of this present controversy, our breasts retain too tender a regard for the kingdom from which we derive our origin, to request such a reconciliation as might, in any manner, be inconsistent with her dignity or her welfare. These, related as we are to her, honour and duty, as well as inclination, induce us to support and advance; and the apprehensions that now oppress our hearts with unspeakable grief, being once removed, your Majesty will find your faithful subjects on this Continent ready and willing at all times, as they have ever been, with their lives and fortunes, to assert and maintain the rights and interests of your Majesty, and of our Mother Country.

We therefore beseech your Majesty, that your royal authority and influence may be graciously interposed to procure us relief from our afflicting fears and jealousies, occasioned by the system before-mentioned, and to settle peace through every part of our Dominions, with all humility submitting to your Majesty's wise consideration, whether it may not be expedient, for facilitating those important purposes, that your Majesty be pleased to direct some mode, by which the united applications of your faithful Colonists to the Throne, in pursuance of their common counsels, may be improved into a happy and permanent reconciliation; and that, in the mean time, measures may be taken for preventing the further destruction of the lives of your Majesty's subjects; and that such statutes as more immediately distress any of your Majesty's Colonies, may be repealed.

For such arrangements as your Majesty's wisdom can form for collecting the united sense of your American people, we are convinced your Majesty would receive such satisfactory proofs of the disposition of the Colonists towards their Sovereign and Parent State, that the wished for opportunity would soon be restored to

them, of evincing the sincerity of their professions, by every testimony of devotion becoming the most dutiful subjects, and the most affectionate Colonists.

That your Majesty may enjoy a long and prosperous reign, and that your descendants may govern your Dominions with honour to themselves and happiness to their subjects, is our sincere prayer.

John Hancock

New-Hampshire,

John Langdon,
Thomas Chushing.

Massachusetts,

Samuel Adams,
John Adams,
Robert Treat Paine.

Rhode-Island,

Stephen Hopkins,
Samuel Ward
Eliphalet Dyer.

Connecticut,

Roger Sherman,
Silas Deanne.

New-York,

Philip Livingston
James Duane,
John Alsop,
Francis Lewis,
John Jay
Robert Livingston, Jr.,
Lewis Morris,
William Floyd,
Henry Wisner.

New-Jersey,

William Livingston,
John De Hart
Richard Smith.

Pennsylvania,

John Dickinson,
Benjamin Franklin,
George Ross,

	James Wilson, Charles Humphreys, Edward Biddle.
Delaware Counties,	
	Cæsar Rodney Thomas McKean, George Read.
Maryland,	
	Matthew Tilghman, Thomas Johnson, Jr. William Paca, Samuel Chase, Thomas Stone.
Virginia,	
	Patrick Henry, Jr. Richard Henry Lee, Edmund Pendleton, Benjamin Harrison, Thomas Jefferson.
North-Carolina,	
	William Hooper, Joseph Hewes.
South-Carolina,	
	Henry Middleton, Thomas Lynch, Christopher Gadsden, John Rutledge, Edward Rutledge. ¹

1. Accessed at https://en.wikisource.org/wiki/Olive_Branch_Petition

30.

HIS EXCELLENCY GENERAL WASHINGTON

October 26, 1775

Phyllis Wheatley

Background

Phyllis (Phillis) Wheatley, despite her status as a slave, was one of the best-known poets in late eighteenth century America, acclaimed in New England and England. She was enslaved and educated in the household of Boston commercialist John Wheatley. The Wheatley family taught her to read and write. She soon immersed herself in the great ideas of western civilization. Presses in both New England and England published her poems. Abolitionists pointed to her as evidence that blacks could be artistic and intellectual. Her name became a household word among literate colonists, and through her accomplishments she became a catalyst for the emerging antislavery movement.

Celestial choir! enthron'd in realms of light,
Columbia's scenes of glorious toils I write.
While freedom's cause her anxious breast alarms,
She flashes dreadful in refulgent arms.
See mother earth her offspring's fate bemoan,
And nations gaze at scenes before unknown!
See the bright beams of heaven's revolving light
Involved in sorrows and the veil of night!

The goddess comes, she moves divinely fair,
Olive and laurel binds her golden hair:

Wherever shines this native of the skies,
Unnumber'd charms and recent graces rise.

Muse! bow propitious while my pen relates
How pour her armies through a thousand gates:
As when Eolus heaven's fair face deforms,
Enwrapp'd in tempest and a night of storms;
Astonish'd ocean feels the wild uproar,
The reffluent surges beat the sounding shore;
Or thick as leaves in Autumn's golden reign,
Such, and so many, moves the warrior's train.
In bright array they seek the work of war,
Where high unfurl'd the ensign waves in air.
Shall I to Washington their praise recite?
Enough thou know'st them in the fields of fight.
Thee, first in place and honours,—we demand
The grace and glory of thy martial band.
Fam'd for thy valour, for thy virtues more,
Hear every tongue thy guardian aid implore!

One century scarce perform'd its destined round,
When Gallic powers Columbia's fury found;
And so may you, whoever dares disgrace
The land of freedom's heaven-defended race!
Fix'd are the eyes of nations on the scales,
For in their hopes Columbia's arm prevails.
Anon Britannia droops the pensive head,
While round increase the rising hills of dead.
Ah! cruel blindness to Columbia's state!
Lament thy thirst of boundless power too late.

Proceed, great chief, with virtue on thy side,
Thy ev'ry action let the goddess guide.
A crown, a mansion, and a throne that shine,

With gold unfading, Washington! be thine.¹

1. Accessed at <https://poets.org/poem/his-excellency-general-washington>

31.

OATH OF ALLEGIANCE TO THE KING GEORGE III

November 1775

Laura Lyons McLemore

Background

Not all Americans supported the Revolutionary cause. Loyalists, also known as Tories or Royalists, continued to support the British monarchy during the American Revolutionary War. Whether they remained loyal to the King or joined the revolutionaries usually depended on which side they thought would best promote their interests. Businessmen or people with family ties to the elite class in Great Britain tended to remain loyal to the Crown, whereas yeoman farmers tended to join the Patriots, but both sides of the conflict drew people of all socioeconomic statuses. Lord Dunmore, royal governor of Virginia from September 1771 to January 1776, resisted rising sentiment for independence. He dissolved the House of Burgesses over disputes with the Colonial Assembly in 1774. When the Second Virginia Convention reconvened and elected delegates to the Continental Congress in 1775, Dunmore issued a proclamation opposing the move, provoking Patrick Henry's "Give me Liberty, or give me Death!" speech that helped convince delegates to approve a resolution for armed resistance. On November 7, 1775, Lord Dunmore issued a proclamation offering freedom to slaves who abandoned their Patriot masters to join the British. The document "Oath of Allegiance to the King George III," dated November 1775, while not identified as related to Dunmore's Proclamation, is held by the National Archives among Virginia State Papers in the Papers of the Continental Congress, 1774-1789.

Whereas a set of factious Men under the names of Committees

Conventions and Congresses have violently under various pretences usurped the legislative and executive Powers of Government and are thereby endeavouring to overturn our happy Constitution and have incurred the Guilt of actual Rebellion against our most gracious Sovereign. I, AB do therefore abjure all their Authority and solemnly promise in the presence of Almighty God to bear faith and true Allegiance to his sacred Majesty George the 3rd and will to the utmost of my power and Ability support maintain and defend his Crown and dignity against all traiterous Attempts and Conspiracies whatsoever.

So help me God¹

1. Accessed at <https://www.docsteach.org/documents/document/oath-of-allegiance-to-the-king-george-iii>

32.

LETTER FROM GEORGE WASHINGTON TO JOHN HANCOCK

December 4, 1775

George Washington

Background

In this letter to the Continental Congress, General George Washington passed along information he received from a sailor. It was believed that British General William Howe was sending people out from Boston who had been deliberately infected with smallpox, so that they might pass on the disease to Americans in the surrounding area. Washington believed this to be a form of bioterrorism. Notes on this document written by history scholars are available on [Founders Online](#), a searchable archive of the correspondence and other writings of six of the Founding Fathers.

[Background Information: "Letter from George Washington to John Hancock" from The National Archives, Original License CC 4.0 BY NC SA](#)

Cambridge 4th December 1775

Sir

I had the honor of writeing to you the 30th Ulto incloseing Inventory of the Military Stores, taken on board the Brig Nancy, by Capt. Manly of the Armed Schooner Lee—I have now to inform you that he has Since sent into Beverly, a Ship named the Concord, James Lowrie Master, from Grenock in Scotland bound to Boston. She has on board dry goods & Coals to the value of £3606.9.7 Stg Shipd by Crawford Anderson & Co. & Consigned to James Anderson Merchant in Boston—it is mention'd in the Letters found on board that this Cargo was for the use of the Army, but on a Strict examination I find it is realy the property of the Shippers & the person to whom Consigned, pray what is to be done with this Ship & Cargo? and what with the Briga. which brought the Military Stores?

It was agreed in the Conference Last October “that all vessells employed merely as Transports & unarmed, with their Crews be Set at Liberty

upon giving Security to return to Europe but that this Indulgence be not extended Longer than till the first of April next.”

in the shippers Letter they mention, “you must procure a Certificate from the General & Admiral, of the Concords being in the Government Service, Such as the Glasgow Packett brought with her, which was of great Service, procured a Liberty to arm her which was refused us. allso gave her a preference for Some recruits that went out in her”—in another part of their Letter they Say—“Captain Lowrie will deliver you the Contract for the Coals, we gave it to him, as it perhaps might be of use as a Certificate of his ship being employed in the Government Service”—every Letter on board breathes nothing but enmity to this Country, & a vast number of them there are.

It is Some time Since I recommended to the Congress, that they woud institute a Court for the trial of Prizes made by the Continental

Armed vessells, which I hope they have ’ere now taken into their Consideration, otherwise I shoud again take the Liberty of urging it in the most pressing manner.

The Scandalous Conduct of a great number of the Connecticut troops has Laid me under the necessity of Calling in a body of the Militia, much Sooner than I apprehended there woud be an occasion for Such a Step, I was affraid Some time ago that they woud incline to go home when the time of their Inlistment expired. I calld upon the officers of the Severall Regiments to Know, whether they Coud prevail on the men to remain untill the first of January or till a sufficient number of other forces Coud be raised to Supply their place. I Suppose they were deceived themselves, I Know they deceived me, by assureances that I need be under no apprehension on that Score, for the men woud not Leave the Lines—Last friday Shewed how much they were mistaken, as the Major part of the troops of that Colony, were goeing away with their Arms & Amunition, we have however by threats, perswasion & the Activity of the people of the Country who Sent back many of them that had Set out prevaild upon the most part to Stay. There are about 80 of them missing.

I have Call’d in 3000 men from this Province and General Sullivan who lately returned from the Province of New Hampshire, haveing informed me that a number of men were there ready at the Shortest notice, I have demanded 2000 from that Province, these two bodies I expect will be in by the 10th inst: to make up the defficiency of the Connecticut men, whom I have promised to dismiss on that day, as well the numbers to whom I was Obliged to grant Furloughs before any woud Inlist.

As the Same defection is much to be apprehended, when the time of the Massachusetts Bay, Newhampshire, & Rhode Island Forces are expired, I beg the attention of Congress to this Important Affair.

I am informed that it has been the Custom of these provinces in the Last War, for the Legislative power, to order every town to provide a certain quota of men for the Campaign—this or Some other mode shoud be at present adopted as I am Satisfied the men Cannot be had without this, the Congress will please to take into their imediate Consideration my Suspicions on this head I shall allso Comunicate to the Governors Trumbull & Cooke allso to the New Hampshire Convention.

The Number Inlisted in the Last week are about 1300 men, by this you See how Slow this important work goes on—inclosed is a Letter wrote to me by General Putnam, recommending Colonel Babcock to the Brigadier Generalship now Vacant in this Army—I Know nothing of this Gentleman, but I wish the vacancy was filled, as the want of one is attended with very great inconveniencies.

An Express is just Come in from General Schuyler, with Letters from Colonel Arnold & General Montgomery, Copies of which, I have the

the honour to inclose you, upon the whole I think Affairs Carry a pleasing Aspect in that Quarter. The reduction of Quebec is an Object of Such great importance that I doubt not the Congress will give every assistance in their power for the Accomplishing it this Winter.

by the Last Accounts from the Armed Schooners Sent to the River St Lawrence, I fear we have but little to expect from them, they were falling Short of provision, & mention that they would be obliged to return, which at this time is particularly unfortunate, as if they chose a proper Station, all the vessels Coming down that river must fall into their hands—the plague trouble & vexation I have had with the Crews of all the armed vessels, is inexpressable, I do believe there is not on earth, a more disorderly Set, every time they Come into port, we hear of Nothing but mutinous Complaints, Manly Success has Lately, & but Lately quieted his people. The Crews of the Washington & Harrison have Actually deserted them, So that I have been under the necessity of ordering the Agent to Lay the Later up, & get hands for the other on the best terms he Could.

The House of representatives & the Honble Board have Sent me a vote of theirs, relative to the harbour of Cape Cod, which you have herewith—I Shall Send an Officer thither, to examine what Can be done for its defence, tho I do not think I Shall be able to give them Such Assistance as may be requisite, for I have at present neither men, powder, or Cannon to Spare.

The great want of powder is what the Attention of Congress Should be particularly applied to, I dare not attempt anything Offensive, Let the temptation or advantage be ever So great, as I have Not more of that most essential article than will be absolutely necessary to defend our Lines, Should the enemy Attempt to attack them.

By recent information from Boston, Genl Howe is going to Send out a number of the Inhabitants in order it is thought to make more room for his expected reinforcements, there is one part of the information that I Can hardly give Credit to. A Sailor Says that a number of these Coming out have been inoculated, with design of Spreading the Smallpox thro' this Country & Camp. I have Communicated this to the General Court & recommended their attention thereto.

They are arming one of the Transports in Boston, with which they mean to decoy Some of our armed vessels, as we are apprized of their design, I hope they will be disappointed.

My best respects wait on the Gentlemen in Congress, & I am Sir Your most Humb. & Ob. Sert

Go: Washington

P.S. I was misinformd when I mentiond that one Regimt had arrived at Boston, a few Companys of the 17th & Artillery were all that are yet come—Near 300 persons are Landed on point Shirly from Boston.¹

1. Accessed at <https://www.docsteach.org/documents/document/letter-washington-hancock>

33.

COMMON SENSE

1776

Thomas Paine

Background

Historians of the American Revolution, from David Ramsay in 1789 to the present, have recognized the crucial role of printers and the press in establishing American independence. Pamphlets like John Dickinson's *Letters from a Farmer in Pennsylvania* and Thomas Paine's *Common Sense* were unquestionably agents that drove the resistance movement. Even after the clashes at Lexington and Concord, many Americans were reluctant to take the final, irrevocable step of declaring independence. As Englishmen and part of the world's greatest empire, they had a lot to lose. The future was unknowable. To those of conservative mind, it was a drastic step that not only might alter home rule but also raised the question of who would rule at home. And then, what happens to traitors? They could literally lose their heads! Thomas Paine's pamphlet in January 1776 appeared to drive away much of the hesitancy and crystallize the feeling for independence. Paine had only been in America since 1774, but he gloried in the future he saw for it. He attacked George III in terms unheard of before and supported independence on the basis of the laws of nature and the plain common sense of the matter. The pamphlet was read and discussed widely and apparently convinced many people that to go ahead with independence was only common sense.

This chapter contains selections from Thomas Paine's pamphlet, "Common Sense," published in 1776. A link to the whole pamphlet is included in [Appendix 1: More Readings](#).

...Thoughts on the Present State of American Affairs

IN the following pages I offer nothing more than simple facts, plain arguments, and common sense: and have

no other preliminaries to settle with the reader, than that he will divest himself of prejudice and prepossession, and suffer his reason and his feelings to determine for themselves that he will put on, or rather that he will not put off, the true character of a man, and generously enlarge his views beyond the present day.

Volumes have been written on the subject of the struggle between England and America. Men of all ranks have embarked in the controversy, from different motives, and with various designs; but all have been ineffectual, and the period of debate is closed. Arms as the last resource decide the contest; the appeal was the choice of the King, and the Continent has accepted the challenge.

It hath been reported of the late Mr. Pelham (who tho' an able minister was not without his faults) that on his being attacked in the House of Commons on the score that his measures were only of a temporary kind, replied, "THEY WILL LAST MY TIME." Should a thought so fatal and unmanly possess the Colonies in the present contest, the name of ancestors will be remembered by future generations with detestation.

The Sun never shined on a cause of greater worth. 'Tis not the affair of a City, a County, a Province, or a Kingdom; but of a Continent — of at least one-eighth part of the habitable Globe. 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in the contest, and will be more or less affected even to the end of time, by the proceedings now. Now is the seed-time of Continental union, faith and honour. The least fracture now will be like a name engraved with the point of a pin on the tender rind of a young oak; the wound would enlarge with the tree, and posterity read in it full grown characters.

By referring the matter from argument to arms, a new era for politics is struck — a new method of thinking hath arisen. All plans, proposals, &c. prior to the nineteenth of April, i.e. to the commencement of hostilities, are like the almanacks of the last year; which tho' proper then, are superseded and useless now. Whatever was advanced by the advocates on either side of the question then, terminated in one and the same point, viz. a union with Great Britain; the only difference between the parties was the method of effecting it; the one proposing force, the other friendship; but it hath so far happened that the first hath failed, and the second hath withdrawn her influence.

As much hath been said of the advantages of reconciliation, which, like an agreeable dream, hath passed away and left us as we were, it is but right that we should examine the contrary side of the argument, and enquire into some of the many material injuries which these Colonies sustain, and always will sustain, by being connected with and dependent on Great Britain. To examine that connection and dependence, on the principles of nature and common sense, to see what we have to trust to, if separated, and what we are to expect, if dependent.

I have heard it asserted by some, that as America has flourished under her former connection with Great Britain, the same connection is necessary towards her future happiness, and will always have the same effect. Nothing can be more fallacious than this kind of argument. We may as well assert that because a child has thrived upon milk, that it is never to have meat, or that the first twenty years of our lives is to become a precedent for the next twenty. But even this is admitting more than is true; for I answer roundly that America would have flourished as much, and probably much more, had no European power taken any notice of her.

The commerce by which she hath enriched herself are the necessaries of life, and will always have a market while eating is the custom of Europe.

But she has protected us, say some. That she hath engrossed us is true, and defended the Continent at our expense as well as her own, is admitted; and she would have defended Turkey from the same motive, viz. — for the sake of trade and dominion.

Alas! we have been long led away by ancient prejudices and made large sacrifices to superstition. We have boasted the protection of Great Britain, without considering, that her motive was INTEREST not ATTACHMENT; and that she did not protect us from OUR ENEMIES on OUR ACCOUNT; but from HER ENEMIES on HER OWN ACCOUNT, from those who had no quarrel with us on any OTHER ACCOUNT, and who will always be our enemies on the SAME ACCOUNT. Let Britain waive her pretensions to the Continent, or the Continent throw off the dependence, and we should be at peace with France and Spain, were they at war with Britain. The miseries of Hanover last war ought to warn us against connections.

It hath lately been asserted in parliament, that the Colonies have no relation to each other but through the Parent Country, i.e. that Pennsylvania and the Jerseys and so on for the rest, are sister Colonies by the way of England; this is certainly a very roundabout way of proving relationship, but it is the nearest and only true way of proving enmity (or enemyship, if I may so call it.) France and Spain never were, nor perhaps ever will be, our enemies as AMERICANS, but as our being the SUBJECTS OF GREAT BRITAIN.

But Britain is the parent country, say some. Then the more shame upon her conduct. Even brutes do not devour their young, nor savages make war upon their families. Wherefore, the assertion, if true, turns to her reproach; but it happens not to be true, or only partly so, and the phrase PARENT OR MOTHER COUNTRY hath been jesuitically adopted by the King and his parasites, with a low papistical design of gaining an unfair bias on the credulous weakness of our minds. Europe, and not England, is the parent country of America. This new World hath been the asylum for the persecuted lovers of civil and religious liberty from EVERY PART of Europe. Hither have they fled, not from the tender embraces of the mother, but from the cruelty of the monster; and it is so far true of England, that the same tyranny which drove the first emigrants from home, pursues their descendants still.

In this extensive quarter of the globe, we forget the narrow limits of three hundred and sixty miles (the extent of England) and carry our friendship on a larger scale; we claim brotherhood with every European Christian, and triumph in the generosity of the sentiment.

It is pleasant to observe by what regular gradations we surmount the force of local prejudices, as we enlarge our acquaintance with the World. A man born in any town in England divided into parishes, will naturally associate most with his fellow parishioners (because their interests in many cases will be common) and distinguish him by the name of NEIGHBOR; if he meet him but a few miles from home, he drops the narrow idea of a street, and salutes him by the name of TOWNSMAN; if he travel out of the county and meet him in any other, he forgets the minor divisions of street and town, and calls him COUNTRYMAN, i.e. COUNTYMAN; but if in their foreign excursions they should associate in France, or any other part of

EUROPE, their local remembrance would be enlarged into that of ENGLISHMEN. And by a just parity of reasoning, all Europeans meeting in America, or any other quarter of the globe, are COUNTRYMEN; for England, Holland, Germany, or Sweden, when compared with the whole, stand in the same places on the larger scale, which the divisions of street, town, and county do on the smaller ones; Distinctions too limited for Continental minds. Not one third of the inhabitants, even of this province, [Pennsylvania], are of English descent. Wherefore, I reprobate the phrase of Parent or Mother Country applied to England only, as being false, selfish, narrow and ungenerous.

But, admitting that we were all of English descent, what does it amount to? Nothing. Britain, being now an open enemy, extinguishes every other name and title: and to say that reconciliation is our duty, is truly farcical. The first king of England, of the present line (William the Conqueror) was a Frenchman, and half the peers of England are descendants from the same country; wherefore, by the same method of reasoning, England ought to be governed by France.

Much hath been said of the united strength of Britain and the Colonies, that in conjunction they might bid defiance to the world. But this is mere presumption; the fate of war is uncertain, neither do the expressions mean anything; for this continent would never suffer itself to be drained of inhabitants, to support the British arms in either Asia, Africa, or Europe.

Besides, what have we to do with setting the world at defiance? Our plan is commerce, and that, well attended to, will secure us the peace and friendship of all Europe; because it is the interest of all Europe to have America a free port. Her trade will always be a protection, and her barrenness of gold and silver secure her from invaders.

I challenge the warmest advocate for reconciliation to show a single advantage that this continent can reap by being connected with Great Britain. I repeat the challenge; not a single advantage is derived. Our corn will fetch its price in any market in Europe, and our imported goods must be paid for buy them where we will.

But the injuries and disadvantages which we sustain by that connection, are without number; and our duty to mankind at large, as well as to ourselves, instruct us to renounce the alliance: because, any submission to, or dependence on, Great Britain, tends directly to involve this Continent in European wars and quarrels, and set us at variance with nations who would otherwise seek our friendship, and against whom we have neither anger nor complaint. As Europe is our market for trade, we ought to form no partial connection with any part of it. It is the true interest of America to steer clear of European contentions, which she never can do, while, by her dependence on Britain, she is made the makeweight in the scale of British politics.

Europe is too thickly planted with Kingdoms to be long at peace, and whenever a war breaks out between England and any foreign power, the trade of America goes to ruin, BECAUSE OF HER CONNECTION WITH BRITAIN. The next war may not turn out like the last, and should it not, the advocates for reconciliation now will be wishing for separation then, because neutrality in that case would be a safer convoy than a man of war. Every thing that is right or reasonable pleads for separation. The blood of the slain, the weeping voice of nature cries, 'TIS TIME TO PART. Even the distance at which the Almighty hath placed England and America is a strong and natural proof that the authority of the one over the other, was never the

design of Heaven. The time likewise at which the Continent was discovered, adds weight to the argument, and the manner in which it was peopled, encreases the force of it. The Reformation was preceded by the discovery of America: As if the Almighty graciously meant to open a sanctuary to the persecuted in future years, when home should afford neither friendship nor safety.

The authority of Great Britain over this continent, is a form of government, which sooner or later must have an end: And a serious mind can draw no true pleasure by looking forward, under the painful and positive conviction that what he calls “the present constitution” is merely temporary. As parents, we can have no joy, knowing that this government is not sufficiently lasting to ensure any thing which we may bequeath to posterity: And by a plain method of argument, as we are running the next generation into debt, we ought to do the work of it, otherwise we use them meanly and pitifully. In order to discover the line of our duty rightly, we should take our children in our hand, and fix our station a few years farther into life; that eminence will present a prospect which a few present fears and prejudices conceal from our sight.

Though I would carefully avoid giving unnecessary offence, yet I am inclined to believe, that all those who espouse the doctrine of reconciliation, may be included within the following descriptions. Interested men, who are not to be trusted, weak men who CANNOT see, prejudiced men who will not see, and a certain set of moderate men who think better of the European world than it deserves; and this last class, by an ill-judged deliberation, will be the cause of more calamities to this Continent than all the other three.

It is the good fortune of many to live distant from the scene of present sorrow; the evil is not sufficiently brought to their doors to make them feel the precariousness with which all American property is possessed. But let our imaginations transport us a few moments to Boston; that seat of wretchedness will teach us wisdom, and instruct us for ever to renounce a power in whom we can have no trust. The inhabitants of that unfortunate city who but a few months ago were in ease and affluence, have now no other alternative than to stay and starve, or turn out to beg. Endangered by the fire of their friends if they continue within the city and plundered by the soldiery if they leave it, in their present situation they are prisoners without the hope of redemption, and in a general attack for their relief they would be exposed to the fury of both armies.

Men of passive tempers look somewhat lightly over the offences of Great Britain, and, still hoping for the best, are apt to call out, “Come, come, we shall be friends again for all this.” But examine the passions and feelings of mankind: bring the doctrine of reconciliation to the touchstone of nature, and then tell me whether you can hereafter love, honour, and faithfully serve the power that hath carried fire and sword into your land? If you cannot do all these, then are you only deceiving yourselves, and by your delay bringing ruin upon posterity. Your future connection with Britain, whom you can neither love nor honour, will be forced and unnatural, and being formed only on the plan of present convenience, will in a little time fall into a relapse more wretched than the first. But if you say, you can still pass the violations over, then I ask, hath your house been burnt? Hath your property been destroyed before your face? Are your wife and children destitute of a bed to lie on, or bread to live on? Have you lost a parent or a child by their hands, and yourself the ruined and wretched survivor? If you have not, then are you not a judge of those who have. But if you have, and can still shake hands with

the murderers, then are you unworthy the name of husband, father, friend or lover, and whatever may be your rank or title in life, you have the heart of a coward, and the spirit of a sycophant.

This is not inflaming or exaggerating matters, but trying them by those feelings and affections which nature justifies, and without which, we should be incapable of discharging the social duties of life, or enjoying the felicities of it. I mean not to exhibit horror for the purpose of provoking revenge, but to awaken us from fatal and unmanly slumbers, that we may pursue determinately some fixed object. It is not in the power of Britain or of Europe to conquer America, if she do not conquer herself by *delay* and *timidity*. The present winter is worth an age if rightly employed, but if lost or neglected, the whole continent will partake of the misfortune; and there is no punishment which that man will not deserve, be he who, or what, or where he will, that may be the means of sacrificing a season so precious and useful.

It is repugnant to reason, to the universal order of things to all examples from former ages, to suppose, that this continent can longer remain subject to any external power. The most sanguine in Britain does not think so. The utmost stretch of human wisdom cannot, at this time, compass a plan short of separation, which can promise the continent even a year's security. Reconciliation is *now* a falacious dream. Nature hath deserted the connexion, and Art cannot supply her place. For, as Milton wisely expresses, "never can true reconcilment grow where wounds of deadly hate have pierced so deep."

Every quiet method for peace hath been ineffectual. Our prayers have been rejected with disdain; and only tended to convince us, that nothing flatters vanity, or confirms obstinacy in Kings more than repeated petitioning — and nothing hath contributed more than that very measure to make the Kings of Europe absolute: Witness Denmark and Sweden. Wherefore, since nothing but blows will do, for God's sake, let us come to a final separation, and not leave the next generation to be cutting throats, under the violated unmeaning names of parent and child.

To say, they will never attempt it again is idle and visionary, we thought so at the repeal of the stamp act, yet a year or two undeceived us; as well may we suppose that nations, which have been once defeated, will never renew the quarrel.

As to government matters, it is not in the power of Britain to do this continent justice: The business of it will soon be too weighty, and intricate, to be managed with any tolerable degree of convenience, by a power, so distant from us, and so very ignorant of us; for if they cannot conquer us, they cannot govern us. To be always running three or four thousand miles with a tale or a petition, waiting four or five months for an answer, which when obtained requires five or six more to explain it in, will in a few years be looked upon as folly and childishness — There was a time when it was proper, and there is a proper time for it to cease.

Small islands not capable of protecting themselves, are the proper objects for kingdoms to take under their care; but there is something very absurd, in supposing a continent to be perpetually governed by an island. In no instance hath nature made the satellite larger than its primary planet, and as England and America, with respect to each other, reverses the common order of nature, it is evident they belong to different systems: England to Europe, America to itself.

I am not induced by motives of pride, party, or resentment to espouse the doctrine of separation and

independence; I am clearly, positively, and conscientiously persuaded that it is the true interest of this continent to be so; that every thing short of *that* is mere patchwork, that it can afford no lasting felicity, — that it is leaving the sword to our children, and shrinking back at a time, when, a little more, a little farther, would have rendered this continent the glory of the earth.

As Britain hath not manifested the least inclination towards a compromise, we may be assured that no terms can be obtained worthy the acceptance of the continent, or any ways equal to the expense of blood and treasure we have been already put to.

The object, contended for, ought always to bear some just proportion to the expense. The removal of North, or the whole detestable junto, is a matter unworthy the millions we have expended. A temporary stoppage of trade, was an inconvenience, which would have sufficiently balanced the repeal of all the acts complained of, had such repeals been obtained; but if the whole continent must take up arms, if every man must be a soldier, it is scarcely worth our while to fight against a contemptible ministry only. Dearly, dearly, do we pay for the repeal of the acts, if that is all we fight for; for in a just estimation, it is as great a folly to pay a Bunker-hill price for law, as for land. As I have always considered the independency of this continent, as an event, which sooner or later must arrive, so from the late rapid progress of the continent to maturity, the event could not be far off. Wherefore, on the breaking out of hostilities, it was not worth the while to have disputed a matter, which time would have finally redressed, unless we meant to be in earnest; otherwise, it is like wasting an estate on a suit at law, to regulate the trespasses of a tenant, whose lease is just expiring. No man was a warmer wisher for reconciliation than myself, before the fatal nineteenth of April 1775, but the moment the event of that day was made known, I rejected the hardened, sullen tempered Pharaoh of England for ever; and disdain the wretch, that with the pretended title of FATHER OF HIS PEOPLE, can unfeelingly hear of their slaughter, and composedly sleep with their blood upon his soul.

But admitting that matters were now made up, what would be the event? I answer, the ruin of the continent. And that for several reasons.

First. The powers of governing still remaining in the hands of the king, he will have a negative over the whole legislation of this continent. And as he hath shewn himself such an inveterate enemy to liberty, and discovered such a thirst for arbitrary power; is he, or is he not, a proper man to say to these colonies, “*You shall make no laws but what I please.*” And is there any inhabitant in America so ignorant, as not to know, that according to what is called the *present constitution*, that this continent can make no laws but what the king gives it leave to; and is there any man so unwise, as not to see, that (considering what has happened) he will suffer no law to be made here, but such as suit *his* purpose. We may be as effectually enslaved by the want of laws in America, as by submitting to laws made for us in England. After matters are made up (as it is called) can there be any doubt, but the whole power of the crown will be exerted, to keep this continent as low and humble as possible? Instead of going forward we shall go backward, or be perpetually quarrelling or ridiculously petitioning. — We are already greater than the king wishes us to be, and will he not hereafter endeavour to make us less? To bring the matter to one point. Is the power who is jealous of our prosperity, a proper power to govern us? Whoever says *No* to this question is an *independent*, for independency means no more, than, whether we shall make our

own laws, or, whether the king, the greatest enemy this continent hath, or can have, shall tell us, *“there shall be no laws but such as I like.”*

But the king you will say has a negative in England; the people there can make no laws without his consent. In point of right and good order, there is something very ridiculous, that a youth of twenty-one (which hath often happened) shall say to several millions of people, older and wiser than himself, I forbid this or that act of yours to be law. But in this place I decline this sort of reply, though I will never cease to expose the absurdity of it, and only answer, that England being the King’s residence, and America not so, make quite another case. The king’s negative *here* is ten times more dangerous and fatal than it can be in England, for *there* he will scarcely refuse his consent to a bill for putting England into as strong a state of defence as possible, and in America he would never suffer such a bill to be passed.

America is only a secondary object in the system of British politics, England consults the good of *this* country, no farther than it answers her *own* purpose. Wherefore, her own interest leads her to suppress the growth of *ours* in every case which doth not promote her advantage, or in the least interferes with it. A pretty state we should soon be in under such a second-hand government, considering what has happened! Men do not change from enemies to friends by the alteration of a name: And in order to shew that reconciliation *now* is a dangerous doctrine, I affirm, *that it would be policy in the king at this time, to repeal the acts for the sake of reinstating himself in the government of the provinces;* in order that HE MAY ACCOMPLISH BY CRAFT AND SUBTILITY, IN THE LONG RUN, WHAT HE CANNOT DO BY FORCE AND VIOLENCE IN THE SHORT ONE. Reconciliation and ruin are nearly related.

Secondly. That as even the best terms, which we can expect to obtain, can amount to no more than a temporary expedient, or a kind of government by guardianship, which can last no longer than till the colonies come of age, so the general face and state of things, in the interim, will be unsettled and unpromising. Emigrants of property will not choose to come to a country whose form of government hangs but by a thread, and who is every day tottering on the brink of commotion and disturbance; and numbers of the present inhabitants would lay hold of the interval, to dispose of their effects, and quit the continent.

But the most powerful of all arguments, is, that nothing but independence, i. e. a continental form of government, can keep the peace of the continent and preserve it inviolate from civil wars. I dread the event of a reconciliation with Britain now, as it is more than probable, that it will followed by a revolt somewhere or other, the consequences of which may be far more fatal than all the malice of Britain.

Thousands are already ruined by British barbarity; (thousands more will probably suffer the same fate.) Those men have other feelings than us who have nothing suffered. All they *now* possess is liberty, what they before enjoyed is sacrificed to its service, and having nothing more to lose, they disdain submission. Besides, the general temper of the colonies, towards a British government, will be like that of a youth, who is nearly out of his time; they will care very little about her. And a government which cannot preserve the peace, is no government at all, and in that case we pay our money for nothing; and pray what is it that Britain can do, whose power will be wholly on paper, should a civil tumult break out the very day after reconciliation? I have heard some men say, many of whom I believe spoke without thinking, that they dreaded an independence, fearing

that it would produce civil wars. It is but seldom that our first thoughts are truly correct, and that is the case here; for there are ten times more to dread from a patched up connexion than from independence. I make the sufferers case my own, and I protest, that were I driven from house and home, my property destroyed, and my circumstances ruined, that as a man, sensible of injuries, I could never relish the doctrine of reconciliation, or consider myself bound thereby.

The colonies have manifested such a spirit of good order and obedience to continental government, as is sufficient to make every reasonable person easy and happy on that head. No man can assign the least pretence for his fears, on any other grounds, that such as are truly childish and ridiculous, viz. that one colony will be striving for superiority over another.

Where there are no distinctions there can be no superiority, perfect equality affords no temptation. The republics of Europe are all (and we may say always) in peace. Holland and Swisserland are without wars, foreign or domestic: Monarchical governments, it is true, are never long at rest; the crown itself is a temptation to enterprizing ruffians at *home*; and that degree of pride and insolence ever attendant on regal authority, swells into a rupture with foreign powers, in instances, where a republican government, by being formed on more natural principles, would negotiate the mistake.

If there is any true cause of fear respecting independence, it is because no plan is yet laid down. Men do not see their way out — Wherefore, as an opening into that business, I offer the following hints; at the same time modestly affirming, that I have no other opinion of them myself, than that they may be the means of giving rise to something better. Could the straggling thoughts of individuals be collected, they would frequently form materials for wise and able men to improve into useful matter.

Let the assemblies be annual, with a President only. The representation more equal. Their business wholly domestic, and subject to the authority of a Continental Congress.

Let each colony be divided into six, eight, or ten, convenient districts, each district to send a proper number of delegates to Congress, so that each colony send at least thirty. The whole number in Congress will be least 390. Each Congress to sit and to choose a president by the following method. When the delegates are met, let a colony be taken from the whole thirteen colonies by lot, after which, let the whole Congress choose (by ballot) a president from out of the delegates of *that* province. In the next Congress, let a colony be taken by lot from twelve only, omitting that colony from which the president was taken in the former Congress, and so proceeding on till the whole thirteen shall have had their proper rotation. And in order that nothing may pass into a law but what is satisfactorily just, not less than three fifths of the Congress to be called a majority. — He that will promote discord, under a government so equally formed as this, would have joined Lucifer in his revolt.

But as there is a peculiar delicacy, from whom, or in what manner, this business must first arise, and as it seems most agreeable and consistent that it should come from some intermediate body between the governed and the governors, that is, between the Congress and the people, let a CONTINENTAL CONFERENCE be held, in the following manner, and for the following purpose.

A committee of twenty-six members of Congress, viz. two for each colony. Two members for each House of

Assembly, or Provincial Convention; and five representatives of the people at large, to be chosen in the capital city or town of each province, for, and in behalf of the whole province, by as many qualified voters as shall think proper to attend from all parts of the province for that purpose; or, if more convenient, the representatives may be chosen in two or three of the most populous parts thereof. In this conference, thus assembled, will be united, the two grand principles of business, *knowledge* and *power*. The members of Congress, Assemblies, or Conventions, by having had experience in national concerns, will be able and useful counsellors, and the whole, being empowered by the people, will have a truly legal authority.

The conferring members being met, let their business be to frame a CONTINENTAL CHARTER, or Charter of the United Colonies; (answering to what is called the Magna Charta of England) fixing the number and manner of choosing members of Congress, members of Assembly, with their date of sitting, and drawing the line of business and jurisdiction between them: (Always remembering, that our strength is continental, not provincial:) Securing freedom and property to all men, and above all things, the free exercise of religion, according to the dictates of conscience; with such other matter as is necessary for a charter to contain. Immediately after which, the said Conference to dissolve, and the bodies which shall be chosen conformable to the said charter, to be the legislators and governors of this continent for the time being: Whose peace and happiness, may God preserve, Amen.

Should any body of men be hereafter delegated for this or some similar purpose, I offer them the following extracts from that wise observer on governments *Dragonetti*. “The science” says he “of the politician consists in fixing the true point of happiness and freedom. Those men would deserve the gratitude of ages, who should discover a mode of government that contained the greatest sum of individual happiness, with the least national expense.”

“Dragonetti on virtue and rewards.”

But where says some is the King of America? I’ll tell you Friend, he reigns above, and doth not make havoc of mankind like the Royal Brute of Britain. Yet that we may not appear to be defective even in earthly honors, let a day be solemnly set apart for proclaiming the charter; let it be brought forth placed on the divine law, the word of God; let a crown be placed thereon, by which the world may know, that so far as we approve as monarchy, that in America THE LAW IS KING. For as in absolute governments the King is law, so in free countries the law *ought* to be King; and there ought to be no other. But lest any ill use should afterwards arise, let the crown at the conclusion of the ceremony be demolished, and scattered among the people whose right it is.

A government of our own is our natural right: And when a man seriously reflects on the precariousness of human affairs, he will become convinced, that it is infinitely wiser and safer, to form a constitution of our own in a cool deliberate manner, while we have it in our power, than to trust such an interesting event to time and chance. If we omit it now, some, Massanello may hereafter arise, who laying hold of popular disquietudes, may collect together the desperate and discontented, and by assuming to themselves the powers of government, may sweep away the liberties of the continent like a deluge. Should the government of America return again into the hands of Britain, the tottering situation of things, will be a temptation for some desperate adventurer to try his fortune; and in such a case, what relief can Britain give? Ere she could hear the news, the fatal business

might be done; and ourselves suffering like the wretched Britons under the oppression of the Conqueror. Ye that oppose independence now, ye know not what ye do; ye are opening a door to eternal tyranny, by keeping vacant the seat of government. There are thousands, and tens of thousands, who would think it glorious to expel from the continent, that barbarous and hellish power, which hath stirred up the Indians and Negroes to destroy us, the cruelty hath a double guilt, it is dealing brutally by us, and treacherously by them.

To talk of friendship with those in whom our reason forbids us to have faith, and our affections wounded through a thousand pores instruct us to detest, is madness and folly. Every day wears out the little remains of kindred between us and them, and can there be any reason to hope, that as the relationship expires, the affection will increase, or that we shall agree better, when we have ten times more and greater concerns to quarrel over than ever?

Ye that tell us of harmony and reconciliation, can ye restore to us the time that is past? Can ye give to prostitution its former innocence? Neither can ye reconcile Britain and America. The last cord now is broken, the people of England are presenting addresses against us. There are injuries which nature cannot forgive; she would cease to be nature if she did. As well can the lover forgive the ravisher of his mistress, as the continent forgive the murders of Britain. The Almighty hath implanted in us these unextinguishable feelings for good and wise purposes. They are the guardians of his image in our hearts. They distinguish us from the herd of common animals. The social compact would dissolve, and justice be extirpated from the earth, or have only a casual existence were we callous to the touches of affection. The robber, and the murderer, would often escape unpunished, did not the injuries which our tempers sustain, provoke us into justice.

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

Of the Present Ability of America: with some Miscellaneous Reflections

I HAVE never met with a man, either in England or America, who hath not confessed his opinion, that a separation between the countries would take place one time or other: And there is no instance in which we have shown less judgment, than in endeavoring to describe, what we call, the ripeness or fitness of the continent for independence.

As all men allow the measure, and vary only in their opinion of the time, let us, in order to remove mistakes, take a general survey of things, and endeavor if possible to find out the VERY time. But I need not go far, the

inquiry ceases at once, for the TIME HATH FOUND US. The general concurrence, the glorious union of all things, proves the fact.

‘Tis not in numbers but in unity that our great strength lies: yet our present numbers are sufficient to repel the force of all the world. The Continent hath at this time the largest body of armed and disciplined men of any power under Heaven: and is just arrived at that pitch of strength, in which no single colony is able to support itself, and the whole, when united, is able to do any thing. Our land force is more than sufficient, and as to Naval affairs, we cannot be insensible that Britain would never suffer an American man of war to be built, while the Continent remained in her hands. Wherefore, we should be no forwarder an hundred years hence in that branch than we are now; but the truth is, we should be less so, because the timber of the Country is every day diminishing, and that which will remain at last, will be far off or difficult to procure.

Were the Continent crowded with inhabitants, her sufferings under the present circumstances would be intolerable. The more seaport-towns we had, the more should we have both to defend and to lose. Our present numbers are so happily proportioned to our wants, that no man need be idle. The diminution of trade affords an army, and the necessities of an army create a new trade.

Debts we have none: and whatever we may contract on this account will serve as a glorious memento of our virtue. Can we but leave posterity with a settled form of government, an independent constitution of its own, the purchase at any price will be cheap. But to expend millions for the sake of getting a few vile acts repealed, and routing the present ministry only, is unworthy the charge, and is using posterity with the utmost cruelty; because it is leaving them the great work to do, and a debt upon their backs from which they derive no advantage. Such a thought’s unworthy a man of honour, and is the true characteristic of a narrow heart and a piddling politician.

The debt we may contract doth not deserve our regard if the work be but accomplished. No nation ought to be without a debt. A national debt is a national bond; and when it bears no interest, is in no case a grievance. Britain is oppressed with a debt of upwards of one hundred and forty millions sterling, for which she pays upwards of four millions interest. And as a compensation for her debt, she has a large navy; America is without a debt, and without a navy; yet for the twentieth part of the English national debt, could have a navy as large again. The navy of England is not worth at this time more than three millions and a half sterling.

The first and second editions of this pamphlet were published without the following calculations, which are now given as a proof that the above estimation of the navy is a just one. See Entic’s “Naval History,” Intro., p. 56.

The charge of building a ship of each rate, and furnishing her with masts, yards, sails, and rigging, together with a proportion of eight months boatswain’s and carpenter’s sea-stores, as calculated by Mr. Burchett, Secretary to the navy.

For a ship of 100 guns,	35,553 £
90 ”	29,886
80 ”	23,638
70 ”	17,785

60 ”	.....	14,197
50 ”	.....	10,606
40 ”	.....	7,558
30 ”	.....	5,846
20 ”	.....	3,710

And hence it is easy to sum up the value, or cost, rather, of the whole British navy, which, in the year 1757, when it was at its greatest glory, consisted of the following ships and guns.

Ships Guns Cost of One Cost of All

6 ... 100 35,553 £ 213,318 £

12 ... 90 29,886 358,632

12 ... 80 23,638 283,656

43 ... 70 17,785 764,755

35 ... 60 14,197 496,895

40 ... 50 10,605 424,240

45 ... 40 7,558 340,110

58 ... 20 3,710 215,180

85 sloops, bombs, and fireships,

one with another at 2,000 ... 170,000

Cost, 3,266,786 £

Remains for guns, 233,214

Total, 3,500,000 £

No country on the globe is so happily situated, or so internally capable of raising a fleet as America. Tar, timber, iron, and cordage are her natural produce. We need go abroad for nothing. Whereas the Dutch, who make large profits by hiring out their ships of war to the Spaniards and Portuguese, are obliged to import most of the materials they use. We ought to view the building a fleet as an article of commerce, it being the natural manufactory of this country. 'Tis the best money we can lay out. A navy when finished is worth more than it cost: And is that nice point in national policy, in which commerce and protection are united. Let us build; if we want them not, we can sell; and by that means replace our paper currency with ready gold and silver.

In point of manning a fleet, people in general run into great errors; it is not necessary that one-fourth part should be sailors. The Terrible privateer, captain Death, stood the hottest engagement of any ship last war, yet had not twenty sailors on board, though her complement of men was upwards of two hundred. A few able and social sailors will soon instruct a sufficient number of active landsmen in the common work of a ship. Wherefore we never can be more capable of beginning on maritime matters than now, while our timber is standing, our fisheries blocked up, and our sailors and shipwrights out of employ. Men of war, of seventy and eighty guns, were built forty years ago in New England, and why not the same now? Ship building is America's greatest pride, and in which she will, in time, excel the whole world. The great empires of the east are mainly inland, and consequently excluded from the possibility of rivalling her. Africa is in a state of barbarism; and

no power in Europe hath either such an extent of coast, or such an internal supply of materials. Where nature hath given the one, she hath withheld the other; to America only hath she been liberal to both. The vast empire of Russia is almost shut out from the sea; wherefore her boundless forests, her tar, iron and cordage are only articles of commerce.

In point of safety, ought we to be without a fleet? We are not the little people now which we were sixty years ago; at that time we might have trusted our property in the streets, or fields rather, and slept securely without locks or bolts to our doors and windows. The case is now altered, and our methods of defence ought to improve with our increase of property. A common pirate, twelve months ago, might have come up the Delaware, and laid the city of Philadelphia under contribution for what sum he pleased; and the same might have happened to other places. Nay, any daring fellow, in a brig of fourteen or sixteen guns, might have robbed the whole Continent, and carried off half a million of money. These are circumstances which demand our attention, and point out the necessity of naval protection.

Some perhaps will say, that after we have made it up with Britain, she will protect us. Can they be so unwise as to mean that she will keep a navy in our harbors for that purpose? Common sense will tell us that the power which hath endeavoured to subdue us, is of all others the most improper to defend us. Conquest may be effected under the pretence of friendship; and ourselves, after a long and brave resistance, be at last cheated into slavery. And if her ships are not to be admitted into our harbours, I would ask, how is she going to protect us? A navy three or four thousand miles off can be of little use, and on sudden emergencies, none at all. Wherefore if we must hereafter protect ourselves, why not do it for ourselves? Why do it for another?

The English list of ships of war is long and formidable, but not a tenth part of them are at any time fit for service, numbers of them are not in being; yet their names are pompously continued in the list; if only a plank be left of the ship; and not a fifth part of such as are fit for service can be spared on any one station at one time. The East and West Indies, Mediterranean, Africa, and other parts, over which Britain extends her claim, make large demands upon her navy. From a mixture of prejudice and inattention we have contracted a false notion respecting the navy of England, and have talked as if we should have the whole of it to encounter at once, and for that reason supposed that we must have one as large; which not being instantly practicable, has been made use of by a set of disguised Tories to discourage our beginning thereon. Nothing can be further from truth than this; for if America had only a twentieth part of the naval force of Britain, she would be by far an over-match for her; because, as we neither have, nor claim any foreign dominion, our whole force would be employed on our own coast, where we should, in the long run, have two to one the advantage of those who had three or four thousand miles to sail over before they could attack us, and the same distance to return in order to refit and recruit. And although Britain, by her fleet, hath a check over our trade to Europe, we have as large a one over her trade to the West Indies, which, by laying in the neighborhood of the Continent, lies entirely at its mercy.

Some method might be fallen on to keep up a naval force in time of peace, if we should judge it necessary to support a constant navy. If premiums were to be given to merchants to build and employ in their service ships mounted with twenty, thirty, forty, or fifty guns (the premiums to be in proportion to the loss of bulk to the merchant), fifty or sixty of those ships, with a few guardships on constant duty, would keep up a sufficient

navy, and that without burdening ourselves with the evil so loudly complained of in England, of suffering their fleet in time of peace to lie rotting in the docks. To unite the sinews of commerce and defence is sound policy; for when our strength and our riches play into each other's hand, we need fear no external enemy.

In almost every article of defence we abound. Hemp flourishes even to rankness so that we need not want cordage. Our iron is superior to that of other countries. Our small arms equal to any in the world. Cannon we can cast at pleasure. Saltpetre and gunpowder we are every day producing. Our knowledge is hourly improving. Resolution is our inherent character, and courage hath never yet forsaken us. Wherefore, what is it that we want? Why is it that we hesitate? From Britain we can expect nothing but ruin. If she is once admitted to the government of America again, this Continent will not be worth living in. Jealousies will be always arising; insurrections will be constantly happening; and who will go forth to quell them? Who will venture his life to reduce his own countrymen to a foreign obedience? The difference between Pennsylvania and Connecticut, respecting some unlocated lands, shows the insignificance of a British government, and fully proves that nothing but Continental authority can regulate Continental matters.

Another reason why the present time is preferable to all others is, that the fewer our numbers are, the more land there is yet unoccupied, which, instead of being lavished by the king on his worthless dependents, may be hereafter applied, not only to the discharge of the present debt, but to the constant support of government. No nation under Heaven hath such an advantage as this.

The infant state of the Colonies, as it is called, so far from being against, is an argument in favour of independence. We are sufficiently numerous, and were we more so we might be less united. 'Tis a matter worthy of observation that the more a country is peopled, the smaller their armies are. In military numbers, the ancients far exceeded the moderns; and the reason is evident, for trade being the consequence of population, men became too much absorbed thereby to attend to anything else. Commerce diminishes the spirit both of patriotism and military defence. And history sufficiently informs us that the bravest achievements were always accomplished in the non-age of a nation. With the increase of commerce England hath lost its spirit. The city of London, notwithstanding its numbers, submits to continued insults with the patience of a coward. The more men have to lose, the less willing are they to venture. The rich are in general slaves to fear, and submit to courtly power with the trembling duplicity of a spaniel.

Youth is the seed-time of good habits as well in nations as in individuals. It might be difficult, if not impossible, to form the Continent into one government half a century hence. The vast variety of interests, occasioned by an increase of trade and population, would create confusion. Colony would be against colony. Each being able would scorn each other's assistance; and while the proud and foolish gloried in their little distinctions the wise would lament that the union had not been formed before. Wherefore the present time is the true time for establishing it. The intimacy which is contracted in infancy, and the friendship which is formed in misfortune, are of all others the most lasting and unalterable. Our present union is marked with both these characters; we are young, and we have been distressed; but our concord hath withstood our troubles, and fixes a memorable era for posterity to glory in.

The present time, likewise, is that peculiar time which never happens to a nation but once, viz., the time

of forming itself into a government. Most nations have let slip the opportunity, and by that means have been compelled to receive laws from their conquerors, instead of making laws for themselves. First, they had a king, and then a form of government; whereas the articles or charter of government should be formed first, and men delegated to execute them afterwards; but from the errors of other nations let us learn wisdom, and lay hold of the present opportunity — TO BEGIN GOVERNMENT AT THE RIGHT END.

When William the Conqueror subdued England, he gave them law at the point of the sword; and, until we consent that the seat of government in America be legally and authoritatively occupied, we shall be in danger of having it filled by some fortunate ruffian, who may treat us in the same manner, and then, where will be our freedom? Where our property?

As to religion, I hold it to be the indispensable duty of government to protect all conscientious professors thereof, and I know of no other business which government hath to do therewith. Let a man throw aside that narrowness of soul, that selfishness of principle, which the niggards of all professions are so unwilling to part with, and he will be at once delivered of his fears on that head. Suspicion is the companion of mean souls, and the bane of all good society. For myself, I fully and conscientiously believe that it is the will of the Almighty that there should be a diversity of religious opinions among us. It affords a larger field for our Christian kindness; were we all of one way of thinking, our religious dispositions would want matter for probation; and on this liberal principle I look on the various denominations among us to be like children of the same family, differing only in what is called their Christian names.

In page [97] I threw out a few thoughts on the propriety of a Continental Charter (for I only presume to offer hints, not plans) and in this place I take the liberty of re-mentioning the subject, by observing that a charter is to be understood as a bond of solemn obligation, which the whole enters into, to support the right of every separate part, whether of religion, professional freedom, or property. A firm bargain and a right reckoning make long friends.

I have heretofore likewise mentioned the necessity of a large and equal representation; and there is no political matter which more deserves our attention. A small number of electors, or a small number of representatives, are equally dangerous. But if the number of the representatives be not only small, but unequal, the danger is increased. As an instance of this, I mention the following: when the petition of the associators was before the House of Assembly of Pennsylvania, twenty-eight members only were present; all the Bucks county members, being eight, voted against it, and had seven of the Chester members done the same, this whole province had been governed by two counties only; and this danger it is always exposed to. The unwarrantable stretch likewise, which that house made in their last sitting, to gain an undue authority over the delegates of that province, ought to warn the people at large how they trust power out of their own hands. A set of instructions for their delegates were put together, which in point of sense and business would have dishonoured a school-boy, and after being approved by a few, a very few, without doors, were carried into the house, and there passed IN BEHALF OF THE WHOLE COLONY; whereas, did the whole colony know with what ill will that house had entered on some necessary public measures, they would not hesitate a moment to think them unworthy of such a trust.

Immediate necessity makes many things convenient, which if continued would grow into oppressions. Expedience and right are different things. When the calamities of America required a consultation, there was no method so ready, or at that time so proper, as to appoint persons from the several houses of assembly for that purpose; and the wisdom with which they have proceeded hath preserved this Continent from ruin. But as it is more than probable that we shall never be without a CONGRESS, every well wisher to good order must own that the mode for choosing members of that body deserves consideration. And I put it as a question to those who make a study of mankind, whether representation and election is not too great a power for one and the same body of men to possess? When we are planning for posterity, we ought to remember that virtue is not hereditary.

It is from our enemies that we often gain excellent maxims, and are frequently surprised into reason by their mistakes. Mr. Cornwall (one of the Lords of the Treasury) treated the petition of the New York Assembly with contempt, because THAT house, he said, consisted but of twenty-six members, which trifling number, he argued, could not with decency be put for the whole. We thank him for his involuntary honesty.

To CONCLUDE, however strange it may appear to some, or however unwilling they may be to think so, matters not, but many strong and striking reasons may be given to show that nothing can settle our affairs so expeditiously as an open and determined declaration for independence. Some of which are,

First. — It is the custom of Nations, when any two are at war, for some other powers, not engaged in the quarrel, to step in as mediators, and bring about the preliminaries of a peace; But while America calls herself the subject of Great Britain, no power, however well disposed she may be, can offer her mediation. Wherefore, in our present state we may quarrel on for ever.

Secondly. — It is unreasonable to suppose that France or Spain will give us any kind of assistance, if we mean only to make use of that assistance for the purpose of repairing the breach, and strengthening the connection between Britain and America; because, those powers would be sufferers by the consequences.

Thirdly. — While we profess ourselves the subjects of Britain, we must, in the eyes of foreign nations, be considered as Rebels. The precedent is somewhat dangerous to their peace, for men to be in arms under the name of subjects; we, on the spot, can solve the paradox; but to unite resistance and subjection requires an idea much too refined for common understanding.

Fourthly. — Were a manifesto to be published, and despatched to foreign Courts, setting forth the miseries we have endured, and the peaceful methods which we have ineffectually used for redress; declaring at the same time that not being able longer to live happily or safely under the cruel disposition of the British Court, we had been driven to the necessity of breaking off all connections with her; at the same time, assuring all such Courts of our peaceable disposition towards them, and of our desire of entering into trade with them; such a memorial would produce more good effects to this Continent than if a ship were freighted with petitions to Britain.

Under our present denomination of British subjects, we can neither be received nor heard abroad; the custom of all Courts is against us, and will be so, until by an independence we take rank with other nations.

These proceedings may at first seem strange and difficult, but like all other steps which we have already passed over, will in a little time become familiar and agreeable; and until an independence is declared, the

Continent will feel itself like a man who continues putting off some unpleasant business from day to day, yet knows it must be done, hates to set about it, wishes it over, and is continually haunted with the thoughts of its necessity.

Appendix to the Third Edition

SINCE the publication of the first edition of this pamphlet, or rather, on the same day on which it came out, the king's speech made its appearance in this city. Had the spirit of prophecy directed the birth of this production, it could not have brought it forth at a more seasonable juncture, or at a more necessary time. The bloody-mindedness of the one, shows the necessity of pursuing the doctrine of the other. Men read by way of revenge. And the speech, instead of terrifying, prepared a way for the manly principles of independence.

Ceremony, and even silence, from whatever motives they may arise, have a hurtful tendency when they give the least degree of countenance to base and wicked performances, wherefore, if this maxim be admitted, it naturally follows, that the king's speech, IS being a piece of finished villany, deserved and still deserves, a general execration, both by the Congress and the people.

Yet, as the domestic tranquillity of a nation, depends greatly on the chastity of what might properly be called NATIONAL MANNERS, it is often better to pass some things over in silent disdain, than to make use of such new methods of dislike, as might introduce the least innovation on that guardian of our peace and safety. And, perhaps, it is chiefly owing to this prudent delicacy, that the king's speech hath not before now suffered a public execution. The speech, if it may be called one, is nothing better than a wilful audacious libel against the truth, the common good, and the existence of mankind; and is a formal and pompous method of offering up human sacrifices to the pride of tyrants.

But this general massacre of mankind, is one of the privileges and the certain consequences of kings, for as nature knows them not, they know not her, and although they are beings of our own creating, they know not us, and are become the gods of their creators. The speech hath one good quality, which is, that it is not calculated to deceive, neither can we, even if we would, be deceived by it. Brutality and tyranny appear on the face of it. It leaves us at no loss: And every line convinces, even in the moment of reading, that he who hunts the woods for prey, the naked and untutored Indian, is less savage than the king of Britain. Sir John Dalrymple, the putative father of a whining jesuitical piece, fallaciously called, "The address of the people of England to the inhabitants of America," hath perhaps from a vain supposition that the people here were to be frightened at the pomp and description of a king, given (though very unwisely on his part) the real character of the present one: "But," says this writer, "if you are inclined to pay compliments to an administration, which we do not complain of (meaning the Marquis of Rockingham's at the repeal of the Stamp Act) it is very unfair in you to withhold them from that prince, by whose NOD ALONE they were permitted to do any thing." This is toryism with a witness! Here is idolatry even without a mask: And he who can calmly hear and digest

such doctrine, hath forfeited his claim to rationality an apostate from the order of manhood and ought to be considered as one who hath not only given up the proper dignity of man, but sunk himself beneath the rank of animals, and contemptibly crawls through the world like a worm.

However, it matters very little now what the king of England either says or does; he hath wickedly broken through every moral and human obligation, trampled nature and conscience beneath his feet, and by a steady and constitutional spirit of insolence and cruelty procured for himself an universal hatred. It is now the interest of America to provide for herself. She hath already a large and young family, whom it is more her duty to take care of, than to be granting away her property to support a power who is become a reproach to the names of men and christians, whose office it is to watch the morals of a nation, of whatsoever sect or denomination ye are of, as well as ye who are more immediately the guardians of the public liberty, if ye wish to preserve your native country uncontaminated by European corruption, ye must in secret wish a separation. But leaving the moral part to private reflection, I shall chiefly confine my further remarks to the following heads:

First, That it is the interest of America to be separated from Britain.

Secondly, Which is the easiest and most practicable plan, RECONCILIATION or INDEPENDENCE? with some occasional remarks.

In support of the first, I could, if I judged it proper, produce the opinion of some of the ablest and most experienced men on this continent: and whose sentiments on that head, are not yet publicly known. It is in reality a self-evident position: for no nation in a state of foreign dependence, limited in its commerce, and cramped and fettered in its legislative powers, can ever arrive at any material eminence. America doth not yet know what opulence is; and although the progress which she hath made stands unparalleled in the history of other nations, it is but childhood compared with what she would be capable of arriving at, had she, as she ought to have, the legislative powers in her own hands. England is at this time proudly coveting what would do her no good were she to accomplish it; and the continent hesitating on a matter which will be her final ruin if neglected. It is the commerce and not the conquest of America by which England is to be benefited, and that would in a great measure continue, were the countries as independent of each other as France and Spain; because the specious errors of those who speak without reflecting. And among the many which I have heard, the following seems the most general, viz. that had this rupture happened forty or fifty years hence, instead of now, the continent would have been more able to have shaken off the dependence. To which I reply, that our military ability, at this time, arises from the experience gained in the last war, and which in forty or fifty years' time, would be totally extinct. The continent would not, by that time, have a quitrent reserved thereon will always lessen, and in time will wholly support, the yearly expense of government. It matters not how long the debt is in paying, so that the lands when sold be applied to the discharge of it, and for the execution of which the Congress for the time being will be the continental trustees.

I proceed now to the second head, viz. Which is the easiest and most practicable plan, reconciliation or independence; with some occasional remarks.

He who takes nature for his guide, is not easily beaten out of his argument, and on that ground, I answer generally that independence being a single simple line, contained within ourselves; and reconciliation, a matter

exceedingly perplexed and complicated, and in which a treacherous capricious court is to interfere, gives the answer without a doubt.

The present state of America is truly alarming to every man who is capable of reflection. Without law, without government, without any other mode of power than what is founded on, and granted by, courtesy. Held together by an unexampled occurrence of sentiment, which is nevertheless subject to change, and which every secret enemy is endeavoring to dissolve. Our present condition is, Legislation without law; wisdom without a plan; a constitution without a name; and, what is strangely astonishing, perfect independence contending for dependence. The instance is without a precedent, the case never existed before, and who can tell what may be the event? The property of no man is secure in the present un-braced system of things. The mind of the multitude is left at random, and seeing no fixed object before them, they pursue such as fancy or opinion presents. Nothing is criminal; there is no such thing as treason, wherefore, every one thinks himself at liberty to act as he pleases. The Tories would not have dared to assemble offensively, had they known that their lives, by that act, were forfeited to the laws of the state. A line of distinction should be drawn between English soldiers taken in battle, and inhabitants of America taken in arms. The first are prisoners, but the latter traitors. The one forfeits his liberty, the other his head.

Notwithstanding our wisdom, there is a visible feebleness in some of our proceedings which gives encouragement to dissensions. The continental belt is too loosely buckled: And if something is not done in time, it will be too late to do any thing, and we shall fall into a state, in which neither reconciliation nor independence will be practicable. The king and his worthless adherents are got at their old game of dividing the continent, and there are not wanting among us printers who will be busy in spreading specious falsehoods. The artful and hypocritical letter which appeared a few months ago in two of the New York papers, and likewise in two others, is an evidence that there are men who want both judgment and honesty.

It is easy getting into holes and corners, and talking of reconciliation: But do such men seriously consider how difficult the task is, and how dangerous it may prove, should the continent divide thereon? Do they take within their view all the various orders of men whose situation and circumstances, as well as their own, are to be considered therein? Do they put themselves in the place of the sufferer whose all is already gone, and of the soldier, who hath quitted all for the defence of his country? If their ill-judged moderation be suited to their own private situations only, regardless of others, the event will convince them that “they are reckoning without their host.”

Put us, say some, on the footing we were in the year 1763: To which I answer, the request is not now in the power of Britain to comply with, neither will she propose it; but if it were, and even should be granted, I ask, as a reasonable question, By what means is such a corrupt and faithless court to be kept to its engagements? Another parliament, nay, even the present, may hereafter repeal the obligation, on the pretence of its being violently obtained, or not wisely granted; and, in that case, Where is our redress? No going to law with nations; cannon are the barristers of crowns; and the sword, not of justice, but of war, decides the suit. To be on the footing of 1763, it is not sufficient, that the laws only be put in the same state, but, that our circumstances likewise be put in the same state; our burnt and destroyed towns repaired or built up, our private losses made

good, our public debts (contracted for defence) discharged; otherwise we shall be millions worse than we were at that enviable period. Such a request, had it been complied with a year ago, would have won the heart and soul of the continent, but now it is too late. "The Rubicon is passed." Besides, the taking up arms, merely to enforce the repeal of a pecuniary law, seems as unwarrantable by the divine law, and as repugnant to human feelings, as the taking up arms to enforce obedience thereto. The object, on either side, doth not justify the means; for the lives of men are too valuable to be cast away on such trifles. It is the violence which is done and threatened to our persons; the destruction of our property by an armed force; the invasion of our country by fire and sword, which conscientiously qualifies the use of arms: and the instant in which such mode of defence became necessary, all subjection to Britain ought to have ceased; and the independence of America should have been considered as dating its era from, and published by, the first musket that was fired against her. This line is a line of consistency; neither drawn by caprice, nor extended by ambition; but produced by a chain of events, of which the colonies were not the authors.

I shall conclude these remarks, with the following timely and well-intended hints. We ought to reflect, that there are three different ways by which an independency may hereafter be effected, and that one of those three, will, one day or other, be the fate of America, viz. By the legal voice of the people in Congress; by a military power, or by a mob: It may not always happen that our soldiers are citizens, and the multitude a body of reasonable men; virtue, as I have already remarked, is not hereditary, neither is it perpetual. Should an independency be brought about by the first of those means, we have every opportunity and every encouragement before us, to form the noblest, purest constitution on the face of the earth. We have it in our power to begin the world over again. A situation, similar to the present, hath not happened since the days of Noah until now.

The birthday of a new world is at hand, and a race of men, perhaps as numerous as all Europe contains, are to receive their portion of freedom from the events of a few months. The reflection is awful, and in this point of view, how trifling, how ridiculous, do the little paltry cavilings of a few weak or interested men appear, when weighed against the business of a world.

Should we neglect the present favorable and inviting period, and independence be hereafter effected by any other means, we must charge the consequence to ourselves, or to those rather whose narrow and prejudiced souls are habitually opposing the measure, without either inquiring or reflecting. There are reasons to be given in support of independence which men should rather privately think of, than be publicly told of. We ought not now to be debating whether we shall be independent or not, but anxious to accomplish it on a firm, secure, and honorable basis, and uneasy rather that it is not yet began upon. Every day convinces us of its necessity. Even the Tories (if such beings yet remain among us) should, of all men, be the most solicitous to promote it; for as the appointment of committees at first protected them from popular rage, so, a wise and well established form of government will be the only certain means of continuing it securely to them. Wherefore, if they have not virtue enough to be WHIGS, they ought to have prudence enough to wish for independence.

In short, independence is the only bond that tie and keep us together. We shall then see our object, and our ears will be legally shut against the schemes of an intriguing, as well as cruel, enemy. We shall then, too, be on a

proper footing to treat with Britain; for there is reason to conclude, that the pride of that court will be less hurt by treating with the American States for terms of peace, than with those, whom she denominates “rebellious subjects,” for terms of accommodation. It is our delaying in that, encourages her to hope for conquest, and our backwardness tends only to prolong the war. As we have, without any good effect therefrom, withheld our trade to obtain a redress of our grievances, let us now try the alternative, by independently redressing them ourselves, and then offering to open the trade. The mercantile and reasonable part of England, will be still with us; because, peace, with trade, is preferable to war without it. And if this offer be not accepted, other courts may be applied to.

On these grounds I rest the matter. And as no offer hath yet been made to refute the doctrine contained in the former editions of this pamphlet, it is a negative proof, that either the doctrine cannot be refuted, or, that the party in favor of it are too numerous to be opposed. WHEREFORE, instead of gazing at each other with suspicious or doubtful curiosity, let each of us hold out to his neighbor the hearty hand of friendship, and unite in drawing a line, which, like an act of oblivion, shall bury in forgetfulness every former dissension. Let the names of Whig and Tory be extinct; and let none other be heard among us, than those of a good citizen, an open and resolute friend, and a virtuous supporter of the RIGHTS of MANKIND, and of the FREE AND INDEPENDENT STATES OF AMERICA.¹

1. Accessed at <https://www.ushistory.org/paine/commonsense/index.htm>

34.

RESOLVE OF THE CONTINENTAL CONGRESS REGARDING STATE GOVERNMENTS

May 15, 1776

The Second Continental Congress

Background

In this Resolution of the Continental Congress, the delegates state that since the British Crown and Parliament had excluded the colonies from its protection, had not sent an answer to their petitions, and that the force of the kingdom (including foreign mercenaries) were being “exerted for the destruction of the good people of these colonies,” that all authority from the British Crown should be totally suppressed. Instead, that the United Colonies must adopt their own government for the “happiness and safety” of Americans..

John Adams thought of it as “independence itself” and called it “the most important Resolution, that ever was taken in America.”

[Background Information: “Resolve of the Continental Congress Regarding State Governments” from the National Archives, Original License CC 4.0 BY NC SA](#)

WHEREAS his Britannic Majesty, in conjunction with the Lords and Commons of Great-Britain, has by a late Act of Parliament excluded the inhabitants of these United Colonies from the protection of his Crown: AND WHEREAS no answer whatever to the humble Petitions of the Colonies for redress of grievances and reconciliation with Great-Britain, has been or is likely to be given; but the whole force of that kingdom, aided by foreign mercenaries, is to be exerted for the destruction of the good people of these Colonies:

AND WHEREAS it appears absolutely irreconcilable to reason and good conscience, for the people of these Colonies now to take the oaths and affirmations necessary for the support of any government under the Crown of Great-Britain, and it is necessary that the exercise of every kind of authority under the said Crown should be totally suppressed, and all the powers of government exerted under the people of the Colonies, for the preservation of internal peace, virtue and good order, as well as for the defense of their lives, liberties and properties against the hostile invasions and cruel depredations of their enemies:—

RESOLVED therefore, That it be recommended to the respective Assemblies and Conventions of the United Colonies, where no government sufficient to the exigencies of their affairs has been hitherto established, to adopt such government as shall in the opinion of the Representatives of the people best conduce to the happiness and safety of their constituents in particular and America in general.

Extract from the Minutes,

CHARLES THOMSON, Secretary.¹

1. Accessed at <https://www.docsteach.org/documents/document/resolve-of-the-continental-congress-regarding-state-governments>

35.

RICHARD HENRY LEE RESOLUTION FOR INDEPENDENCE

June 7, 1776

Richard Henry Lee

Background

Acting under the instruction of the Virginia Convention, Richard Henry Lee, ranking delegate from Virginia, read from this paper when he formally proposed independence in the Second Continental Congress on June 7, 1776.

The Lee Resolution contained three parts: a declaration of independence, a call to form foreign alliances, and “a plan for confederation.” On June 11, the Continental Congress appointed three concurrent committees: one to draft a declaration of independence, a second to draw up a plan “for forming foreign alliances,” and a third to “prepare and digest the form of a confederation.”

Because many members of the Continental Congress believed what Lee proposed to be premature or wanted instructions from their colonies before voting, approval was deferred until July 2. On that date, the Continental Congress [adopted the first part \(the declaration\)](#), resolving that the colonies were independent; two days later it adopted the Declaration of Independence.

The plan for making treaties was not approved until September of 1776; the plan of confederation was delayed until November of 1777.

[Background Information: “Lee Resolution for Independence” from the National Archives, Original License CC 4.0 BY NC SA](#)

7 June, 1776

Resolved [words crossed out]

That these United Colonies are, and of right ought to be, free and independent States, that are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved.

That it is expedient forthwith to take the most effectual measures for forming foreign Alliances.

That a plan of confederation be prepared and transmitted to the respective Colonies for their consideration and approbation.

resolved that it is the opinion of the Com the the first resolution be postponed to this buy three weeks and that in the meantime a committee be appointed to prepare a Declaration to the effect of the said first resolution

- least anytime to be lost in care the Congress agree to this resolution

June 7 1776 No 4

Resolution moved

June 7th 1776

resolved for consideration

till to morrow

respecting Independence

of the US –¹

1. Accessed at <https://www.docsteach.org/documents/document/lee-resolution-independence>

36.

APPOINTMENT OF BEN FRANKLIN, THOMAS JEFFERSON, AND JOHN ADAMS TO DRAFT THE DECLARATION OF INDEPENDENCE

June 11, 1776

The Second Continental Congress

Background

The Second Continental Congress met in Philadelphia in June 1776 and appointed a “Committee of Five”—John Adams of Massachusetts, Benjamin Franklin of Pennsylvania, Thomas Jefferson of Virginia, Robert R. Livingston of New York, and Roger Sherman of Connecticut—to draft a declaration of independence. The Committee of Five first presented the document to Congress on June 28, 1776. The Declaration committee convened from June 11, 1776, until July 5, 1776, the day on which the Declaration was published.

The members chosen M[r.] Jefferson, M[r.] J. Adams, M[r.] Franklin, M[r.] Shearman [Rodger Serhman] & M[r.] R.R. Livingston

Resolved Via a committee be appointed to prepare & digest the form of a confederation to be entered into between these colonies.

Resolved that a committee be appointed to prepare a plan of treaties to be proposed to foreign powers. —

M[r.] Chase & M[r.] Carrol two of the commissioners being arrived from Canada attended & give an acct. of their proceedings and the state of the army in that country.

The several matters to this day referred being postponed adjourned to 10 oclock to morrow. —¹

1. Accessed at <https://www.docsteach.org/documents/document/appointment-of-benjamin-franklin-thomas-jefferson-and-john-adams-to-draft-declaration-of-independence>

37.

ADOPTION OF THE LEE RESOLUTION

July 2, 1776

The Second Continental Congress

Background

Acting under the instruction of the Virginia Convention in the Second Continental Congress on June 7, 1776, Richard Henry Lee introduced a resolution proposing independence from England for the American colonies.

Because many members of the Continental Congress believed what Lee proposed to be premature or wanted instructions from their colonies before voting, approval was deferred until July 2. On that date, Congress adopted the declaration of independence (the first of three parts of the full resolution).

This document shows the affirmative votes of 12 colonies listed at the right. New York cast no vote until the newly elected New York Convention upheld the Declaration of Independence on July 9, 1776.

[Background Courtesy: "Adoption of the Lee Resolution" from the National Archives, Original License CC 4.0 BY NC SA](#)

The Com. of the Whole Congress to whom was referred the resolution and [illegible] the Declaration respecting independence.

17

Resolved That these united colonies are and of right ought to be free and independence states; that they are absolved from all allegiance to the British crown and that all political connection between them and the state of great Britain is and ought to be totally dissolved.

July 2, 1776

No. 5 } Report of the resolution for independency agreed to July 2, 1776

[to the right of the just above section, written sideways from the right side of the paper are the following, fin
this order, followed by a black line:]

A N

NHS _____

Mas. _____

Ro Isl. _____

Connect. _____

NJersey _____

Pennsy. _____

Delaware _____

Virginia _____

N Caro _____

S Carol _____

Georgia _____

Maryland _____

[At the bottom right corner of page, written sideways from top to bottom is:]

90

81

96

96

— — —

383

64¹

[See Facsimile](#)

38.

THE DECLARATION OF INDEPENDENCE OF THE UNITED STATES OF AMERICA

July 4, 1776

Thomas Jefferson and The Second Continental Congress

Background

Drafted for the most part by Thomas Jefferson, the Declaration of Independence justified breaking the colonial ties to Great Britain by providing a basic philosophy of government and a list of grievances against the Crown. Under the supervision of the Committee of Five who drafted it, the approved Declaration was printed on July 5th.

After the Second Continental Congress declared independence on July 4 in Philadelphia, Americans might not have heard the news for several days. Broadside—large pieces of paper printed to be posted in public spaces—were a common way to spread news... These printed copies were distributed among the new states and troops, state assemblies, conventions, committees of safety, and commanding officers of the Continental troops, to be read aloud and posted in public areas.

In justifying independence, the Declaration of Independence asserted an eternal and universal truth about human rights in words that have inspired downtrodden people through the ages and around the world to rise up against their oppressors.

[Background Information Adapted From: "Dunlap Broadside" from the National Archives, Original License CC 4.0 BY NC SA](#)

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 shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. —Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their Public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws of Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary Powers.

He has made judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our People, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil Power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended legislation:

For quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from Punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing taxes on us without our Consent:

For depriving us, in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences:

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with Power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy of the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free People.

Nor have We been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them

of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by the Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.¹

[View a Facsimile of Thomas Jefferson's Draft of the Declaration of Independence](#)

1. Accessed at <https://www.docsteach.org/documents/document/dunlap-broadside>

39.

THE AMERICAN CRISIS

December 23, 1776

Thomas Paine

Background

Thomas Paine, who had rallied the American colonists to revolution in January 1776 with his pamphlet, *Common Sense*, found it necessary to rally them to war by December 1776. Paine had joined the American forces as they fought the British in New York and New Jersey in the late summer and fall that year. The effort had not gone well. The British held New York, and Washington had been forced to retreat across New Jersey. His army dwindled as many soldiers went AWOL or headed home when their enlistments were up. The essays comprising his pamphlet series, *The American Crisis*, or *The Crisis*, expressed Paine's ongoing support for an independent and self-governing America through the many severe crises of the Revolutionary War from December 23, 1776, through April 19, 1783. General Washington found the first essay so inspiring, he ordered it read to the troops as he prepared to attack the Hessians in Trenton, New Jersey, on Christmas eve, 1776.

THESE are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands by it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: it is dearness only that gives every thing its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as FREEDOM should not be highly rated. Britain, with an army to enforce her tyranny, has declared that she has a right (not only to TAX) but "to BIND us in ALL CASES

WHATSOEVER” and if being bound in that manner, is not slavery, then is there not such a thing as slavery upon earth. Even the expression is impious; for so unlimited a power can belong only to God.

Whether the independence of the continent was declared too soon, or delayed too long, I will not now enter into as an argument; my own simple opinion is, that had it been eight months earlier, it would have been much better. We did not make a proper use of last winter, neither could we, while we were in a dependent state. However, the fault, if it were one, was all our own ¹The present winter is worth an age, if rightly employed; but, if lost or neglected, the whole continent will partake of the evil; and there is no punishment that man does not deserve, be he who, or what, or where he will, that may be the means of sacrificing a season so precious and useful.[/footnote]; we have none to blame but ourselves. But no great deal is lost yet. All that Howe has been doing for this month past, is rather a ravage than a conquest, which the spirit of the Jerseys, a year ago, would have quickly repulsed, and which time and a little resolution will soon recover.

I have as little superstition in me as any man living, but my secret opinion has ever been, and still is, that God Almighty will not give up a people to military destruction, or leave them unsupportedly to perish, who have so earnestly and so repeatedly sought to avoid the calamities of war, by every decent method which wisdom could invent. Neither have I so much of the infidel in me, as to suppose that He has relinquished the government of the world, and given us up to the care of devils; and as I do not, I cannot see on what grounds the king of Britain can look up to heaven for help against us: a common murderer, a highwayman, or a house-breaker, has as good a pretence as he.

‘Tis surprising to see how rapidly a panic will sometimes run through a country. All nations and ages have been subject to them. Britain has trembled like an ague at the report of a French fleet of flat-bottomed boats; and in the fourteenth [fifteenth] century the whole English army, after ravaging the kingdom of France, was driven back like men petrified with fear; and this brave exploit was performed by a few broken forces collected and headed by a woman, Joan of Arc. Would that heaven might inspire some Jersey maid to spirit up her countrymen, and save her fair fellow sufferers from ravage and ravishment! Yet panics, in some cases, have their uses; they produce as much good as hurt. Their duration is always short; the mind soon grows through them, and acquires a firmer habit than before. But their peculiar advantage is, that they are the touchstones of sincerity and hypocrisy, and bring things and men to light, which might otherwise have lain forever undiscovered. In fact, they have the same effect on secret traitors, which an imaginary apparition would have upon a private murderer. They sift out the hidden thoughts of man, and hold them up in public to the world. Many a disguised Tory has lately shown his head, that shall penitentially solemnize with curses the day on which Howe arrived upon the Delaware.

As I was with the troops at Fort Lee, and marched with them to the edge of Pennsylvania, I am well

1. The present winter is worth an age, if rightly employed; but, if lost or neglected, the whole continent will partake of the evil; and there is no punishment that man does not deserve, be he who, or what, or where he will, that may be the means of sacrificing a season so precious and useful.

acquainted with many circumstances, which those who live at a distance know but little or nothing of. Our situation there was exceedingly cramped, the place being a narrow neck of land between the North River and the Hackensack. Our force was inconsiderable, being not one-fourth so great as Howe could bring against us. We had no army at hand to have relieved the garrison, had we shut ourselves up and stood on our defence. Our ammunition, light artillery, and the best part of our stores, had been removed, on the apprehension that Howe would endeavor to penetrate the Jerseys, in which case Fort Lee could be of no use to us; for it must occur to every thinking man, whether in the army or not, that these kind of field forts are only for temporary purposes, and last in use no longer than the enemy directs his force against the particular object which such forts are raised to defend. Such was our situation and condition at Fort Lee on the morning of the 20th of November, when an officer arrived with information that the enemy with 200 boats had landed about seven miles above; Major General [Nathaniel] Green, who commanded the garrison, immediately ordered them under arms, and sent express to General Washington at the town of Hackensack, distant by the way of the ferry = six miles. Our first object was to secure the bridge over the Hackensack, which laid up the river between the enemy and us, about six miles from us, and three from them. General Washington arrived in about three-quarters of an hour, and marched at the head of the troops towards the bridge, which place I expected we should have a brush for; however, they did not choose to dispute it with us, and the greatest part of our troops went over the bridge, the rest over the ferry, except some which passed at a mill on a small creek, between the bridge and the ferry, and made their way through some marshy grounds up to the town of Hackensack, and there passed the river. We brought off as much baggage as the wagons could contain, the rest was lost. The simple object was to bring off the garrison, and march them on till they could be strengthened by the Jersey or Pennsylvania militia, so as to be enabled to make a stand. We staid four days at Newark, collected our out-posts with some of the Jersey militia, and marched out twice to meet the enemy, on being informed that they were advancing, though our numbers were greatly inferior to theirs. Howe, in my little opinion, committed a great error in generalship in not throwing a body of forces off from Staten Island through Amboy, by which means he might have seized all our stores at Brunswick, and intercepted our march into Pennsylvania; but if we believe the power of hell to be limited, we must likewise believe that their agents are under some providential control.

I shall not now attempt to give all the particulars of our retreat to the Delaware; suffice it for the present to say, that both officers and men, though greatly harassed and fatigued, frequently without rest, covering, or provision, the inevitable consequences of a long retreat, bore it with a manly and martial spirit. All their wishes centred in one, which was, that the country would turn out and help them to drive the enemy back. Voltaire has remarked that King William never appeared to full advantage but in difficulties and in action; the same remark may be made on General Washington, for the character fits him. There is a natural firmness in some minds which cannot be unlocked by trifles, but which, when unlocked, discovers a cabinet of fortitude; and I reckon it among those kind of public blessings, which we do not immediately see, that God hath blessed him with uninterrupted health, and given him a mind that can even flourish upon care.

I shall conclude this paper with some miscellaneous remarks on the state of our affairs; and shall begin with asking the following question, Why is it that the enemy have left the New England provinces, and made these

middle ones the seat of war? The answer is easy: New England is not infested with Tories, and we are. I have been tender in raising the cry against these men, and used numberless arguments to show them their danger, but it will not do to sacrifice a world either to their folly or their baseness. The period is now arrived, in which either they or we must change our sentiments, or one or both must fall. And what is a Tory? Good God! What is he? I should not be afraid to go with a hundred Whigs against a thousand Tories, were they to attempt to get into arms. Every Tory is a coward; for servile, slavish, self-interested fear is the foundation of Toryism; and a man under such influence, though he may be cruel, never can be brave.

But, before the line of irrecoverable separation be drawn between us, let us reason the matter together: Your conduct is an invitation to the enemy, yet not one in a thousand of you has heart enough to join him. Howe is as much deceived by you as the American cause is injured by you. He expects you will all take up arms, and flock to his standard, with muskets on your shoulders. Your opinions are of no use to him, unless you support him personally, for 'tis soldiers, and not Tories, that he wants.

I once felt all that kind of anger, which a man ought to feel, against the mean principles that are held by the Tories: a noted one, who kept a tavern at Amboy, was standing at his door, with as pretty a child in his hand, about eight or nine years old, as I ever saw, and after speaking his mind as freely as he thought was prudent, finished with this unfatherly expression, "Well! give me peace in my day." Not a man lives on the continent but fully believes that a separation must some time or other finally take place, and a generous parent should have said, "If there must be trouble, let it be in my day, that my child may have peace;" and this single reflection, well applied, is sufficient to awaken every man to duty. Not a place upon earth might be so happy as America. Her situation is remote from all the wrangling world, and she has nothing to do but to trade with them. A man can distinguish himself between temper and principle, and I am as confident, as I am that God governs the world, that America will never be happy till she gets clear of foreign dominion. Wars, without ceasing, will break out till that period arrives, and the continent must in the end be conqueror; for though the flame of liberty may sometimes cease to shine, the coal can never expire.

America did not, nor does not want force; but she wanted a proper application of that force. Wisdom is not the purchase of a day, and it is no wonder that we should err at the first setting off. From an excess of tenderness, we were unwilling to raise an army, and trusted our cause to the temporary defence of a well-meaning militia. A summer's experience has now taught us better; yet with those troops, while they were collected, we were able to set bounds to the progress of the enemy, and, thank God! they are again assembling. I always considered militia as the best troops in the world for a sudden exertion, but they will not do for a long campaign. Howe, it is probable, will make an attempt on this city [Philadelphia]; should he fail on this side the Delaware, he is ruined. If he succeeds, our cause is not ruined. He stakes all on his side against a part on ours; admitting he succeeds, the consequence will be, that armies from both ends of the continent will march to assist their suffering friends in the middle states; for he cannot go everywhere, it is impossible. I consider Howe as the greatest enemy the Tories have; he is bringing a war into their country, which, had it not been for him and partly for themselves, they had been clear of. Should he now be expelled, I wish with all the devotion of a Christian, that the names of Whig and Tory may never more be mentioned; but should the Tories give him encouragement to come,

or assistance if he come, I as sincerely wish that our next year's arms may expel them from the continent, and the Congress appropriate their possessions to the relief of those who have suffered in well-doing. A single successful battle next year will settle the whole. America could carry on a two years' war by the confiscation of the property of disaffected persons, and be made happy by their expulsion. Say not that this is revenge, call it rather the soft resentment of a suffering people, who, having no object in view but the good of all, have staked their own all upon a seemingly doubtful event. Yet it is folly to argue against determined hardness; eloquence may strike the ear, and the language of sorrow draw forth the tear of compassion, but nothing can reach the heart that is steeled with prejudice.

Quitting this class of men, I turn with the warm ardor of a friend to those who have nobly stood, and are yet determined to stand the matter out: I call not upon a few, but upon all: not on this state or that state, but on every state: up and help us; lay your shoulders to the wheel; better have too much force than too little, when so great an object is at stake. Let it be told to the future world, that in the depth of winter, when nothing but hope and virtue could survive, that the city and the country, alarmed at one common danger, came forth to meet and to repulse it. Say not that thousands are gone, turn out your tens of thousands; throw not the burden of the day upon Providence, but "show your faith by your works," that God may bless you. It matters not where you live, or what rank of life you hold, the evil or the blessing will reach you all. The far and the near, the home counties and the back, the rich and the poor, will suffer or rejoice alike. The heart that feels not now is dead; the blood of his children will curse his cowardice, who shrinks back at a time when a little might have saved the whole, and made them happy. I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death. My own line of reasoning is to myself as straight and clear as a ray of light. Not all the treasures of the world, so far as I believe, could have induced me to support an offensive war, for I think it murder; but if a thief breaks into my house, burns and destroys my property, and kills or threatens to kill me, or those that are in it, and to "bind me in all cases whatsoever" to his absolute will, am I to suffer it? What signifies it to me, whether he who does it is a king or a common man; my countryman or not my countryman; whether it be done by an individual villain, or an army of them? If we reason to the root of things we shall find no difference; neither can any just cause be assigned why we should punish in the one case and pardon in the other. Let them call me rebel and welcome, I feel no concern from it; but I should suffer the misery of devils, were I to make a whore of my soul by swearing allegiance to one whose character is that of a sottish, stupid, stubborn, worthless, brutish man. I conceive likewise a horrid idea in receiving mercy from a being, who at the last day shall be shrieking to the rocks and mountains to cover him, and fleeing with terror from the orphan, the widow, and the slain of America.

There are cases which cannot be overdone by language, and this is one. There are persons, too, who see not the full extent of the evil which threatens them; they solace themselves with hopes that the enemy, if he succeed, will be merciful. It is the madness of folly, to expect mercy from those who have refused to do justice; and even mercy, where conquest is the object, is only a trick of war; the cunning of the fox is as murderous as the violence of the wolf, and we ought to guard equally against both. Howe's first object is, partly by threats

and partly by promises, to terrify or seduce the people to deliver up their arms and receive mercy. The ministry recommended the same plan to Gage, and this is what the Tories call making their peace, “a peace which passeth all understanding” indeed! A peace which would be the immediate forerunner of a worse ruin than any we have yet thought of. Ye men of Pennsylvania, do reason upon these things! Were the back counties to give up their arms, they would fall an easy prey to the Indians, who are all armed: this perhaps is what some Tories would not be sorry for. Were the home counties to deliver up their arms, they would be exposed to the resentment of the back counties who would then have it in their power to chastise their defection at pleasure. And were any one state to give up its arms, that state must be garrisoned by all Howe’s army of Britons and Hessians to preserve it from the anger of the rest. Mutual fear is the principal link in the chain of mutual love, and woe be to that state that breaks the compact. Howe is mercifully inviting you to barbarous destruction, and men must be either rogues or fools that will not see it. I dwell not upon the vapors of imagination; I bring reason to your ears, and, in language as plain as A, B, C, hold up truth to your eyes.

I thank God, that I fear not. I see no real cause for fear. I know our situation well, and can see the way out of it. While our army was collected, Howe dared not risk a battle; and it is no credit to him that he decamped from the White Plains, and waited a mean opportunity to ravage the defenceless Jerseys; but it is great credit to us, that, with a handful of men, we sustained an orderly retreat for near an hundred miles, brought off our ammunition, all our field pieces, the greatest part of our stores, and had four rivers to pass. None can say that our retreat was precipitate, for we were near three weeks in performing it, that the country might have time to come in. Twice we marched back to meet the enemy, and remained out till dark. The sign of fear was not seen in our camp, and had not some of the cowardly and disaffected inhabitants spread false alarms through the country, the Jerseys had never been ravaged. Once more we are again collected and collecting; our new army at both ends of the continent is recruiting fast, and we shall be able to open the next campaign with sixty thousand men, well armed and clothed. This is our situation, and who will may know it. By perseverance and fortitude we have the prospect of a glorious issue; by cowardice and submission, the sad choice of a variety of evils – a ravaged country – a depopulated city – habitations without safety, and slavery without hope – our homes turned into barracks and bawdy-houses for Hessians, and a future race to provide for, whose fathers we shall doubt of. Look on this picture and weep over it! and if there yet remains one thoughtless wretch who believes it not, let him suffer it unlamented.

December 23, 1776²

2. Accessed at <https://www.ushistory.org/Paine/crisis/c-01.htm#text>

40.

DRAFT NOTICE

August 14, 1777

Laura Lyons McLemore

Background

On August 14, 1777, two years into the Revolutionary War, the militia captain in Deerfield, Massachusetts, sent this notice to John Newton drafting him for just over 14 months. After volunteers failed to fill the state's quota of regiments in the Continental Army, the Massachusetts legislature authorized a draft. At that time, draftees were permitted to hire a substitute to serve in their place.

Below is the draft notice sent by the Continental Army to John Newton of the Massachusetts militia.

[Background Courtesy: "Draft Notice" from the National Archives, Original License CC 4.0 BY NC SA](#)

In consequence or a Resolve of General Court of this state of [illegible] 8th Ins. Requiring on sixth part of the militia to be drafted as a Reinforcement to the American Army — you are Drafted as one of the said sixth part, and (unless you Provide some able Bodied man in your stead or are Excused, within seventy-four hours after being Drafted,) to continue in said Service untill the Last Day of Nov. next, unless sooner Discharged____ and that you are by said Resolve intitled to two pounds tin shillings p [per] month in Addition to the Continetal Pay, until discharged-you are herby Required to be Equipt Compleatly and hold yourself in Readiness to march forthwith

[illegible] Dickinson Capt.

Deerfield Aug. 14th, 1777

To M. John Newton¹

1. Accessed at <https://www.docsteach.org/documents/document/draft-notice>

41.

TREATY OF ALLIANCE WITH FRANCE

February 6, 1778

C.A. Gerard; Benjamin Franklin; Silas Deanne; and Arthur Lee

Background

The American Colonies and France signed this military treaty on February 6, 1778. It formalized France's financial and military support of the revolutionary government in America.

Believing that they would benefit militarily by allying themselves with a powerful nation, the revolutionary colonies formed an alliance with France against Great Britain. According to this first military treaty of the new nation, the United States would provide for a defensive alliance to aid France should England attack, and neither France nor the United States would make peace with England until the independence of the United States was recognized.

As part of the alliance between "the most Christian King and the United of North America," neither party could conclude a peace "with Great Britain without the formal consent of the other."

It is written in both English and French.

[Background Courtesy: "Treaty of Alliance with France" from the National Archives, Original License CC 4.0 BY NC SA](#)

Treaty of Alliance

The most Christian King and the United States of North America, to wit, New Hampshire, Massachusetts Bay, Rhode island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia, having this Day concluded a Treaty of amity and Commerce, for the reciprocal advantage of their Subjects and Citizens have thought it necessary to take into consideration the means of strengthening those engagements and of rondring them useful to the safety and tranquility

of the two parties, particularly in case Great Britain in Resentment of that connection and of the good correspondence which is the object of the said Treaty, should break the Peace with France, either by direct hostilities, or by hindring her commerce and navigation, in a manner contrary to the Rights of Nations, and the Peace subsisting between the two Crowns; and his Majesty and the said united States having resolved in that Case to join their Councils and efforts against the Enterprises of their common Enemy, the respective Plenipotentiaries, impower'd to concert the Clauses & conditions proper to fulfil the said Intentions, have, after the most mature Deliberation, concluded and determined on the following Articles.

ART. 1.

If War should break out between France and Great Britain, during the continuance of the present War between the United States and England, his Majesty and the said united States, shall make it a common cause, and aid each other mutually with their good Offices, their Counsels, and their forces, according to the exigence of Conjunctions as becomes good & faithful Allies.

ART. 2.

The essential and direct End of the present defensive alliance is to maintain effectually the liberty, Sovereignty, and independance absolute and unlimited of the said united States, as well in Matters of Gouvernement as of commerce.

ART. 3.

The two contracting Parties shall each on its own Part, and in the manner it may judge most proper, make all the efforts in its Power, against their common Enemy, in order to attain the end proposed.

ART. 4.

The contracting Parties agree that in case either of them should form any particular Enterprise in which the concurrence of the other may be desired, the Party whose concurrence is desired shall readily, and with good faith, join to act in concert for that Purpose, as far as circumstances and its own particular Situation will permit; and in that case, they shall regulate by a particular Convention the quantity and kind of Succour to be furnished, and the Time and manner of its being brought into action, as well as the advantages which are to be its Compensation.

ART. 5.

If the united States should think fit to attempt the Reduction of the British Power remaining in the Northern Parts of America, or the Islands of Bermudas, those Countries or Islands in case of Success, shall be confederated with or dependent upon the said united States.

ART. 6.

The Most Christian King renounces for ever the possession of the Islands of Bermudas as well as of any part of the continent of North America which before the treaty of Paris in 1763.

or in virtue of that Treaty, were acknowledged to belong to the Crown of Great Britain, or to the united States heretofore called British Colonies, or which are at this Time or have lately been under the Power of The King and Crown of Great Britain.

ART. 7.

If his Most Christian Majesty shall think proper to attack any of the Islands situated in the Gulph of Mexico, or near that Gulph, which are at present under the Power of Great Britain, all the said Isles, in case of success, shall appertain to the Crown of France.

ART. 8.

Neither of the two Parties shall conclude either Truce or Peace with Great Britain, without the formal consent of the other first obtain'd; and they mutually engage not to lay down their arms, until the Independence of the united states shall have been formally or tacitly assured by the Treaty or Treaties that shall terminate the War.

ART. 9.

The contracting Parties declare, that being resolved to fulfil each on its

Part the clauses and conditions of the present Treaty of alliance, according to its own power and circumstances, there shall be no after claim of compensation on one side or the other whatever may be the event of the War.

ART. 10.

The Most Christian King and the United states, agree to invite or admit other Powers who may have received injuries from England to make common cause with them, and to accede to the present alliance, under such conditions as shall be freely agreed to and settled between all the Parties.

ART. 11.

The two Parties guarantee mutually from the present time and forever, against all other powers, to wit, the united states to his most Christian Majesty the present Possessions of the Crown of France in America as well as those which it may acquire by the future Treaty of peace: and his most Christian Majesty guarantees on his part to the united states, their liberty, Sovereignty, and Independence absolute, and unlimited, as well in Matters of Government as commerce and also their Possessions, and the additions or

conquests that their Confederation may obtain during the war, from any of the Dominions now or heretofore possessed by Great Britain in North America, conformable to the 5th & 6th articles above written, the whole as their Possessions shall be fixed and assured to the said States at the moment of the cessation of their present War with England.

ART. 12.

In order to fix more precisely the sense and application of the preceding article, the Contracting Parties declare, that in case of rupture between France and England, the reciprocal Guarantee declared in the said article shall have its full force and effect the moment such War shall break out and if such rupture shall not take place, the mutual obligations of the said guarantee shall not commence, until the moment of the cessation of the present War between the united states and England shall have ascertained the Possessions.

ART. 13.

The present Treaty shall be ratified on both sides and the Ratifications shall be exchanged in the space of six months,

sooner if possible.

In faith where of the respective Plenipotentiaries, to wit on the part of the most Christian King Conrad Alexander Gerard royal syndic of the City of Strasbourgh & Secretary of his majestys Council of State and on the part of the United States Benjamin Franklin Deputy to the General Congress from the State of Pennsylvania and President of the Convention of the same state, Silas Deane heretofore Deputy from the State of Connecticut & Arthur Lee Councillor at Law have signed the above Articles both in the French and English Languages declaring Nevertheless that the present Treaty was originally composed and concluded in the French Language, and they have hereunto affixed their Seals

Done at Paris, this sixth Day of February, one thousand seven hundred and seventy eight.

C. A. GERARD

B FRANKLIN

SILAS DEANE

ARTHUR LEE¹

1. Accessed at <https://www.docsteach.org/documents/document/treaty-alliance-france>

42.

ADDRESS OF THE CONGRESS TO THE INHABITANTS OF THE UNITED STATES OF AMERICA

May 9, 1778

Henry Laurens

Background

In the spring of 1778, the Continental Congress learned of the British government's intention to offer "terms of accommodation" that would have satisfied all American demands, except independence. After three years of war, Congress feared that the resolve of even the most ardent revolutionaries might buckle under such generous terms. To counter calls for reconciliation with Great Britain, Congress published this impassioned broadside "to the inhabitants of the United States of America" and urged ministers of all denominations to read it to congregations nationwide.

[Background Courtesy: "Address of the Congress to the Inhabitants of the United States of America" from the National Archives, Original License CC 4.0 BY NC SA](#)

Address of the Congress to the Inhabitants of the United States of America

FRIENDS AND COUNTRYMEN,

Three Years have now passes away, since the Commencement of the present War. A War without Parallel in the Annals of Mankind. It hath displayed a Spectacle, the most solemn that can possibly be exhibited. On one Side, we behold Fraud and Violence labouring in the Service of Desptism; on the other, Virtue and Fortitude supporting and establishing the Rights of human Nature.

You cannot bur remember how reluctantly we were dragged into this arduous Contest; and how repeatedly, with the Earnestness of humble Intreaty, we supplicated a Redress of our Grievances from him who ought to

have been the Father of his People. In vain did we implore his Protection: In vain appeal to the Justice, the Generosity, of Englishmen—of Men, who had been the Guardians, the Assertors and Vindicators of Liberty thro' a Succession of Ages: Men, who, with their Swords, had established the firm Barrier of Freedom, and cemeted it with the Blood of Heroes. Every Effort was vain. For, even whilst we were prostrated at the Foot of the Throne, that fatal Blow was struck, which hat separated us for ever. Thus spurned, contemned, and insulted—thus driven by our Enemies into Measures, which our Souls abhorred—we mad a solemn Appeal to the Tribunal of unerring Wisdom and Justice. To that Almighty Ruler of Princes, whose Kingdom is over all.

We were then quite defenceless. Without Arms, without Ammunition, without Cloathing, without Ships, without Money, without Officers skilled in War; with no other Reliance but the Bravery of our People and the Justice of our Cause. We had to fontend with a Nation great in Arts and in Arms, whose Fleets covered the Ocean, whose Banners had waved in 'Triumph thro' every Quarter of the Globe. However unequal this Contest, our Weakness was still farther increased by the Enemies which America had nourished in her Bosom. Thus exposed, on the one Hand, to external Force and internal Divisions; on the other, to be compelled to dring of the bitter Cup of Slavery, and to go sorrowing all our Lives long; in this sad Alternative, we chose the former. To this Alternative we were reduced by Men, who, had they been animated by one Spark of Generosity, would have disdained to take such mean Advantage of our Situation; or, had they paid the least Regard to the Rules of Justice, would have considered with Abhorrence a Proposition to injure those, who had faithfully fought their Battles, and industriously contributed to rear the Edifices of their Glory.

But, however great the Injustice of our Foes in commencing this War, it is by no Means equal to the Cruelty with which they have conducted it. The Course of their Armies is marked by Rapine and Devastation. Thousands, without Distinction of Age or Sex, have been driven from their peaceful Abodes, to encounter the Rigours of inclement Seasons; and the Face of Heaven hath been insulted by the wanton Conflagration of defenceless Towns. Their Victories have been followed by the cool Murder of Men, no longer able to resist; and those who escaped from the first Act of Carnage have been exposed, by Cold, Hunger, and Nakedness, to wear out a miserable Existence in the tedious Hours of Confinement, or to become the Destroyers of their Countymen, of their Friends, perhaps, dreadful Idea! of their Parents or Children. Nor was this the Outrageous Barbarity of an Individual, bu a System of deliberate Malice, stamped with the Concurrence of the British Legislature, and Sanctioned with all the Formalities of Law. Nay, determined to dissolve the closest Bonds of Society, they have stimulated Servants to slay their Masters in the peaceful Hour of domestic Security. And, as if all this were insufficient to slake their Thirst of Blood, the Blood of Brothers, of unoffending Brothers, they have excited the Indians against us; and a General, who calls himself a Christian, a Follower of the merciful Jesus, hath dared to proclaim to all the World his Intention of letting loose against us whole Hosts of Savages, whose Rule of Warfare is promiscuous Carnage, who rejoice to murder the Infant smiling in its Mother's Arms, to inflict on their Prisoners the most excruciating Torments, and exhibit Scenes of Horror from which Nature recoils.

Were it possible, they would have added to this terrible System, for they have offered the Inhabitants of these

States to be exported by their Merchants to the sickly, baneful Climes of India, there to perish. An offer not accepted of, merely from the Impracticability of carrying it into Execution.

Notwithstanding these great Provocations, we have treated such of them as fell into our Hands with Tenderness, and studiously endeavored to alleviate the Afflictions of their Captivity. This Conduct we have pursued so far, as to be by them stigmatized with Cowardice, and by our Friends with Folly. But our Dependence was not upon Man. It was upon Him, who hat commanded us to love our Emenies, and to render Good for Evil. And what can be more wonderful than the Manner of our Deliverances? how often have we been reduced to Distress, and yet been raised up? When the Means ot prosecute the War have been wanting to us, have not our Foes themselves been rendered instrumental in providing them? This hath been done in such a Variety of Instances, so peculiarly marked almost by the direct Interposition of Providence, that not to feel and acknowledge his Protection, would be the Heighth of impious Ingratitude.

At length that God of Battles, in whom was our Trust, hath conducted us thro' the Paths of Danger and Distress to the Thresholds of Security. It hat now become morally certain, that, if we have Courage to persevere, we shall establish our Liberties and Independence.—The Haughty Prince, who spurned us from his Feet with Contumely and Disdain, –and the Parliament which proscribed us, now descend to offer Terms of Accommodation. Whilst in the full Career of Victory, they pulled off the Mask, and avowed their intended Despotism. But, having lavished in vain the Blood and Treasure of their Subjects in Prusuit of this execrable Purpose, they now endeavor to ensnare us with the insidious Offers of Peace. Tehy would seduce you into a Dependence, which necessarily, inevitably leads to the most humiliating Slavery. And do they believe that you will accept these fatal Terms? Because you have suffered the Distresses of War, do they suppose that you will basely lick the Dust before the Feet of your Destroyers? Can there be an American so lost to the Feelings which adorn human Nature? To the generous Pride, the Elevation, the Dignity of Freedom! Is there a Man who would not abhor a Dependence upon those, who have deluged his Country in the Blood of its Inhabitants? We cannot suppose this; neither is it possible that they themselves can expect to make many Converts. What then is their Intention? Is it not to lull you with the fallacious Hopes of Peace, until they can assemble new Armies to prosecute their nefarious Designs? If this is not the Case, why do they strain every Nerve to levy Men throughout their Islands? Why do they meanly court each little Tyrant of Europe to sell them his unhappy Slaves? Why do they continue to embitter the Mids of the Savages against you? Surely this is not the Way to conciliate the Affections of America. Be not, therefore, deceived. You have still to expect one severe Conflich. Tour foreign Alliances, tho' they secure your Independence, cannot secure your Country from Desolation, your Habitations from Plunder, your Wives from Insult or Violation, nor your Children from Butchery. Foiled in their principal Design, you must expect to feel the Rage of disappointed Ambition. Arise then! To your Tents! And gird you for the Battle. It is Time to turn the headlong Current of Vengeance upon the Head of the Destroyer. They have filled up the Measure of their Abominations, and like ripe Fruit must soon drop from the Tree. Altho' much is done, yet much remains to do. Expect not Peace, whilst any Corner of America is in Possession of your Foes. You must drive them away from this Land of Promise, a Land flowing indeed with Milk and Honey. Your Brethren, at the Extremities of the Continent, already implore your Friendship and

Protection. It is your Duty to grant their Request. They hunger and thirst after Liberty. Be it yours to dispense to them the heavenly Gift. And what is there now to Prevent it?

After the unremitted Efforts of our Enemies, we are stronger than before. Nor can the wicked Emissaries, who so assiduously labor to promote their Cause, point out any one Reason to suppose that we shall not receive daily Accessions of Strength. They tell you, it is true that your Money is of no Value; and your Debts so enormous they can never be paid. But we tell you, that if Britain prosecutes the War another Campaign, that single Campaign will cost her more than we have hitherto expended. And yet these Men would prevail upon you to take up that immense Load, and for it to sacrifice your dearest Rights. For, surely, there is no Man so absurd as to suppose that the least Shadow of Liberty can be preserved in a dependent Connexion with Great-Britain. From the Nature of the Thing it is evident, that the only Security you could obtain, would be, the Justice and Moderation of a Parliament, who have sold the Rights of their own Constituents. And this slender Security is still farther weakened, by the Consideration that it was pledged to Rebels (as they unjustly call the good People of these States) with whom they think they are not bound to keep Faith by any Law whatsoever. Thus would you be cast bound among Men, whose Minds (by your virtuous Resistance) have been sharpened to the keenest Edge of Revenge. Thus would your Children, and your Childrens Children, be by your forced to a Participation in all their Debts, their Wars, their Luxuries, and their Crimes. And this mad, this impious System they would lead you to adopt, because of the Derangement of your Finances. It becomes you deeply to reflect on this Subject. Is there a Country on Earth, which hath such Resources for the Payment of her Debts as America? Such an extensive Territory? So fertile, so blessed in its Climate and Productions? Surely there is none. Neither is there any, to which the wise Europeans will sooner confide their Property. What then are the Reasons that your Money hath depreciated? Because no Taxes have been imposed to carry on the War. Because your Commerce hath been interrupted by your Enemy's Fleets. Because their Armies have ravaged and desolated a Part of your Country. Because their Agents have villainously counterfeited your Bills. Because Extortioners among you, inflamed with the Lust of Gain, have added to the Price of every Article of Life. And because weak Men have been artfully led to believe that it is of no Value. How is this dangerous Disease to be Remedied? Let those among you, who have Leisure and Opportunity, collect the Monies which Individuals in their Neighborhood are desirous of placing in the Public Funds. Let the several Legislatures sink their respective Emissions, that so, there being but one Kind of Bills, there may be less Danger of Counterfeits. Refrain a little while from purchasing those Things which are not absolutely necessary, that so those who have engrossed Commodities may suffer (as they deservedly will) the Loss of their ill-gotten Hoards, by Reason of the Commerce with foreign Nations, which their Fleets will protect. Above all, bring forward your Armies into the Field. Trust not to Appearances of Peace or Safety. Be assured that, unless you persevere, you will be exposed to every Species of Barbarity. But if you exert the Means of Defence which God and Nature have given you, the Time will soon arrive, when every Man shall sit under his own Vine, and under his own Fig-tree, and there shall be none to make him afraid.

The Sweets of a free Commerce with every Part of the Earth will soon reimburse you for all the Losses you have sustained. The full Tide of Wealth will flow in upon your Shores, free from the arbitrary Impositions of

those, whose Interest, and whose declared Policy it was, to check your Growth. Your Interests will be fostered and norurished by Governments, that derive their Power from your Grant, and will therefore be obliged, by the Influence of cogent necessity, to exert it in your Favor.

It is to obtain these Things that we call for your strenuous, unremitted Exertions. Yet do not believe that you have been or can be saved merely by your own Strength. No! It is by the Assistance of Heaven, and this you must assiduously cultivate, by Acts which Heaven approves. Thus shall the Power and the Happiness of these Sovereign, Free and Independent States, founded on the Virtue of their Citizens, increase, extend and endure, until the Almighty shall blot out all the Empires of the Earth.

By Order of Congress,

HENRY LAURENS, President.¹

1. Accessed at <https://www.docsteach.org/documents/document/address-to-inhabitants>

43.

ESTABLISHMENT OF THE AMERICAN ARMY

May 1778

Laura Lyons McLemore

Background

Following Lexington and Concord, the Second Continental Congress established the Continental Army by resolution on June 14, 1775. In early May of 1778, the treaty of alliance between the United States and France was signed. George Washington announced news of the signing to his troops at Valley Forge, Pennsylvania, on May 5, but worried that his troops might become complacent as a result. Washington had submitted a plan for partial overhaul of army structure and administration in late January 1778. On May 27 it passed this resolution creating a new general military establishment.

IN CONGRESS, 27 May, 1778

ESTABLISHMENT OF THE AMERICAN ARMY

I. Infantry.

RESOLVED, That each batallion of infantry shall consist of nine companies, one of which shall be of light infantry; the light infantry to be kept compleat by drafts from the batallion, and organized during the campaign into corps of light infantry:

That the batallion of infantry consist of

Commissioned.		Pay per month
1 Colonel and Captain,	–	75 dollars.
1 Lieutenant Colonel and Captain,		60
1 Major and Captain,	–	50
6 Captains,	each	40
1 Captain Lieutenant,	–	26 2-3ds.
8 Lieutenants,	each	26 2-3ds.
9 Ensigns,	each	20
<hr/>		
to be taken from the line.	In addition to their pay as officers in the line.	
Paymaster,	20 doll.	
Adjutant,	13	
Quart. master,	13	
<hr/>		
1 Surgeon,	–	60 dollars
1 Surgeon's Mate,	–	40
1 Serjeant Major	–	10
1 Quartermaster Serjeant,	–	10
27 Serjeants,	each,	10
1 Drum Major,	– –	9
1 Fife Major,	– –	9
18 Drums and Fifes,	each,	7 1-3d.
27 Corporals,	each,	7 1-3d.
477 Privates,	each,	6 2-3ds.

Each of the field officers to command a company.

The Lieutenant of the Colonel's company to have the rank of Captain Lieutenan.

II. Artillery.

That a batallion of artillery consist of

Comissioned.			Pay per month.
1 Colonel,	—	—	100 dollars.
1 Lieutenant Colonel,	—		75
1 Major	—	—	62 1-half
12 Captains,	each		50
12 Captain Lieutenants,	each		33 1-3d.
12 First Lieutenants,	each		33 1-3d.
36 Second Lientenants,	each		33 1-3d.
to be taken from the line.			In addition to their pay as officers in the line.
Paymaster,			25 doll.
Adjutant,			16
Quart. master,			16
1 Surgeon,	—	—	75 dollars.
1 Surgeon's Mate	—		50
1 Serjeant Major,	—	—	11 23-90ths.
Quartermaster Serjeant,	—		11 23-90ths.
1 Fife Major,	—	—	10 38-90ths.
1 Drum Major,	—	—	10 38-90ths
72 Serjeants,	each		10
72 Bombardiers,	each		9
72 Corporals,	each		9
72 Gunners,	each		8 2-3ds.
24 Drums and Fifes,	each		8 2-3ds.
336 Matrosses,	each		8 1-3d.

III. Cavalry

That a battalion of cavalry consist of

Commissioned		Pay per month. Dollars.
1 Colonel	— —	93 3-4ths.
1 Lieutenant Colonel,	—	75
1 Major,	— —	60
6 Captains,	each	50
12 Lieutenants,	each	33 1-3rd.
6 Cornets,	each	263 3rds.
1 Riding Master,	— —	33 1-3d.
to be taken from the line.		In addition to their pay as officers in the line.
Paymaster,		25 doll.
Adjutant,		15
Quart. master,		15
1 Surgeon,	— —	60 dollars.
1 Surgeon's Mate,	— —	40
1 Sadler,	— —	10
1 Trumpet Major,	— —	11
6 Farriers,	each	10
6 Quarter Master Serjeants,	each	15
6 Trumpeters,	each	10
12 Serjeants.	each	15
30 Corporals,	each	10
324 Dragoons,	each	8 1-3rd.

IV. Provost

Resolved, That a Provost be established, to consist of

		Pay per month.
1 Captain of Provosts,	–	50 dollars.
4 Lieutenants,	each	33 1-3rd.
1 Clerk,	– –	33 1-3rd.
1 Quartermaster Serjeant,	–	15
2 Trumpeters,	each	10
2 Serjeants,	each	15
5 Corporals,	each	10
43 Provosts or Privates,	each	8 1-3d.
4 Executioners,	each	10

This corps to be mounted on horse-back, and armed and accountred as light dragoons.

Resolved, That in the Engineering department three companies be established, each to consist of

		Pay per month.
1 Captain,		50 dollars.
3 Lieutenants,	each	33 1-3d.
4 Serjeants,	each	10
4 Coroprals,	each	9
60 Privates,	each	8 1-3d.

These companies to be instructed in the fabrication of field works, as far as relates to the manual and mechanical part. Their bu-siness shall be to instruct the fatigue parties to do their duty with celerity and exactness : to repair injuries done to the works by the enemy's fire, and to prosecute works in the face of it. The com-missioned officers to be skilled in the necessary branches of the mathematics : the non-commissioned officers to write a good hand.

Resolved, That the adjutant and quartermaster of a regiment be nominated by the field officers out of the subalterns, and pre-sented to the commander in chief or the commander in a separate department for approbation ; and that being approved of, they shall receive from him a warrant agreeable to such nomination.

That the Paymaster of a refiment be chosen by the officers of the regiment out of the Captains or Subalters, and appointed by warrant as above : the officers are to risque their pay in his hands : the Paymasters to have the charge of the cloathing, and to distribute the same.

Resolved, That the brigade major be appointed as heretofore by the commander in chief, or commander in a separte department, out of the captains in the brigade to which he shall be appointed.

That the brigade quartermaster be appointed as heretofore by the commander in chief, or commander in a separate department, out of the captains or subalterns in the brigade to which he shall be appointed.

Resolved, That two aids-de-camp be allowed to each major general, who shall for the future appoint them out of the captains or subalterns.

Resolved, That in addition to their pay as officers in the line there be allowed to

An Aid-de-Camp,	24 dollars per month.
Brigade Major,	24
Brigade Quartermaster,	15

Resolved, That when any of the staff officers appointed from the line are promoted above the ranks in the line out of which they are respectively appointable, their staff appointments shall thereupon be vacated.

The present aids-de-camp and brigade majors to receive their present pay and rations.

Resolved, That the aids-de-camp, brigade majors, and brigade quartermasters, heretofore appointed from the line, shall hold their present ranks and be admissible into the line again in the same rank they held when taken from the line ; provided that no aid, brigade major, or quartermaster, shall have the command of any officers who commanded him while in the line.

Resolved, That whenever the adjutant general shall be appointed from the line, he may continue to hold his rank and commission in the line.

Resolved, That when supernumerary lieutenants are continued under this arrangement of the battalions, who are to do the duty of ensigns, they shall be intitled to hold their rank and to receive the pay such rank intitled them to receive.

Resolved, That no more colonels be appointed in the infantry : but where any such commission is or shall become vacant, the battalion shall be commanded by a lieutenant colonel, who shall be allowed the same pay as is now granted to a colonel of infantry, and shall rise in promotion from that to the rank of brigadier : and such battalion shall have only two field officers, viz. a lieutenant colonel and major, but it shall have an additional captain.

MAY 29, 1778.

Resolved, That no persons hereafter appointed upon the civil staff of the army shall hold or be intitled to any rank in the army by virtue of such staff appointment.¹

1. Accessed at <https://www.docsteach.org/documents/document/establishment-of-the-american-army>

44.

MARQUIS DE LAFAYETTE'S OATH OF ALLEGIANCE

June 9, 1778

Laura Lyons McLemore

Background

On September 6, 1757, Marie Joseph Paul Yves Roche Gilbert du Motier, Marquis de Lafayette, was born in Chavaniac, France to a family of noble military lineage. Inspired by the stories he had heard, Lafayette sailed to the newly declared United States in 1777 to join the colonists' struggles against British oppression. Colonial leaders refused his help at first, but his passion and offer of free service impressed them. He was named a major-general in the Continental Army. Lafayette proved his intelligence and worth as a leader in the continental army after the winter in Valley Forge with George Washington, helping to garner more French support for the colonial side. In May 1778, he evaded the British sent to arrest him Bunker Hill and rallied a Continental attack at Monmouth Courthouse which ended in a stalemate. Lafayette then traveled to France to persuade Louis XVI for more aid for the colonies. Upon his return to America and the war in 1780, he was given increased military responsibilities becoming the commander of the Virginia Continental forces in 1781. In this role, he helped keep Lieutenant General Lord Cornwallis' army at Yorktown, Virginia, while Washington and France's Comte de Rochambeau's forces surrounded the British and forced their surrender in the last major battle of the Revolutionary War.

I [handwritten] the Marquis de la fayette Major General in the Continental Army [end of handwriting] do acknowledge the UNITED STATES of AMERICA to be Free, Independent and Sovereign States, and declare that the people thereof owe no allegiance or obedience to George the Third, King of Great-Britain;

and I renounce, refute, and abjure an allegiance or obedience to him; and I do [handwritten] Swear [end of handwriting] that I will, to the utmost of my power, support, maintain and defend the said United States against the said King George the Third, his heirs and successors, and his or their abettors, assistants and heirs and adherants, and will serve the said United States in the office of [handwritten] Major General [end of handwriting] which I now hold, with fidelity, according to the best of my skill and understanding.

Marquis delafayette

[handwritten in left corner]

Sworn before me

this 9th day June 1778

G. Washington¹

1. Accessed at <https://www.docsteach.org/documents/document/marquis-de-lafayettes-oath-of-allegiance>

45.

LETTER OF JOHN ADAMS TO THE PRESIDENT OF CONGRESS

December 6, 1778

John Adams

Background

John Adams sent this letter from Passy (near Paris), where he was serving as commissioner to France, during the Revolutionary War. He reported to the Continental Congress about a speech in British Parliament that “opens the Intentions of the Enemy, and warns us to be prepared, for all the Evils, which are in their Power to inflict and not in our Power to prevent.”

[Background Courtesy: “Letter From John Adams to the President of Congress” from the National Archives, Original License CC 4.0 BY NC SA](#)

Passy Decr 6. 1778 [29 in upper right corner]

Sir

I have had the Honour to inclose to Congress, the speech at the opening of the British Parliament, by several opportunities: But as it opens the Intentions of the Enemy, and warns us to be prepared, for all the Evils, which are in their Power to inflict and not in our Power to prevent, I inclose it again in another form. I have the Honour to be, with the highest Respect Sir your most obedient, and most humble servant

[signed] John Adams.

President of Congress.¹

1. Accessed at <https://www.docsteach.org/documents/document/adams-to-president-congress>

46.

DETAILS FROM A PROVIDENCE (RI) TOWN MEETING ABOUT QUARTERING OF TROOPS

July 3, 1779

Laura Lyons McLemore

Background

The British Army's quartering, or lodging, of troops in private homes was one reason Americans sought independence from Great Britain. During the Revolutionary War, American troops were also quartered in private homes because they had no barracks. Weary Rhode Islanders wrote this resolution to Congress demanding that barracks be built. In 1791, the Third Amendment placed restrictions on quartering.

These are the details from a town meeting in Providence, Rhode Island, regarding the issue of troops being barracked upon the population, recorded by town clerk Theodore Foster. It records that the freemen of Providence voted and resolved in their town meeting to appoint a committee to address to their delegates in Congress that accommodation for the troops should be provided at the expense of the United States.

[Background Courtesy: "Details from a Providence Town Meeting About Troops Quartered in Private Homes" from the National Archives, Original License CC 4.0 BY NC SA](#)

State of Rhode Island

At a Town Meeting of the Freemen of the Town of Providence, holden by Adjournment at the State House in Providence on the 3rd Day of July 1779—

Whereas many of the Inhabitants of this Town have been at great Expence and have suffered much on account of the Troops having been Barracked upon the Inhabitants Since the Enemy have been in Possession

of Rhode Island: and As the whole community of the United States are Equally concerned in and benefited by the War and as far as many be ought Equally to Bear and Support the Burden Thereof and it is Right and Just that the Expence of Providing Barracks for the Troops should be defrayed and borne by the Public in General”

It is therefore Voted and Resolved that Nicholas Brown Esq. Ephraim Brown Esq. and James Mitchel Varnum Esq. be and they herby are appointed a committee to draft a Letter on this Subject to the Delegates in congress from this State representing the situation of the Town and requesting them to use their Endeavours that Barracks be provided at the Expense of the United States for the Accommodation of the Troops in case it shall be necessary that any be Quartered in this Town tho [illegible] Writen—

A True Copy

Attest. Theodore Foster Town Clerk¹

1. Accessed at <https://www.docsteach.org/documents/document/providence-town-meeting-details-about-quartering-troops>

47.

LETTER FROM ELIZABETH BURGIN TO REVEREND JAMES CALVILLE

November 19, 1779

Elizabeth Burgin

Background

Elizabeth Burgin was an American woman who risked her life helping prisoners of war during the American Revolution. Her letter to Reverend James Calville is the earliest known information about her. It is part of Gen. George Washington's letters to the Continental Congress, 1774-1789, held by the National Archives. She was in New Jersey with her three children, requesting assistance because she was a refugee from New York City, hinting that she was wanted by the British because she had helped as many as 200 American prisoners escape. When Gen. Washington heard of the situation, he wrote to Congress on Burgin's behalf. Congress granted her free lodging, continued food rations, and ultimately a pension until 1787.

Elizt. Town [N.J.] November 19 1779

July 17th being Sent for by general Patterson

Surspected For helping the amaricans presiners to mak their acape gorge Hebbuy Coming from your Exelence the Weak before and Cared out Mager van Burah Capt. Crain Lt Lee Who Mad ther acape from the guard on Long Island Gorge Higby Braught a paper to me from your aide Deredcted to Col. Md gaw on Long Island he the Sd gorge Higly being taking up and Confined in the provost Guard his Wife told gener. Patteson that he Carad out Two hundred amarican preseners for Me for Witch Reason Known My Self guilty Did hide My Self for two weeaks in New york understanding genr. Patterson had Offerd a bounty of two Houndred pounds for taking me he Keep a guard five days at my house Leting no body Come in or out thin throu the

hal[p] of Frinds got on Long Island and ther Staid five Weeaks Then William Scudder Came to Long Island in wale boat And I Maid My Escape With him wee being Chased by two Boats half way the Sound then got to New Englan and Came to Phaladelphia Then I got a pass of The Bord of War to go to Elizt. Town to try to git My Children from New york Witch I obtained in three or four Weeks but Could not git My Close or Any thing But My Children. When application wais Made by mr John Franckling My Close & Furnture thay Should be Sold And the Money be giving to the Loyles.

I am now Sir very Desolate without Money without Close or friends to go to I Mean to go to philadelphia Whir god know How I shall Live a Cold winter Coming on For the Throuth of the above your Excellence Can inquir Mager John Stuart or Col. Thomas Thomas I Lived opsied Mr John Franklings and by their desire make this Application if your Excelence pleiasd you Can drect Mr Thomas Fankling in phaladelpia Wheir I Can be found If the gener. thinks proper I should be glad to Drow provisions for My Self and Childrens in Phaladelphia Wheir I Meain to Remain helping our poore preseners Brought Me to Want Whith I don't Repent.

Elezebeth Burgin¹

1. Accessed at <https://www.docsteach.org/documents/document/letter-from-elizabeth-burgin-to-reverend-james-calville>

48.

LETTER FROM GENERAL GEORGE WASHINGTON TO CONGRESS ANNOUNCING THE VICTORY AT YORKTOWN, VIRGINIA

October 19, 1781

George Washington

Background

The Yorktown Campaign ensured American success in their efforts to gain independence from Great Britain and General George Washington's role in securing this victory increased his prominence in America. However, this surrender of over 7,000 British troops did not end the war. The war officially came to an end two years later in 1783 (after Washington had returned to New York City) when the Peace of Paris was signed by a British government which was installed largely as a result of Washington's victory at Yorktown. Cornwallis' surrender necessitated the beginning of serious negotiations that ended in the recognition of United States as an independent nation.

Head Quarters near York. 19th Octo 1781

[Sirs?]

I have the Honor to inform Congress, that a Reduction of the British Army under the Command of Lord Cornwallis, is most happily effected—the unremitting Ardor which actuated every Officer Soldier in the combined Army on this Occasion, has principally led to this Important Event, — at an earlier period than my most sanguine Hopes had induced me to expect.

The singular Spirit of Emulation which animated the whole Army from the first Commence-ment of

this Operation, has filled my Mind with the highest pleasure & Satisfaction—and had given me the happiest messages of Success—

On the 17th instant a Letter was re-ceived from Lord Cornwallis, propossing a Meeting of commissioners, to consult on Terms for the Surrender of the Ports of York & Gloucester —This letter the first which had passed between us opened a Correspondenc, –a copy of which I do myself the honor to inclose that Correspondence was followed by the Defenitive Capitulation, which was agreed to, Signed on the 19th, copy of which is also herewith transmitted—and which I hope will meet the Approbation of Congress.

I should be wanting in the feelings of Gratitude, did I not mention on this occasion with the warmest Sense of acknowledgement, the very chearfull & able Assistance, which I have received in the Course of our Operations, from his Excellency the Count de Rochambeau, and all his officers of every Rank, in their respective Capacities. No thing could equal this Zeal of our Allies, but the ever lasting Spirit of the American Officers, whose Ardor would not suffer their Exertions to be exceeded —

The very uncommon Degree of Duty & Fatigue which the Nature of the service required from the officers of Engineers & Artillery of both Armies, obliges me particularly to mention the Obligations I am under to the Commanding of other Officers of those Corps.

I wish it was in my Power to express to Congress how much I feel myself indebted to the Comte de Grasse and the officer of the Fleet under his command for the distinguished aid and Support which has been afforded by them; between whome, the Army, the happy Concurrence of Sentiments, & Views have and from whom every possible Co-operation has been experienced, which the most harmonious Intercourse could afford.

Returns of the Prisoners, Military Stores,

Ordnance, Shipping & other matters, I shall do my self the Honor to [transmit?] to Congress as soon as they can be collected by the Heads of Departments, to which they belong —*

Colo. Tilgnman, one of my Aids de Camp, will have the honor to deliver these dispatches to you[r] Excellency- he will be able to inform you of every minute circumstance which is not particularly men-tioned in my letter: –his merits, which are too well known to need any Recssiation at this time have gained my particular Attention– & I could wish that they may be honored by the Notice of your Excelleny & Congress.

Your Excellency & Congress will be plea-zed to accept my Congratulations on this happy Event — & believe me to be

With the highest Respect & Esteem

for

Your Excellency &

Most Obedient and

most humble Servant,

G. Washington

*Co. Laurens & the Viscount de Noailles, on the part of the combined army were the Gentlemen who acted as Commissioners for formg& settg the Terms of Capitualtion & Surrender herewith transmitted—to whom I am particularly obliged for their Readiness & Attention exhibited on the occasion-

His Excellency the President of Congress—

Tho I am not possessed of the Particular Returns, yet I have reason to suppose that the Number of Prisoners will be between five & Six thousand, exclusive of his men, & others,¹

1. Accessed at <https://www.docsteach.org/documents/document/letter-from-general-george-washington-to-congress-announcing-the-victory-at-yorktown-virginia>

49.

BENJAMIN FRANKLIN'S DRAFT OF PRELIMINARY ARTICLES OF PEACE

1782

Benjamin Franklin

Background

After Yorktown, peace talks in Paris began in April 1782. The Continental Congress appointed John Adams, Benjamin Franklin, John Jay, Thomas Jefferson and Henry Laurens to a peace commission to travel to Europe and negotiate a peace treaty with the British. Jefferson was unable to go, and Laurens had been captured by the British and was being held in the Tower of London, so the negotiations were left to Franklin, Adams and Jay although Henry Laurens joined them two days before the preliminary articles of peace were signed on November 30, 1782. The Treaty of Paris, formally ending the war, was not signed until nearly a year later on September 3, 1783.

Article 5 (proposed)

It is agreed that his Britannic Majesty will earnestly recommend it to his Parliament to provide for and make Compensation to the Merchants and Shopkeepers of Boston whose Goods and Merchandise were seized and taken out of their Stores, Warehouses and Shops, by Order of General Gage and others of his Commanders or officers there; and also to the Inhabitants of Philadelphia for the Goods taken away by his Army there. And to make Compensation also for the Tobacco, Rice, Indigo and Negroes &c. seized and carried off by his Armies under Generals Arnold, Cornwallis and others from the States of Virginia, North and South Carolina, and Georgia; and also for all Vessels and Cargoes belonging to the Inhabitants of the said United States, which were stopt, seized or taken, either in the Ports, or on the Seas by his Governors or by his Ships of War, before the Declaration

of War against the said States.

And it is further agreed that his Britannic Majesty will also earnestly recommend it to his Parliament to make Compensation for all the Towns, Villages and Farms, burnt and destroyed by his Troops or Adherents in the said United States.

Facts.

There existed a free Commerce upon mutual Faith between Great Britain and America. The Merchants of the former Credited the Merchants and Planters of the latter with great Quantities of Goods on the common Expectation that the Merchants having sold the Goods would make the accustomed Remittances; that the Planters would do the same by the Labour of their Negroes and the Produce of that Labour, Tobacco, Rice, Indigo, &c.

England before the Goods were sold in America, sends an armed Force, seizes the Goods in the Stores, some even in the Ships that brought them and carries them off. Seizes also and carries off the Tobacco Rice and Indigo, provided by the Planters to make Returns, and even the Negroes from whose Labour

they might hope to raise other Produce for that Purpose.

Britain now demands that the Debts shall nevertheless be paid.

Will She, can She justly refuse making Compensation for such Seizures?

If a Draper who had sold a Piece of Linnen to a Neighbour on Credit, should follow him, take the Linnen from him by Force, and then send a Bailiff to arrest him for the Debt, would any Court of Law or Equity award the Payment of the Debt, without ordering a Restitution of the Cloth?

Will not the Debtors in America cry out that if this Compensation be not made, they were betray'd by the pretended Credit; and are now doubly ruined, first by the Enemy, and then by the Negotiators at Paris, the Goods and Negroes sold them being taken from them with all they had besides, and they are now to be obliged to pay for what they have been robb'd of?¹

1. Accessed at <https://www.docsteach.org/documents/document/franklins-draft-preliminary-articles-peace>

50.

TREATY OF PARIS

September 3, 1783

Laura Lyons McLemore

Background

This treaty, signed on September 3, 1783, between the American colonies and Great Britain, ended the American Revolution and formally recognized the United States as an independent nation.

The American War for Independence (1775-83) was actually a world conflict, involving not only the United States and Great Britain but also France, Spain, and the Netherlands. The peace process brought a vaguely formed, newly born United States into the arena of international diplomacy, playing against the largest, most sophisticated, and most established powers on earth.

The three American negotiators (in Great Britain) – John Adams, Benjamin Franklin, and John Jay – proved themselves to be masters of the game, outmaneuvering their counterparts and clinging fiercely to the points of national interest that guaranteed a future for the United States. Two crucial provisions of the treaty were British recognition of U.S. independence and the delineation of boundaries that would allow for American western expansion.

The treaty is named for the city in which it was negotiated and signed. The last page bears the signatures of David Hartley, who represented Great Britain, and the three American negotiators, who signed their names in alphabetical order.

For this treaty, the United States and British representatives signed at least three originals, two of which are in the holdings of the National Archives. On one of the signed originals the signatures and wax seals are arranged horizontally; on the other they are arranged vertically. In addition, handwritten certified copies were made for the use of Congress. Some online transcriptions of the treaty omit Delaware from the list of former colonies, but the original text does list Delaware.

Background Information: [“Treaty of Paris” from the National Archives](#), Original License: CC 4.0 BY NC SA

Duplicate. Original Definitive Treaty

3 Sept. 1783

In the Name of the most Holy & undivided Trinity.

It having pleased the Divine Providence to dispose the Hearts of the most Serene and most Potent Prince George the Third, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, Duke of Brunswick and Lunebourg, Arch- Treasurer and Prince Elector of the Holy Roman Empire etc.. and of the United States of America, to forget all past Misunderstandings and Differences that have unhappily interrupted the good Correspondence and Friendship which they mutually wish to restore; and to establish such a beneficial and satisfactory Intercourse between the two countries upon the ground of reciprocal Advantages and mutual Convenience as may promote and secure to both perpetual Peace and Harmony; and having for this desirable End already laid the Foundation of Peace & Reconciliation by the Provisional Articles signed at Paris on the 30th of November 1782, by the Commissioners empowered on each Part, which Articles were agreed to be inserted in and constitute the Treaty of Peace proposed to be concluded between the Crown of Great Britain and the said United States, but which Treaty was not to be concluded until Terms of Peace should be agreed upon between Great Britain & France, and his Britannic Majesty should be ready to conclude such Treaty accordingly: and the treaty between Great Britain & France having since been concluded, his Britannic Majesty & the United States of America, in Order to carry into full Effect the Provisional Articles above mentioned, according to the Tenor thereof, have constituted & appointed, that is to say his Britannic Majesty on his Part, David Hartley, Esqr., Member of the Parliament of Great Britain, and the said United States on their Part, – stop point – John Adams, Esqr., late a Commissioner of the United States of America at the Court of Versailles, late Delegate in Congress from the State of Massachusetts, and Chief Justice of the said State, and Minister Plenipotentiary of the said United States to their High Mightinesses the States General of the United Netherlands; – stop point – Benjamin Franklin, Esqr., late Delegate in Congress from the State of Pennsylvania, President of the Convention of the said State, and Minister Plenipotentiary from the United States of America at the Court of Versailles; John Jay, Esqr., late President of Congress and Chief Justice of the state of New York, and Minister Plenipotentiary from the said United States at the Court of Madrid; to be Plenipotentiaries for the concluding and signing the Present Definitive Treaty; who after having reciprocally communicated

their respective full Powers have agreed upon and confirmed the following Articles.

Article 1st:

His Britanic Majesty acknowledges the said United States, viz., New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia, to be free sovereign and Independent States; that he treats with them as such, and for himself his Heirs & Successors, relinquishes all claims to the Government, Propriety, and Territorial Rights of the same and every Part thereof.

Article 2d:

And that all Disputes which might arise in future on the subject of the Boundaries of the said United States may be prevented, it is hereby agreed and declared, that the following are and shall be their Boundaries, viz.; from the Northwest Angle of Nova Scotia, viz., that Angle which is formed by a Line drawn due North from the Source of St. Croix River to the Highlands; along the said Highlands which divide those Rivers that empty themselves into the river St. Lawrence, from those which fall into the Atlantic Ocean, to the northwesternmost Head of Connecticut River; Thence down along the middle of that River to the forty-fifth Degree of North Latitude; From thence by a Line due West on said Latitude until it strikes the River Iroquois or Cataraquy; Thence along the middle of said River into Lake Ontario; through the Middle of said Lake until it strikes the Communication by Water between that Lake & Lake Erie; Thence along the middle of said Communication into Lake Erie, through the middle of said Lake until it arrives at the Water Communication between that lake & Lake Huron; Thence along the middle of said Water Communication into the Lake Huron, thence through the middle of said Lake to the Water Communication between that Lake and Lake Superior; thence through Lake Superior Northward of the Isles Royal & Phelipeaux to the Long Lake; Thence through the middle of said Long Lake and the Water Communication between it & the Lake of the Woods, to the said Lake of the Woods; Thence through the said Lake to the most Northwestern Point thereof, and from thence on a due West Course to the river Mississippi; Thence by a Line to be drawn along the Middle of the said river Mississippi until it shall intersect the Northernmost Part of the thirty-first Degree of North Latitude, South, by a Line to be drawn due East from the Determination of the Line last mentioned in the Latitude of thirty-one Degrees of the Equator to the middle of the River Apalachicola or Catahouche; Thence along the middle thereof to its junction with the Flint River; Thence straight to the Head of Saint Mary's River, and thence down along the middle of Saint Mary's River to the Atlantic Ocean. East, by a Line to be drawn along the Middle of the river Saint Croix, from its Mouth in the Bay of Fundy to its Source, and from its Source directly North to the aforesaid Highlands, which divide the Rivers that fall into the Atlantic Ocean from those which fall into the river Saint Lawrence; comprehending all Islands within twenty Leagues of any Part of the Shores of the United States, and lying between Lines to be drawn due East

from the Points where the aforesaid Boundaries between Nova Scotia on the one Part and East Florida on the other shall, respectively, touch the Bay of Fundy and the Atlantic Ocean, excepting such Islands as now are or heretofore have been within the limits of the said Province of Nova Scotia.

Article 3d:

It is agreed that the People of the United States shall continue to enjoy unmolested the Right to take Fish of every kind on the Grand Bank and on all the other Banks of Newfoundland, also in the Gulf of Saint Lawrence

and at all other Places in the Sea, where the Inhabitants of both Countries used at any time heretofore to fish. And also that the Inhabitants of the United States shall have Liberty to take Fish of every Kind on such

Part of the Coast of Newfoundland as British Fishermen shall use, (but not to dry or cure the same on that Island) And also on the Coasts, Bays & Creeks of all other of his Brittanic Majesty's Dominions in America; and that the American Fishermen shall have Liberty to dry and cure Fish in any of the unsettled Bays, Harbors, and Creeks of Nova Scotia, Magdalen Islands, and Labrador, so long as the same shall remain unsettled, but so soon as the same or either of them shall be settled, it shall not be lawful for the said Fishermen to dry or cure Fish at such Settlement without a previous Agreement for that purpose with the Inhabitants, Proprietors, or Possessors of the Ground.

Article 4th:

It is agreed that Creditors on either Side shall meet with no lawful Impediment to the Recovery of the full Value in Sterling Money of all bona fide Debts heretofore contracted.

Article 5th:

It is agreed that Congress shall earnestly recommend it to the Legislatures of the respective States to provide for the Restitution of all Estates, Rights, and Properties, which have been confiscated belonging to real British Subjects; and also of the Estates, Rights, and Properties of Persons resident in Districts in the Possession on his Majesty's Arms and who have not borne Arms against the said United States. And that Persons of any other Description shall have free Liberty to go to any Part or Parts of any of the thirteen United States and therein to remain twelve Months unmolested in their Endeavors to obtain the Restitution of such of their Estates – Rights & Properties as may

have been confiscated. And that Congress shall also earnestly recommend to the several States a Reconsideration and Revision of all Acts or Laws regarding the Premises, so as to render the said Laws or Acts perfectly consistent not only with Justice and Equity but with that Spirit of Conciliation which on the Return of the Blessings of Peace should universally prevail. And that Congress shall also earnestly recommend to the several States that the Estates, Rights, and Properties of such last mentioned Persons shall be restored to them, they refunding to any Persons who may be now in Possession the Bona fide Price (where any has been given) which such Persons may have paid on purchasing any of the said Lands, Rights, or Properties since the Confiscation.

And it is agreed that all Persons who have any Interest in confiscated Lands, either by Debts, Marriage Settlements, or otherwise, shall meet with no lawful Impediment in the Prosecution of their just Rights.

Article 6th:

That there shall be no future Confiscations made nor any Prosecutions commenced against any Person or Persons for, or by Reason of the Part, which he or they may have taken in the present War, and that no Person shall on that Account suffer any future Loss or Damage, either in his Person, Liberty, or Property; and that those who may be in Confinement on such Charges at the Time of the Ratification of the Treaty in America shall be immediately set at Liberty, and the Prosecutions so commenced be discontinued.

Article 7th:

There shall be a firm and perpetual Peace between his Britanic Majesty and the said States, and between the Subjects of the one and the Citizens of the other, wherefore all Hostilities both by Sea and Land shall from henceforth cease: All prisoners on both Sides shall be set at Liberty, and his Britanic Majesty shall with all convenient speed, and without causing any Destruction, or carrying away any Negroes or other Property of the American inhabitants, withdraw all his Armies, Garrisons & Fleets from the said United States, and from every Post, Place and Harbour within the same; leaving in all Fortifications, the American Artillery that may be therein: And shall also Order & cause all Archives, Records, Deeds &

Papers belonging to any of the said States, or their Citizens, which in the Course of the War may have fallen into the hands of his Officers, to be forthwith restored and delivered to the proper States and Persons to whom they belong.

Article 8th:

The Navigation of the river Mississippi, from its source to the Ocean, shall forever remain free and open to the Subjects of Great Britain and the Citizens of the United States.

Article 9th:

In case it should so happen that any Place or Territory belonging to great Britain or to the United States should have been conquered by the Arms of either from the other before the Arrival of the said Provisional Articles in America, it is agreed that the same shall be restored

without Difficulty and without requiring any Compensation.

Article 10th:

The solemn Ratifications of the present Treaty expedited in good & due Form shall be exchanged between the contracting Parties in the Space of Six Months or sooner if possible to be computed from the Day of the Signature of the present Treaty. In witness whereof we the undersigned their Ministers Plenipotentiary have in their Name and in Virtue of our Full Powers, signed with our Hands the present Definitive Treaty, and caused the Seals of our Arms to be affixed thereto.

Done at Paris, this third day of September in the year of our Lord, one thousand seven hundred and eighty-three.

D HARTLEY (SEAL)

JOHN ADAMS (SEAL)

B FRANKLIN (SEAL)

JOHN JAY (SEAL)¹

1. Accessed at <https://www.docsteach.org/documents/document/treaty-paris>

51.

MINUTES OF A CONFERENCE BETWEEN GEORGE WASHINGTON AND GUY CARLETON

May 6, 1783

George Washington and Guy Carleton

Background

This document summarizes a meeting between George Washington and Sir Guy Carleton, commander of British forces during the Revolutionary War, to discuss the British evacuation from New York at the end of war. The topics covered were:

the setting at Liberty the Prisoners, the receiving Possession of the Posts occupied by the British Troops and the obtaining the delivery of all Negroes and other Property of the Inhabitants of these States in the Possession of the Forces or Subjects of or adherents to his Britannic Majesty

Washington and Carleton disagreed on the topic of former slaves. The Preliminary Articles of Peace signed in Paris on November 30, 1782, stipulated that the United Kingdom return all property that was seized during the War, including slaves. Sir Carleton, however, intended to keep the promise of freedom that was made to African Americans who joined and fought for the British. Washington demanded the return of escaped slaves, but Carleton countered that, under the King's orders, slaves reaching British lines were to be freed. Carleton's view was that:

delivering up the Negroes to their former Masters would be delivering them up some possibly to Execution and others to severe Punishment which in his Opinion would be a dishonorable Violation of the public Faith

The two leaders deferred the issue to future negotiations and ordered that the names be recorded of persons boarding British ships. Britain evacuated about 3,000 enslaved African Americans,

indentured servants, and freedmen to the British colony of Nova Scotia in Canada along with British soldiers.

The “Book of Negroes, or [“Inspection Roll of Negroes”](#) as the American version is called, listed those who were evacuated – to tally the loss of “property” for which the British government might compensate the United States at a later date. (No record of that payment has been found.) In 1792, over 1,000 of the new African Canadians continued on and settled back on the continent of Africa, establishing the city of Freetown, Sierra Leone.

[Background Courtesy: “Minutes of a Conference Between George Washington and Guy Carleton” from the National Archives, Original License CC 4.0 BY NC SA](#)

The Substance of the Conference between General Washington and Sir Guy Carleton at an Interview at Orange Town May 6th 1783

General Washington opened the Conference by observing that he heretofore had transmitted to Sir Guy Carleton the Resolutions of Congress of the 15th Ultio, that he conceived a personal Conference would be the most speedy and satisfactory Mode of discussing and settling the Business and therefore he had requested the Interview. That the Resolutions of Congress related to three distinct Matters namely the setting at Liberty the Prisoners, the receiving Possession of the Posts occupied by the British Troops and the obtaining the delivery of all Negroes and other Property of the Inhabitants of these States in the Possession of the Forces or Subjects of or adherents to his Britannic Majesty. That with respect to the Liberation of the Prisoners, he had as far as the Business rested with him, put in Train by meeting and conferring with the Secretary at War and concerting with that Officer the proper Measures for collecting the Prisoners and forwarding them to New York and that it was to be optional with Sir Guy Carleton whether the Prisoners should march by Land or whether he would send Transports to convey them by Sea and that the Secretary at War was to communicate with Sir Guy Carleton on the subject and obtain his Determination and with respect to the other two Matters which were the Objects of the Resolution General Washington requested the Sentiments of Sir Guy Carleton. Sir Guy Carleton then observed that his Expectations of a Peace had been such as that he had anticipated the Event by very early commencing his Preparations to withdraw the British Troops from this Country and that every Preparation which his Situation and Circumstances would permit was still continued, that an additional Number of Transports and which were expected were necessary to remove the Troops and Stores, and as it was impossible to ascertain the Time when these Transports would arrive their Passages depending on the Casualties of the Seas he was therefore unable to fix a determinate Period within which the British forces would be with-drawn from the City of New York, but that it was his Desire to exceed even our own Wishes in this respect and that he was using every Means in his Power to effect with all possible Dispatch an Evacuation of that and every other Post within the United States occupied by the British Troops and under his Direction,

that he considered as included in the Preparations for the final Departure of the British Troops the previously sending off those Persons who supposed that from the part they had taken in the present War it would be most eligible for them to leave this Country and that upwards of 6,000 Persons of this Character had embarked and sailed and that in this Embarkation a Number of Negroes were comprised. General Washington thereupon expressed his Surprise that after what appeared to him an express Stipulation to the Contrary in the Treaty that by Property in the Treaty might only be intended Property at the time the Negroes were sent off, that there was a difference in the Mode of Expression in the Treaty Archives Papers &c. were to be restored, Negroes and other Property were only not to be destroyed or carried away but he principally insisted that he conceived it could not have been the Intention of the British Government by the Treaty of Peace to reduce themselves to the Necessity of violating their Faith to the Negroes who came into the British Lines under the Proclamation of his Predecessors in Command, that he forbore to express his Sentiments on the Propriety of these Proclamations but that delivering up the Negroes to their former Masters would be delivering them up some possibly to Execution and others to severe Punishment which in his Opinion would be a dishonorable Violation of the public Faith pledged to the Negroes in the Proclamations that if the sending off the Negroes should hereafter be declared an Infraction of the

Treaty, Compensation must be made by the Crown of Great Britain to the Owners, that he had taken Measures to provide for this by directing a Register to be kept of all the Negroes who were sent off specifying the Name Age and Occupation of the Slave and the Name and Place of Residence of his former Master.

General Washington again observed that he conceived this Conduct on the part of Sir Guy Carleton a Departure both from the Letter and Spirit of the Articles of Peace and particularly mentioned a Difficulty that would arise in compensating the Proprietors of Negroes admitting this Infraction of the Treaty could be satisfied by such compensation as Sir Guy Carleton had alluded to, as it was impossible to ascertain the Value of the Slaves from any Fact or Circumstance which may appear in the Register, the value of a Slave consisting chiefly in his Industry and Sobriety and General Washington further mentioned a Difficulty which would attend identifying the Slave supposing him to have changed his own Name or to have given in a wrong Name of his former Master. In answer to which Sir Guy Carleton said that as the Negro was free and secured against his Master he could have no Inducement to conceal either his own true Name or that of his Master. Sir Guy Carleton then observed that he was by the treaty held to [] any Property but was only restricted from carrying it away and therefore admitting the Interpretation of the Treaty as given by Genl Washington to be just he was notwithstanding pursuing a Measure which would operate most for the Security of Proprietors for if the Negroes were left to themselves without Care or Control from him Numbers of them would very probably go off and not return to the parts of the Country they came from, or clandestinely get on board the Transports in Manner which it would not be in his Power to prevent in either of which Cases and inevitable Loss would ensure to the Proprietors but as the Business was now conducted they had at least a Chance for Compensation; and concluded the Conversation on this Subject by saying that he imagined that the Mode of compensating as well as the Accounts and other Points with respect to which there was no express Provision made by the Treaty must be adjudged by Commissioners to be hereafter appointed by the two Nations.

The Subject of with-drawing the British Troops from the Territories of the United States was again resumed and Sir Guy Carleton declared his Willingness at a short day to be agreed on between him and General Washington to evacuate his Posts in West Chester County and to issue his Orders that the British Troops should not on any Pretence pass the River which separates that County from the Island of New York but with respect to a Relinquishment of any part of Long Island he was apprehensive it would be attended with Difficulties and Inconveniences and, particularly he was fearful it would tend to favor Desertions from the British Army and therefore he would give no determinate Answer, but he was disposed immediately to abandon Penobscot if General Washington chose it, tho' he said that would necessarily retard the Evacuation of New York as there was not a competent Number of Transports to convey the Troops and Stores from both Places at the same time.

The Conference lasted some Hours but as much passed which both General Washington and Sir Guy Carleton expressed their Wishes might be considered as desultory Conversation it is not recapitulated to the above Narrative which contains only the Substance of the Conference as far as it related to the Points intended to be discussed and settled at the Interview.

We having been present at the Conference do certify the above to be true.

Geo: Clinton

Jno: Morin Scott

Egbt Benson

Jona. Trumbull Junr¹

1. Accessed at <https://www.docsteach.org/documents/document/conference-washington-carleton>

52.

LETTER FROM JOSEPH WARREN TO BENJAMIN FRANKLIN

April 26, 1775

Joseph Warren

Background

Dr. Joseph Warren was a remarkable figure of the Revolutionary era in many respects. He was a distinguished leader in medicine as well as political theorist, administrator, provocateur, and soldier among other things. He came from a New England middle-class family that had been in Massachusetts for more than a century prior to the American Revolution. His “American” upbringing showed in his Harvard education and his medical practice. In America, physicians, along with clergy and government officials, were seen to have a civic duty to protect the public welfare. Warren worked in public clinics in Boston caring for smallpox victims and administering vaccinations. During the 1763 smallpox epidemic, he opened an inoculation hospital that was so successful, his practice grew to include the wealthy of Boston as well as the poor, including such influential patients as John Adams, Thomas Hutchinson, Paul Revere, and William Dawes.

In September 1774, Dr. Warren penned the Suffolk Resolves, the most radical statement of resistance to the Intolerable Acts to that date. After Lexington and Concord, he was selected to lead the Provincial Congress, which made him executive leader of the Rebellion in the colony. Hoping to gain support for the American cause in Britain, he persuaded Congress to charter a packet to deliver speedily his account of the April 19th events to Benjamin Franklin in London. His letters arrived ahead of British General Thomas Gage’s account and were widely distributed by Franklin, garnering much attention and causing embarrassment to the British government.

Congress appointed Warren a major general on June 14, 1775. A few days later he joined the militia

defending Breed's Hill (better known as the Battle of Bunker Hill) and was killed during the final British assault.

In Provincial Congress Watertown, April 26th 1775 9

Sir

From the entire Confidence we Repose in your faithfulness & abilities we consider it the happiness of this Colony that the important trust of Agency for it in this day of unequaled Distress is devolved on your hands, and we doubt not your attachment to the cause of the liberties of mankind will make every Possible Exertion in our behalf A Pleasure to you— altho' our circumstances will compell us Often to Interrupt your repose by Matters that will surely give you Pain. A Singular instance hereof is the Occasion of the present letter the Contents of this Packet will be our Apology for Troubling you with it from these you will see how & by whom we are at last Plunged into the horrors of a most unnatural war. Our enemies we are told have dispatched to G Britain a falacious account of the Tragedy they have began to Prevent the operation of which to the Publick injury we have engaged the vessel that conveys this to you as a Packit in the service of this Colony and we Request your assistance in Supplying Capt Derby who command her with such necessaries as he Shall Want on the credit of your Constituents in Massachusetts Bay. But we most ardently wish that the several papers herewith inclosed may be immediately printed and disperced thro' every Town in England and especially communicated to the Lord Mayor, Alderman, & Common Council of the city of London that they may take such Order thereon as they may think Proper And we are confident your fidelity will make such improvement of them as Shall convince all who are not determined to be in everlasting blindness that it the united efforts of both Englands that must save either But that whatever price our Bretheren in the one may be pleased to put on their constitutional liberties we are authorized to assure you that the inhabitants of the other with

with the greatest unanimity are inflexibly resolved to sell theirs only at the price of their lives.

Sign'd by order of the Provincial Congress To the Hon ble Benjamin Franklin, Esq At London Jos Warren
Pres't P TA true copy from the original minutes Saml Freeman Secr'y P T

Copy of Letter from the Congress of Mass

Benj Franklin Esq. dated 26 April 1775

read before Congress May 11.¹

1. Accessed at <https://www.docsteach.org/documents/document/letter-joseph-warren-benjamin-franklin>

53.

ARTICLES OF CONFEDERATION

1781

The Second Continental Congress

Background

This document served as the United States' first constitution, and was in force from March 1, 1781, until 1789 when the present day Constitution went into effect.

After considerable debate and alteration, the Articles of Confederation were adopted by the Continental Congress on November 15, 1777. This document is the engrossed and corrected version that was adopted. Ratification by all 13 states was necessary to set the Confederation into motion. Because of disputes over representation, voting, and the western lands claimed by some states, ratification was delayed until Maryland ratified on March 1, 1781, and the Congress of the Confederation came into being.

In this "first constitution of the United States," each state retained "every Power...which is not by this confederation expressly delegated to the United States," and each state had one vote in Congress. Instead of forming a strong national government, the states entered into "...a firm league of friendship with each other..."

The document consists of six sheets of parchment stitched together. The last sheet bears the signatures of delegates from all 13 states.

[Background Courtesy: "Articles of Confederation" from the National Archives, Original License CC 4.0 BY NC SA](#)

To all to whom these Presents shall come, we, the undersigned Delegates of the States affixed to our Names send greeting. Whereas the Delegates of the United States of America in Congress assembled did on the

fifteenth day of November in the year of our Lord One Thousand Seven Hundred and Seventy seven, and in the Second Year of the Independence of America agree to certain articles of Confederation and perpetual Union between the States of Newhampshire, Massachusetts-bay, Rhodeisland and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia in the Words following, viz. “Articles of Confederation and perpetual Union between the States of Newhampshire, Massachusetts-bay, Rhodeisland and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia.

Article I. The Stile of this confederacy shall be, “The United States of America.”

Article II. Each state retains its sovereignty, freedom and independence, and every Power, Jurisdiction and right, which is not by this confederation expressly delegated to the United States, in Congress assembled.

Article III. The said states hereby severally enter into a firm league of friendship with each other, for their common defence, the security of their Liberties, and their mutual and general welfare, binding themselves to assist each other, against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretence whatever.

Article IV. The better to secure and perpetuate mutual friendship and intercourse among the people of the different states in this union, the free inhabitants of each of these states, paupers, vagabonds and fugitives from Justice excepted, shall be entitled to all privileges and immunities of free citizens in the several states; and the people of each state shall have free ingress and regress to and from any other state, and shall enjoy therein all the privileges of trade and commerce, subject to the same duties, impositions and restrictions as the inhabitants thereof respectively, provided that such restrictions shall not extend so far as to prevent the removal of property imported into any state, to any other State of which the Owner is an inhabitant; provided also that no imposition, duties or restriction shall be laid by any state, on the property of the united states, or either of them.

If any Person guilty of, or charged with, treason, felony, or other high misdemeanor in any state, shall flee from Justice, and be found in any of the united states, he shall upon demand of the Governor or executive power of the state from which he fled, be delivered up, and removed to the state having jurisdiction of his offence.

Full faith and credit shall be given in each of these states to the records, acts and judicial proceedings of the courts and magistrates of every other state.

Article V. For the more convenient management of the general interests of the united states, delegates shall be annually appointed in such manner as the legislature of each state shall direct, to meet in Congress on the first Monday in November, in every year, with a power reserved to each state to recall its delegates, or any of them, at any time within the year, and to send others in their stead, for the remainder of the Year.

No State shall be represented in Congress by less than two, nor by more than seven Members; and no person shall be capable of being delegate for more than three years, in any term of six years; nor shall any person, being a delegate, be capable of holding any office under the united states, for which he, or another for his benefit receives any salary, fees or emolument of any kind.

Each State shall maintain its own delegates in a meeting of the states, and while they act as members of the committee of the states.

In determining questions in the united states, in Congress assembled, each state shall have one vote.

Freedom of speech and debate in Congress shall not be impeached or questioned in any Court, or place out of Congress, and the members of congress shall be protected in their persons from arrests and imprisonments, during the time of their going to and from, and attendance on congress, except for treason, felony, or breach of the peace.

Article VI. No State, without the Consent of the united States, in congress assembled, shall send any embassy to, or receive any embassy from, or enter into any conference, agreement, alliance, or treaty, with any King prince or state; nor shall any person holding any office of profit or trust under the united states, or any of them, accept of any present, emolument, office, or title of any kind whatever, from any king, prince, or foreign state; nor shall the united states, in congress assembled, or any of them, grant any title of nobility.

No two or more states shall enter into any treaty, confederation, or alliance whatever between them, without the consent of the united states, in congress assembled, specifying accurately the purposes for which the same is to be entered into, and how long it shall continue.

No State shall lay any imposts or duties, which may interfere with any stipulations in treaties, entered into by the united States in congress assembled, with any king, prince, or State, in pursuance of any treaties already proposed by congress, to the courts of France and Spain.

No vessels of war shall be kept up in time of peace, by any state, except such number only, as shall be deemed necessary by the united states, in congress assembled, for the defence of such state, or its trade; nor shall any body of forces be kept up, by any state, in time of peace, except such number only as, in the judgment of the united states, in congress assembled, shall be deemed requisite to garrison the forts necessary for the defence of such state; but every state shall always keep up a well regulated and disciplined militia, sufficiently armed and accounted, and shall provide and constantly have ready for use, in public stores, a due number of field pieces and tents, and a proper quantity of arms, ammunition, and camp equipage.

No State shall engage in any war without the consent of the united States in congress assembled, unless such State be actually invaded by enemies, or shall have received certain advice of a resolution being formed by some nation of Indians to invade such State, and the danger is so imminent as not to admit of a delay till the united states in congress assembled, can be consulted: nor shall any state grant commissions to any ships or vessels of war, nor letters of marque or reprisal, except it be after a declaration of war by the united states in congress assembled, and then only against the kingdom or State, and the subjects thereof, against which war has been so declared, and under such regulations as shall be established by the united states in congress assembled, unless such state be infested by pirates, in which case vessels of war may be fitted out for that occasion, and kept so long as the danger shall continue, or until the united states in congress assembled shall determine otherwise.

Article VII. When land forces are raised by any state, for the common defence, all officers of or under the rank of colonel, shall be appointed by the legislature of each state respectively by whom such forces shall be

raised, or in such manner as such state shall direct, and all vacancies shall be filled up by the state which first made appointment.

Article VIII. All charges of war, and all other expenses that shall be incurred for the common defence or general welfare, and allowed by the united states in congress assembled, shall be defrayed out of a common treasury, which shall be supplied by the several states, in proportion to the value of all land within each state, granted to or surveyed for any Person, as such land and the buildings and improvements thereon shall be estimated, according to such mode as the united states, in congress assembled, shall, from time to time, direct and appoint. The taxes for paying that proportion shall be laid and levied by the authority and direction of the legislatures of the several states within the time agreed upon by the united states in congress assembled.

Article IX. The united states, in congress assembled, shall have the sole and exclusive right and power of determining on peace and war, except in the cases mentioned in the sixth article – of sending and receiving ambassadors – entering into treaties and alliances, provided that no treaty of commerce shall be made, whereby the legislative power of the respective states shall be restrained from imposing such imposts and duties on foreigners, as their own people are subjected to, or from prohibiting the exportation or importation of any species of goods or commodities whatsoever – of establishing rules for deciding, in all cases, what captures on land or water shall be legal, and in what manner prizes taken by land or naval forces in the service of the united States, shall be divided or appropriated – of granting letters of marque and reprisal in times of peace – appointing courts for the trial of piracies and felonies committed on the high seas; and establishing courts; for receiving and determining finally appeals in all cases of captures; provided that no member of congress shall be appointed a judge of any of the said courts.

The united states, in congress assembled, shall also be the last resort on appeal, in all disputes and differences now subsisting, or that hereafter may arise between two or more states concerning boundary, jurisdiction, or any other cause whatever; which authority shall always be exercised in the manner following. Whenever the legislative or executive authority, or lawful agent of any state in controversy with another, shall present a petition to congress, stating the matter in question, and praying for a hearing, notice thereof shall be given, by order of congress, to the legislative or executive authority of the other state in controversy, and a day assigned for the appearance of the parties by their lawful agents, who shall then be directed to appoint, by joint consent, commissioners or judges to constitute a court for hearing and determining the matter in question: but if they cannot agree, congress shall name three persons out of each of the united states, and from the list of such persons each party shall alternately strike out one, the petitioners beginning, until the number shall be reduced to thirteen; and from that number not less than seven, nor more than nine names, as congress shall direct, shall, in the presence of congress, be drawn out by lot, and the persons whose names shall be so drawn, or any five of them, shall be commissioners or judges, to hear and finally determine the controversy, so always as a major part of the judges, who shall hear the cause, shall agree in the determination: and if either party shall neglect to attend at the day appointed, without showing reasons which congress shall judge sufficient, or being present, shall refuse to strike, the congress shall proceed to nominate three persons out of each State, and the secretary of congress shall strike in behalf of such party absent or refusing; and the judgment and sentence of the court,

to be appointed in the manner before prescribed, shall be final and conclusive; and if any of the parties shall refuse to submit to the authority of such court, or to appear or defend their claim or cause, the court shall nevertheless proceed to pronounce sentence, or judgment, which shall in like manner be final and decisive; the judgment or sentence and other proceedings being in either case transmitted to congress, and lodged among the acts of congress, for the security of the parties concerned: provided that every commissioner, before he sits in judgment, shall take an oath to be administered by one of the judges of the supreme or superior court of the State where the cause shall be tried, “well and truly to hear and determine the matter in question, according to the best of his judgment, without favour, affection, or hope of reward: “provided, also, that no State shall be deprived of territory for the benefit of the united states.

All controversies concerning the private right of soil claimed under different grants of two or more states, whose jurisdictions as they may respect such lands, and the states which passed such grants are adjusted, the said grants or either of them being at the same time claimed to have originated antecedent to such settlement of jurisdiction, shall, on the petition of either party to the congress of the united states, be finally determined, as near as may be, in the same manner as is before prescribed for deciding disputes respecting territorial jurisdiction between different states.

The united states, in congress assembled, shall also have the sole and exclusive right and power of regulating the alloy and value of coin struck by their own authority, or by that of the respective states – fixing the standard of weights and measures throughout the united states – regulating the trade and managing all affairs with the Indians, not members of any of the states; provided that the legislative right of any state, within its own limits, be not infringed or violated – establishing and regulating post-offices from one state to another, throughout all the united states, and exacting such postage on the papers passing through the same, as may be requisite to defray the expenses of the said office – appointing all officers of the land forces in the service of the united States, excepting regimental officers – appointing all the officers of the naval forces, and commissioning all officers whatever in the service of the united states; making rules for the government and regulation of the said land and naval forces, and directing their operations.

The united States, in congress assembled, shall have authority to appoint a committee, to sit in the recess of congress, to be denominated, “A Committee of the States,” and to consist of one delegate from each State; and to appoint such other committees and civil officers as may be necessary for managing the general affairs of the united states under their direction – to appoint one of their number to preside; provided that no person be allowed to serve in the office of president more than one year in any term of three years; to ascertain the necessary sums of money to be raised for the service of the united states, and to appropriate and apply the same for defraying the public expenses; to borrow money or emit bills on the credit of the united states, transmitting every half year to the respective states an account of the sums of money so borrowed or emitted, – to build and equip a navy – to agree upon the number of land forces, and to make requisitions from each state for its quota, in proportion to the number of white inhabitants in such state, which requisition shall be binding; and thereupon the legislature of each state shall appoint the regimental officers, raise the men, and clothe, arm, and equip them, in a soldier-like manner, at the expense of the united states; and the officers and men so clothed,

armed, and equipped, shall march to the place appointed, and within the time agreed on by the united states, in congress assembled; but if the united states, in congress assembled, shall, on consideration of circumstances, judge proper that any state should not raise men, or should raise a smaller number than its quota, and that any other state should raise a greater number of men than the quota thereof, such extra number shall be raised, officered, clothed, armed, and equipped in the same manner as the quota of such state, unless the legislature of such state shall judge that such extra number cannot be safely spared out of the same, in which case they shall raise, officer, clothe, arm, and equip, as many of such extra number as they judge can be safely spared. And the officers and men so clothed, armed, and equipped, shall march to the place appointed, and within the time agreed on by the united states in congress assembled.

The united states, in congress assembled, shall never engage in a war, nor grant letters of marque and reprisal in time of peace, nor enter into any treaties or alliances, nor coin money, nor regulate the value thereof nor ascertain the sums and expenses necessary for the defence and welfare of the united states, or any of them, nor emit bills, nor borrow money on the credit of the united states, nor appropriate money, nor agree upon the number of vessels of war to be built or purchased, or the number of land or sea forces to be raised, nor appoint a commander in chief of the army or navy, unless nine states assent to the same, nor shall a question on any other point, except for adjourning from day to day, be determined, unless by the votes of a majority of the united states in congress assembled.

The congress of the united states shall have power to adjourn to any time within the year, and to any place within the united states, so that no period of adjournment be for a longer duration than the space of six Months, and shall publish the Journal of their proceedings monthly, except such parts thereof relating to treaties, alliances, or military operations, as in their judgment require secrecy; and the yeas and nays of the delegates of each State, on any question, shall be entered on the Journal, when it is desired by any delegate; and the delegates of a State, or any of them, at his or their request, shall be furnished with a transcript of the said Journal, except such parts as are above excepted, to lay before the legislatures of the several states.

Article X. The committee of the states, or any nine of them, shall be authorized to execute, in the recess of congress, such of the powers of congress as the united states, in congress assembled, by the consent of nine states, shall, from time to time, think expedient to vest them with; provided that no power be delegated to the said committee, for the exercise of which, by the articles of confederation, the voice of nine states, in the congress of the united states assembled, is requisite.

Article XI. Canada acceding to this confederation, and joining in the measures of the united states, shall be admitted into, and entitled to all the advantages of this union: but no other colony shall be admitted into the same, unless such admission be agreed to by nine states.

Article XII. All bills of credit emitted, monies borrowed, and debts contracted by or under the authority of congress, before the assembling of the united states, in pursuance of the present confederation, shall be deemed and considered as a charge against the united States, for payment and satisfaction whereof the said united states and the public faith are hereby solemnly pledged.

Article XIII. Every State shall abide by the determinations of the united states, in congress assembled, on

all questions which by this confederation are submitted to them. And the Articles of this confederation shall be inviolably observed by every state, and the union shall be perpetual; nor shall any alteration at any time hereafter be made in any of them, unless such alteration be agreed to in a congress of the united states, and be afterwards con-firmed by the legislatures of every state.

And Whereas it hath pleased the Great Governor of the World to incline the hearts of the legislatures we respectively represent in congress, to approve of, and to authorize us to ratify the said articles of confederation and perpetual union, Know Ye, that we, the undersigned delegates, by virtue of the power and authority to us given for that purpose, do, by these presents, in the name and in behalf of our respective constituents, fully and entirely ratify and confirm each and every of the said articles of confederation and perpetual union, and all and singular the matters and things therein contained. And we do further solemnly plight and engage the faith of our respective constituents, that they shall abide by the determinations of the united states in congress assembled, on all questions, which by the said confederation are submitted to them.

And that the articles thereof shall be inviolably observed by the states we respectively represent, and that the union shall be perpetual. In Witness whereof, we have hereunto set our hands, in Congress. Done at Philadelphia, in the State of Pennsylvania, the ninth Day of July, in the Year of our Lord one Thousand seven Hundred and Seventy eight, and in the third year of the Independence of America.¹

[\[signatures\]](#)

1. Accessed at https://avalon.law.yale.edu/18th_century/artconf.asp

54.

NORTHWEST ORDINANCE

July 13, 1787

Confederation Congress of the United States

Background

Officially titled “An Ordinance for the Government of the Territory of the United States North-West of the River Ohio,” the Northwest Ordinance was adopted on July 13, 1787 by the Confederation Congress, the one-house legislature operating under the Articles of Confederation.

The Ordinance chartered a government for the Northwest Territory, provided a method for admitting new states to the Union from the territory, and listed a bill of rights guaranteed in the territory. Following the principles outlined by Thomas Jefferson in the Ordinance of 1784, the authors of the Northwest Ordinance (probably Nathan Dane and Rufus King) spelled out a plan that was subsequently used as the country expanded to the Pacific.

The document includes three principal provisions:

1. a division of the Northwest Territory into “not less than three nor more than five States”;
2. a three-stage method for admitting a new state to the Union—with a congressionally appointed governor, secretary, and three judges to rule in the first phase; an elected assembly and one nonvoting delegate to Congress to be elected in the second phase, when the population of the territory reached “five thousand free male inhabitants of full age”; and a state constitution to be drafted and membership to the Union to be requested in the third phase when the population reached 60,000; and
3. a bill of rights protecting religious freedom, the right to a writ of habeas corpus, the benefit of trial by jury, and other individual rights. In addition the ordinance encouraged education and forbade slavery.

Background Information: [“Northwest Ordinance” from the National Archives, Original License CC 4.0 BY NC SA](#)

An Ordinance for the government of the Territory of the United States northwest of the River Ohio.

Be it ordained by the United States in Congress assembled, That the said territory, for the purposes of temporary government, be one district, subject, however, to be divided into two districts, as future circumstances may, in the opinion of Congress, make it expedient.

Be it ordained by the authority aforesaid, That the estates, both of resident and nonresident proprietors in the said territory, dying intestate, shall descent to, and be distributed among their children, and the descendants of a deceased child, in equal parts; the descendants of a deceased child or grandchild to take the share of their deceased parent in equal parts among them: And where there shall be no children or descendants, then in equal parts to the next of kin in equal degree; and among collaterals, the children of a deceased brother or sister of the intestate shall have, in equal parts among them, their deceased parents' share; and there shall in no case be a distinction between kindred of the whole and half blood; saving, in all cases, to the widow of the intestate her third part of the real estate for life, and one third part of the personal estate; and this law relative to descents and dower, shall remain in full force until altered by the legislature of the district. And until the governor and judges shall adopt laws as hereinafter mentioned, estates in the said territory may be devised or bequeathed by wills in writing, signed and sealed by him or her in whom the estate may be (being of full age), and attested by three witnesses; and real estates may be conveyed by lease and release, or bargain and sale, signed, sealed and delivered by the person being of full age, in whom the estate may be, and attested by two witnesses, provided such wills be duly proved, and such conveyances be acknowledged, or the execution thereof duly proved, and be recorded within one year after proper magistrates, courts, and registers shall be appointed for that purpose; and personal property may be transferred by delivery; saving, however to the French and Canadian inhabitants, and other settlers of the Kaskaskies, St. Vincents and the neighboring villages who have heretofore professed themselves citizens of Virginia, their laws and customs now in force among them, relative to the descent and conveyance, of property.

Be it ordained by the authority aforesaid, That there shall be appointed from time to time by Congress, a governor, whose commission shall continue in force for the term of three years, unless sooner revoked by Congress; he shall reside in the district, and have a freehold estate therein in 1,000 acres of land, while in the exercise of his office.

There shall be appointed from time to time by Congress, a secretary, whose commission shall continue in force for four years unless sooner revoked; he shall reside in the district, and have a freehold estate therein in 500 acres of land, while in the exercise of his office. It shall be his duty to keep and preserve the acts and laws passed

by the legislature, and the public records of the district, and the proceedings of the governor in his executive department, and transmit authentic copies of such acts and proceedings, every six months, to the Secretary of Congress: There shall also be appointed a court to consist of three judges, any two of whom to form a court, who shall have a common law jurisdiction, and reside in the district, and have each therein a freehold estate in 500 acres of land while in the exercise of their offices; and their commissions shall continue in force during good behavior.

The governor and judges, or a majority of them, shall adopt and publish in the district such laws of the original States, criminal and civil, as may be necessary and best suited to the circumstances of the district, and report them to Congress from time to time: which laws shall be in force in the district until the organization of the General Assembly therein, unless disapproved of by Congress; but afterwards the Legislature shall have authority to alter them as they shall think fit.

The governor, for the time being, shall be commander in chief of the militia, appoint and commission all officers in the same below the rank of general officers; all general officers shall be appointed and commissioned by Congress.

Previous to the organization of the general assembly, the governor shall appoint such magistrates and other civil officers in each county or township, as he shall find necessary for the preservation of the peace and good order in the same: After the general assembly shall be organized, the powers and duties of the magistrates and other civil officers shall be regulated and defined by the said assembly; but all magistrates and other civil officers not herein otherwise directed, shall during the continuance of this temporary government, be appointed by the governor.

For the prevention of crimes and injuries, the laws to be adopted or made shall have force in all parts of the district, and for the execution of process, criminal and civil, the governor shall make proper divisions thereof; and he shall proceed from time to time as circumstances may require, to lay out the parts of the district in which the Indian titles shall have been extinguished, into counties and townships, subject, however, to such alterations as may thereafter be made by the legislature.

So soon as there shall be five thousand free male inhabitants of full age in the district, upon giving proof thereof to the governor, they shall receive authority, with time and place, to elect a representative from their counties or townships to represent them in the general assembly: Provided, That, for every five hundred free male inhabitants, there shall be one representative, and so on progressively with the number of free male inhabitants shall the right of representation increase, until the number of representatives shall amount to twenty five; after which, the number and proportion of representatives shall be regulated by the legislature: Provided, That no person be eligible or qualified to act as a representative unless he shall have been a citizen of one of the United States three years, and be a resident in the district, or unless he shall have resided in the district three years; and, in either case, shall likewise hold in his own right, in fee simple, two hundred acres of land within the same; Provided, also, That a freehold in fifty acres of land in the district, having been a citizen of one of the states, and being resident in the district, or the like freehold and two years residence in the district, shall be necessary to qualify a man as an elector of a representative.

The representatives thus elected, shall serve for the term of two years; and, in case of the death of a representative, or removal from office, the governor shall issue a writ to the county or township for which he was a member, to elect another in his stead, to serve for the residue of the term.

The general assembly or legislature shall consist of the governor, legislative council, and a house of representatives. The Legislative Council shall consist of five members, to continue in office five years, unless sooner removed by Congress; any three of whom to be a quorum: and the members of the Council shall be nominated and appointed in the following manner, to wit: As soon as representatives shall be elected, the Governor shall appoint a time and place for them to meet together; and, when met, they shall nominate ten persons, residents in the district, and each possessed of a freehold in five hundred acres of land, and return their names to Congress; five of whom Congress shall appoint and commission to serve as aforesaid; and, whenever a vacancy shall happen in the council, by death or removal from office, the house of representatives shall nominate two persons, qualified as aforesaid, for each vacancy, and return their names to Congress; one of whom congress shall appoint and commission for the residue of the term. And every five years, four months at least before the expiration of the time of service of the members of council, the said house shall nominate ten persons, qualified as aforesaid, and return their names to Congress; five of whom Congress shall appoint and commission to serve as members of the council five years, unless sooner removed. And the governor, legislative council, and house of re-

-presentatives, shall have authority to make laws in all cases, for the good government of the district, not repugnant to the principles and articles in this ordinance established and declared. And all bills, having passed by a majority in the house, and by a majority in the council, shall be referred to the governor for his assent; but no bill, or legislative act whatever, shall be of any force without his assent. The governor shall have power to convene, prorogue, and dissolve the general assembly, when, in his opinion, it shall be expedient.

The governor, judges, legislative council, secretary, and such other officers as Congress shall appoint in the district, shall take an oath or affirmation of fidelity and of office; the governor before the president of congress, and all other officers before the Governor. As soon as a legislature shall be formed in the district, the council and house assembled in one room, shall have authority, by joint ballot, to elect a delegate to Congress, who shall have a seat in Congress, with a right of debating but not voting during this temporary government.

And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected; to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of States, and permanent government therein, and for their admission to a share in the federal councils on an equal footing with the original States, at as early periods as may be consistent with the general interest:

It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact between the original States and the people and States in the said territory and forever remain unalterable, unless by common consent, to wit:

Art. 1. No person, demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments, in the said territory.

Art. 2. The inhabitants of the said territory shall always be entitled to the benefits of the writ of habeas corpus, and of the trial by jury; of a proportionate representation of the people in the legislature; and of judicial proceedings according to the course of the common law. All persons shall be bailable, unless for capital offenses, where the proof shall be evident or the presumption great. All fines shall be moderate; and no cruel or unusual punishments shall be inflicted. No man shall be deprived of his liberty or property, but by the judgment of his peers or the law of the land; and, should the public exigencies make it necessary, for the common preservation, to take any person's property, or to demand his particular services, full compensation shall be made for the same. And, in the just preservation of rights and property, it is understood and declared, that no law ought ever to be made, or have force in the said territory, that shall, in any manner whatever, interfere with or affect private contracts or engagements, bona fide, and without fraud, previously formed.

Art. 3. Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged. The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and, in their property, rights, and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity, shall from time to time be made for preventing wrongs being done to them, and for preserving peace and friendship with them.

Art. 4. The said territory, and the States which may be formed therein, shall forever remain a part of this Confederacy of the United States of America, subject to the Articles of Confederation, and to such alterations therein as shall be constitutionally made; and to all the acts and ordinances of the United States in Congress assembled, conformable thereto. The inhabitants and settlers in the said territory shall be subject to pay a part of the federal debts contracted or to be contracted, and a proportional part of the expenses of government, to be apportioned on them by Congress according to the same common rule and measure by which apportionments thereof shall be made on the other States; and the taxes for paying their proportion shall be laid and levied by the authority and direction of the legislatures of the district or districts, or new States, as in the original States, within the time agreed upon by the United States in Congress assembled. The legislatures of those districts or new States, shall never interfere with the primary disposal of the soil by the United States in Congress assembled, nor with any regulations Congress may find necessary for securing the title in such soil to the bona fide purchasers. No tax shall be imposed on lands the property of the United States; and, in no case, shall nonresident proprietors be taxed higher than residents. The navigable waters leading into the Mississippi and St. Lawrence, and the carrying places between the same, shall be common highways and forever free, as well to the inhabitants of the said territory as to the citizens of the United States, and those of any other States that may be admitted into the confederacy, without any tax, impost, or duty therefor.

Art. 5. There shall be formed in the said territory, not less than three nor more than five States; and the boundaries of the States, as soon as Virginia shall alter her act of cession, and consent to the same, shall become fixed and established as follows, to wit: The western State in the said territory, shall be bounded by the

Mississippi, the Ohio, and Wabash Rivers; a direct line drawn from the Wabash and Post Vincents, due North, to the territorial line between the United States and Canada; and, by the said territorial line, to the Lake of the Woods and Mississippi. The middle State shall be bounded by the said direct line, the Wabash from Post Vincents to the Ohio, by the Ohio, by a direct line, drawn due north from the mouth of the Great Miami, to the said territorial line, and by the said territorial line. The eastern State shall be bounded by the last mentioned direct line, the Ohio, Pennsylvania, and the said territorial line: Provided, however, and it is further understood and declared, that the boundaries of these three States shall be subject so far to be altered, that, if Congress shall hereafter find it expedient,

they shall have authority to form one or two States in that part of the said territory which lies north of an east and west line drawn through the southerly bend or extreme of Lake Michigan. And, whenever any of the said States shall have sixty thousand free inhabitants therein, such State shall be admitted, by its delegates, into the Congress of the United States, on an equal footing with the original States in all respects whatever, and shall be at liberty to form a permanent constitution and State government: Provided, the constitution and government so to be formed, shall be republican, and in conformity to the principles contained in these articles; and, so far as it can be consistent with the general interest of the confederacy, such admission shall be allowed at an earlier period, and when there may be a less number of free inhabitants in the State than sixty thousand.

Art. 6. There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes whereof the party shall have been duly convicted: Provided, always, That any person escaping into the same, from whom labor or service is lawfully claimed in any one of the original States, such fugitive may be lawfully reclaimed and conveyed to the person claiming his or her labor or service as aforesaid.

Be it ordained by the authority aforesaid, That the resolutions of the 23rd of April, 1784, relative to the subject of this ordinance, be, and the same are hereby repealed and declared null and void.

Done by the United States, in Congress assembled, the 13th day of July, in the year of our Lord 1787, and of their soveriegnty and independence the twelfth.¹

1. Accessed at <https://www.docsteach.org/documents/document/northwest-ordinance>

55.

THOMAS WALKE'S ACCOUNT OF CAPTURING HIS RUNAWAY SLAVES IN NEW YORK CITY

May 3, 1783

Thomas Walke

Background

During the Revolutionary War, both sides promised freedom to enslaved people who were willing and able to fight. These offers of freedom varied greatly and were often motivated more by strategic gain than true abolitionist feeling. Once freed, the documentation that proved manumission was often lost or destroyed in the conflict. Even those who could prove their freedom still had to endure prejudice and hatred throughout North America.

In this account, slave owner Thomas Walke complained to Congress that the British protection of enslaved Americans in New York was a “glaring piece of injustice and open violation of the...[preliminary] treaty.” British commander Sir Guy Carleton would later supervise the evacuation from New York of “Free Black” Loyalists and their families to Nova Scotia.

[Background Courtesy: “Thomas Walke’s Account of Capturing his Runaway Slaves in New York City” from the National Archives, Original License CC 4.0 BY NC SA](#)

Philadelphia May 3rd 1783_

Gentlemen

In consequence of the 7.t.h article of the treaty between America, and England; I, with a number of others, have been to New-York, in order to reclaim our slaves that were wrested from us by the British enemy,

supposing [struck through] there cou'd be no obstacle to our recovering, at least such of the slaves as we cou'd find and prove to be our property ,but contrary to our expectations, the event has proved the reverse, in as much as, that having discover'd the numberless difficulties attending this matter, we thought it most expedient to apply to Sir Guy Carlton, that through his means the business might be rendered more practicable, than we had before found it; upon which application, we received for answer, from his aid de camp, that no slaves were to be given up, [struck through] who claimed the benefit of their former proclamations for liberating such slaves as threw themselves under the protection of the British government, and that he thought it unnecessary for us to wait longer on business of that nature. This appears to me to be such a glaring piece of injustice, and open violation of the above mentioned article of the treaty, that I think it my duty as well as interest to acquaint you of this matter, that you may lay it before Congress, who will I flatter myself as speedily as possibly, take the necessary steps for preventing a further injury being done to the citizens of this country: if there is not an immediate check put to the proceeding of the British General in this matter, the injury will be inconceivable, as I am well assured [struck through] several hundreds of the above men-^tioned^ slaves sailed during the last week to Nova Scotia. I am with the utmost respect and regard

Your Most Ob'dt Ser v.t.

Thomas Walke

Letter from Tho. Walke to the Delegates of Virg.a May 8d 1783

Read May 6th, 1783 (Copy of the within sent to the Commander in Chief agreeably to an order of Congress of this day.)

[written vertically] To Honble The Virginia Delegates in Congress¹

1. Accessed at <https://www.docsteach.org/documents/document/thomas-walkes-runaway>

56.

GENERAL WASHINGTON'S INSTRUCTIONS TO COMMISSIONERS OF EMBARKATION

April-May, 1783

George Washington

Background

This document records the appointment by George Washington of Egbert Benson, William S. Smith and Daniel Parker to be Commissioners of Embarkation. The three men would be responsible for overseeing the British evacuation of the United States out of New York at the conclusion of the Revolutionary War.

Washington instructed the commissioners to ensure that the British did not violate the Preliminary Articles of Peace, signed in Paris on November 30, 1782, which stipulated that the United Kingdom return all property that was seized during the War, including slaves.

Washington and Sir Guy Carleton, commander of British forces during the Revolutionary War, disagreed on the topic of former slaves. Washington demanded the return of escaped slaves per the treaty, but Carleton countered that, under the King's orders, slaves reaching British lines were to be freed. Sir Carleton intended to keep the promise of freedom that was made to African Americans who joined and fought for the British.

The two leaders deferred the issue to future negotiations and ordered that the names be recorded of persons boarding British ships in New York. Appointing Commissioners of Embarkation was agreed upon by both sides as a partial compromise. Britain evacuated about 3,000 enslaved African Americans, indentured servants, and freedmen to the British colony of Nova Scotia in Canada along with British soldiers.

The "Book of Negroes, or ["Inspection Roll of Negroes"](#) as the American version is called, listed those

who were evacuated – to tally the loss of “property” for which the British government might compensate the United States at a later date. (No record of that payment has been found.) In 1792, over 1,000 of the new African Canadians continued on and settled back on the continent of Africa, establishing the city of Freetown, Sierra Leone.

[Background Courtesy: “George Washington’s Instructions to Commissioners of Embarkation” from the National Archive, Original License CC 4.0 BY NC SA](#)

[in left margin: appoint. & Instruction]

By His Excellency George Washington Esquire, General and Commander in Chief of the Forces of the United States:

To Egbert Benson Esq. Attorney General of the State of new York, William S. Smith Esq. Lieutenant Colonel in the Service of the United States, and Daniel Parker Esq. ____

Whereas His Excellency Sir Guy Carleton Commander in Chief of the British Troops in the Posts now occupied by his Britannic Majesty contiguous to the Atlantic, did on the 14th of April last, unite to the Honble Robert R. Livingston one of the American Ministers in the words following – viz –

New York – 14th April 1783

Sir-

“As I observe in the 7th Article of the Provisional Treaty, it is agreed, after stipulating that all Prisoners on both sides shall be set at liberty, that His Britannic Majesty shall with all convenient speed and without causing any destruction or carrying away any Negroes or other property of the American Inhabitants, withdraw all his Armies, Garrisons, and Fleets from the United States, and from every Port, Place, and Harbour “within the same” and as Embarkations of Persons and property are on the point of being made, I am to request that Congress would be pleased to empower any person or persons on behalf of the United States to be present at New York, and to assist such Persons as shall be appointed by me, to

inspect and Superintend all Embarkations which the Evacuation of this place may require, and that they will be pleased to represent to me every Infraction of the Letter or Spirit of Treaty, that redress may be immediately ordered –

Whereas Congress did, on the 24th of April 1783 refer the said Letter to me, with directions to take such measures for carrying into effect the several matters therein mentioned, as to me should seem expedient; And Whereas I have thought it expedient and necessary that Commissioners should be appointed for the purposes aforesaid, and to carry fully into execution the Instructions of Congress – “for obtaining the delivery of all Negroes and other Property of the Inhabitants of the United States in the possession of the British Forces, or any Subjects of, or adherents to His Britannic Majesty” –

I do therefore in virtue of the Powers vested in me as aforesaid, hereby nominate, constitute and appoint you the Said Egbert Benson, William S. Smith and Daniel Parker Com.

Commissioners on behalf of the United States for the purposes before mentioned, and you are to attend particularly to the due execution of that part of the 7th Article of the Provisional Treaty, where it is agreed that His Britannic Majesty shall withdraw his Armies from the United States “without causing any destruction or Carrying away any Negroes or other Property of the American Inhabitants” and you the aforesaid Egbert Benson, William S. Smith and Daniel Parker or any two of you, are hereby fully authorized and empowered to be present at New York, and to assist such Persons as shall be appointed by the Commander in Chief of the British Forces in New York, to inspect and Superintend all Embarkations, which the Evacuation of that place may require, and you are to represent to the said Commander in Chief every Infraction of the Letter or Spirit of the aforesaid Treaty to the end that redress may be obtained, furnishing me at the same time with Duplicates of all such representations or communications as may be made by you on the subject, with the result thereof, and making a general Report of your Proceedings at the termination of the Commission –

Relying on your Patriotism, fidelity and abilities I do hereby further authorize and empower you, in transacting the aforesaid business to act in conformity to your own judgment and discretion, in all such matters and things relative thereto, as are not particularly specified herein – This Commission to continue in force until the Evacuation of New York shall be compleatly effected, unless sooner revoked.

Given under my Hand and Seal at Orange Town, this eighth day of May 1783¹

1. Accessed at <https://www.docsteach.org/documents/document/washington-instructions-embarkation>

57.

LETTER FROM EMBARKATION COMMISSIONERS TO GENERAL WASHINGTON

June 14, 1783

Egbert Benson and Daniel Parker

Background

George Washington appointed Egbert Benson, William S. Smith, and Daniel Parker to be Commissioners of Embarkation and oversee the British evacuation from the United States at the conclusion of the Revolutionary War. Benson and Parker sent this letter from New York City to General Washington, reporting that the British were not following the agreements made in the treaty that ended the war.

Per the Preliminary Articles of Peace, signed in Paris on November 30, 1782, the United Kingdom was to return all property seized during the War, including slaves. After trying to restore a horse taken from a Mr. James Vanderburgh, the commissioners reported that “We conceive it is now reduced to a certainty, that all applications for the delivery of property will be fruitless, and We shall therefore desist from them.”

The commissioners also reported on former slaves being evacuated by the British and asked Washington what to do about it. Per the treaty, the United States demanded the return of escaped slaves. But Sir Guy Carleton, commander of British forces during the Revolutionary War, countered that, under the King’s orders, slaves reaching British lines were to be freed. Sir Carleton intended to keep the promise of freedom that was made to African Americans who joined and fought for the British.

Britain evacuated about 3,000 enslaved African Americans, indentured servants, and freedmen to

the British colony of Nova Scotia in Canada along with British soldiers. They carefully recorded all persons boarding British ships in New York.

[Background Courtesy: "Letter from Embarkation Commissioners to General Washington" from the National Archives, Original License CC 4.0 BY NC SA](#)

Sir

We do ourselves the honor to acknowledge the receipt of your Excellency's Letter of the 2d instant, covering the Act of Congress of the 26th ult, and we also do ourselves the honor to transmit your Excellency a Copy of a Memorial which we presented to Sir Guy Carleton on Monday last, to which we have not as yet received any answer, except a verbal message by his Deputy Secretary, that he did not conceive an answer at this time necessary. –

Your Excellency will recollect, that in answering our claim for Restitution in the Case of Mr. Vanderburgh, Sir Guy Carleton intimated an impropriety in the claim, as the property was not suggested to be in danger of being sent away, this left room for an idea that possibly, property

about to be sent away would be restored, and We apprised your Excellency, that We should take the first fair occasion which should present itself, to remove all doubt on this point, and with this view we made the requisition in behalf of Mr. Lot; and We conceive it is now reduced to a certainty, that all applications for the delivery of property will be fruitless, and We shall therefore desist from them. –

That part of the Memorial which is in the nature of a Remonstrance is in consequence of the Resolution of Congress, and your Excellency's Letter, which accompanied it.

Yesterday We assisted in Superintending an Embarkation, consisting of fourteen Transports bound to Nova Scotia, having on board, as nearly as we could estimate, about three thousand souls

[right side of page]

Souls, among which were, at least, one hundred and thirty Negroes, who appear to be property of the Citizens of the United States, and as this Embarkation was made since we presented our Memorial, and as it were in the face of it, We submit it to your Excellency, whether it is necessary for us further to Remonstrate to Sir Guy Carleton against his permitting Slaves, the property of American Subjects, to leave this place, and could wish to receive your Excellency's directions on that subject –

We have the honor to be [illegible]

Egbt. Benson

Danl Parker

New York

June 14th 1783

His Excellency
General Washington
Commissioners at New York to Genl. Washington
New York 14th June 1783¹

1. Accessed at <https://www.docsteach.org/documents/document/embarkation-commissioners-to-washington>

58.

AN ADDRESS TO THE NEGROES IN THE STATE OF NEW-YORK

1787

Jupiter Hammon

Pressbooks

Jupiter Hammon was born into slavery in 1711 on the estate of Henry Lloyd, Long Island, New York. He was given access to the Lloyds' library and was educated along with the Lloyd children. He later worked with Henry Lloyd on business ventures and lived with Lloyd's son, Joseph, after Henry Lloyd's death.

Hammon is purported to be the first published African-American poet. His first work, *An Evening Thought*, was published in 1760. He wrote on religious themes and served as a preacher to the slaves on Lloyd's estate. Hammon's address to the members of the African Society in the city of New York is thought to be the first oration by an African American to be published. In his address he lists what he argues are the virtues that will win the African Americans of his state the support of the neighboring white population.

by Jupiter Hammon,
Servant of John Lloyd, jun, Esq; of the Manor of
Queen's Village, Long-Island.

“Of a truth I perceive that God is no respecter of

“ persons :

“ But in every Nation, he that feareth him and

“ worketh righteousness, is accepted with him.” — —

Acts x. 34, 35.

To the Members of the African Society

To the MEMBERS of the AFRICAN SOCIETY,
in the City of NEW-YORK.

Gentlemen,

I Take the liberty to dedicate an address to my
poor brethren to you. If you think it is likely to
do good among them, I do not doubt but you will
take it under your care. You have discovered so much
kindness and good will to those you thought were
oppressed, and had no helper, that I am sure you
will not despise what I have wrote, if you judge it
will be of any service to them. I have nothing to add,
but only to wish that “the blessing of many ready to
perish, may come upon you.”

I am Gentlemen,

Your Servant,

JUPITER HAMMON.

Queen’s Village, 24th Sept.

1 7 8 6.

To the Public

To the P U B L I C.

As this Address is wrote in a better
Stile than could be expected from a slave,
some may be ready to doubt of the genuineness
of the production. The Author,
as he informs in the title page, is a servant
of Mr. Lloyd, and has been remarkable

for his fidelity and abstinence from those vices, which he warns his brethren against. The manuscript wrote in his own hand, is in our possession. We have made no material alterations in it, except in the spelling, which we found needed considerable correction.

The PRINTERS.

New-York, 20th. Feb. 1787.

An Address to the Negroes of the State of New-York

WHEN I am writing to you with a design to say something to you for your good, and with a view to promote your happiness, I can with truth and sincerity join with the apostle Paul, when speaking of his own nation the Jews, and say, “*That I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh.*” Yes

my dear brethren, when I think of you, which is very often, and of the poor, despised and miserable state you are in, as to the things of this world, and when I think of your ignorance and stupidity, and the great wickedness of the most of you, I am pained to the heart. It is at times, almost too much for human nature to bear, and I am obliged to turn my thoughts from the subject or endeavour to still my mind, by considering that it is permitted thus to be, by that God who governs all things, who seteth up one and pulleth down another. While I have been thinking on this subject, I have frequently had great struggles in my own mind, and have been at a loss to know what to do. I have wanted exceedingly to say something to you, to call upon you with the tenderness of a father and friend, and to give you the last, and I may say, dying advice, of an old man, who wishes your best good in this world, and in the world to come. But while I have had such desires, a sense of my own ignorance, and unfitness to teach others, has frequently discouraged me from attempting to say any thing to you ; yet when I

thought of your situation, I could not rest easy.

When I was at Hartford in Connecticut, where I lived during the war, I published several pieces which were well received, not only by those of my own colour, but by a number of the white people, who thought they might do good among their servants. This is one consideration, among others, that emboldens me now to publish what I have written to you. Another is, I think you will be more likely to listen to what is said, when you know it comes from a negro, one your own nation and colour, and therefore can have no interest in deceiving you, or in saying any thing to you, but what he really thinks is your interest and duty to comply with. My age, I think, gives me some right to speak to you, and reason to expect you will hearken to my advice. I am now upwards of seventy years old, and cannot expect, though I am well, and able to do almost any kind

of business, to live much longer. I have passed the common bounds set for man, and must soon go the way of all the earth. I have had more experience in the world than the most of you, and I have seen a great deal of the vanity, and wickedness of it. I have great reason to be thankful that my lot has been so much better than most slaves have had. I suppose I have had more advantages and privileges than most of you, who are slaves have ever known, and I believe more than many white people have enjoyed, for which I desire to bless God, and pray that he may bless those who have given them to me. I do not, my dear friends, say these things about myself to make you think that I am wiser or better than others ; but that you might hearken, without prejudice, to what I have to say to you on the following particulars.

1st. Respecting obedience to masters. Now whether it is right, and lawful, in the sight of God, for them to make slaves of us or not, I am certain that while we are slaves, it is our duty to obey our masters, in all their lawful commands, and mind them unless we are bid to do that which we know to be sin, or forbidden in God's word. The apostle Paul says, "Servants be obedient to them that are your masters according to the flesh, with fear and trembling in singleness in your heart as unto christ : Not with eye service, as men pleasers, but as the servants of Christ doing the will of God from the heart : With good will doing service to the Lord, and not to men : Knowing that whatever thing a man doeth the same shall he receive of the Lord, whether he be bond or free." — Here is a plain command of God for us to obey our masters. It may seem hard for us, if we think our masters wrong in holding us slaves, to obey in all things, but who of us dare dispute with God ! He has commanded us to obey, and we ought to do it chearfully, and freely. This should be done by us, not only because God commands, but because our own peace and comfort depend upon it. As we depend upon our masters, for what we eat and drink and wear, and for all our comfortable things in this world, we cannot be happy, unless we please them. This we cannot do without obeying them freely, without muttering or finding fault. If a servant strives to please his master and studies and takes pains to do it, I believe there are but few masters who would use such a servant cruelly. Good servants frequently make good masters. If your master is really hard, unreasonable and cruel, there is no way so likely for you to convince him of it, as always to obey his commands, and try to serve him, and take care of his interest, and try to promote it all in your power. If you are proud and stubborn and always finding fault, your master will think the fault lies wholly on your side, but if you are humble, and meek, and bear all things patiently, your master may think he is wrong, if he does not, his neighbours will be apt to see it, and will befriend you, and try to alter his conduct. If this does not do, you must cry to him, who has the hearts of all men in his hands, and turneth them as the rivers of waters are turned.

2d : The particular I would mention, is honesty and faithfulness.

You must suffer me now to deal plainly with you, my dear brethren, for I do not mean to flatter, or omit speaking the truth, whether it is for you, or against you. How many of you are there who allow yourselves in stealing from your masters. It is very wicked for you not to take care of your masters goods, but how much worse is it to pilfer and steal from them, whenever you think you shall not be found out. This you must know is very wicked and provoking to God. There are none of you so ignorant, but that you must know that this is wrong. Though you may try to excuse yourselves, by saying that your masters are unjust to you, and though

you may try to quiet your consciences in this way, yet if you are honest in owning the truth you must think it is as wicked, and on some accounts more wicked to steal from your masters, than from others.

We cannot certainly, have any excuse either for taking any thing that belongs to our masters without their leave, or for being unfaithful in their business. It is our duty to be faithful, *not with eye service as men pleasers*. We have no right to stay when we are sent on errands, any longer than to do the business we were sent upon. All the time spent idly, is spent wickedly, and is unfaithfulness to our masters. In these things I must say, that I think many of you are guilty. I know that many of you endeavour to excuse yourselves, and say that you have nothing that you can call your own, and that you are under great temptations to be unfaithful and take from your masters. But this will not do, God will certainly punish you for stealing and for being unfaithful. All that we have to mind is our own duty : If God has put us in bad circumstances that is not our fault and he will not punish us for it. If any are wicked in keeping us so, we cannot help it, they must answer to God for it. Nothing will serve as an excuse to us for not doing our duty. The same God will judge both them and us. Pray then my dear friends, fear to offend in this way, but be faithful to God, to your masters, and to your own souls.

The next thing I would mention, and warn you against, is profaneness. This you know is forbidden by God. Christ tells us, “swear not at all,” and again it is said “thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain.” Now though the great God has forbidden it, yet how dreadfully profane are many, and I don’t know but I may say the most of you ? How common is it to hear you take the terrible and awful name of the great God in vain ? ——— To swear by it, and by Jesus Christ, his Son — How common is it to hear you wish damnation to your companions, and to your own souls — and to sport with in the name of Heaven and Hell, as if there were no such places for you to hope for, or to fear. Oh my friends, be warned to forsake this dreadful sin of profaneness. Pray my dear friends, believe and realize, that there is a God — that he is great and terrible beyond what you can think — that he keeps you in life every moment ——— and that he can send you to that awful Hell, that you laugh at, in an instant, and confine you there for ever, and that he will certainly do it, if you do not repent. You certainly do not believe, that there is a God, or that there is a Heaven or Hell, or you would never trifle with them. It would make you shudder, if you heard others do it, if you believe them as much, as you believe any thing you see with your bodily eyes.

I have heard some learned and good men say, that the heathen, and all that worshiped false Gods, never spoke lightly or irreverently of their Gods, they never took their names in vain, or jested with those things which they held sacred. Now why should the true God, who made all things, be treated worse in this respect, than those false Gods, that were made of wood and stone. I believe it is because Satan tempts men to do it. He tried to make them love their false Gods, and to speak well of them, but he wishes to have men think lightly of the true God, to take his holy name in vain, and to scoff at, and make a jest of all things that are really good. You may think that Satan has not power to do so much, and have so great influence on the minds of men : But the scripture says, “*he goeth about like a roaring Lion, seeking whom he may devour — That he is the prince of the power of the air — and that he rules in the hearts of the children of disobedience, — — — and that wicked men are led captive by him, to do his will.*” All those of you who are profane, are serving the Devil. You are doing what he

tempts and desires you to do. If you could see him with your bodily eyes, would you like to make an agreement with him, to serve him, and do as he bid you. I believe most of you would be shocked at this, but you may be certain that all of you who allow yourselves in this sin, are as really serving him, and to just as good purpose, as if you met him, and promised to dishonor God, and serve him with all your might. Do you believe this ? It is true whether you believe it or not. Some of you to excuse yourselves, may plead the example of others, and say that you hear a great many white-people, who know more, than such poor ignorant negroes, as you are, and some who are rich and great gentlemen, swear, and talk profanely, and some of you may say this of your masters, and say no more than is true. But all this is not a sufficient excuse for you. You know that murder is wicked. If you saw your master kill a man, do you suppose this would be any excuse for you, if you should commit the same crime ? You must know it would not ; nor will your hearing him curse and swear, and take the name of God in vain, or any other man, be he ever so great or rich, excuse you. God is greater than all other beings, and him we are bound to obey. To him we must give an account for every *idle* word that we speak. He will bring us all, rich and poor, white and black, to his judgment seat. If we are found among those who *feared his name*, and *trembled at his word*, we shall be called good and faithful servants. Our slavery will be at an end, and though ever so mean, low, and despised in this world, we shall sit with God in his kingdom as Kings and Priests, and rejoice forever, and ever. Do not

then, my dear friends, take God's holy name in vain, or speak profanely in any way. Let not the example of others lead you into the sin, but reverence and fear that great *and fearful name, the Lord our God*.

I might now caution you against other sins to which you are exposed, but as I meant only to mention those you were exposed to, more than others, by your being slaves, I will conclude what I have to say to you, by advising you to become religious, and to make religion the great business of your lives.

Now I acknowledge that liberty is a great thing, and worth seeking for, if we can get it honestly, and by our good conduct, prevail on our masters to set us free : Though for my own part I do not wish to be free, yet I should be glad, if others, especially the young negroes were to be free, for many of us, who are grown up slaves, and have always had masters to take care of

us, should hardly know how to take care of ourselves ; and it may be more for our own comfort to remain as we are. That liberty is a great thing we may know from our own feelings, and we may likewise judge so from the conduct of the white-people, in the late war. How much money has been spent, and how many lives has been lost, to defend their liberty. I must say that I have hoped that God would open their eyes, when they were so much engaged for liberty, to think of the state of the poor blacks, and to pity us. He has done it in some measure,

and has raised us up many friends, for which we have reason to be thankful, and to hope in his mercy. What may be done further, he only knows, for *known unto God are all his ways from the beginning*. But this my dear brethren is by no means, the greatest thing we have to be concerned about. Getting our liberty in this world, is nothing to our having the liberty of the children of God. Now the Bible tells us that we are all by nature, sinners, that we are slaves to sin and Satan, and that unless we are converted, or born again, we must be miserable

forever. Christ says, except a man be born again, he cannot see the kingdom of God, and all that do not see the kingdom of God, must be in the kingdom of darkness. There are but two places where all go after death, white and black, rich and poor ; those places are Heaven and Hell. Heaven is a place made for those, who are born again, and who love God, and it is a place where they will be happy for ever. Hell is a place made for those who hate God, and are his enemies, and where they will be miserable to all eternity. Now you may think you are not enemies to God, and do not hate him : But if your heart has not been changed, and you have not become true christians, you certainly are enemies to God, and have been opposed to him ever since you were born. Many of you, I suppose, never think of this, and are almost as ignorant as the beasts that perish. Those of you who can read I must beg you to read the Bible, and whenever you can get time, study the Bible, and if you can get no other time, spare some of your time from sleep, and learn what the mind and will of God is. But what shall I say to them who cannot read. This lay with great weight on my mind, when I thought of writing to my poor brethren, but I hope that those who can read will take pity on them and read what I have to say to them. In hopes of this I will beg of you to spare no pains in trying to learn to read. If you are once engaged you may learn. Let all the time you can get be spent in trying to learn to read. Get those who can read to learn you, but remember, that what you learn for, is to read the Bible. If there was no Bible, it would be no matter whether you could read or not. Reading other books would do you no good. But the Bible is the word of God, and tells you what you must do to please God ; it tells you how you may escape misery, and be happy for ever. If you see most people neglect the Bible, and many that can read never look into it, let it not harden you and make you think lightly of it, and that it is a book of no worth. All those who are really good, love the Bible, and meditate on it day and night. In the Bible God has told us every thing it is necessary we should know, in order to be happy here and hereafter. The Bible is a revelation of the mind and will of God to men. Therein we may learn, what God is. That he made all things by the power of his word ; and that he made all things for his own glory, and not for our glory. That he is over all, and above all his creatures, and more above them that we can think or conceive ——— that they can do nothing without him ——— that he upholds them all, and will overrule all things for his own glory. In the Bible likewise we are told what man is. That he was at first made holy, in the image of God, that he fell from that state of holiness,

and became an enemy to God, and that since the fall, *all the imaginations of the thoughts of his heart, are evil and only evil, and that continually. That the carnal mind is not subject to the law of God, neither indeed can be.* And that all mankind, were under the wrath, and curse of God, and must have been for ever miserable, if they had been left to suffer what their sins deserved. It tells us that God, to save some of mankind, sent his Son into this world to die, in the room and stead of sinners, and that now God can save from eternal misery, all that believe in his Son, and take him for their saviour, and that all are called upon to repent, and believe in Jesus Christ. It tells us that those who do repent, and believe, and are friends to Christ, shall have many trials and sufferings in this world, but that they shall be happy forever, after death, and reign with Christ to all eternity. The Bible tells us that this world is a place of trial, and that there is no other time or place for us to alter, but in this life. If we are christians when we die, we shall awake to the resurrection of life ; if not, we shall awake to the resurrection

of damnation. It tells us, we must all live in Heaven or Hell, be happy or miserable, and that without end. The Bible does not tell us of but two places, for all to go to. There is no place for innocent folks, that are not christians. There is no place for ignorant folks, that did not know how to be christians. What I mean is, that there is no place besides Heaven and Hell. These two places, will receive all mankind, for Christ says, there are but two sorts, *he that is not with me is against me, and he that gathereth not with me, scattereth abroad*. — The Bible like-wise tells us that this world, and all things in it shall be burnt up — and that “God has appointed a day in which he will judge the world, and that he will bring every secret thing whether it be good or bad into judgment — — — that which is done in secret shall be declared on the house top.” I do not know, nor do I think any can tell, but that the day of judgment may last a thousand years. God could tell the state of all his creatures in a moment, but then every thing that every one has done, through his whole life is to be told, before the whole world of

angels, and men. There, Oh how solemn is the thought ! You, and I, must stand, and hear every thing we have thought or done, however secret, however wicked and vile, told before all the men and women that ever have been, or ever will be, and before all the angels, good and bad.

Now my dear friends seeing the Bible is the word of God, and every thing in it is true, and it reveals such awful and glorious things, what can be more important than that you should learn to read it ; and when you have learned to read, that you should study it day and night. There are some things very encouraging in God’s word for such ignorant creatures as we are ; for God hath not chosen the rich of this world. Not many rich, not many noble are called, but God hath chosen the weak things of this world, and things which are not, to confound the

things that are : And when the great and the rich refused coming to the gospel feast, the servant was told, to go into the highways, and hedges, and compel those poor creatures that he found there to come in. Now my brethren it seems to me, that there are no people that ought to attend to the hope of happiness in another world so much as we do. Most of us are cut off from comfort and happiness here in this world, and can expect nothing from it. Now seeing this is the case, why should we not take care to be happy after death. Why should we spend our whole lives in sinning against God : And be miserable in this world, and in the world to come. If we do thus, we shall certainly be the greatest fools. We shall be slaves here, and slaves forever. We cannot plead so great temptations to neglect religion as others. Riches and honours which drown the greater part of mankind, who have the gospel, in perdition, can be little or no temptations to us.

We live so little time in this world that it is no matter how wretched and miserable we are, if it prepares us for heaven. What is forty, fifty, or sixty years, when compared to eternity. When thousands and millions of years have rolled away, this eternity will be no nigher coming to an end. Oh how glorious is an eternal life of happiness ! And how dreadful, an eternity of misery. Those of us who have had religious masters, and have been taught to read the Bible, and have been brought by their example and teaching to a sense of divine things, how happy

shall we be to meet them in heaven, where we shall join them in praising God forever. But if any of us have had such masters, and yet have lived and died wicked, how will it add to our misery to think of our folly. If any of

us, who have wicked and profane masters should become religious, how will our estates be changed in another world. Oh my friends, let me intreat of you to think on these things, and to live as if you believed them to be true. If you become christians you will have reason to bless God forever, that you have been brought into a land where you have heard the gospel, though you have been slaves. If we should ever get to Heaven, we shall find nobody to reproach us for being black, or for being slaves. Let me beg of you my dear African brethren, to think very little of your bondage in this life, for your thinking of it will do you no good. If God designs to set us free, he will do it, in his own time, and way ; but think of your bondage to sin and Satan, and do not rest, until you are delivered from it.

We cannot be happy if we are ever so free or ever so rich, while we are servants of sin, and slaves to Satan. We must be miserable here, and to all eternity.

I will conclude what I have to say with a few words to those negroes who have their liberty. The most of what I have said to those who are slaves may be of use to you, but you have more advantages, on some accounts, if you will improve your freedom, as you may do, than they. You have more time to read God's holy word, and to take care of the salvation of your souls. Let me beg of you to spend your time in this way, or it will be better for you, if you had always been slaves. If you think seriously of the matter, you must conclude, that if you do not use your freedom, to promote the salvation of your souls, it will not be of any lasting good to you. Besides all this, if you are idle, and take to bad courses, you will hurt those of your brethren who are slaves, and do all in your power to prevent their being free. One great reason that is given by some for not freeing us, I understand is, that we should not know how to take care of ourselves, and should take to bad courses. That we should be lazy and idle, and get drunk and steal. Now all those of you, who follow any bad courses, and who do not take care to get an honest living by your labour and industry, are doing more to prevent our being free, than any body else. Let me beg of you then for the sake of your own good and happiness, in time, and for eternity, and for the sake of your poor brethren, who are still in bondage "*to lead quiet and peaceable lives in all Godliness and honesty,*" and may God bless you, and bring you to his kingdom, for Christ's sake, Amen.

FINNIS¹

1. Accessed at <https://digitalcommons.unl.edu/etas/12/>

59.

THOUGHTS AND SENTIMENTS ON THE EVIL OF SLAVERY

1797

Ottobah Cugoano

Background

Ottobah Cugoano, also known as John Stuart, was born in Africa about 1757. He was kidnapped, along with other boys, and sold into slavery in the West Indies. He was purchased by an English merchant in 1772 and taken to England where he was freed and baptized “John Stuart” in August 1773. Cugoano became one of the leaders of London’s black community. He was taught to read and write. He published an account of his enslavement, copies of which were sent to George III, Edmund Burke and other British leaders in an effort to persuade the king to change his anti-abolitionist opinions. Cugoano was the first African to demand publicly abolition of the slave trade and the emancipation of slaves. In *Thoughts and Sentiments on the Evil and Wicked Traffic of the Slavery and Commerce of the Human Species* (1787) he criticized pro-slavery arguments, demanded abolition of the slave trade and freeing of all slaves, and called for punishments for slave owners.

One law, and one manner shall be for you, and for the stranger that sojourneth with you; and therefore, all things whatsoever ye would that men should do to you, do ye even so to them.

Numb. xv.16.—Math. vii.12.

AS several learned gentlemen of distinguished abilities, as well as eminent for their great humanity, liberality and candour, have written various essays against that infamous traffic of the African Slave Trade, carried on with the West-India planters and merchants, to the great shame and disgrace of all Christian nations wherever it is admitted in any of their territories, or in any place or situation amongst them; it cannot be amiss that I should

thankfully acknowledge these truly worthy and humane gentlemen with the warmest sense of gratitude, for their beneficent and laudable endeavours towards a total suppression of that infamous and iniquitous traffic of stealing, kid-napping, buying, selling, and cruelly enslaving men!

Those who have endeavoured to restore to their fellow-creatures the common rights of nature, of which especially the poor unfortunate Black People have been so unjustly deprived, cannot fail in meeting with the applause of all good men, and the approbation of that which will for ever redound to their honor; they have the warrant of that which is divine: Open thy mouth, judge righteously, plead the cause of the poor and needy; for the liberal deviseth liberal things, and by liberal things shall stand. And they can say with the pious Job, Did not I weep for him that was in trouble; was not my soul grieved for the poor?

The kind exertions of many benevolent and humane gentlemen, against the iniquitous traffic of slavery and oppression, has been attended with much good to many, and must redound with great honor to themselves, to humanity and their country; their laudable endeavours have been productive of the most beneficent effects in preventing that savage barbarity from taking place in free countries at home. In this, as well as in many other respects, there is one class of people (whose virtues of probity and humanity are well known) who are worthy of universal approbation and imitation, because, like men of honor and humanity, they have jointly agreed to carry on no slavery and savage barbarity among them; and, since the last war, some mitigation of slavery has been obtained in some respective districts of America, though not in proportion to their own vaunted claims of freedom; but it is to be hoped, that they will yet go on to make a further and greater reformation. However, notwithstanding all that has been done and written against it, that brutish barbarity, and unparalleled injustice, is still carried

on to a very great extent in the colonies, and with an avidity as insidious, cruel and oppressive as ever. The longer that men continue in the practice of evil and wickedness, they grow the more abandoned; for nothing in history can equal the barbarity and cruelty of the tortures and murders committed under various pretences in modern slavery, except the annals of the Inquisition and the bloody edicts of Popish massacres.

It is therefore manifest, that something else ought yet to be done; and what is required, is evidently the incumbent duty of all men of enlightened understanding, and of every man that has any claim or affinity to the name of Christian, that the base treatment which the African Slaves undergo, ought to be abolished; and it is moreover evident, that the whole, or any part of that iniquitous traffic of slavery, can no where, or in any degree, be admitted, but among those who must eventually resign their own claim to any degree of sensibility and humanity, for that of barbarians and russians.

But it would be needless to arrange an history of all the base treatment which the African Slaves are subjected

to, in order to shew the exceeding wickedness and evil of that infidious traffic, as the whole may easily appear in every part, and at every view, to be wholly and totally inimical to every idea of justice, equity, reason and huma|nity. What I intend to advance against that evil, criminal and wicked traffic of enslaving men, are only some Thoughts and Sentiments which occur to me, as being obvious from the Scrip|tures of Divine Truth, or such arguments as are chiefly deduced from thence, with other such ob|servations as I have been able to collect. Some

of these observations may lead into a larger field of consideration, than that of the African Slave Trade alone; but those causes from wherever they originate, and become the production of slavery, the evil effects produced by it, must shew that its origin and source is of a wicked and cri|minal nature.

No necessity, or any situation of men, however poor, pitiful and wretched they may be, can war|rant them to rob others, or oblige them to be|come thieves, because they are poor, miserable and wretched: But the robbers of men, the kid|nappers, ensnarers and slave-holders, who take away the common rights and privileges of others to support and enrich themselves, are universally those pitiful and detestable wretches; for the en|snaring of others, and taking away their liberty by slavery and oppression, is the worst kind of robbery, as most opposite to every precept and injunction of the Divine Law, and contrary to that command which enjoins that all men should love their neighbours as themselves, and that they should do unto others, as they would that men should do to them. As to any other laws that slave-holders may make among themselves, as respect|ing slaves, they can be of no better kind, nor give them any better character, than what is implied in the common report—that there may be some honesty among thieves. This may seem a harsh comparison, but the parallel is so coincident that, I must say, I can find no other way of expres|sing my Thoughts and Sentiments, without ma|king use of some harsh words and comparisons against the carriers on of such abandoned wicked|ness. But, in this little undertaking, I must humbly hope the impartial reader will excuse such

defects as may arise from want of better educa|tion; and as to the resentment of those who can lay their cruel lash upon the backs of thousands, for a thousand times less crimes than writing against their enormous wickedness and brutal avarice, is what I may be sure to meet with.

However, it cannot but be very discouraging to a man of my complexion in such an attempt as this, to meet with the evil aspersions of some men, who say,
That an African is not entitled to any competent degree of knowledge, or ca|pable of imbibing any sentiments of probity; and that nature designed him for some inferior link in the chain, fitted only to be a slave.

But when I meet with those who make no scruple to deal with the human species, as with the beasts of the

earth, I must think them not only brutish, but wicked and base; and that their aspersions are insidious and false: And if such men can boast of greater degrees of knowledge, than any African is entitled to, I shall let them enjoy all the ad|vantages of it unenvied, as I fear it consists only in a greater share of infidelity, and that of a blacker kind than only skin deep. And if their complexion be not what I may suppose, it is at least the nearest in resemblance to an infernal hue. A good man will neither speak nor do as a bad man will; but if a man is bad▪ it makes no dif|ference whether he be a black or a white devil.

By some of such complexion, as whether black or white it matters not, I was early snatched away from my native country, with about eighteen or twenty more boys and girls, as we were playing in a field. We lived but a few days journey from the coast where we were kid-napped, and as we were decoyed and drove along, we were soon con|ducted

to a factory, and from thence, in the fa|shionable way of traffic, consigned to Grenada. Perhaps it may not be amiss to give a few re|marks, as some account of myself, n this trans|position of captivity.

I was born in the city of Agimaque, on the coast of Fantyn; my father was a companion to the chief in that part of the country of Fantee, and when the old king died I was left in his house with his family; soon after I was sent for by his nephew, Ambro Accasa, who succeeded the old king in the chiefdom of that part of Fantee known by the name of Agimaque and Assinee. I lived with his children, enjoying peace and tran|quillity, about twenty moons, which, according to their way of reckoning time, is two years. I was sent for to visit an uncle, who lived at a con|siderable distance from Agimaque. The first day after we set out we arrived at Assinee, and the third day at my uncle's habitation, where I lived about three months, and was then thinking of re|turning to my father and young companion at Agimaque; but by this time I had got well ac|quainted with some of the children of my uncle's hundreds of relations, and we were some days too venturesome in going into the woods to gather fruit and catch birds, and such amusements as pleased us. One day I refused to go with the rest, being rather apprehensive that something might happen to us; till one of my play-fellows said to me, because you belong to the great men, you are afraid to venture your carcass, or else of the bounsam, which is the devil. This enraged me so much, that I set a resolution to join the rest, and we went into the woods as usual; but we had not been above two hours before our troubles began,

when several great ruffians came upon us sudden|ly, and said we had committed a fault against their lord, and we must go and answer for it our|selves before him.

Some of us attempted in vain to run away, but pistols and cutlasses were soon introduced, threat|ening, that if we offered to stir we should all lie dead on the spot. One of them pretended to be more friendly than the

rest, and said, that he would speak to their lord to get us clear, and desired that we should follow him; we were then immediately divided into different parties, and drove after him. We were soon led out of the way which we knew, and towards the evening, as we came in sight of a town, they told us that this great man of theirs lived there, but pretended it was too late to go and see him that night. Next morning there came three other men, whose language differed from ours, and spoke to some of those who watched us all the night, but he that pretended to be our friend with the great man, and some others, were gone away. We asked our keepers what these men had been saying to them, and they answered, that they had been asking them, and us together, to go and feast with them that day, and that we must put off seeing the great man till after; little thinking that our doom was so nigh, or that these villains meant to feast on us as their prey. We went with them again about half a day's journey, and came to a great multitude of people, having different music playing; and all the day after we got there, we were very merry with the music, dancing and singing. Towards the evening, we were again persuaded that we could not get back to where the great man lived till next day; and when bed|time

came, we were separated into different houses with different people. When the next morning came, I asked for the men that brought me there, and for the rest of my companions; and I was told that they were gone to the sea side to bring home some rum, guns and powder, and that some of my companions were gone with them, and that some were gone to the fields to do something or other. This gave me strong suspicion that there was some treachery in the case, and I began to think that my hopes of returning home again were all over. I soon became very uneasy, not knowing what to do, and refused to eat or drink for whole days together, till the man of the house told me that he would do all in his power to get me back to my uncle; then I eat a little fruit with him, and had some thoughts that I should be sought after, as I would be then missing at home about five or six days. I enquired every day if the men had come back, and for the rest of my companions, but could get no answer of any satisfaction. I was kept about six days at this man's house, and in the evening there was another man came and talked with him a good while, and I heard the one say to the other he must go, and the other said the sooner the better; that man came out and told me that he knew my relations at Agimaque, and that we must set out to-morrow morning, and he would convey me there. Accordingly we set out next day, and travelled till dark, when we came to a place where we had some supper and slept. He carried a large bag with some gold dust, which he said he had to buy some goods at the sea side to take with him to Agimaque. Next day we travelled on, and in the evening came to a town, where I saw several

white people, which made me afraid that they would eat me, according to our notion as children in the inland parts of the country. This made me rest very uneasy all the night, and next morning I had some victuals brought, desiring me to eat and make haste, as my guide and kid-napper told me that he had to go to the castle

with some company that were going there, as he had told me before, to get some goods. After I was ordered out, the horrors I soon saw and felt, cannot be well described; I saw many of my miserable countrymen chained two and two, some hand-cuffed, and some with their hands tied behind. We were conducted along by a guard, and when we arrived at the castle, I asked my guide what I was brought there for, he told me to learn the ways of the browfow, that is the white faced people. I saw him take a gun, a piece of cloth, and some lead for me, and then he told me that he must now leave me there, and went off. This made me cry bitterly, but I was soon conducted to a prison, for three days, where I heard the groans and cries of many, and saw some of my fellow-captives. But when a vessel arrived to conduct us away to the ship, it was a most horrible scene; there was nothing to be heard but rattling of chains, smacking of whips, and the groans and cries of our fellow-men. Some would not stir from the ground, when they were lashed and beat in the most horrible manner. I have forgot the name of this infernal fort; but we were taken in the ship that came for us, to another that was ready to sail from Cape Coast. When we were put into the ship, we saw several black merchants coming on board, but we were all drove into our holes, and not suffered to speak to any of them. In this situation

we continued several days in sight of our native land; but I could find no good person to give any information of my situation to Accasa at Agimaque. And when we found ourselves at last taken away, death was more preferable than life, and a plan was concerted amongst us, that we might burn and blow up the ship, and to perish all together in the flames; but we were betrayed by one of our own countrywomen, who slept with some of the head men of the ship, for it was common for the dirty filthy sailors to take the African women and lie upon their bodies; but the men were chained and pent up in holes. It was the women and boys which were to burn the ship, with the approbation and groans of the rest; though that was prevented, the discovery was likewise a cruel bloody scene.

But it would be needless to give a description of all the horrible scenes which we saw, and the base treatment which we met with in this dreadful captive situation, as the similar cases of thousands, which suffer by this infernal traffic, are well known. Let it suffice to say, that I was thus lost to my dear indulgent parents and relations, and they to me. All my help was cries and tears, and these could not avail; nor suffered long, till one succeeding woe, and dread, swelled up another. Brought from a state of innocence and freedom, and, in a barbarous and cruel manner, conveyed to a state of horror and slavery: This abandoned situation may be easier conceived than described. From the time that I was kid-napped and conducted to a factory, and from thence in the brutish, base, but fashionable way of traffic, consign'd to Grenada, the grievous thoughts which I then felt, still pant in my heart; though my fears

and tears have long since subsided. And yet it is still grievous to think that thousands more have suffered in

similar and greater distress, under the hands of barbarous robbers, and merciless task|masters; and that many even now are suffering in all the extreme bitterness of grief and woe, that no language can describe The cries of some, and the sight of their misery, may be seen and heard afar; but the deep sounding groans of thousands, and the great sadness of their misery and woe, under the heavy load of oppressions and calamities inflicted upon them, are such as can only be distinctly known to the ears of Jehovah Sabaoth.

This Lord of Hosts, in his great Providence, and in great mercy to me, made a way for my deliverance from Grenada.—Being in this dread|ful captivity and horrible slavery, without any hope of deliverance, for about eight or nine months, beholding the most dreadful scenes of misery and cruelty, and seeing my miserable com|panions often cruelly lashed, and as it were cut to pieces, for the most trifling faults; this made me often tremble and weep, but I escaped better than many of them. For eating a piece of sugar|cane, some were cruelly lashed, or struck over the face to knock their teeth out. Some of the stouter ones, I suppose often reprov'd, and grown hardened and stupid with many cruel beatings and lashings, or perhaps faint and pressed with hunger and hard labour, were often committing trespasses of this kind, and when detected, they met with exemplary punishment. Some told me they had their teeth pulled out to deter others, and to pre|vent them from eating any cane in future. Thus seeing my miserable companions and countrymen

in this pitiful, distressed and horrible situation, with all the brutish baseness and barbarity attend|ing it, could not but fill my little mind with horror and indignation. But I must own, to the shame of my own countrymen, that I was first kid-napped and betrayed by some of my own complexion, who were the first cause of my exile and slavery; but if there were no buyers there would be no sellers. So far as I can remember, some of the Africans in my country keep slaves, which they take in war, or for debt; but those which they keep are well fed, and good care taken of them, and treated well; and, as to their cloathing, they differ according to the custom of the country. But I may safely say, that all the poverty and misery that any of the inhabitants of Africa meet with among themselves, is far inferior to those inhospitable regions of misery which they meet with in the West-Indies, where their hard-hearted overseers have neither regard to the laws of God, nor the life of their fellow-men.

Thanks be to God, I was delivered from Gre|nada, and that horrid brutal slavery.—A gentle|man coming to England, took me for his servant, and brought me away, where I soon found my situation become more agreeable. After coming to England, and seeing others write and read, I had a strong desire to learn, and getting what as|sistance I could, I applied myself to learn reading and writing, which soon became my recreation, pleasure, and delight; and when my master per|ceived that I could write some, he sent me to a proper school for that purpose to learn. Since, I have endeavoured to improve my mind in read|ing, and have sought to get all the intelligence I could, in my situation of life, towards the state of

my brethren and countrymen in complexion, and of the miserable situation of those who are barbarously sold into captivity, and unlawfully held in slavery.

But, among other observations, one great duty I owe to Almighty God, (the thankful acknowledgement I would not omit for any consideration) that, although I have been brought away from my native country, in that torrent of robbery and wickedness, thanks be to God for his good providence towards me; I have both obtained liberty, and acquired the great advantages of some little learning, in being able to read and write, and, what is still infinitely of greater advantage, I trust, to know something of HIM who is that God whose providence rules over all, and who is the only Potent One that rules in the nations over the children of men. It is unto Him, who is the Prince of the Kings of the earth, that I would give all thanks. And, in some manner, I may say with Joseph, as he did with respect to the evil intention of his brethren, when they sold him into Egypt, that whatever evil intentions and bad motives those insidious robbers had in carrying me away from my native country and friends, I trust, was what the Lord intended for my good. In this respect, I am highly indebted to many of the good people of England for learning and principles unknown to the people of my native country. But, above all, what have I obtained from the Lord God of Hosts, the God of the Christians! in that divine revelation of the only true God, and the Saviour of men, what a treasure of wisdom and blessings are involved? How wonderful is the divine goodness displayed in those invaluable books the Old and New Testaments,

that inestimable compilation of books, the Bible? And, O what a treasure to have, and one of the greatest advantages to be able to read therein, and a divine blessing to understand *!

But, to return to my subject, I begin with the Cursory Remarker. This man stiles himself a friend to the West-India colonies and their inhabitants, like Demetrius, the silversmith, a man of some considerable abilities, seeing their craft in danger, a craft, however, not so innocent and justifiable as the making of shrines for Diana, though that was base and wicked enough to enslave the minds of men with superstition and idolatry; but his craft, and the gain of those craftsmen, consists in the enslaving both soul and body to the cruel idolatry, and most abominable servitude and slavery, to the idol of cursed avarice: And as he finds some discoveries of their wicked traffic held up in a light where truth and facts are so clearly seen, as none but the most desperate villain would dare to obstruct or oppose, he therefore sallies forth with all the desperation of an

Utopian assailant, to tell lies by a virulent contradiction of facts, and with false aspersions endeavour to calumniate the worthy and judicious essayist of that discovery, a man, whose character is irreproachable. By thus artfully supposing, if he could bring the reputation of the author, who has discovered so much of their iniquitous traffic, into dispute, his work would fall and be less regarded. However, this virulent craftsman

has done no great merit to his cause and the credit of that infamous craft; at the appearance of truth, his understanding has got the better of his avarice and infidelity, so far, as to draw the following concession: I shall not be so far misunderstood, by the candid and judicious part of mankind, as to be ranked among the advocates of slavery, as I most sincerely join Mr. Ramsay, and every other man of sensibility, in hoping the blessings of freedom will, in due time, be equally diffused over the whole globe.

By this, it would seem that he was a little ashamed of his craftsmen, and would not like to be ranked or appear amongst them. But as long as there are any hopes of gain to be made by that insidious craft, he can join with them well enough, and endeavour to justify them in that most abandoned traffic of buying, selling, and enslaving men. He finds fault with a plan for punishing robbers, thieves and vagabonds, who distress their neighbours by their thrift, robbery and plunder, without regarding any laws human or divine, except the rules of their own fraternity, and in that

case, according to the proverb, there may be some honor among thieves; but these are the only people in the world that ought to suffer some punishment, imprisonment or slavery; their external complexion, whether black or white, should be no excuse for them to do evil. Being aware of this, perhaps he was afraid that some of his friends, the great and opulent banditti of slave-holders in the western part of the world, might be found guilty of more atrocious and complicated crimes, than even those of the highwaymen, the robberies and the petty larcenies committed in England. Therefore, to make the best of this sad dilemma, he brings in a ludicrous invective comparison that it would be an event which would undoubtedly furnish a new and pleasant compartment to that well known and most delectable print, call'd, The world turn'd up side down, in which the cook is roasted by the pig, the man saddled by the horse,

&c. If he means that the complicated banditties of pirates, thieves, robbers, oppressors and enslavers of men, are those cooks and men that would be roasted and saddled, it certainly would be no unpleasant sight to see them well roasted, saddled and bridled too; and no matter by whom, whether he terms them pigs, horses or asses. But there is not much likelihood of this silly monkeyish comparison as yet being verified, in bringing the opulent pirates and thieves to condign punishment, so that he could very well bring it in to turn it off with a grin. However, to make use of his words, it would be a most delectable sight, when thieves and robbers get the upper side of the world, to see them turned down; and I should not interrupt his mirth, to see him laugh at his

own invective monkeyish comparison as long as he pleases.

But again, when he draws a comparison of the many hardships that the poor in Great-Britain and Ireland labour under, as well as many of those in other countries; that their various dis|tresses are worse than the West India slaves—It may be true, in part, that some of them suffer greater hardships than many of the slaves; but, bad as it is, the poorest in England would not change their situation for that of slaves. And there may be some masters, under various cir|cumstances, worse off than their servants; but they would not change their own situation for theirs: Nor as little would a rich man wish to change his situation of affluence, for that of a beggar: and so, likewise, no freeman, however poor and distressing his situation may be, would resign his liberty for that of a slave, in the situa|tion of a horse or a dog. The case of the poor, whatever their hardships may be, in free coun|tries, is widely different from that of the West-India slaves. For the slaves, like animals, are bought and sold, and dealt with as their capri|cious owners may think fit, even in torturing and tearing them to pieces, and wearing them out with hard labour, hunger and oppression; and should the death of a slave ensue by some other more violent way than that which is commonly the death of thousands, and tens of thousands in the end, the haughty tyrant, in that case, has only to pay a small fine for the murder and death of his slave. The brute creation in general may fare better than man, and some dogs may refuse the crumbs that the distressed poor would be glad of; but the nature and situation of man is far su|perior

to that of beasts; and, in like manner, whatever circumstances poor freemen may be in, their situation is much superior, beyond any pro|portion, to that of the hardships and cruelty of modern slavery. But where can the situation of any freeman be so bad as that of a slave; or, could such be found, or even worse, as he would have it, what would the comparison amount to? Would it plead for his craft of slavery and op|pression? Or, rather, would it not cry aloud for some redress, and what every well regulated so|ciety of men ought to hear and consider, that none should suffer want or be oppressed among them? And this seems to be pointed out by the circumstances which he describes; that it is the great duty, and ought to be the highest ambition of all governors, to order and establish such po|lity, and in such a wise manner, that every thing should be so managed, as to be conducive to the moral, temporal and eternal welfare of every in|dividual from the lowest degree to the highest; and the consequence of this would be, the har|mony, happiness and good prosperity of the whole community.

But this crafty author has also, in defence of his own or his employer's craft in the British West-India slavery, given sundry comparisons and descriptions of the treatment of slaves in the French islands and settlements in the West-Indies and America. And, contrary to what is the true case, he would have it supposed that the treat|ment of the slaves in the former, is milder than the latter; but even in this, unwarily for his own craft of slavery, all that he has advanced, can only add matter for its confutation, and serve to heighten the ardour and wish of every

generous mind, that the whole should be abolished. An equal degree of enormity found in one place, cannot justify crimes of as great or greater enormity committed in another. The various depredations committed by robbers and plunderers, on different parts of the globe, may not be all equally alike bad, but their evil and malignancy, in every appearance and shape, can only hold up to view the just observation, that

Virtue herself hath such peculiar mein,

Vice, to be hated, needs but to be seen.

The farther and wider that the discovery and knowledge of such an enormous evil, as the base and villainous treatment and slavery which the poor unfortunate Black People meet with, is spread and made known, the cry for justice, even virtue lifting up her voice, must rise the louder and higher, for the scale of equity and justice to be lifted up in their defence. And doth not wisdom cry, and understanding put forth her voice? But who will regard the voice and hearken to the cry? Not the sneaking advocates for slavery, though a little ashamed of their craft; like the monstrous crocodile weeping over their prey with fine concessions (while gorging their own rapacious appetite) to hope for universal freedom taking place over the globe. Not those inebriated with avarice and infidelity, who hold in defiance every regard due to the divine law, and who endeavour all they can to destroy and take away the natural and common rights and privileges of men. Not the insolent and crafty author for slavery and oppression, who would have us to believe, that the benign command of God in appointing the seventh day for a sabbath of rest for the good purposes of our present and eternal welfare,

is not to be regarded. He will exclaim against the teachers of obedience to it; and tells us, that the poor, and the oppressed, and the heavy burdened slave, should not lay down his load that day, but appropriate these hours of sacred rest to labour in some bit of useful ground. His own words are,

to dedicate the unappropriated hours of Sunday to the cultivation of this useful spot, he is brought up to believe would be the worst of sins, and that the sabbath is a day of absolute and universal rest is a truth he hears frequently inculcated by the curate of the parish,

&c. But after bringing it about in this round-about way and manner, whatever the curate has to say of it as a truth, he would have us by no means to regard. This may serve as a specimen of his crafty and detestable production, where infidelity, false aspersions, virulent calumnies, and lying contradictions abound throughout. I shall only refer him to that description which he meant for another, as most applicable and best suited for himself; and so long as he does not renounce his craft, as well as to be somewhat ashamed of his craftsmen and their insensibility, he may thus stand as described by himself:

A man of warm imagination (but strange infatuated unfeeling sensibility) to paint things not as they really are, but as his rooted prejudices represent them, and even to shut his eyes against the convictions afforded him by his own senses.

But such is the insensibility of men, when their own craft of gain is advanced by the slavery and oppression of others, that after all the laudable exertions of the truly virtuous and humane, to|wards extending the beneficence of liberty and

freedom to the much degraded and unfortunate Africans, which is the common right and privi|lege of all men, in every thing that is just, law|ful and consistent, we find the principles of justice and equity, not only opposed, and every duty in religion and humanity left unregarded; but that unlawful traffic of dealing with our fellow-crea|tures, as with the beasts of the earth, still carried on with as great assiduity as ever; and that the insidious piracy of procuring and holding slaves is countenanced and supported by the govern|ment of sundry Christian nations. This seems to be the fashionable way of getting riches, but very dishonourable; in doing this, the slave-holders are meaner and baser than the African slaves, for while they subject and reduce them to a degree with brutes, they seduce themselves to a degree with devils.

Some pretend that the Africans, in general, are a set of poor, ignorant, dispersed, unsoci|able people; and that they think it no crime to sell one another, and even their own wives and children; therefore they bring them away to a situation where many of them may arrive to a better state than ever they could obtain in their own native country.

This specious pretence is without any shadow of justice and truth, and, if the argument was even true, it could afford no just and warrantable matter for any society of men to hold slaves. But the argument is false; there can be no ignorance, dispersion, or unsoci|ableness so found among them, which can be made better by bringing them away to a state of a degree equal to that of a cow or a horse

But let their ignorance in some things (in which the Europeans have greatly the advantage

of them) be what it will, it is not the intention of those who bring them away to make them better by it; nor is the design of slave-holders of any other intention, but that they may serve them as a kind of engines and beasts of burden; that their own ease and profit may be advanced, by a set of poor helpless men and women, whom they despise and rank with brutes, and keep them in perpetual slavery, both themselves and children, and merciful death is the only release from their toil. By the benevolence of some, a few may get their liberty, and by their own industry and ingenuity, may acquire some learning, mechani|cal trades, or useful business; and some may be brought away by different gentlemen to free countries, where they get their liberty; but no thanks to slave-holders for it. But amongst those who get their liberty, like all other ignorant men, are generally

more corrupt in their morals, than they possibly could have been amongst their own people in Africa; for, being mostly amongst the wicked and apostate Christians, they sooner learn their oaths and blasphemies, and their evil ways, than any thing else. Some few, indeed, may eventually arrive at some knowledge of the Christian religion, and the great advantages of it. Such was the case of Ukawsaw Groniosaw, an African prince, who lived in England. He was a long time in a state of great poverty and distress, and must have died at one time for want, if a good and charitable Attorney had not supported him. He was long after in a very poor state, but he would not have given his faith in the Christian religion, in exchange for all the kingdoms of Africa, if they could have been given to him, in place of his poverty, for it.

And such was A. Marrant in America. When a boy, he could stroll away into a desert, and prefer the society of wild beasts to the absurd Christianity of his mother's house. He was conducted to the king of the Cherokees, who, in a miraculous manner, was induced by him to embrace the Christian faith. This Marrant was in the British service last war, and his royal convert, the king of the Cherokee Indians, accompanied General Clinton at the siege of Charles-Town.

These, and all such, I hope thousands, as meet with the knowledge and grace of the Divine clemency, are brought forth quite contrary to the end and intention of all slavery, and, in general, of all slave holders too. And should it please the Divine goodness to visit some of the poor dark Africans, even in the brutal stall of slavery, and from thence to instal them among the princes of his grace, and to invest them with a robe of honor that will hang about their necks for ever; but who can then suppose, that it will be well pleasing unto him to find them subjected there in that dejected state? Or can the slave-holders think that the Universal Father and Sovereign of Mankind will be well pleased with them, for the brutal transgression of his law, in bowing down the necks of those to the yoke of their cruel bondage? Sovereign goodness may eventually visit some men even in a state of slavery, but their slavery is not the cause of that event and benignity; and therefore, should some event of good ever happen to some men subjected to slavery, that can plead nothing for men to do evil that good may come; and should it apparently happen from thence, it is neither sought for nor designed by the enslavers of men. But the whole business of

slavery is an evil of the first magnitude, and a most horrible iniquity to traffic with slaves and souls of men; and an evil▪ sorry I am, that it still subsists, and more astonishing to think, that it is an iniquity committed amongst Christians, and contrary to all the genuine principles of Christianity, and yet carried on by men denominated thereby.

In a Christian aera, in a land where Christianity is planted, where every one might expect to behold the flourishing growth of every virtue, extending their harmonious branches with universal philanthropy

wherever they came; but, on the contrary, almost nothing else is to be seen abroad but the bramble of ruffians, barbarians and slave-holders, grown up to a powerful luxuriance in wickedness. I cannot but wish, for the honor of Christianity, that the bramble grown up amongst them, was known to the heathen nations by a different name, for sure the depredators, robbers and ensnarers of men can never be Christians, but ought to be held as the abhorrence of all men, and the abomination of all mankind, whether Christians or heathens. Every man of any sensibility, whether he be a Christian or an heathen, if he has any discernment at all, must think, that for any man, or any class of men, to deal with their fellow-creatures as with the beasts of the field; or to account them as such, however ignorant they may be, and in whatever situation, or wherever they may find them, and whatever country or complexion they may be of, that those men, who are the procurers and holders of slaves, are the greatest villains in the world. And surely those men must be lost to all sensibility themselves, who can think that the stealing,

robbing, enslaving, and murdering of men can be no crimes; but the holders of men in slavery are at the head of all these oppressions and crimes. And, therefore, however unsensible they may be of it now, and however long they may laugh at the calamity of others, if they do not repent of their evil way, and the wickedness of their doings, by keeping and holding their fellow-creatures in slavery, and trafficking with them as with the brute creation, and to give up and surrender that evil traffic, with an awful abhorrence of it, that this may be averred, if they do not, and if they can think, they must and cannot otherwise but expect in one day at last, to meet with the full stroke of the long suspended vengeance of heaven, when death will cut them down to a state as mean as that of the most abjected slave, and to a very eminent danger of a far more dreadful fate hereafter, when they have the just reward of their iniquities to meet with.

And now, as to the Africans being dispersed and unsociable, if it was so, that could be no warrant for the Europeans to enslave them; and even though they may have many different feuds and bad practices among them, the continent of Africa is of vast extent, and the numerous inhabitants are divided into several kingdoms and principalities, which are governed by their respective kings and princes, and those are absolutely maintained by their free subjects. Very few nations make slaves of any of those under their government; but such as are taken prisoners of war from their neighbours, are generally kept in that state, until they can exchange and dispose of them otherwise; and towards the west coast they are generally procured for the European

market, and sold. They have a great aversion to murder, or even in taking away the lives of those which they judge guilty of crimes; and, therefore, they prefer disposing of them otherwise better than killing them. This gives their merchants and procurers of slaves a power to travel a great way into the interior parts of the country

to buy such as are wanted to be disposed of. These slave-procurers are a set of as great villains as any in the world. They often steal and kidnap many more than they buy at first if they can meet with them by the way; and they have only their certain boundaries to go to, and sell them from one to another; so that if they are sought after and detected, the thieves are seldom found, and the others only plead that they bought them so and so. These kid-nappers and slave-procurers, called merchants, are a species of African villains, which are greatly corrupted, and even viciated by their intercourse with the Europeans; but, wicked and barbarous as they certainly are, I can hardly think, if they knew what horrible barbarity they were sending their fellow-creatures to, that they would do it. But the artful Europeans have so deceived them, that they are bought by their inventions of merchandize, and beguiled into it by their artifice; for the Europeans, at their factories, in some various manner, have always kept some as servants to them, and with gaudy cloaths, in a

gay manner, as decoy ducks to deceive others, and to tell them that they want many more to go over the sea, and be as they are. So in that respect, wherein it may be said that they will sell one another, they are only ensnared and enlisted to be servants, kept like some of those which they see at the factories, which, for some gew|gaws, as presents given to themselves and friends, they are thereby enticed to go; and something after the same manner that East-India soldiers are procured in Britain; and the inhabitants here, just as much sell themselves, and one another, as they do; and the kid-nappers here, and the slave-procurers in Africa, are much alike. But many other barbarous methods are made use of by the vile instigators, procurers and ensnarers of men; and some of the wicked and profligate princes and chiefs of Africa accept of presents, from the Europeans, to procure a certain number of slaves; and thereby they are wickedly instigated to go to war with one another on purpose to get them, which produces many terrible depreda|tions; and sometimes when those engagements are entered into, and they find themselves defeat|ed of their purpose, it has happened that some of their own people have fallen a sacrifice to their avarice and cruelty. And it may be said of the Europeans, that they have made use of every in|fidious method to procure slaves whenever they can, and in whatever manner they can lay hold of them, and that their forts and factories are the avowed dens of thieves for robbers, plunderers and depredators.

But again, as to the Africans selling their own wives and children, nothing can be more oppo|site to every thing they hold dear and valuable;

and nothing can distress them more, than to part with any of their relations and friends. Such are the tender feelings of parents for their children, that, for the loss of a child, they seldom can be rendered happy, even with the intercourse and enjoyment of their friends, for years. For any man to think that it should be otherwise, when he may see a thousand instances of a natural in|stinct, even in the brute creation, where they have a sympathetic feeling for their offspring; it must be great want of consideration not to think, that much more

than merely what is natural to animals, should in a higher degree be implanted in the breast of every part of the rational creation of man. And what man of feeling can help lamenting the loss of parents, friends, liberty, and perhaps property and other valuable and dear connections. Those people annually brought away from Guinea, are born as free, and are brought up with as great a predilection for their own country, freedom and liberty, as the sons and daughters of fair Britain. Their free subjects are trained up to a kind of military service, not so much by the desire of the chief, as by their own voluntary inclination. It is looked upon as the greatest respect they can shew to their king, to stand up for his and their own defence in time of need. Their different chieftains, which bear a reliance on the great chief, or king, exercise a kind of government something like that feudal institution which prevailed some time in Scotland. In this respect, though the common people are free, they often suffer by the villainy of their different chieftains, and by the wars and feuds which happen among them. Nevertheless their freedom and rights are as dear to them, as those

privileges are to other people. And it may be said that freedom, and the liberty of enjoying their own privileges, burns with as much zeal and fervour in the breast of an Aethiopian, as in the breast of any inhabitant on the globe.

But the supporters and favourers of slavery make other things a pretence and an excuse in their own defence; such as, that they find that it was admitted under the Divine institution by Moses, as well as the long continued practice of different nations for ages; and that the Africans are peculiarly marked out by some signal prediction in nature and complexion for that purpose.

This seems to be the greatest bulwark of defence which the advocates and favourers of slavery can advance, and what is generally talked of in their favour by those who do not understand it. I shall consider it in that view, whereby it will appear, that they deceive themselves and mislead others. Men are never more liable to be drawn into error, than when truth is made use of in a guileful manner to seduce them. Those who do not believe the scriptures to be a Divine revelation, cannot, consistently with themselves, make the law of Moses, or any mark or prediction they can find respecting any particular set of men, as found in the sacred writings, any reason that one class of men should enslave another. In that respect, all that they have to enquire into should be, whether it be right, or wrong, that any part of the human species should enslave another; and when that is the case, the Africans, though not so learned, are just as wise as the Europeans; and when the matter is left to human wisdom, they are both liable to err. But what the light of nature, and the dictates of reason,

when rightly considered, teach, is, that no man ought to enslave another; and some, who have been rightly guided thereby, have made noble defences for the universal natural rights and privileges of all men. But in this case, when the learned take neither revelation nor reason for their guide, they fall into as great, and worse

errors, than the unlearned; for they only make use of that system of Divine wisdom, which should guide them into truth, when they can find or pick out any thing that will suit their purpose, or that they can pervert to such—the very means of leading themselves and others into error. And, in consequence thereof, the pretences that some men make use of for holding of slaves, must be evidently the grossest perversion of reason, as well as an inconsistent and diabolical use of the sacred writings. For it must be a strange perversion of reason, and a wrong use or disbelief of the sacred writings, when any thing found there is so perverted by them, and set up as a precedent and rule for men to commit wickedness. They had better have no reason, and no belief in the scriptures, and make no use of them at all, than only to believe, and make use of that which leads them into the most abominable evil and wickedness of dealing unjustly with their fellow men.

But this will appear evident to all men that believe the scriptures, that every reason necessary is given that they should be believed; and, in this case, that they afford us this information:

That all mankind did spring from one original, and that there are no different species among men▪ For God who made the world, hath made of one blood all the nations of men that dwell on

all the face of the earth.

Wherefore we may justly infer, as there are no inferior species, but all of one blood and of one nature, that there does not an inferiority subsist, or depend, on their colour, features or form, whereby some men make a pretence to enslave others; and consequently, as they have all one creator, one original, made of one blood, and all brethren descended from one father, it never could be lawful and just for any nation, or people, to oppress and enslave another.

And again, as all the present inhabitants of the world sprang from the family of Noah, and were then all of one complexion, there is no doubt, but the difference which we now find, took its rise very rapidly after they became dispersed and settled on the different parts of the globe. There seems to be a tendency to this, in many instances, among children of the same parents, having different colour of hair and features from one another. And God alone who established the course of nature, can bring about and establish what variety he pleases; and it is not in the power of man to make one hair white or black. But among the variety which it hath pleased God to establish and caused to take place, we may meet with some analogy in nature, that as the bodies of men are tempered with a different degree to enable them to endure the respective climates of their habitations, so their colours vary, in some degree, in a regular gradation from the equator towards either of the poles. However, there are other incidental causes arising from time and place, which constitute the most distinguishing variety of colour, form▪ appearance and features, as peculiar to the inhabitants of one tract of

country, and differing in something from those in another, even in the same latitudes, as well as from those in different climates. Long custom and the different way of living among the several inhabitants of the different parts of the earth, has a very great effect in distinguishing them by a difference of features and complexion. These effects are easy to be seen; as to the causes, it is sufficient for us to know, that all is the work of an Almighty hand. Therefore, as we find the distribution of the human species inhabiting the barren, as well as the most fruitful parts of the earth, and the cold as well as the most hot, differing from one another in complexion according to their situation; it may be reasonably, as well as religiously, inferred, that He who placed them in their various situations, hath extended equally his care and protection to all; and from thence, that it becometh unlawful to counteract his benignity, by reducing others of different complexions to undeserved bondage.

According, as we find that the difference of colour among men is only incidental, and equally natural to all, and agreeable to the place of their habitation; and that if nothing else be different or contrary among them, but that of features and complexion, in that respect, they are all equally alike entitled to the enjoyment of every mercy and blessing of God. But there are some men of that complexion, because they are not black, whose ignorance and insolence leads them to think, that those who are black, were marked out in that manner by some signal interdiction or curse, as originally descending from their progenitors. To those I must say, that the only mark which we read of, as generally alluded

to, and by them applied wrongfully, is that mark or sign which God gave to Cain, to assure him that he should not be destroyed. Cain understood by the nature of the crime he had committed, that the law required death, or cutting off, as the punishment thereof. But God in his providence doth not always punish the wicked in this life according to their enormous crimes, (we are told, by a sacred poet, that he saw the wicked flourishing like a green bay tree) though he generally marks them out by some signal token of his vengeance; and that is a sure token of it, when men become long hardened in their wickedness. The denunciation that passed upon Cain was, that he should be a fugitive and a vagabond on the earth, bearing the curse and reproach of his iniquity; and the rest of men were prohibited as much from meddling with him, or defiling their hands by him, as it naturally is, not to pull down the dead carcase of an atrocious criminal, hung up in chains by the laws of his country. But allow the mark set upon Cain to have consisted in a black skin, still no conclusion can be drawn at all, that any of the black people are of that descent, as the whole posterity of Cain were destroyed in the universal deluge.

Only Noah, a righteous and just man, who found grace in the sight of God, and his three sons, Japheth, Shem and Ham, and their wives, eight persons, were preserved from the universal deluge, in the ark which Noah was directed to build. The three sons of Noah had each children born after the flood, from whom all the present world of men descended. But it came to pass, in the days of Noah, that an interdiction, or curse, took place in the family of Ham, and that the

descendants of one of his sons should become the servants of servants to their brethren, the descendants of Shem and Japheth. This affords a grand pretence for the supporters of the African slavery to build a false notion upon, as it is found by his|tory that Africa, in general, was peopled by the descendants of Ham; but they forget, that the prediction has already been fulfilled as far as it can go.

There can be no doubt, that there was a shame|ful misconduct in Ham himself, by what is relat|ed of him; but the fault, according to the pre|diction and curse, descended only to the families of the descendants of his youngest son, Canaan. The occasion was, that Noah, his father, had drank wine, and (perhaps unawares) became ine|briated by it, and fell asleep in his tent. It seems that Ham was greatly deficient of that filial vir|tue as either becoming a father or a son, went in|to his father's tent, and, it may be supposed, in an undecent manner, he had suffered his own son, Canaan, so to meddle with, or uncover, his fa|ther, that he saw his nakedness; for which he did not check the audacious rudeness of Canaan, but went and told his brethren without in ridicule of his aged parent. This rude audacious behaviour of Canaan, and the obloquy of his father Ham, brought on him the curse of his grandfather, Noah, but he blessed Shem and Japheth for their decent and filial virtues, and denounced, in the spirit of prophecy, that Canaan should be their servant, and should serve them.

It may be observed; that it is a great misfor|tune for children, when their parents are not en|dowed with that wisdom and prudence which is necessary for the early initiation of their offspring

in the paths of virtue and righteousness. Ham was guilty of the offence as well as his son; he did not pity the weakness of his father, who was overcome with wine in that day wherein, it is likely, he had some solemn work to do. But the prediction and curse rested wholly upon the off|spring of Canaan, who settled in the land known by his name, in the west of Asia, as is evident from the sacred writings. The Canaanites be|came an exceeding wicked people, and were visit|ed with many calamities, according to the pre|diction of Noah, for their abominable wicked|ness and idolatry.

Chederluomer, a descendant of Shem, reduced the Canaanitish kingdoms to a tributary subjec|tion; and some time after, upon their revolt, in|vaded and pillaged their country. Not long af|ter Sodom, Gomorrah, Admah and Zeboim, four kingdoms of the Canaanites were overthrown for their great wickedness, and utterly destroyed by fire and brimstone from heaven. The Hebrews, chiefly under Moses, Joshua and Barak, as they were directed by God, cut off most of the other Canaanitish kingdoms, and reduced many of them to subjection and vassalage. Those who settled in the north-west of Canaan, and formed the once flourishing states of Tyre and Sidon, were by the Assyrians, the Chaldeans, and the Persians succes|sively reduced to great misery and bondage; but chiefly by the Greeks, the Romans, and the Sa|racens, and lastly by the Turks, they were com|pletely and totally ruined, and have no more since been a distinct people among the different na|tions. Many of the Canaanites who fled away in the Time of Joshua, became mingled with the different nations, and some historians think that

some of them came to England, and settled about Cornwall, as far back as that time; so that, for any thing that can be known to the contrary, there may be some of the descendants of that wicked generation still subsisting among the slave-holders in the West-Indies. For if the curse of God ever rested upon them, or upon any other men, the only visible mark thereof was always upon those who committed the most outrageous acts of violence and oppression. But colour and complexion has nothing to do with that mark; every wicked man, and the enslavers of others, bear the stamp of their own iniquity, and that mark which was set upon Cain.

Now, the descendants of the other three sons of Ham, were not included under the curse of his father, and as they dispersed and settled on the different parts of the earth, they became also sundry distinct and very formidable nations. Cush, the oldest, settled in the south-west of Arabia, and his descendants were anciently known to the Hebrews by the name of Cushites, or Cushie; one of his sons, Nimrod, founded the kingdom of Babylon, in Asia; and the others made their descent southward, by the Red Sea, and came over to Abyssinia and Ethiopia, and, likely, dispersed themselves throughout all the southern and interior parts of Africa; and as they lived mostly under the torrid zone, or near the tropics, they became black, as being natural to the inhabitants of those sultry hot climates; and, in that case, their complexion bears the signification of the name of their original progenitor, Cush, as known by the Hebrews by that name, both on the east and on the west, beyond the Red Sea; but the Greeks called them Ethiopians, or black faced

people. The Egyptians and Philistines were the descendants of Mizraim, and the country which they inhabited was called the land of Mizraim, and Africa, in general, was anciently called the whole land of Ham. Phut, another of his sons, also settled on the west of Egypt, and as the youngest were obliged to emigrate farthest, afterwards dispersed themselves chiefly up the south of the Mediterranean sea, towards Lybia and Mauritania, and might early mingle with some of the Cushites on the more southern, and, chiefly, on the western parts of Africa. But all these might be followed by some other families and tribes from Asia; and some think that Africa got its name from the King of Lybia marrying a daughter of Aphra, one of the descendants of Abraham, by Keturah.

But it may be reasonably supposed, that the most part of the black people in Africa, are the descendants of the Cushites, towards the east, the south, and interior parts, and chiefly of the Phutians towards the west; and the various revolutions and changes which have happened among them have rather been local than universal; so that whoever their original progenitors were, as descending from one generation to another, in a long continuance, it becomes natural for the inhabitants of that tract of country to be a dark black, in general. The learned and thinking part of men, who can refer to history, must know, that nothing with respect to colour, nor any mark or curse from any original prediction, can in anywise be more particularly ascribed to the Africans than to any other people of the human species, so as to afford any pretence why they should be more evil treated, persecuted and enslaved, than

any other. Nothing but ignorance, and the dreams of a viciated imagination, arising from the general countenance given to the evil practice of wicked men, to strengthen their hands in wickedness, could ever make any person to fancy otherwise, or ever to think that the stealing, kidnapping, enslaving, persecuting or killing a black man, is in any way and manner less criminal, than the same evil treatment of any other man of another complexion.

But again, in answer to another part of the pretence which the favourers of slavery make use of in their defence, that slavery was an ancient custom, and that it became the prevalent and universal practice of many different barbarous nations for ages: This must be granted; but not because it was right, or any thing like right and equity. A lawful servitude was always necessary, and became contingent with the very nature of human society. But when the laws of civilization were broken through, and when the rights and properties of others were invaded, that brought the oppressed into a kind of compulsive servitude, though often not compelled to it by those whom they were obliged to serve. This arose from the different depredations and robberies which were committed upon one another; the helpless were obliged to seek protection from such as could support them, and to give unto them their service, in order to preserve themselves from want, and to deliver them from the injury either of men or beasts. For while civil society continued in a rude state, even among the establishers of kingdoms, when they became powerful and proud, as they wanted to enlarge their territories, they drove and expelled others from

their peaceable habitations, who were not so powerful as themselves. This made those who were robbed of their substance, and drove from the place of their abode, make their escape to such as could and would help them; but when such a relief could not be found, they were obliged to submit to the yoke of their oppressors, who, in many cases, would not yield them any protection upon any terms. Wherefore, when their lives were in danger otherwise, and they could not find any help, they were obliged to sell themselves for bond servants to such as would buy them, when they could not get a service that was better. But as soon as buyers could be found, robbers began their traffic to ensnare others, and such as fell into their hands were carried captive by them, and were obliged to submit to their being sold by them into the hands of other robbers, for there are few buyers of men, who intend thereby to make them free, and such as they buy are generally subjected to hard labour and bondage. Therefore at all times, while a man is a slave, he is still in captivity, and under the jurisdiction of robbers; and every man who keeps a slave, is a robber, whenever he compels him to his service without giving him a just reward. The barely supplying his slave with some necessary things, to keep him in life, is no reward at all, that is only for his own sake and benefit; and the very nature of compulsion and taking away the liberty of others, as well as their property, is robbery; and that kind of service which subjects men to a state of slavery, must at all times, and in every circumstance, be a barbarous▪ inhuman and unjust dealing with our fellow men. A voluntary service▪ and slavery, are quite different things; but

in ancient times, in whatever degree slavery was admitted, and whatever hardships they were, in general, subjected to, it was not nearly so bad as the modern barbarous and cruel West-India slavery.

Now, in respect to that kind of servitude which was admitted into the law of Moses, that was not contrary to the natural liberties of men, but a state of equity and justice, according as the nature and circumstances of the times required. There was no more harm in entering into a covenant with another man as a bond-servant, than there is for two men to enter into partnership the one with the other; and sometimes the nature of the case may be, and their business require it, that the one may find money and live at a distance and ease, and the other manage the business for him: So a bond-servant was generally the steward in a man's house, and sometimes his heir. There was no harm in buying a man who was in a state of captivity and bondage by others, and keeping him in servitude till such time as his purchase was redeemed by his labour and service. And there could be no harm in paying a man's debts, and keeping him in servitude until such time as an equitable agreement of composition was paid by him. And so, in general, whether they had been bought or sold in order to pay their just debts when they became poor, or were bought from such as held them in an unlawful captivity, the state of bondage which they and their children fell under, among the Israelites, was into that of a vassalage state, which rather might be termed a deliverance from debt and captivity, than a state of slavery. In that vassalage state which they were reduced to, they had a tax of some service to

pay, which might only be reckoned equivalent to a poor man in England paying rent for his cottage. In this fair land of liberty, there are many thousands of the inhabitants who have no right to so much land as an inch of ground to set their foot upon, so as to take up their residence upon it, without paying a lawful and reasonable vassalage of rent for it—and yet the whole community is free from slavery. And so, likewise, those who were reduced to a state of servitude, or vassalage, in the land of Israel, were not negotiable like chattels and goods; nor could they be disposed of like cattle and beasts of burden, or ever transferred or disposed of without their own consent; and perhaps not one man in all the land of Israel would buy another man, unless that man was willing to serve him. And when any man had gotten such a servant, as he had entered into a covenant of agreement with, as a bond-servant, if the man liked his master and his service, he could not oblige him to go away; and it sometimes happened, that they refused to go out free when the year of jubilee came. But even that state of servitude which the Canaanites were reduced to, among those who survived the general overthrow of their country, was nothing worse, in many respects, than that of poor labouring people in any free country. Their being made hewers of wood and drawers of water, were laborious employments; but they were paid for it in such a manner as the nature of their service required, and were supplied with abundance of such necessities of life as they and their families had need of; and they were at liberty, if they chose, to go away, there was no restriction laid on them. They were not hunted after, and a reward offered for their

heads, as it is the case in the West-Indies for any that can find a strayed slave; and he who can bring such a head warm reeking with his blood, as a token that he had murdered him—inhuman and shocking to think!—he is paid for it; and, cruel and dreadful as it is, that law is still in force in some of the British colonies.

But the Canaanites, although they were pre|dicted to be reduced to a state of servitude, and bondage to that poor and menial employment, fared better than the West-India slaves; for when they were brought into that state of servitude, they were often employed in an honourable ser|vice. The Nethenims, and others, were to assist in the sacred solemnities and worship of God at the Temple of Jerusalem. They had the same laws and immunities respecting the solemn days and sabbaths, as their masters the Israelites, and they were to keep and observe them. But they were not suffered, much less required, to labour in their own spots of useful ground on the days of sacred rest from worldly employment; and that, if they did not improve the culture of it, in these times and seasons, they might otherwise perish for hunger and want; as it is the case of the West-India slaves, by their inhuman, infidel, hard-hearted masters. And, therefore, this may be justly said, that whatever servitude that was, or by whatever name it may be called, that the ser|vice which was required by the people of Israel in old time, was of a far milder nature, than that which became the prevalent practice of other dif|ferent and barbarous nations; and, if compared with modern slavery, it might be called liberty, equity, and felicity, in respect to that abomina|ble, mean, beastly, cruel, bloody slavery carried

on by the inhuman, barbarous Europeans, against the poor unfortunate Black Africans.

But again, this may be averred, that the servi|tude which took place under the sanction of the di|vine law, in the time of Moses, and what was en|joined as the civil and religious polity of the peo|ple of Israel, was in nothing contrary to the natu|ral rights and common liberties of men, though it had an appearance as such for great and wise ends. The Divine Law Giver, in his good providence, for great and wise purposes intended by it, has always admitted into the world riches and pover|ty, prosperity and adversity, high and low, rich and poor; and in such manner, as in all their va|riety and difference, mutation and change, there is nothing set forth in the written law, by Moses, contrary, unbecoming, or inconsistent with that goodness of himself, as the wise and righteous Governor of the Universe. Those things admit|ted into the law, that had a seeming appearance contrary to the natural liberties of men, were only so admitted for a local time, to point out, and to establish, and to give instruction thereby, in an analogous allusion to other things.

And therefore, so far as I have been able to consult the law written by Moses, concerning that kind of servitude admitted by it, I can find no|thing imported thereby, in the least degree, to warrant the modern practice of slavery. But, on the contrary, and what was principally intended thereby, and in the most particular manner, as respecting Christians, that it contains the strongest prohibition against it. And every Christian man, that can read his Bible, may find that which is of the greatest importance for himself to know, im|plied even under the very institution of bond-ser|vants;

and that the state of bondage which the law denounces and describes, was thereby so intended to point out something necessary, as well as similar to all the other ritual and ceremonial services; and that the whole is set forth in such a manner, as containing the very essence and foundation of the Christian religion. And, moreover, that it must appear evident to any Christian believer, that it was necessary that all these things should take place, and as the most beautiful fabric of Divine goodness, that in all their variety, and in all their forms, they should stand recorded under the sanction of the Divine law.

And this must be observed, that it hath so pleased the Almighty Creator, to establish all the variety of things in nature, different complexions and other circumstances among men, and to record the various transactions of his own providence, with all the ceremonial oeconomy written in the books of Moses, as more particularly respecting and enjoined to the Israelitish nation and people, for the use of sacred language, in order to convey wisdom to the fallen apostate human race. Wherefore, all the various things established, admitted and recorded, whether natural, moral, typical or ceremonial, with all the various things in nature referred to, were so ordered and admitted, as figures, types and emblems, and other symbolical representations, to bring forward, usher in, hold forth and illustrate that most amazing transaction, and the things concerning it, of all things the most wonderful that ever could take place amongst the universe of intelligent beings; as in that, and the things concerning it, of the salvation of apostate men, and the wonderful benignity of their Almighty Redeemer.

Whoever will give a serious and unprejudiced attention to the various things alluded to in the language of sacred writ, must see reason to believe that they imply a purpose and design far more glorious and important, than what seems generally to be understood by them; and to point to objects and events far more extensive and interesting, than what is generally ascribed to them. But as the grand eligibility and importance of those things, implied and pointed out in sacred writ, and the right understanding thereof, belongs to the sublime science of metaphysics and theology to enforce, illustrate and explain, I shall only select a few instances, which I think have a relation to my subject in hand.

Among other things it may be considered, that the different colours and complexions among men were intended for another purpose and design, than that of being only eligible in the variety of the scale of nature. And, accordingly, had it been otherwise, and if there had never been any black people among the children of men, nor any spotted leopards among the beasts of the earth, such an instructive question, by the prophet, could not have been proposed, as this, Can the Ethiopian change his skin, or the leopard his spots? Then, may ye also do good, that are accustomed to do evil. Jer. xiii.23. The instruction intended by this is evident, that it was a convincing and forcible argument to shew, that none among the fallen and apostate race of men, can by any effort of their own, change their nature from the blackness and guilt of the sable dye of sin and pollution,

or alter their way accustomed to do evil, from the variegated spots of their iniquity; and that such a change is as impossible to be totally and radically

effected by them, as it is for a black man to change the colour of his skin, or the leopard to alter his spots. But these differences of a natural variety amongst the things themselves, is in every respect equally innocent, and what they cannot alter or change, was made to be so, and in the most eligible and primary design, were so intend|ed for the very purposes of instructive language to men. And by these extreme differences of co|lour, it was intended to point out and shew to the white man, that there is a sinful blackness in his own nature, which he can no more change, than the external blackness which he sees in another can be rendered otherwise; and it likewise holds out to the black man, that the sinful blackness of his own nature is such, that he can no more alter, than the outward appearance of his colour can be brought to that of another. And this is import|ed by it, that there is an inherent evil in every man, contrary to that which is good; and that all men are like Ethiopians (even God's elect) in a state of nature and unregeneracy, they are black with original sin, and spotted with actual trans|gression, which they cannot reverse. But to this truth, asserted of blackness, I must add another glorious one. All thanks and eternal praise be to God! His infinite wisdom and goodness has found out a way of renovation, and has opened a foun|tain through the blood of Jesus, for sin and for uncleanness, wherein all the stains and blackest dyes of sin and polution can be washed away for ever, and the darkest sinner be made to shine as the brightest angel in heaven. And for that end and purpose, God alone has appointed all the channels of conveyance of the everlasting Gospel for these healing and purifying streams of the

water of life to run in, and to bring life and sal|vation, with light and gladness to men; but he denounces woe to those who do not receive it themselves, but hinder and debar others who would, from coming to those salutary streams for life: Yet not alone confined to these, nor hinder|ed in his purpose by any opposers, HE, who can open the eyes of the blind, and make the deaf to hear, can open streams in the desert, and make his benignity to flow, and his salvation to visit, even the meanest and most ignorant man, in the darkest shades of nature, as well as the most learned on the earth; and he usually carries on his own gracious work of quickening and redeeming grace, in a secret, sovereign manner. To this I must again observe, and what I chiefly intended by this similitude, that the external blackness of the Ethiopians, is as innocent and natural, as spots in the leopards; and that the difference of colour and complexion, which in hath pleased God to appoint among men, are no more unbe|coming unto either of them, than the different shades of the rainbow are unseemly to the whole, or unbecoming to any part of that apparent arch. It does not alter the nature and quality of a man, whether he wears a black or a white coat, whether he puts it on or strips it off, he is still the same man. And so likewise, when a man comes to die, it makes no difference whether he was black or white, whether he was male or female,

whether he was great or small, or whether he was old or young; none of these differences alter the essentiality of the man, any more than he had wore a black or a white coat and thrown it off for ever.

Another form of instruction for the same purpose, may be taken from the slavery and oppression

which men have committed upon one another, as well as that kind of bondage and servitude which was admitted under the sanction of the Divine law. But there is nothing set forth in the law as a rule, or any thing recorded therein that can stand as a precedent, or make it lawful, for men to practice slavery; nor can any laws in favour of slavery be deduced from thence, for to enslave men, be otherwise, than as unwarrantable, as it would be unnecessary and wrong, to order and command the sacrifices of beasts to be still continued. Now the great thing imported by it, and what is chiefly to be deduced from it in this respect, is, that so far as the law concerning bond-servants, and that establishment of servitude, as admitted in the Mosaic institution, was set forth, it was thereby intended to prefigure and point out, that spiritual subjection and bondage to sin, that all mankind, by their original transgression, were fallen into. All men in their fallen depraved state, being under a spirit of bondage, sunk into a nature of brutish carnality, and by the lusts thereof, they are carried captive and enslaved; and the consequence is, that they are sold under sin and in bondage to iniquity, and carried captive by the devil at his will. This being the case, the thing proves itself; for if there had been no evil and sin amongst men, there never would have been any kind of bondage, slavery and oppression found amongst them; and if there was none of these things to be found, the great cause of it could not, in the present situation of men, be pointed out to them in that eligible manner as it is. Wherefore it was necessary that something of that bondage and servitude should be admitted into the ritual law for a figurative use, which, in

all other respects and circumstances, was, in itself, contrary to the whole tenure of the law, and naturally in itself unlawful for men to practice.

Nothing but heavenly wisdom, and heavenly grace, can teach men to understand. The most deplorable of all things is, that the dreadful situation of our universal depraved state, which all mankind lyeth under, is such, that those who are not redeemed in time, must for ever continue to be the subjects of eternal bondage and misery. Blessed be God! he hath appointed and set up a deliverance, and the Saviour of Men is an Almighty Redeemer. When God, the Almighty Redeemer and Saviour of his people, brought his Israel out of Egypt and temporal bondage, it was intended and designed thereby, to set up an emblematical representation of their deliverance from the power and captivity of sin, and from the dominion of that evil and malignant spirit, who had with exquisite subtilty and guile at first seduced the original progenitors of mankind. And when they were brought to the promised land, and had gotten deliverance, and subdued their enemies under them, they were to reign over them; and their laws respecting bond-servants, and other things of that nature, were to denote,

that they were to keep under and in subjection the whole body of their evil affections and lusts. This is so declared by the Apostle, that the law is spiritual, and intended for spiritual uses. The general state of slavery which took place in the world, among other enormous crimes of wicked men might have served for an emblem and similitude of our spi|ritual bondage and slavery to sin; but, unless it had been admitted into the spiritual and divine law, it could not have stood and become an em|blem

that there was any spiritual restoration and deliverance afforded to us. By that which is evil in captivity and slavery among men, we are thereby so represented to be under a like subjec|tion to sin; but by what is instituted in the law by Moses, in that respect we are thereby repre|sented as Israel to have dominion over sin, and to rule over and keep in subjection all our spiritual enemies. And, therefore, any thing which had a seeming appearance in favour of slavery, so far as it was admitted into the law, was to shew that it was not natural and innocent, like that of dif|ferent colours among men, but as necessary to be made an emblem of what was intended by it, and, consequently, as it stands enjoined among other typical representations, was to shew that every thing of any evil appearance of it, was to be removed, and to end with the other typical and ceremonial injunctions, when the time of that dispensation was over. This must appear evident to all Christian believers; and since there|fore all these things are fulfilled in the establish|ment of Christianity, there is now nothing re|maining in the law for a rule of practice to men, but the ever abiding obligations, and ever bind|ing injunctions of moral rectitude, justice, equi|ty and righteousness. All the other things in the Divine law, are for spiritual uses and similitudes, for giving instruction to the wise, and under|standing to the upright in heart, that the man of God may be perfect, throughly furnished unto all good works.

Among other things also, the wars of the Is|raelites, and the extirpation of the Canaanites, and other circumstances as recorded in sacred history, were intended to give instruction to men,

but have often been perverted to the most fla|grant abuse, and even inverted to the most no|torious purposes, for men to embolden them|selves to commit wickedness. Every possession that men enjoy upon earth are the gifts of God, and he who gives them, may either take them away again from men, or he may take men away themselves from the earth, as it pleaseth him. But who dare, even with Lucifer, the malignant devourer of the world, think to imitate the most High? The extirpation of the Canaanites out of their land, was so ordered, not only to punish them for their idolatry and abominable wicked|ness, but also to shew forth the honour of his power, and the sovereignty of him who is the only potent one that reigneth over the nations; that all men at that time might learn to fear and know him who is Jehovah; and ever since that it might continue a standing memorial of him, and a standard of honor unto him who doth accord|ing to his will among the armies of heaven, and whatever pleaseth him with the inhabitants of the earth. And, in general, these transactions stand

recorded for an emblematical use and similitude, in the spiritual warfare of every true Israelite throughout all the ages of time. Every real believer and valiant champion in the knowledge and faith of their Omnipotent Saviour and Almighty Deliverer, as the very nature of Christianity requires and enjoins, knoweth the use of these things, and they know how to endure hardness as good soldiers of Jesus Christ. They have many battles to fight with their unbelief, the perverseness of their nature, evil tempers and besetting sins, these Canaanites which still dwell in their land. They are so surrounded with adversaries, that

they have need always to be upon their guard, and to have all their armour on. They are commanded to cast off the works of darkness, and to put on the whole armour of righteousness and light; and that they may be strong in the Lord, and in the power of his might. For it is required that they should be able to stand against the wiles of the devil, the powers of the rulers of the darkness of this world, against spiritual wickedness in high places. And as their foes are mighty and tall like the Anakims, and fenced up to heaven, they must be mighty warriors, men of renown, valiant for the truth, strong in the faith, fighting the Lord's battles, and overcoming all their enemies, through the dear might of the Great Captain of their salvation. In this warfare, should they meet with some mighty Agag, some strong corruption, or besetting sin, they are commanded to cut it down, and with the sword of Samuel to hew it to pieces before the Lord. This, in its literal sense, may seem harsh, as if Samuel had been cruel; and so will our sins, and other sinners insinuate and tell us not to mind such things as the perfect law of God requires. But if we consider that the Lord God who breathed into man the breath of life, can suspend and take it away when he pleaseth, and that there is not a moment we have to exist, wherein that life may not be suspended before the next: it was therefore of an indifferent matter for that man Agag, when the Lord, who hath the breath and life of every man in his hand, had appointed him at that time to die, for his great wickedness and the murders committed by him, whether he was slain by Samuel or any other means. But what Samuel, the servant of the Lord, did in that instance, was in obedience to his voice, and in itself

a righteous deed, and a just judgment upon Agag. And the matter imported by it, was also intended to shew, that all our Amalekite sins, and even the chief and darling of them, the avaricious and covetous Agags, should be cut off for ever. But if we spare them, and leave them to remain alive in stubborn disobedience to the law and commandments of God, we should in that case, be like Saul, cut off ourselves from the kingdom of his grace. According to this view, it may suffice to shew (and what infinite wisdom intended, no doubt,) that a wise and righteous use may be made of those very things, which otherwise are generally perverted to wrong purposes.

And now, as to these few instances which I have collected from that sacred hypothesis, whereby it is shewn, that other things are implied and to be understood by the various incidents as recorded in sacred writ, with a

variety of other things in nature, bearing an analogous allusion to things of the greatest importance for every Christian man to know and understand; and that the whole of the ritual law, though these things themselves are not to be again repeated, is of that nature and use as never to be forgot. And therefore to suppose, or for any Christians to say, that they have nothing to do with those things now in the right use thereof, and what was intended and imported thereby respecting themselves, would be equally as absurd as to hear them speaking in the language of devils; and they might as well say as they did, when speaking out of the demoniac, that they have nothing to do with Christ.

Having thus endeavoured to shew, and what, I think, must appear evident and obvious, that

none of all these grand pretensions, as generally▪ made use of by the favourers of slavery, to en|courage and embolden them, in that iniquitous traffic, can have any foundation or shadow of truth to support them; and that there is nothing in nature, reason, and scripture can be found, in any manner or way, to warrant the enslaving of black people more than others.

But I am aware that some of these arguments will weigh nothing against such men as do not believe the scriptures themselves, nor care to un|derstand; but let them be aware not to make use of these things against us which they do not be|lieve, or whatever pretence they may have for committing violence against us. Any property taken away from others, whether by stealth, fraud, or violence, must be wrong; but to take away men themselves, and keep them in slavery, must be worse. Skin for skin, all that a man hath would be give for his life; and would rather lose his property to any amount whatever, than to have his liberty taken away, and be kept as a slave. It must be an inconceivable fallacy to think otherwise: none but the inconsiderate, most obdurate and stubborn, could ever think that it was right to enslave others. But the way of the wicked is brutish: his own iniquity shall take the wicked himself, and he shall be holden with the cords of his sins: he shall die without instruction, and in the greatness of his folly he shall go astray.

Among the various species of men that com|mit rapine, and violence, and murders, and theft, upon their fellow-creatures, like the ravenous beasts of the night, prowling for their prey, there are also those that set out their heads in the open day, opposing all the obligations of civilization

among men, and breaking through all the laws of justice and equity to them, and making even the very things which are analogous to the obl|gations, which ought to warn and prohibit them, a pretence for their iniquity and injustice. Such are the insidious merchants and pirates that gladden their oars with the carnage and captivity of men, and the vile negociators and enslavers of the human species. The prohibitions against them are so strong, that, in order to break through and to commit the most notorious and flagrant crimes with impunity, they are obliged to oil their poisonous pretences with various per|versions of sundry transactions of things even

in sacred writ, that the acrimonious points of their arsenic may be swallowed down the better, and the evil effects of their crimes appear the less. In this respect, instead of the sacred history of the Is|raelitish nation being made profitable to them, for doctrine, for reproof, for correction, and for instruc|tion in righteousness, as it was intended, and given to men for that purpose; but, instead thereof, the wars of the Israelites, the extirpation and subjection of the Canaanites, and other trans|actions of that kind, are generally made use of by wicked men as precedents and pretences to encourage and embolden themselves to commit cruelty and slavery on their fellow-creatures: and the merciless depredators, negociators, and enslavers of men, revert to the very ritual law of Moses as a precedent for their barbarity, cruelty, and injustice; which law, though devoid of any iniquity, as bearing a parallel allusion to other things signified thereby, can afford no precedent for their evil way, in any shape or view: what was intended by it is fulfilled, and in no respect,

or any thing like it, can be repeated again, with|out transgressing and breaking through every other injunction, precept, and command of the just and tremendous law of God.

The consequence of their apostacy from God, and disobedience to his law, became a snare to those men in times of old, who departed from it; and because of their disobedience and wicked|ness, the several nations, which went astray af|ter their own abominations, were visited with many dreadful calamities and judgments. But to set up the ways of the wicked for an example, and to make the laws respecting their suppres|sion, and the judgments that were inflicted upon them for their iniquity, and even the written word of God, and the transactions of his provi|dence, to be reversed and become and prece|dents and pretences for men to commit depreda|tions and extirpations, and for enslaving and ne|gociating or merchandizing the human species, must be horrible wickedness indeed, and sinning with a high hand. And it cannot be thought otherwise, but that the abandoned aggressors, among the learned nations will, in due time, as the just reward of their aggravated iniquity, be visited with some more dreadful and tremendous judgments of the righteous vengeance of God, than what even befel to the Canaanites of old.

And it may be considered further, that to draw any inferences in favour of extirpation, slavery, and negociation of men, from the written word of God, or from any thing else in the history and customs of different nations, as a precedent to embolden wicked men in their wickedness; cannot be more wicked, ridiculous, and absurd to shew any favour to these insidious negociators

and enslavers, than it would be to stand and laugh, and look on with a brutal and savage im|punity, at beholding the following supposition transacted. Suppose two or three half-witted foolish fellows happened to come past a crowd of people, gazing at one which they had hung up by the neck on a tree, as a victim suffering for breaking the laws of his country; and suppose these foolish fellows went on a little way in a bye path,

and found some innocent person, not suspecting any harm till taken hold of by them, and could not deliver himself from them, and just because they had seen among the crowd of people which they came past, that there had been a man hung by the neck, they took it into their foolish wicked heads to hang up the poor innocent man on the next tree, and just did as they had seen others do, to please their own fancy and base foolishness, to see how he would swing. Now if any of the other people happened to come up to them, and saw what they had done, would they hesitate a moment to determine between themselves and these foolish rascals which had done wickedness? Surely not; they would immediately take hold of such stupid wicked wretches, if it was in their power, and for their brutish foolishness, have them chained in a Bedlam, or hung on a gibbet. But what would these base foolish wretches say for themselves? That they saw others do so, and they thought there had been no harm in it, and they only did as they had seen the crowd of people do before. A poor foolish, base, rascally excuse indeed! But not a better excuse than this, can the brutish enslavers and negociators of men find in all the annals of history. The ensnarers, negociators, and oppressors

of men, have only to become more abandoned in wickedness than these supposed wretches could be; and to pass on in the most abominable bye paths of wickedness, and make every thing that they can see an example for their brutal barbarity; and whether it be a man hanged for his crimes, or an innocent man for the wretched wickedness of others; right or wrong it makes no difference to them, if they can only satisfy their own wretched and brutal avarice. Whether it be the Israelites subjecting the Canaanites for their crimes, or the Canaanites subjecting the Israelites, to gratify their own wickedness, it makes no difference to them. When they see some base wretches like themselves ensnaring, enslaving, oppressing, whipping, starving with hunger, and cruelly torturing and murdering some of the poor helpless part of mankind, they would think no harm in it, they would do the same. Perhaps the Greeks and Romans, and other crowds of barbarous nations have done so before; they can make that a precedent, and think no harm in it, they would still do the same, and worse than any barbarous nations ever did before: and if they look backwards and forwards they can find no better precedent, ancient or modern, than that which is wicked, mean, brutish, and base. To practise such abominable parallels of wickedness of ensnaring, negotiating, and enslaving men, is the scandal and shame of mankind; And what must we think of their crimes? Let the groans and cries of the murdered, and the cruel slavery of the Africans tell!

They that can stand and look on and behold no evil in the infamous traffic of slavery must be

sunk to a wonderful degree of insensibility; but surely those that can delight in that evil way for their gain, and be pleased with the wickedness of the wicked, and see no harm in subjecting their fellow-creatures to slavery, and keeping them in a state of bondage and subjection as a brute, must be wretchedly brutish indeed. But

so be|witched are the general part of mankind with some sottish or selfish principle, that they care nothing about what is right or wrong, any far|ther than their own interest leads them to; and when avarice leads them on they can plead a thousand excuses for doing wrong, or letting others do wickedly, so as they have any advan|tage by it, to their own gratification and use. That sottish and selfish principle, without con|cern and discernment among men is such, that if they can only prosper themselves, they care no|thing about the miserable situation of others: and hence it is, that even those who are elevated to high rank of power and affluence, and as be|coming their eminent stations, have opportunity of extending their views afar, yet they can shut their eyes at this enormous evil of the slavery and commerce of the human species; and, contrary to all the boasted accomplishments, and fine vir|tues of the civilized and enlightened nations, they can sit still and let the torrent of robbery, sla|very, and oppression roll on.

There is a way which seemeth good unto a man, but the end thereof are the ways of death. Should the enslavers of men think to justify themselves in their evil way, or that it can in any possible way be right for them to subject others to sla|very; it is but charitable to evince and declare unto them, that they are those who have gone

into that evil way of brutish stupidity as well as wickedness, that they can behold nothing of mo|ral rectitude and equity among men but in the gloomy darkness of their own hemisphere, like the owls and night-hawks, who can see nothing but mist and darkness in the meridian blaze of day. When men forsake the paths of virtue, righteousness, justice, and mercy, and become vitiated in any evil way, all their pretended vir|tues, sensibility, and prudence among men, how|ever high they may shine in their own, and of others estimation, will only appear to be but spe|cious villainy at last. That virtue which will ever do men any good in the end, is as far from that which some men call such, as the gaudy appear|ance of a glow-worm in the dark is to the in|trinsic value and lustre of a diamond: for if a man hath not love in his heart to his fellow-creatures, with a generous philanthropy diffused throughout his whole soul, all his other virtues are not worth a straw.

The whole law of God is founded upon love, and the two grand branches of it are these: Thou shalt love the Lord thy God with all thy heart and with all thy soul; and thou shalt love thy neigh|bour as thyself. And so it was when man was first created and made: they were created male and female, and pronounced to be in the image of God, and, as his representative, to have domi|nion over the lower creation: and their Maker, who is love, and the intellectual Father of Spi|rits, blessed them, and commanded them to arise in a bond of union of nature and of blood, each being a brother and a sister together, and each the lover and the loved of one another. But when they were envied and invaded by the grand

enslaver of men, all their jarring incoherency arose, and those who adhered to their pernicious usurper soon

became envious, hateful, and halting one another. And those who go on to injure, ensnare, oppress, and enslave their fellow-creatures, manifest their hatred to men, and maintain their own infamous dignity and vassalage, as the servants of sin and the devil: but the man that has any honour as a man scorns their ignominious dignity: the noble philanthropist looks up to his God and Father as his only sovereign; and he looks around on his fellow men as his brethren and friends; and in every situation and case, however mean and contemptible they may seem, he endeavours to do them good: and should he meet with one in the desert, whom he never saw before, he would hail him my brother! my sister! my friend! how fares it with thee? And if he can do any of them any good it would gladden every nerve of his soul.

But as there is but one law and one manner prescribed universally for all mankind, for you, and for the stranger that sojourneth with you, and wheresoever they may be scattered throughout the face of the whole earth, the difference of superiority and inferiority which are found subsisting amongst them is no way incompatible with the universal law of love, honor, righteousness, and equity; so that a free, voluntary, and sociable servitude, which is the very basis of human society, either civil or religious, whereby we serve one another that we may be served, or do good that good may be done unto us, is in all things requisite and agreeable to all law and justice. But the taking away the natural liberties of men, and compelling them to any involuntary slavery, or

compulsory service, is an injury and robbery contrary to all law, civilization, reason, justice, equity, and humanity: therefore when men break through the laws of God, and the rules of civilization among men, and go forth to steal, to rob, to plunder, to oppress and to enslave, and to destroy their fellow-creatures, the laws of God and man require that they should be suppressed, and deprived of their liberty, or perhaps their lives.

But justice and equity does not always reside among men, even where some considerable degree of civilization is maintained; if it had, that most infamous reservoir of public and abandoned merchandizers and enslavers of men would not have been suffered so long, nor the poor unfortunate Africans, that never would have crossed the Atlantic to rob them, would not have become their prey. But it is just as great and as heinous a transgression of the law of God to steal, kidnap, buy, sell, and enslave any one of the Africans, as it would be to ensnare any other man in the same manner, let him be who he will. And suppose that some of the African pirates had been as dextrous as the Europeans, and that they had made excursions on the coast of Great-Britain or elsewhere, and though even assisted by some of your own insidious neighbours, for there may be some men even among you vile enough to do such a thing if they could get money by it; and that they should carry off your sons and your daughters, and your wives and friends, to a perpetual and barbarous slavery, you would certainly think that those African pirates were justly deserving of any punishment that could be put upon them. But the European pirates and

merchandizers of the human species, let them belong to what nation they will, are equally as bad; and they have no better right to steal, kidnap, buy, and carry away and sell the Africans, than the Africans would have to carry away any of the Europeans in the same barbarous and unlawful manner.

But again, let us follow the European piracy to the West-Indies, or any where among Christians, and this law of the Lord Christ must stare every infidel slave-holder in the face, And as ye would that men should do to you, do ye also to them likewise. But there is no slave-holder would like to have himself enslaved, and to be treated as a dog, and sold like a beast; and therefore the slave-holders, and merchandizers of men, transgress this plain law, and they commit a greater violation against it, and act more contrary unto it, than it would be for a parcel of slaves to assume authority over their masters, and compel them to slavery under them; for, if that was not doing as they would wish to be done to, it would be doing, at least, as others do to them, in a way equally as much and more wrong. But our Divine Lord and Master Christ also teacheth men to forgive one another their trespasses, and that we are not to do evil because others do so, and to revenge injuries done unto us, Wherefore it is better, and more our duty, to suffer ourselves to be lashed and cruelly treated, than to take up the task of their barbarity. The just law of God requires an equal retaliation and restoration for every injury that men may do to others, to shew the greatness of the crime; but the law of forbearance, righteousness and forgiveness, forbids the retaliation to be sought after, when it would

be doing as great an injury to them, without any reparation or benefit to ourselves. For what man can restore an eye that he may have deprived another of, and if even a double punishment was to pass upon him, and that he was to lose both his eyes for the crime, that would make no reparation to the other man whom he had deprived of one eye. And so, likewise, when a man is carried captive and enslaved, and maimed and cruelly treated, that would make no adequate reparation and restitution for the injuries he had received, if he was even to get the person who had ensnared him to be taken captive and treated in the same manner. What he is to seek after is a deliverance and protection for himself, and not a revenge upon others. Wherefore the honest and upright, like the just Bethlehem Joseph, cannot think of doing evil, nor require an equal retaliation for such injuries done to them, so as to revenge themselves upon others, for that which would do them no manner of good, Such vengeance belongeth unto the Lord, and he will render vengeance and recompence to his enemies and the violaters of his law.

But thus saith the law of God: If a man be found stealing any of his neighbours, or he that stealeth a man (let him be who he will) and selleth him, or that maketh merchandize of him, or if he be found in his hand, then that thief shall die. However, in all modern slavery among Christians, who ought to know this law, they have not had any regard to it. Surely if any law among them admits of death as a punishment for robbing or defrauding others of their money or goods, it ought to be double death, if it was possible, when a man is robbed of himself, and sold into captivity and

cruel slavery. But because of his own goodness, and because of the universal depravity of men, the Sovereign Judge of all has introduced a law of forbearance, to spare such transgressors, where in many cases the law denounces death as the punishment for their crimes, unless for those founded upon murder, or such abominations as cannot be forborn with in any civilization among men. But this law of forbearance is no alteration of the law itself; it is only a respite in order to spare such as will fly to him for refuge and forgiveness for all their crimes, and for all their iniquities, who is the righteous fulfiller of the law, and the surety and representative of men before God: and if they do not repent of their iniquity, and reform to a life of new obedience, as being under greater obligations to the law, but go on in their evil way, they must at last for ever lie under the curse and every penalty of the just and holy law of the Most High. This seems to be determined so by that Great Judge of the law, when the accusers of a woman, taken in adultery, brought her before him, he stooped down as a man and wrote, we may suppose, the crimes of her accusers in the dust, and as the God of all intelligence painted them in their consciences, wherefore they fled away one by one, and the woman was left alone before him; and as there was none of her accusers in that case righteous enough to throw the first stone, and to execute the law upon her, she was, Bid to go and sin no more. But it is manifest that every crime that men may commit, where death is mentioned as the penalty thereof in the righteous law of God, it denotes a very great offence and a heinous transgression; and although, in many cases, it may

meet with some mitigation in the punishment, because of the forbearance of God, and the unrighteousness of men, it cannot thereby be thought the less criminal in itself. But it also supposes, where strict severities are made use of in the laws of civilization, that the doers of the law, and the judges of it, ought to be very righteous themselves. And with regard to that law of men-stealers, merchandizers, and of slaves found in their hands, that whatever mitigation and forbearance such offenders ought to meet with, their crimes denote a very heinous offence, and a great violation of the law of God; they ought, therefore, to be punished according to their trespasses, which, in some cases, should be death, if the person so robbed and stole should die in consequence thereof, or should not be restored and brought back; and even then to be liable to every damage and penalty that the judges should think proper: for so it is annexed to this law and required, that men should put away evil from among them. But this cannot now extend to the West-India slavery: what should rather be required of them, in their present case of infatuation, is to surrender and give it up, and heal the stripes that they have wounded, and to pour the healing balm of Christianity into the bleeding wounds of Heathen barbarity and cruelty.

All the criminal laws of civilization seem to be founded upon that law of God which was published to Noah and his sons; and, consequently, as it is again and again repeated, it becomes irreversible, and universal to all mankind. And surely your blood of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother, will I

require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. If this law of God had not been given to men, murder itself would not, have been any crime; and those who punished it with death would just have been as guilty as the other. But the law of God is just, righteous and holy, and ought to be regarded and revered above all the laws of men; and this is added unto it: What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. But it is an exceeding impious thing for men ever to presume, or think, as some will say, that they would make it death as a punishment for such a thing, and such a trespass; or that they can make any criminal laws of civilization as binding with a penalty of death for any thing just what they please. No such thing can be supposed; no man upon earth ever had, or ever can have, a right to make laws where a penalty of cutting off by death is required as the punishment for the transgression thereof: what is required of men is to be the doers of the law, and some of them to be judges of it; and if they judge wrongfully in taking away the lives of their fellow-creatures contrary to the law of God, they commit murder.

The reason why a man suffers death for breaking the laws of his country is, because he transgresseth the law of God in that community he belongs to; and the laws of civilization are binding to put that law in force, and to point out and shew a sufficient warrant wherefore he should suffer, according as the just law of God requires for his trespass; and then it is just and right that

he should die for his crime. And as murder is irreversibly to be punished with death, sometimes when it is not done, but only implied or even tually intended, it even then requires death; and in this sense it becomes right to face our enemies in the field of battle, and to cut them off. And when spies and incendiaries rise up, or when rebellions break forth, and the lives of the Sovereign and others, and the good of the community is not safe while such pretenders and their chief supporters are suffered to live; then it may be lawful, in some cases, that they should die; but in cases of this kind there is generally more cowardice and cruelty than justice and mercy regarded, and more discretionary power left for men to use their authority in, and to establish criminal laws or precedents than in any thing else. Hence we may find many of the different chiefs and kings in different parts of the world, in all ages, wading through a sea of blood to their thrones, or supporting themselves upon it, by desolating and destroying others; and we may find good and bad in all ages setting up wretched examples for men to be guided by; and herein we may find a David, a Solomon, a Cromwell, committing murder and death, and a Charles the Second committing a greater carnage upon more innocent people than those who suffered in the reign of a bloody Queen Mary; and even in a late rebellion there were many suffered in Britain, which, if they had been preserved to this mild reign, they would have been as good neighbours, and as faithful subjects, as any other. But among all pretences for taking away the lives of men by any form of law, that for religion is the most

unwarrantable: it is the command of God to suppress idolatry, and to break down the images and external pomp of gross superstition, but not to destroy men themselves: that persecution is murder if it takes away the lives of men for their religion, for it has nothing to do with what men may think with respect to their own duty; and if a man is foolish enough to make an image of wood or stone, and to worship it, or even to adore a picture, if he keeps it to himself, persecution has nothing to do with him.

The law of God forbids all manner of covetousness and theft: but when any thing is taken away by stealth, it is not like those injuries which cannot be restored, as the cutting off or wounding any of the members of the body; but it admits of a possible restoration, whether the violators can restore it or not as the law requires, so if a man owes a just debt it is not the less due by him if he has got nothing to pay it with; such transgressors ought to be punished according to their trespasses, but not with death: for the law of God is,

If a thief be found breaking up, and he be smitten that he die, if it was in the night there shall be no blood shed for him; but if the sun be risen upon him, there was blood required for him if he was killed; for saith the law it required only he should make full restitution; and if he had nothing, then he should be sold for his theft. And if any manner of theft be found in a man's hand, the law requires a retaliation and restoration; that is, that he should restore double; but if it be sold or made away with, it was then to be fourfold, and, in some cases, five, six or seven times

as much.

According to this law, when the property of others is taken away, either by stealth, fraud, or violence, the aggressors should be subjected to such bondage and hard labour, (and especially when the trespass is great, and they have nothing to pay) as would be requisite to make restitution to the injured, and to bring about a reformation to themselves. And if they have committed violence either by threats or force, they ought to suffer bodily punishment, and the severity of it according to their crimes, and the stubbornness of their obduracy; and all such punishments as are necessary should be inflicted upon them without pitying or sparing them, though perhaps not to be continued for ever in the brutal manner that the West-India slaves suffer for almost no crimes.

But whereas the robbing of others in any manner of their property is often attended with such cruelty and violence, and a severe loss to the sufferers, it may, in some cases, be thought that the law of God sufficiently warrants the taking away the lives of the aggressors; for the taking away of a man's property in general may be considered as taking away his life, or at least the means of his support, and then the punishing the transgressors with death can only in that case be reckoned a constructive murder. Wherefore the transgressors ought to be punished severely; but never with any laws of civilization where death is concerned, without a regard to the law of God.

And when the law of God admits of a forbear|ance, and a kind of forgiveness in many things, it ought to be the grand law of civilization to seek out such rules of punishment as are best cal|culated to prevent injuries of every kind, and to reclaim the transgressors; and it is best, if it can be done, to punish with a less degree of severity than their crimes deserve. But all the laws of civilization must jar greatly when the law of God is screwed up in the greatest severity to punish men for their crimes on the one hand, and on the other to be totally disregarded. When the Divine law points out a theft, where the thief should make restitution for his trespass, the laws of civilization say, he must die for his crime: and when that law tells us, that he who stealeth or maketh merchandize of men, that such a thief shall surely die, the laws of civilization say, in many cases, that it is no crime. In this the ways of men are not equal; but let the wise and just determine whether the laws of God or the laws of men are right.

Amongst some of the greatest transgressors of the laws of civilization, those that defraud the public by forgery, or by substituting or falsifying any of the current specie, ought to have their lives or their liberties taken away; for although they may not do any personal injury, they commit the greatest robbery and theft, both to indivi|duals and the whole community. But even in the suppression of those, men have no right to add or

diminsh any thing to the law of God, with respect to taking away their lives. Wherefore, if the law of God does not so clearly warrant, that they should die for their theft, it, at least, fully war|rants that they should be sold into slavery for their crimes; and the laws of civilization may justly bind them, and hold them in perpetual bondage, because they have sold themselves to work iniquity; but not that they should be sold to the heathen, or to such as would not instruct them: for there might be hope, that if good in|struction was properly administered unto them, there might be a possible reformation wrought upon some of them. Some, by their ingenious assiduity, have tamed the most savage wild beasts; it is certainly more laudable to tame the most brutish and savage men, and, in time, there might be some Onesimus's found amongst them, that would become useful to reclaim others. Those that break the laws of civilization, in any flagrant manner, are the only species of men that others have a right to enslave; and such ought to be sold to the community, with every thing that can be found belonging to them, to make a commuta|tion of restitution as far as could be; and they should be kept at some useful and laborious em|ployment, and it might be at some embankation, or recovering of waste ground, as there might be land recovered on rivers and shores, worth all the expence, for the benefit of the community they belonged to. The continuance of that criminal slavery and bondage, ought to be according to the nature of their crimes, with a reference to their good behaviour, either to be continued or pro|tracted. Such as were condemned for life, when their crimes were great, and themselves stubborn,

might be so marked as to render their getting away impossible without being discovered, and that the very

sight of one of them might deter others from committing their crimes, as much as hanging perhaps a dozen of them; and it might be made so severe unto them, that it would render their own society in bondage, almost the only preferable one that they could enjoy among men. The manner of confining them would not be so impracticable as some may be apt to think; and all these severities come under the laws of men to punish others for their crimes, but they should not go beyond the just law of God; and neither should his laws be suspended, where greater trespasses are committed.

In this sense every free community might keep slaves, or criminal prisoners in bondage; and should they be sold to any other, it should not be to strangers, nor without their own consent; and if any were sold for a term of years, they would naturally become free as soon as their purchase could be paid. But if any man should buy another man without his own consent, and compel him to his service and slavery without any agreement of that man to serve him, the enslaver is a robber, and a defrauder of that man every day. Wherefore it is as much the duty of a man who is robbed in that manner to get out of the hands of his enslaver, as it is for any honest community of men to get out of the hands of rogues and villains. And however much is required of men to forgive one another their trespasses in one respect, it is also manifest, and what we are commanded, as noble, to resist evil in another, in order to prevent others doing evil, and to keep ourselves from harm. Therefore, if there was no other way to deliver a

man from slavery, but by enslaving his master, it would be lawful for him to do so if he was able, for this would be doing justice to himself, and be justice, as the law requires, to chastise his master for enslaving of him wrongfully.

Thence this general and grand duty should be observed by every man, not to follow the multitude to do evil, neither to recompence evil for evil; and yet, so that a man may lawfully defend himself, and endeavour to secure himself, and others, as far as he can, from injuries of every kind. Wherefore all along, in the history of mankind, the various depredations committed in the world, by enslaving, extirpating and destroying men, were always contrary to the laws of God, and what he had strictly forbidden and commanded not to be done. But insolent, proud, wicked men, in all ages, and in all places, are alike; they disregard the laws of the Most High, and stop at no evil in their power, that they can contrive with any pretence of consistency in doing mischief to others, so as it may tend to promote their own profit and ambition. Such are all the depredators, kidnappers, merchandizers and enslavers of men; they do not care, nor consider, how much they injure others, if they can make any advantage to themselves by it. But whenever these things were committed by wicked men, a retaliation was sought after, as the only way of deliverance; for he who leadeth into captivity, should be carried captive; and he which destroyeth with the sword, should die with the sword. And as it became necessary to punish those that wronged others, when the punishers went beyond the bounds of a just retaliation, and fell into the same crimes of the oppressors, not to prevent

themselves from harm, and to deliver the oppressed and the captive, but to oppress and enslave others, as much as they before them had done, the consequence is plain, that an impending overthrow must still fall upon them likewise. In that respect, so far as conquerors are permitted to become a judgment and a scourge to others, for their enormous transgressions, they are themselves not a bit the more safe, for what they do, they often do wickedly for their own purpose; and when the purpose of Divine Providence, who raised them up, is fulfilled by them, in the punishment of others for their crimes; the next wave thereof will be to visit them also according to their wickedness with some dreadful overthrow, and to swallow them up in the sea of destruction and oblivion.

History affords us many examples of severe retaliations, revolutions and dreadful overthrows; and of many crying under the heavy load of subjection and oppression, seeking for deliverance. And methinks I hear now, many of my countrymen, in complexion, crying and groaning under the heavy yoke of slavery and bondage, and praying to be delivered; and the word of the Lord is thus speaking for them, while they are bemoaning themselves under the grievous bonds of their misery and woe, saying, Woe is me! alas Africa! for I am as the last gleanings of the summer fruit, as the grape gleanings of the vintage, where no cluster is to eat. The good are perished out of the earth, and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous

desire: so they wrap it up. Among the best in Africa, we have found them sharp as a briar; among the most upright, we have found them sharper than a thorn-hedge in the West-Indies. Yet, O Africa! yet, poor slave! The day of thy watchmen cometh, and thy visitation draweth nigh, that shall be their perplexity. Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy; though I be fallen, I shall yet arise; though I sit in darkness, the Lord shall yet be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me, and I shall behold his righteousness. Then mine enemies shall see it, and shame shall cover them which said unto me, Where is the Lord thy God, that regardeth thee: Mine eyes shall behold them trodden down as the mire of the streets. In that day that thy walls of deliverance are to be built, in that day shall the decree of slavery be far removed.

What revolution the end of that predominant evil of slavery and oppression may produce, whether the wise and considerate will surrender and give it up, and make restitution for the injuries that they have already done, as far as they can; or whether the force of their wickedness, and the iniquity of their power, will lead them on until some universal calamity burst forth against the abandoned carriers of it on, and against the criminal nations in confederacy with them, is not for me to determine? But this must appear evident, that for any man to carry on a traffic in the merchandize of slaves, and to keep them in slavery; or for any nation to oppress, extirpate and destroy others; that these are crimes of the greatest

magnitude, and a most daring violation of the laws and commandments of the Most High, and which, at last, will be evidenced in the destruction and overthrow of all the transgressors. And nothing else can be expected for such violations of taking away the natural rights and liberties of men, but that those who are the doers of it will meet with some awful visitation of the righteous judgment of God, and in such a manner as it cannot be thought that his just vengeance for their iniquity will be the less tremendous because his judgments are long delayed.

None but men of the most brutish and depraved nature, led on by the invidious influence of infernal wickedness, could have made their settlements in the different parts of the world discovered by them, and have treated the various Indian nations, in the manner that the barbarous inhuman Europeans have done: and their establishing and carrying on that most dishonest, unjust and diabolical traffic of buying and selling, and of enslaving men, is such a monstrous, audacious and unparalleled wickedness, that the very idea of it is shocking, and the whole nature of it is horrible and infernal. It may be said with confidence as a certain general fact, that all their foreign settlements and colonies were founded on murders and devastations, and that they have continued their depredations in cruel slavery and oppression to this day: for where such predominant wickedness as the African slave-trade, and the West Indian slavery, is admitted, tolerated and supported by them, and carried on in their colonies, the nations and people who are the supporters and encouragers thereof must be not only guilty themselves of that shameful and abandoned

evil and wickedness, so very disgraceful to human nature, but even partakers in those crimes of the most vile combinations of various pirates, kidnappers, robbers and thieves, the ruffians and stealers of men, that ever made their appearance in the world.

Soon after Columbus had discovered America, that great navigator was himself greatly embarrassed and treated unjustly, and his best designs counteracted by the wicked baseness of those whom he led to that discovery. The infernal conduct of his Spanish competitors, whose leading motives were covetousness, avarice and fanaticism, soon made their appearance, and became cruel and dreadful. At Hispaniola the base perfidy and bloody treachery of the Spaniards, led on by the perfidious Ovando, in seizing the peaceable Queen Anacoana and her attendants, burning her palace, putting all to destruction, and the innocent Queen and her people to a cruel death, is truly horrible and lamentable. And led on by the treacherous Cortes, the fate of the great Montezuma was dreadful and shocking; how that American monarch was treated, betrayed and destroyed, and his vast extensive empire of the Mexicans brought to ruin and devastation, no man of sensibility and feeling can read the history without pity and resentment. And looking over another page of that history, sensibility would kindle into horror and indignation, to see the base treacherous bastard Pizarra at the head of the Spanish banditti of miscreant depredators, leading them on, and overturning one of the most extensive empires in the world. To recite a little of this as a specimen of the rest: It seems Pizarra, with his company of depredators,

had artfully penetrated into the Peruvian empire, and pretended an embassy of peace from a great monarch, and demanded an audience of the noble Atahualpa, the great Inca or Lord of that empire, that the terms of their embassy might be explained, and the reason of their coming into the territories of that monarch. Atahualpa fearing the menaces of those terrible invaders, and thinking to appease them by complying with their request, relied on Pizarra's feigned pretensions of friendship; accordingly the day was appointed, and Atahualpa made his appearance with the greatest decency and splendor he could, to meet such superior beings as the Americans conceived their invaders to be, with four hundred men in an uniform dress, as harbingers to clear the way before him, and himself sitting on a throne or couch, adorned with plumes of various colours, and almost covered with plates of gold and silver, enriched with precious stones, and was carried on the shoulders of his principal attendants. As he approached near the Spanish quarters the arch fanatic Father Vincent Valverde, chaplain to the expedition, advanced with a crucifix in one hand and a breviary in the other, and began with a long discourse, pretending to explain some of the general doctrines of Christianity, together with the fabulous notion of St. Peter's vicegerency, and the transmission of his apostolic power continued in the succession of the Popes; and that the then Pope, Alexander, by donation, had invested their master as the sole Monarch of all the New World. In consequence of this, Atahualpa was instantly required to embrace the Christian religion, acknowledge the jurisdiction of the

Pope, and submit to the Great Monarch of Castile; but if he should refuse an immediate compliance with these requisitions, they were to declare war against him, and that he might expect the dreadful effects of their vengeance. This strange harangue, unfolding deep mysteries, and alluding to such unknown facts, of which no power of eloquence could translate, and convey, at once, a distinct idea to an American, that its general tenor was altogether incomprehensible to Atahualpa. Some parts in it, as more obvious than the rest, filled him with astonishment and indignation. His reply, however, was temperate, and as suitable as could be well expected. He observed that he was Lord of the dominions over which he reigned by hereditary succession; and, said, that he could not conceive how a foreign priest should pretend to dispose of territories which did not belong to him, and that if such a preposterous grant had been made, he, who was the rightful possessor, refused to confirm it; that he had no inclination to renounce the religious institutions established by his ancestors; nor would he forsake the service of the Sun, the immortal divinity whom he and his people revered, in order to worship the God of the Spaniards, who was subject to death; and that with respect to other matters, he had never heard of them before, and did not then understand their meaning. And he desired to know where Valverde had learned things so extraordinary. In this book, replied the fanatic Monk, reaching out his breviary. The Inca opened it eagerly, and turning over the leaves, lifted it to his ear: This, says he, is silent; it tells me nothing; and threw it with disdain to the ground. The

enraged father of ruffians, turning towards his countrymen, the assassins, cried out, To arms, Christians, to arms; the word of God is insulted; avenge this profanation on these impious dogs.

At this the Christian desperadoes impatient in delay, as soon as the signal of assault was given their martial music began to play, and their attack was rapid, rushing suddenly upon the Peruvians, and with their hell-invented enginery of thunder, fire and smoke, they soon put them to flight and destruction. The Inca, though his nobles crowded round him with officious zeal, and fell in numbers at his feet, while they vied one with another in sacrificing their own lives that they might cover the sacred person of their Sovereign, was soon penetrated to by the assassins, dragged from his throne, and carried to the Spanish quarters. The fate of the Monarch increased the precipitate flight of his followers; the plains being covered with upwards of thirty thousand men, were pursued by the ferocious Spaniards towards every quarter, who, with deliberate and unrelenting barbarity, continued to slaughter the wretched fugitives till the close of the day, that never had once offered at any resistance. Pizarra had contrived this daring and perfidious plan on purpose to get hold of the Inca, notwithstanding his assumed character of an ambassador from a powerful monarch to court an alliance with that prince, and in violation of all the repeated offers of his own friendship. The noble Inca thus found himself betrayed and shut up in the Spanish quarters, though scarce aware at first of the vast carnage and destruction of his people; but soon conceiving the destructive

consequences that attended his confinement, and by beholding the vast treasures of spoil that the Spaniards had so eagerly gathered up, he learned something of their covetous disposition: and he offered as a ransom what astonished the Spaniards, even after all they now knew concerning the opulence of his kingdom: the apartment in which he was confined was twenty-two feet in length and sixteen in breadth, he undertook to fill it with vessels of gold as high as he could reach. This tempting proposal was eagerly agreed to by Pizarra, and a line was drawn upon the walls of the chamber to mark the stipulated height to which the treasure was to rise. The gold was accordingly collected from various parts with the greatest expedition by the Inca's obedient and loving subjects, who thought nothing too much for his ransom and life; but, after all, poor Atahualpa was cruelly murdered, and his body burnt by a military inquisition, and his extensive and rich dominions devoted to destruction and ruin by these merciless depredators.

The history of those dreadfully perfidious methods of forming settlements, and acquiring riches and territory, would make humanity tremble, and even recoil, at the enjoyment of such acquisitions and become reverted into rage and indignation at such horrible injustice and barbarous cruelty,

It is said by the Peruvians, that their Incas, or Monarchs, had uniformly extended their power with attention to the good of their subjects, that they might diffuse the blessings of civilization, and the knowledge of the arts which they possessed, among the people that embraced their protection; and during a

succession of twelve monarchs, not one had deviated from this beneficent character.

Their sensibility of such nobleness of character would give them the most poignant dislike to their new terrible invaders that had desolated and laid waste their country. The character of their monarchs would seem to vie with as great virtues as any King in Europe can boast of. Had the Peruvians been visited by men of honesty, knowledge, and enlightened understanding, to teach them, by patient instruction and the blessing of God, they might have been induced to embrace the doctrines and faith of Christianity, and to abandon their errors of superstition and idolatry. Had Christians, that deserve the name thereof, been sent among them, the many useful things that they would have taught them, together with their own pious example, would have captivated their hearts; and the knowledge of the truth would have made it a very desirous thing for the Americans to have those that taught them to settle among them. Had that been the case the Americans, in various parts, would have been as eager to have the Europeans to come there as they would have been to go, so that the Europeans might have found settlements enough, in a friendly alliance with the inhabitants, without destroying and enslaving them. And had that been the case, it might be supposed, that Europe and America, long before now, would both, with a growing luxuriance, have been flourishing with affluence and peace, and their long extended and fruitful branches, loaden with benefits to each other, reaching over the ocean, might have been more extensive, and greater advantages have been expected, for the good of both than

what has yet appeared. But, alas! at that time there was no Christians to send,) and very few now), these were obliged to hide themselves in the obscure places of the earth; that was, according to Sir Isaac Newton, to mix in obscurity among the meanest of the people, having no power and authority; and it seems at that time there was no power among Christians on earth to have sent such as would have been useful to the Americans; if there had they would have sent after the depredators, and rescued the innocent.

But as I said before, it is surely to the great shame and scandal of Christianity among all the Heathen nations, that those robbers, plunderers, destroyers and enslavers of men should call themselves Christians, and exercise their power under any Christian government and authority. I would have my African countrymen to know and understand, that the destroyers and enslavers of men can be no Christians; for Christianity is the system of benignity and love, and all its votaries are devoted to honesty, justice, humanity, meekness, peace and goodwill to all men. But whatever title or claim some may assume to call themselves by it, without possessing any of its virtues, can only manifest them to be the more abominable liars, and the greatest enemies unto it, and as belonging to the synagogue of Satan, and not the adherers to Christ. For the enslavers and oppressors of men, among those that have obtained the name of Christians, they are still acting as its greatest enemies, and contrary to all its genuine principles; they should therefore be called by its opposite, the Antichrist. Such are fitly belonging to that most dissolute sorceress of all religion in the world:

With whom the kings of the earth have lived deliciously; and the inhabitants of the earth have been made drunk with the wine of her abominations; and the merchants of the earth are waxed rich through the abundance of her delicacies, by their traffic in various things, and in slaves and souls of men!

It was not enough for the malignant destroyer of the world to set up his hydra-headed kingdom of evil and wickedness among the kingdom of men; but also to cause an image to be made unto him, by something imported in the only true religion that ever was given to men; and that image of iniquity is described as arising up out of the earth, having two horns like a lamb, which, by its votaries and adherents, has been long established and supported. One of its umbragious horns of apostacy and delusion is founded, in a more particular respect, on a grand perversion of the Old Testament dispensations, which has extended itself over all the Mahometan nations in the East; and the other horn of apostacy, bearing an allusion and professional respect to that of the new, has extended itself over all the Christian nations in the West. That grand umbragious shadow and image of evil and wickedness, has spread its malignant influence over all the nations of the earth, and has, by its power of delusion, given countenance and support to all the power of evil and wickedness done among men; and all the adherents and supporters of that delusion, and all the carriers on of wickedness, are fitly called Antichrist. But all the nations have drunk of the wine of that iniquity, and become drunk with the wine of the wrath of her fornication, whose name, by every mark

and feature, is the Antichrist; and every dealer in slaves▪ and those that hold them in slavery, whatever else they may call themselves, or whatever else they may profess. And likewise, those nations whose governments support that evil and wicked traffic of slavery, however remote the situation where it is carried on may be, are, in that respect, as much Antichristian as any thing in the world can be. No man will ever rob another unless he be a villain: nor will any nation or people ever enslave and oppress others, unless themselves be base and wicked men, and who act and do contrary and against every duty in Christianity.

The learned and ingenious author of *Britannia Libera*, as chiefly alluding to Great Britain alone, gives some account of that great evil and wickedness carried on by the Christian nations, respecting the direful effects of the great devastations committed in foreign parts, whereby it would appear that the ancient and native inhabitants have been drenched in blood and oppression by their merciless visitors (which have formed colonies and settlements among them) the avaricious depredators, plunderers and destroyers of nations. As some estimate of it,

to destroy eleven million, and distress many more in America, to starve and oppress twelve million in Asia, and the great number destroyed, is not the way to promote the dignity, strength and safety of empire, but to draw down the Divine vengeance on the offenders, for depriving so many of their fellow-creatures of life, or the

common blessings of the earth: whereas by observing the humane principles of preservation with felicitation, the proper principles of

all rulers, their empire might have received all reasonable benefit, with the encrease of future glory.

But should it be asked, what advantages Great-Britain has gained by all its extensive territories abroad, the devastations committed, and the abominable slavery and oppression carried on in its colonies? It may be answered according to the old proverb,

It seldom is the grand-child's lot,
To share of wealth unjustly got.

This seems to be verified too much in their present situation: for however wide they have extended their territories abroad, they have sunk into a world of debt at home, which must ever remain an impending burden upon the inhabitants. And it is not likely, by any plan as yet adopted, to be ever paid, or any part of it, without a long continued heavy annual load of taxes. Perhaps, great as it is some other plan, more equitable for the good of the whole community, if it was wanted to be done, and without any additional taxes, might be so made use of to pay it all off in twenty or thirty years time, and in such manner as whatever emergencies might happen, as never to need to borrow any money at interest. The national debt casts a sluggish deadness over the whole realm, greatly stops ingenuity and improvements, promotes idleness and wickedness, clogs all the wheels of commerce, and drains the money out of the nation. If a foreigner buys stock, in the course of years that the interest amounts to the principal, he gets it all back; and in an equitable time the same sum ever after, and in course must take that money to foreign parts. And those who hold stock at home, are a kind of idle drones, as a

burden to the rest of the community: whereas if there were no funds, those who have money would be obliged to occupy it in some improvements themselves, or lend it to other manufacturers or merchants, and by that means useful employments, ingenuity and commerce would flourish. But all stock-jobbing, lotteries, and useless business, has a tendency to slavery and oppression; for as the greater any idle part of the community is, there must be the greater labour and hardships resting upon the industrious part who support the rest; as all men are allotted in some degree to eat their bread with the sweat of their brow; but it is evil with any people when the rich grind the face of the poor. Lotteries must be nearly as bad a way of getting money for the good of a nation, as it is for an individual when he is poor, and obliged to pawn his goods to increase his poverty, already poor. On the reverse, if a nation was to keep a bank to lend money to merchants and others,

that nation might flourish, and its support to those in need might be attended with advantage to the whole; but that nation which is obliged to borrow money from others, must be in a poor and wretched situation, and the inhabitants, who have to bear the load of its taxes, must be greatly burdened, and perhaps many of those employed in its service (as soldiers and others) poorly paid. It was otherwise with the people of Israel of old; it was the promise and blessing of God to them, That they should lend unto many nations, but should not borrow.

But when a nation or people do wickedly, and commit cruelties and devastations upon others, and enslave them, it cannot be expected that they

should be attended with the blessings of God, neither to eschew evil. They often become infatuated to do evil unawares; and those employed under their service sometimes lead them into debt, error and wickedness, in order to enrich themselves by their plunder, in committing the most barbarous cruelties, under pretences of war, wherein they were the first aggressors, and which is generally the case in all unnatural and destructive disputes of war. In this business money is wanted, the national debt becomes increased, and new loans and other sums must be added to the funds. The plunderers abroad send home their cash as fast as they can, and by one means and another the sums wanted to borrow, are soon made up. At last when the wars subside, or other business calls them home, laden with the spoils of the East or elsewhere, they have then the grand part of their business to negotiate, in buying up bank stock, and lodging their plunder and ill-got wealth in the British or other funds. Thus the nation is loaded with more debt, and with an annual addition of more interest to pay, to the further advantage of those who often occasioned it by their villainy; who, if they had their deserts, like the Popish inquisitors, are almost the only people in the world who deserve to be hung on the rack.

But so it happens in general, that men of activity and affluence, by whatever way they are possessed of riches, or have acquired a greatness of such property, they are always preferred to take the lead in matters of government, so that the greatest depredators, warriors, contracting companies of merchants, and rich slaveholders, always endeavour to push themselves on to get

power and interest in their favour; that whatever crimes any of them commit they are seldom brought to a just punishment. Unless that something of this kind had been the case, 'tis impossible to conceive how such an enormous evil as the slave-trade could have been established and carried on under any Christian government: and from hence that motly system of government, which hath so sprung up and established itself, may be accounted for, and as being an evident and universal depravity of one of the finest constitutions in the world; and it may be feared if these unconstitutional laws▪ reaching from Great-Britain to her colonies, be long continued in and supported, to the carrying on that horrible and wicked traffic of slavery, must at last mark

out the whole of the British constitution with ruin and destruction; and that the most generous and tenacious people in the world for liberty, may also at last be reduced to slaves. And an Ethio|pian may venture to assert, that so long as sla|very is continued in any part of the British do|minions, that more than one-half of the legisla|ture are the virtual supporters and encouragers of a traffic which ought to be abolished, as it cannot be carried on but by some of the most abandoned and profligate men upon earth.

However, the partizans of such a class of men are generally too many and numerous, whose viciated principles from time to time have led the whole nation into debt, error and disgrace; and by their magnetic influence there is a general support given to despotism, oppression and cru|elty. For many have acquired great riches by some insidious traffic or illegal gain; and as these become often leading men in governments, vast

multitudes by sea and land pursue the same course, and support the same measures; like ad|venturers in the lottery, each grasping for the highest prize; or as much enamoured with any infamous way of getting riches, as the Spaniards were with the Peruvian vessels of gold. And when ambitious and wicked men are bent upon avarice and covetousness, it leads them on to commit terrible cruelties, and their hearts be|come hardened in wickedness; so that even their enormous crimes sink in their own estimation, and soften into trivial matters. The house-breakers and highwaymen, petty depredators, think nothing of any mischief or cruelty that they can do, so as they can gain their end and come off safe; but their villainy and crimes appear to other men as they ought to do, and if they can be detected, and taken hold of, they will meet with such punishment as they justly deserve for their crimes. But it is otherwise with the Colo|nians, the great depredators, pirates, kidnappers, robbers, oppressors and enslavers of men. The laws as reaching from Great-Britain to the West-Indies, do not detect them, but protect the opu|lent slave-holders; though their opulence and protection by any law, or any government what|soever, cannot make them less criminal than vio|lators of the common rights and liberties of men. They do not take away a man's property, like other robbers; but they take a man himself, and subject him to their service and bondage, which is a greater robbery, and a greater crime, than taking away any property from men whatsoever. And, therefore, with respect to them, there is very much wanted for regulating the natural rights of mankind, and very much wrong in the

present forms of government, as well as much abuse of that which is right.

The Spaniards began their settlements in the West Indies and America, by depredations of rapine, injustice, treachery and murder; and they have continued in the barbarous practice of devastation, cruelty, and oppression ever since: and their principles and maxims in planting co|lonies have been adopted, in some measure, by every other nation in Europe. This guiltful me|thod of colonization must undoubtedly and im|perceptibly have hardened men's hearts, and led them on from one degree of barbarity and cruelty to

another: for when they had destroyed, wasted and desolated the native inhabitants, and when many of their own people, enriched with plunder, had retired, or returned home to enjoy their ill-gotten wealth, other resources for men to labour and cultivate the ground, and such other laborious employments were wanted. Vast territories and large possessions, without getting inhabitants to labour for them, were of no use. A general part of what remained of the wretched fugitives, who had the best native right to those possessions, were obliged to make their escape to places more remote, and such as could not, were obliged to submit to the hard labour and bondage of their invaders; but as they had not been used to such harsh treatment and laborious employment as they were then subjected to, they were soon wasted away and became few. Their proud invaders found the advantage of having their labour done for nothing, and it became their general practice to pick up the unfortunate strangers that fell in their way, when they thought they could make use of them in their service.

That base traffic of kidnapping and stealing men was begun by the Portuguese on the coast of Africa, and as they found the benefit of it for their own wicked purposes, they soon went on to commit greater depredations. The Spaniards followed their infamous example, and the African slave-trade was thought most advantageous for them, to enable themselves to live in ease and affluence by the cruel subjection and slavery of others. The French and English, and some other nations in Europe, as they founded settlements and colonies in the West-Indies. or in America, went on in the same manner, and joined hand in hand with the Portuguese and Spaniards, to rob and pillage Africa, as well as to waste and desolate the inhabitants of the western continent. But the European depredators and pirates have not only robbed and pillaged the people of Africa themselves; but, by their instigation, they have infested the inhabitants with some of the vilest combinations of fraudulent and treacherous villains, even among their own people; and have set up their forts and factories as a reservoir of public and abandoned thieves, and as a den of desperadoes, where they may ensnare, entrap and catch men. So that Africa has been robbed of its inhabitants; its free-born sons and daughters have been stole, and kidnapped, and violently taken away, and carried into captivity and cruel bondage. And it may be said, in respect to that diabolical traffic which is still carried on by the European depredators, that Africa has suffered as much and more than any other quarter of the globe. O merciful God! when will the wickedness of man have an end?

The Royal African Company (as is is called, ought rather to be reversed as unworthy of the name) was incorporated 14th Charles II. and empowered to trade from Salle in South Barbary to the Cape of Good Hope, and to erect forts and factories on the western coast of Africa for that purpose. But this trade was laid open by an act of parliament, Anno 1697, and every private merchant permitted to trade thither, upon paying the

sum of ten pounds towards maintaining the forts and garrisons. This Company, for se|curing their commerce, erected several factories on the coast; the most remarkable are these, viz. on the North part of Guinea, James Fort, upon an island in the River Gambia, Sierra Le|ona, and Sherbro; and on the South part of Guinea, viz. on the Gold Coast, Dick's Cove, Succunda, Commenda, Cape Coast Castle, Fort Royal, Queen Anne's Point, Charles Fort, Anna|mabo, Winebah, Shidoe, Acra, &c. In all these places it is their grand business to traffic in the human species; and dreadful and shocking as it is to think, it has even been established by royal authority, and is still supported and carried on under a Christian government; and this must evidently appear thereby, that the learned, the civilized, and even the enlightened nations are become as truly barbarous and brutish as the un|learned.

To give any just conception of the barbarous traffic carried on at those factories, it would be out of my power to describe the miserable situa|tion of the poor exiled Africans, which by the craft of wicked men daily become their prey, though I have seen enough of their misery as well as read; no description can give an adequate

idea of the horror of their feelings, and the dreadful calamities they undergo. The treache|rous, perfidious and cruel methods made use of in procuring them, are horrible and shocking. The bringing them to the ships and factories, and subjecting them to brutal examinations stripped naked and markings, is barbarous and base. The stowing them in the holds of the ships like goods of burden, with closeness and stench, is deplora|ble; and, what makes addition to this deplorable situation, they are often treated in the most bar|barous and inhuman manner by the unfeeling monsters of Captains. And when they arrive at the destined port in the colonies, they are again stripped naked for the brutal examination of their purchasers to view them, which, to many, must add shame and grief to their other woe, as may be evidently seen with sorrow, melancholy and despair marked upon their countenances. Here again another scene of grief and lamenta|tion arises;—friends and near relations must be parted never to meet again, nor knowing to whence they go. Here daughters are clinging to their mothers, and mothers to their daughters, bedewing each others naked breasts with tears; here fathers, mothers, and children, locked in each others arms, are begging never to be se|parated; here the husband will be pleading for his wife, and the wife praying for her children, and entreating, enough to melt the most obdu|rate heart, not to be torn from them, and taken away from her husband; and some will be still weeping for their native shore, and their dear relations and friends, and other endearing con|nections which they have left behind, and have been barbarously tore away from; and all are

bemoaning themselves with grief and lamentation at the prospect of their wretched fate. And when sold and delivered up to their inhuman purchasers, a more heart-piercing scene cannot well take place. The last embrace of the be|loved husband and wife may be seen, taking their dear offspring in their arms, and with the most

parental fondness, bathing their cheeks with a final parting endearment. But on this occasion they are not permitted to continue long, they are soon torn away by their unfeeling masters, entirely destitute of a hope of ever seeing each other again; and no consolation is afforded to them in this sorrowful and truly pitiable situation. Should any of them still linger, and cling together a little longer, and not part as readily as their owners would have them, the flogger is called on, and they are soon drove away with the bloody commiseration of the cutting fangs of the whip lashing their naked bodies. This last exercise of the bloody whip, with many other cruel punishments, generally becomes an appendage of their miserable fate, until their wretched lives be wore out with hunger, nakedness, hard labour, dejection and despair. Alas! alas! poor unhappy mortal! to experience such treatment from men that take upon themselves the sacred name of Christians!

In such a vast extended, hideous and predominant slavery, as the Europeans carry on in their Colonies, some indeed may fall into better hands, and meet with some commiseration and better treatment than others, and a few may become free, and get themselves liberated from that cruel and galling yoke of bondage; but what are these to the whole, even hundreds of thousands, held

and perpetrated in all the prevalent and intolerable calamities of that state of bondage and exile. The emancipation of a few, while ever that evil and predominant business of slavery is continued, cannot make that horrible traffic one bit the less criminal. For, according to the methods of procuring slaves in Africa, there must be great robberies and murders committed before any emancipation can take place, and before any lenitive favours can be shewn to any of them, even by the generous and humane. This must evidence that the whole of that base traffic is an enormous evil and wicked thing, which cries aloud for redress, and that an immediate end and stop should be put to it.

The worthy and judicious author of the Historical account of Guinea, and others, have given some very striking estimates of the exceeding evil occasioned by that wicked diabolical traffic of the African slave-trade; wherein it seems, of late years, the English have taken the lead, or the greatest part of it, in carrying it on. They have computed, that the ships from Liverpool, Bristol and London have exported from the coast of Africa upwards of one hundred thousand slaves annually; and that among other evils attending this barbarous inhuman traffic, it is also computed that the numbers which are killed by the treacherous and barbarous methods of procuring them, together with those that perish in the voyage, and die in the seasoning, amount to at least an hundred thousand, which perish in every yearly attempt to supply the colonies, before any of the wretched survivors, reduced to about sixty thousand, annually required as an additional stock can be made useful. But as the great severities and

oppressions loaded upon the wretched survivors are such that they are continually wearing out, and a new

annual supply wanted; that the vast carnage, and the great multitude of human souls that are actually deprived of life by carrying on that iniquitous business, may be supposed to be even more than one hundred thousand that perish annually; or supposing that to be greatly less than it is, still it is so great that the very idea is shocking to conceive, at the thought of it sensibility would blush, and feeling nature absolutely turn pale.

Gracious God! how wicked, how beyond all example impious, must be that servitude which cannot be carried on without the continual murder of so many innocent persons. What punishment is not to be expected from such monstrous and unparalleled barbarity? For if the blood of one man unjustly shed cries with so loud a voice for the Divine vengeance, how shall the cries and groans of an hundred thousand men annually murdered ascend the celestial mansions, and bring down that punishment such enormities deserve?

As this enormous iniquity is not conjecture, but an obvious fact, occasioned by that dreadful and wicked business of slavery, were the inhabitants of Great-Britain to hear tell of any other nation that murdered one hundred thousand innocent people annually, they would think them an exceeding inhuman, barbarous, and wicked people indeed, and that they would be surely punished by some signal judgment of Almighty God. But surely law and liberty, justice and equity, which are the proper foundations of the British government, and humanity the most amiable characteristic of the

people, must be entirely fled from their land, if they can think a less punishment due to themselves, for supporting and carrying on such enormous wickedness, if they do not speedily relinquish and give it up. The very nature of that wickedness of enslaving of men is such, that were the traffic, which European nations carry on in it, a thousand times less than it is, it would be what no righteous nation would admit of for the sake of any gain whatsoever. Wherefore as it is, what ought to be done? If there is any righteousness, any wisdom, any justice, or any humanity to be found, ought not the whole of it, and all the branches of such exceeding evil and wicked traffic, and all the iniquity of it to be relinquished, and root and branches to be speedily given up and put an end to?

For while such monstrous iniquity, such deliberate barbarity and cruelty is carried on, whether it be considered as the crime of individuals, or as patronized and encouraged by the laws of the land, it holds forth an equal degree of enormity. And a crime founded in such a dreadful pre-eminence in wickedness, both of individuals and the nation, must some time draw down upon them the heaviest judgments of Almighty God.

On this occasion there seems already to be an interference of Divine Providence, though the obdurate and

impenitent part of mankind may not regard it. The violent and supernatural agitations of all the elements, which for a series of years have prevailed in those European settlements where the unfortunate Africans are retained in a state of slavery, and which have brought unspeakable calamities to the inhabitants, and public

losses to the states to which they severally belong, are so many awful visitations of God for this inhuman violation of his laws. And it is not perhaps unworthy of remark, that as the subjects of Great-Britain have two-thirds of this impious commerce in their own hands, so they have suffered in the same proportion, or more severely than the rest. How far these misfortunes may appear to be acts of Providence, and to create an alarm to those who have been accustomed to refer every effect to its apparent cause; who have been habituated to stop there, and to overlook the finger of God, because it is slightly covered under the veil of secondary laws, we will not pretend to determine; but this we will assert with confidence, that the Europeans have richly deserved them all: the fear of sympathy that can hardly be restrained on other melancholy occasions, seems to forget to flow at the relation of these; and that we can never, with any shadow of justice, wish prosperity to the undertakers of those whose success must be at the expence of the happiness of millions of their fellow-creatures.

For though this world is not the place of final retribution, yet there is an evidence maintained in the course of Divine Providence, that verily there is a God that judgeth in the earth. That

nations may continue long, with a considerable degree of worldly prosperity, and without seeming to be distinguished by remarkable calamities. when their wickedness is become very great and prevalent; yet it is no way inconsistent to assert, (and what sacred history warrant us to conclude) that their judgment slumbereth not. Had one been among the Canaanites a few years before the Israelites entered their country, or in Babylon a little before Cyrus encamped against it, he would have beheld a people in a state of great worldly prosperity, and in much security, notwithstanding that the judgments of God were ready to seize upon them. Great and destructive wars are kindled up from time to time, whereby multitudes of mankind are swept away from the face of the earth, and the wealth of nations are exhausted. Famine, pestilence and earthquakes have often spread terror, desolation and misery among the inhabitants of the world. Nor are there wanting instances of remarkable national distresses as a judgment for their wickedness, by a variety of other causes. Though men cannot easily be prevailed with to regard these as the operation of the hand of God, the scriptures, which contain the rules and history of Divine Providence, represent these as inflicted for the sins of nations, and not merely as casual things, for which no account can be given. And therefore some of these causes which may seem natural, and which have begun to make their appearance, and the annual destructions thereof, which are

constantly heard of in some part or other, may be considered as tokens of God's judgments against the British empire, and a variety of them might be named; such as loss of territory and

destructive wars, earthquakes and dreadful thunders, storms and hurricanes, blastings and destructive insects, inclement and unfruitful seasons, national debt and oppressions, poverty and distresses of individuals, &c. For his own iniquity shall take the wicked himself; and who can tell what dreadful calamities may yet befall to a people responsible for so great a share of iniquity as in that part which they carry on of the African slave-trade alone.

And it is not known how soon a just national retribution of vengeance may burst forth against it; how soon the Almighty may think fit to recompence the British nation, according to the work, of their hands, for the horrible oppression of the poor Africans.

For national wickedness from the beginning of the world has generally been visited with national punishments; and surely no national wickedness can be more heinous in the sight of God than a public toleration of slavery, and sooner or later these kingdom will be visited with some signal mark of his displeasure, for the notorious oppression of the poor Africans, that are harassed and continually wearing out with a most shameful involuntary servitude in the British colonies, and by a public toleration under the sanction of laws, to which the monarchs of England from time to time, by advice of their privy counsellors, have given the royal assent, and thereby rendered themselves parties in the oppression, and it may be feared partakers in their guilt.

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And every man has ample reason to fear that God will make of this nation, in proportion to the magnitude of its guilt in the slave-dealing, a tremendous

example of retribution to deter other nations from offending his eternal justice, if a sincere and speedy repentance does not avert it.

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For such notorious crimes the Almighty, even the Lord, hath sworn, surely I will never forget any of these works.

See Amos viii. But the judgments of God are often suspended and mitigated for the sake of the righteous; and nations are preserved from destruction in favour to them who remain faithful in times of general defection. Isaiah i. 9.

Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorah.

But while ever such a horrible business as the slavery and oppression of the Africans is carried on, there is not one man in all Great-Britain and her colonies, that knoweth any thing of it, can be innocent and safe, unless he speedily riseth up with abhorrence of it in his own judgment, and, to avert evil, declare himself against it, and all such notorious wickedness. But should the contrary be adhered to, as it has been in the most shameful manner, by men of eminence and power; according to their eminence in station, the nobles and senators, and every man in office and authority, must incur a double load of guilt, and not only that burden of guilt in the oppression of the African strangers, but also in that of an impending danger and ruin to their country; and such a double load of iniquity must rest upon those guilty heads who withhold their testimony against the crying sin of tolerating slavery. The inhabitants in general who can approve of such inhuman barbarities, must themselves be a species of unjust barbarians and inhuman men. But the

clergy of all denominations, whom we would consider as the devout messengers of righteousness, peace, and good-will to all men, if we find any of them ranked with infidels and barbarians, we must consider them as particularly responsible, and, in some measure, guilty of the crimes of other wicked men in the highest degree. For it is their duty to warn every man, and to teach every man to know their errors; and if they do not, the crimes of those under their particular charge must rest upon themselves, and upon some of them, in such a case as this, that of the whole nation in general; and those (whatever their respective situation may be) who forbid others to assist them, must not be very sensible of their own duty, and the great extensiveness and importance of their own charge. And as it is their great duty to teach men righteousness and piety; this ought to be considered as sufficiently obvious unto them, and to all men, that nothing can be more contrary unto it, than the evil and very nature of enslaving men, and making merchandize of them like the brute creation.

For it is evident that no custom established among men was ever more impious; since it is contrary to reason, justice, nature, the principles of law and government, and the whole doctrine, in short, of natural religion, and the revealed voice of God. And, therefore, that it is both evident and expedient, that there is an absolute necessity to abolish the slave trade, and the West-India slavery; and that to be in power, and to neglect even a day in endeavouring to put a stop to such monstrous iniquity and abandoned wickedness (as the tenure of every man's life, as well as the time of his being in office

and power is very uncertain) must necessarily endanger a man's own eternal welfare, be he ever so great in temporal dignity.

The higher that any man is exalted in power and dignity, his danger is the more eminent, though he may not live to see the evil that may eventually be contributed to his country, because of his disobedience to the law and commandments of God. All men in authority, and kings in general, who are exalted to the most conspicuous offices of superiority, while they take upon themselves to be the administrators of righteousness and justice to others, they become equally responsible for admitting or suffering others under their authority to do wrong. Wherefore the highest offices of authority among men, are not so desirable as some may be apt to conceive; it was so considered by the virtuous queen Anne, when she was called to the royal dignity, as she declared to the council of the nation, that it was a heavy weight and burden brought upon her. For kings are the ministers of God, to do justice, and not to bear the sword in vain, but to revenge wrath upon them that do evil. But if they do not in such a case as this, the cruel oppressions of thousands, and the blood of the murdered Africans who are slain by the sword of cruel avarice, must rest upon their own guilty heads in as eventually and plain a sense as it was David that murdered Uriah; and therefore they ought to let no companies of insidious merchants, or any guileful insinuations of wicked men, prevail upon them to establish laws of iniquity, and to carry on a trade of oppression and injustice; but they ought to consider such as the worst of foes and rebels, and greater enemies than any that can rise up against their

temporal dignity. From all such enemies, good Lord, deliver them! for it is even better to lose a temporal kingdom, than only to endanger the happiness and enjoyment of an eternal one.

Nothing else can be conceived, but that the power of infernal wickedness has so reigned and pervaded over the enlightened nations, as to infatuate and lead on the great men, and the kings of Europe, to promote and establish such a horrible traffic of wickedness as the African slave trade and the West-India slavery, and thereby to bring themselves under the guilty responsibility of such awful iniquity. The kings and governors of the nations in general have power to prevent their subjects and people from enslaving and oppressing others, if they will; but if they do not endeavour to do it, even if they could not effect that good purpose, they must then be responsible for their crimes; how much more, if they make no endeavours towards it, even when they can, and where no opposition, however plausible their pretences might be, would dare to oppose them. Wherefore, if kings or nations, or any men that dealth unjustly with their fellow-creatures, to ensnare them, to enslave them, and to oppress them, or suffer others to do so, when they have it in their power to prevent it, and yet they do not, can it ever be thought that God will be well pleased with them? For can those which have no mercy on their fellow-creatures, expect to find mercy from the gracious Father of Men? Or will it not rather be said unto them, as it is declared, that he who leadeth into captivity, shall be carried captive, and be bound in the cords of

his own iniquity: Though hand join in hand the wicked shall not go unpunished; for sin and wickedness is the destruction of any people.

And should these nations, in the most obnoxious and tenacious manner, still adhere to it as they have done, and continue to carry on in their colonies such works and purposes of iniquity, in oppression and injustice against the Africans, nothing else can be expected for them at last, but to meet with the fierce wrath of Almighty God, for such a combination of wickedness, according to all the examples of his just retribution, who can suffer such deliberate, such monstrous iniquity to go long unpunished.

There is good reason to suppose, that it was far from the intention of Ferdinand, king of Spain, to use his new subjects in America in the brutal and barbarous manner that his people did; and happy for the credit of that nation, and the honor of mankind, even among the profligate adventurers which were sent to conquer and desolate the new world, there were some persons that retained some tincture of virtue and generosity, and some men of the greatest reputation of both gentlemen and clergy, which did not only remonstrate, but protest against their measures then carried on. And since that iniquitous traffic of slavery has commenced and been carried on, many gentlemen of the most distinguished reputation, of different nations, and particularly in England, have protested and remonstrated against it. But the guileful insinuations of avaricious wicked men, which prevailed formerly, have still been continued; and to answer the purposes of their own covetousness, the different nations have been fomented with jealousy to one another, least another should have the advantage in any traffic; and while naturally emulous to promote their own ambition, they have imbrewed their hands in that

infamous commerce of iniquity; and by the insidious instigation of those whose private emolument depends on it, the various profligate adventurers, from time to time, have acquired the sanction of laws to support them, and have obtained the patronage of kings in their favour to encourage them, whereby that commerce of the most notorious injustice, and open violation of the laws of God, hath been carried on exceedingly to the shame of all the Christian nations, and greatly to the disgrace of all the monarchs of Europe. The fact speaks itself: And destruction shall be to the workers of iniquity. The bold and offensive enslavers of men, who subject their fellow-creatures to the rank of a brute, and the immoderate value of a beast, are themselves the most abandoned slaves of infernal wickedness, the most obnoxious ruffians among men, the enemies of their country, and the disgrace of kings. Their iniquity is wrote in the light as with a sun-beam, and engraven on the hardest rock as with the point of a diamond, that cannot be easily wiped away: But the wicked shall fall by their own wickedness. And, nevertheless, by the insidious instigations of those who have forsaken the amiable virtues of men, and have acquired the cruel ferocity of tygers and wild beasts, they have not only polluted

them|selves with their iniquity, but their base treachery has brought shame and guilt upon some of the most exalted and most amiable characters in the world. And, therefore, that no evil may happen unto those who have been so shamefully beguiled and betrayed by the vile instigations of wicked, profligate, inhuman men, and that no shame and guilt may rest upon him, who standeth in the greatest eminence of responsibility, I would ever

desire to pray; let all the prayers of the wise and pious be heard for the king, and for his wise counsellors, and the great men that stand before him; for kings and great men stand in the most perilous situation of having the crimes of others imputed to them; wherefore kings have need of all your prayers, that the counsel of the wicked may not prevail against them, for these are the worst foes, and most terrible enemies, both to yourselves and to your sovereign. Righteous|ness exalteth a nation, but sin is a reproach to any people.

In this advanced aera, when the kings of Eu|rope are become more conspicuous for their manly virtues, than any before them have been, it is to be hoped that they will not any longer suffer themselves to be imposed upon, and be beguiled, and brought into guilt and shame, by any insti|gations of the cunning craftiness and evil policy of the avaricious, and the vile profligate ensla|vers of men. And as their wisdom and under|standing is great, and exalted as their high dig|nity, it is also to be hoped that they will exert themselves, in the cause of righteousness and jus|tice, and be like the wisest and the greatest mo|narchs of old, to hearken to the counsel of the wise men that know the times, and to the righte|ous laws of God, and to deliver the oppressed, and to put an end to the iniquitous commerce and slavery of men. And as we hear tell of the kings of Europe having almost abolished, the in|fernal invention of the bloody tribunal of the in|quisition, and the Emperor and others making some grand reformatons for the happiness and good of their subjects; it is to be hoped also that these exalted and liberal principles will lead them

on to greater improvements in civilization and felicitation, and next to abolish that other diabo|lical invention of the bloody and cruel African slave-trade, and the West-Indian slavery.

But whereas the people of Great-Britain having now acquired a greater share in that iniquitous commerce than all the rest together, they are the first that ought to set an example, lest they have to repent for their wickedness when it becomes too late; lest some impending calamity should speedily burst forth against them, and lest a just retribution for their enormous crimes, and a con|tinuance in committing similar deeds of barba|rity and injustice should involve them in ruin. For we may be assured that God will certainly avenge himself of such heinous transgressors of his law, and of all those planters and merchants, and of all others, who are the authors of the Afri|cans graves, severities, and cruel punishments, and no plea of any absolute necessity can possibly excuse them. And as the inhabitants of Great-Britain, and the inhabitants of the colonies,

seem almost equally guilty of the oppression, there is great reason for both to dread the severe vengeance of Almighty God upon them, and upon all such notorious workers of wickedness; for it is evident that the legislature of Great-Britain patronises and encourages them, and shares in the infamous profits of the slavery of the Africans. It is therefore necessary that the inhabitants of the British nation should seriously consider these things for their own good and safety, as well as for our benefit and deliverance, and that they may be sensible of their own error and danger, lest they provoke the vengeance of the Almighty against them. For what wickedness was there ever risen up so

monstrous, and more likely to bring a heavy rod of destruction upon a nation, than the deeds committed by the West-Indian slavery, and the African slave trade. And even in that part of it carried on by the Liverpool and Bristol merchants, the many shocking and inhuman instances of their barbarity and cruelty are such, that every one that heareth thereof has reason to tremble, and cry out, Should not the land tremble for this, and every one mourn that dwelleth therein?

The vast carnage and murders committed by the British instigators of slavery, is attended with a very shocking, peculiar, and almost unheard of conception, according to the notion of the perpetrators of it; they either consider them as their own property, that they may do with as they please, in life or death; or that the taking away the life of a black man is of no more account than taking away the life of a beast. A very melancholy instance of this happened about the year 1780, as recorded in the courts of law; a master of a vessel bound to the Western Colonies, selected 132 of the most sickly of the black slaves, and ordered them to be thrown overboard into the sea, in order to recover their value from the insurers, as he had perceived that he was too late to get a good market for them in the West-Indies. On the trial, by the counsel for the owners of the vessel against the underwriters, their argument was, that the slaves were to be considered the same as horses; and their plea for throwing them into the sea, was nothing better than that it might be more necessary to throw them overboard to lighten their vessel than goods of greater value, or something to that effect. These poor creatures, it seems, were tied two and

two together when they were thrown into the sea, lest some of them might swim a little for the last gasp of air, and, with the animation of their approaching exit, breath their souls away to the gracious Father of spirits. Some of the last parcel, when they saw the fate of their companions, made their escape from tying by jumping overboard, and one was saved by means of a rope from some in the ship. The owners of the vessel, I suppose, (inhuman connivers of robbery, slavery, murder and fraud) were rather a little defeated in this, by bringing their villainy to light in a court of law; but the inhuman monster of a captain was kept out of the way of justice from

get|ting hold of him. Though such perpetrators of murder and fraud should have been sought after from the British Dan in the East-Indies, to her Beershebah in the West.

But our lives are accounted of no value, we are hunted after as the prey in the desert, and doomed to destruction as the beasts that perish. And for this, should we appeal to the inhabitants of Eu|rope, would they dare to say that they have not wronged us, and grievously injured us, and that the blood of millions do not cry out against them? And if we appeal to the inhabitants of Great-Britain, can they justify the deeds of their conduct towards us? And is it not strange to think, that they who ought to be considered as the most learned and civilized people in the world, that they should carry on a traffic of the most bar|barous cruelty and injustice, and that many, even among them, are become so dissolute, as to think slavery, robbery and murder no crimes? But we will answer to this, that no man can, with impu|nity, steal, kidnap, buy or sell another man,

without being guilty of the most atrocious vil|lainy. And we will aver, that every slave-holder that claims any property in slaves, or holds them in an involuntary servitude, are the most obnoxious and dissolute robbers among men; and that they have no more right, nor any better title to any one of them, than the most profligate and noto|rious robbers and thieves in the world, has to the goods which they have robbed and stole from the right owners and lawful possessor thereof. But should the slave-holders say that they buy them; their title and claim is no better then that of the most notorious conniver, who buys goods from other robbers, knowing them to be stole▪ and accordingly gives an inferior price for them. According to the laws of England, when such connivers are discovered, and the property of others unlawfully found in their possession; the right owners thereof can oblige the connivers to restore back their property, and to punish them for their trespass. But the slave-holders, universally, are those connivers, they do not only rob men of some of their property, but they keep men from every property belonging to them, and compel them to their involuntary service and drudgery; and those whom they buy from other robbers, and keep in their possession, are greatly injured by them when compared to any species of goods whatsoever; and accordingly they give but a very inferior price for men, as all their vast estates in the West-Indies is not sufficient to buy one of them, if the rightful possessor was to sell himself to them in the manner that they claim possession of him. Therefore let the inhabitants of any civilized nation determine, whether, if they were to be treated in the same manner that

the Africans are, by various pirates, kidnappers, and slave-holders, and their wives, and their sons and daughters were to be robbed from them, or themselves violently taken away to a perpetual and intolerable slavery; or whether they would not think those robbers, who only took away their property, less injurious to them than the other. If they determine it so, as reason must tell every man, that himself is of more value than his property; then the executors of the laws of civilization ought to tremble at the incon|sistency of passing judgment upon

those whose crimes, in many cases, are less than what the whole legislature must be guilty of, when those of a far greater is encouraged and supported by it wherever slavery is tolerated by law, and, consequently, that slavery can no where be tolerated with any consistency to civilization and the laws of justice among men; but if it can maintain its ground, to have any place at all, it must be among a society of barbarians and thieves, and where the laws of their society is, for every one to catch what he can. Then, when theft and robbery becomes no crimes, the man-stealer and the conniving slave-holder might possibly get free.

But the several nations of Europe that have joined in that iniquitous traffic of buying, selling and enslaving men, must in course have left their own laws of civilization to adopt those of barbarians and robbers, and that they may say to one another, When thou sawest a thief, then thou consentest with him, and hast been partaker with all the workers of iniquity. But whereas every man, as a rational creature, is responsible for his actions, and he becomes not only guilty in doing evil

himself, but in letting others rob and oppress their fellow-creatures with impunity, or in not delivering the oppressed when he has it in his power to help them. And likewise that nation which may be supposed to maintain a very considerable degree of civilization, justice and equity within its own jurisdiction, is not in that case innocent, while it beholds another nation or people carrying on persecution, oppression and slavery, unless it remonstrates against that wickedness of the other nation, and makes use of every effort in its power to help the oppressed, and to rescue the innocent. For so it ought to be the universal rule of duty to all men that fear God and keep his commandments, to do good to all men wherever they can; and when they find any wronged and injured by others, they should endeavour to deliver the ensnared whatever their grievances may be; and should this sometimes lead them into war they might expect the protection and blessing of heaven. How far other motives may appear eligible for men to oppose one another with hostile force, it is not my business to enquire. But I should suppose the hardy veterans who engage merely about the purposes of envying one another concerning any different advantages of commerce, or for enlarging their territories and dominions, or for the end of getting riches by their conquest; that if they fall in the combat, they must generally die, as the fool dieth, vaunting in vain glory; and many of them be like to those who go out in darkness, never to see light; and should they come off alive, what more does their honour and same amount to, but only to be like that antediluvian conqueror, who had

stain a man to his own wounding, and a young man to his hurt. But those mighty men of renown in the days of old, because of their apostacy from God, and rebellion and wickedness to men, were at last all swallowed up by an universal deluge for their iniquity and crimes.

But again let me observe, that whatever civilization the inhabitants of Great-Britain may enjoy among

themselves, they have seldom maintained their own innocence in that great duty as a Christian nation towards others; and I may say, with respect to their African neighbours, or to any other wheresover they may go by the way of commerce, they have not regarded them at all. And when they saw others robbing the Africans, and carrying them into captivity and slavery, they have neither helped them, nor opposed their oppressors in the least. But instead thereof they have joined in combination against them with the rest of other profligate nations and people, to buy, enslave and make merchandize of them, because they found them helpless and fit to suit their own purpose, and are become the head carriers on of that iniquitous traffic. But the greater that any reformation and civilization is obtained by any nation, if they do not maintain righteousness, but carry on any course of wickedness and oppression, it makes them appear only the more inconsistent, and their tyranny and oppression the more conspicuous. Wherefore because of the great wickedness, cruelty and injustice done to the Africans, those who are greatest in the transgression give an evident and undubious warrant to all other nations beholding their tyranny and injustice to others, if those nations have any regard to their own innocence and virtue,

and wish to maintain righteousness, and to remain clear of the oppression and blood of all men; it is their duty to chastize and suppress such unjust and tyrannical oppressors and enslavers of men. And should none of these be found among the enlightened and civilized nations, who maintain their own innocence and righteousness, with regard to their duty unto all men; and that there may be none to chastize the tyrannical oppressors of others; then it may be feared, as it has often been, that fierce nations of various insects, and other annoyances, may be sent as a judgment to punish the wicked nations of men. For by some way or other every criminal nation, and all their confederates, who sin and rebel against God, and against his laws of nature and nations, will each meet with some awful retribution at last, unless they repent of their iniquity. And the greater advantages of light, learning, knowledge and civilization that any people enjoy, if they do not maintain righteousness, but do wickedly, they will meet with the more severe rebuke when the visitations of God's judgment cometh upon them. And the prophecy which was given to Moses, is still as much in force against the enlightened nations now for their wickedness, in going after the abominations of heathens and barbarians, for none else would attempt to enslave and make merchandize of men, as it was when denounced against the Israelitish nation of old, when they departed, or should depart, from the laws and statutes of the Most High. The Lord shall bring a nation against thee, from far, from the ends of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand, &c. See Deut. xxviii.

But lest any of these things should happen to the generous and respectful Britons, who are not altogether lost

to virtue and consideration; let me say unto you, in the language of a wise and eminent Queen, as she did when her people were sold as a prey to their enemies: That it is not all your enemies (for they can be reckoned nothing else), the covetous instigators and carriers on of slavery and wickedness, that can in any way countervail the damage to yourselves, to your king, and to your country; nor will all the infamous profits of the poor Africans avail you any thing if it brings down the avenging hand of God upon you. We are not saying that we have not sinned, and that we are not deserving of the righteous judgments of God against us. But the enemies that have risen up against us are cruel, oppressive and unjust; and their haughtiness of insolence, wickedness and iniquity is like to that of Haman the son of Hammedatha; and who dare suppose, or even presume to think, that the inhuman ruffians and ensnarers of men, the vile negociators and merchandizers of the human species, and the offensive combinations of slave-holders in the West have done no evil? And should we be passive, as the suffering martyrs dying in the flames, whose blood crieth for vengeance on their persecutors and murderers; so the iniquity of our oppressors, enslavers and murderers rise up against them. For we have been hunted after as the wild beasts of the earth, and sold to the enemies of mankind as their prey; and should any of us have endeavoured to get away from them, as a man would naturally fly from an enemy that way-laid him; we have been pursued after, and, by haughty mandates and

laws of iniquity, overtaken, and murdered and slain, and the blood of millions cries out against them. And together with these that have been cruelly spoiled and slain, the very grievous afflictions that we have long suffered under, has been long crying for vengeance on our oppressors; and the great distress and wretchedness of human woe and misery, which we are yet lying under, is still rising up before that High and Sovereign Hand of Justice, where men, by all their oppression and cruelty, can no way prevent; their evil treatment of others may serve to increase the blow, but not to evade the stroke of His power, nor withhold the bringing down that arm of vengeance on themselves, and upon all their connivers and confederators, and the particular instigators of such wilful murders and inhuman barbarity. The life of a black man is of as much regard in the sight of God, as the life of any other man; though we have been sold as a carnage to the market, and as a prey to profigate wicked men, to torture and lash us as they please, and as their caprice may think fit, to murder us at discretion.

And should any of the best of them plead, as they generally will do, and tell of their humanity and charity to those whom they have captured and enslaved, their tribute of thanks is but small; for what is it, but a little restored to the wretched and miserable whom they have robbed of their all; and only to be dealt with, like the spoils of those taken in the field of battle, where the wretched fugitives must submit to what they please. For as we have been robbed of our natural right as men, and treated as beasts, those who have injured us, are like to them who have

robbed the widow, the orphans, the poor and the needy of their right, and whose children are rioting on the spoils of those who are begging at their doors for bread. And should they say, that their fathers were thieves and connivers with en|snarers of men, and that they have been brought up to the iniquitous practice of slavery and op|pression of their fellow-creatures and they can|not live without carrying it on, and making their gain by the unlawful merchandize and cruel sla|very of men, what is that to us, and where will it justify them? And some will be saying, that the Black people, who are free in the West Indies, are more miserable than the slaves;—and well they may; for while they can get their work and drudgery done for nothing, it is not likely that they will employ those whom they must pay for their labour. But whatever necessity the ensla|vers of men may plead for their iniquitous prac|tice of slavery, and the various advantages which they get by it, can only evidence their own in|justice and dishonesty. A man that is truly ho|nest, fears nothing so much as the very impu|tation of injustice; but those men who dare not face the consequence of acting uprightly in every case are detestable cowards, unworthy the name of men; for it is manifest that such men are more afraid of temporal inconveniencies than they are of God: And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forwarn you whom you shall fear: Fear him, who, after he hath killed, hath power to cast into hell. Luke xii.4, 5.

But why should a total abolition, and an uni|versal emancipation of slaves, and the enfranchise|ment of all the Black People employed in the cul|ture

of the Colonies, taking place as it ought to do, and without any hesitation, or delay for a moment, even though it might have some seem|ing appearance of loss either to government or to individuals, be feared at all? Their labour, as freemen, would be as useful in the sugar colonies as any other class of men that could be found; and should it even take place in such a manner that some individuals, at first, would suffer loss as a just reward for their wickedness in slave-dealing, what is that to the happiness and good of doing justice to others; and, I must say, to the great danger, otherwise, that must eventually hang over the whole community? It is certain, that the produce of the labour of slaves, together with all the advantages of the West-India traffic, bring in an immense revenue to government; but let that amount be what it will, there might be as much or more expected from the labour of an equal increase of free people, and without the im|plication of any guilt attending it, and which, otherwise, must be a greater burden to bear, and more ruinous consequences to be feared from it, than if the whole national debt was to sink at once, and to rest upon the heads of all that might suffer by it. Whereas, if a generous encouragement were to be given to a free people, peaceable among themselves, intelligent and industrious, who by art and labour would improve the most barren situations, and make the most of that which is fruitful; the free and voluntary labour of many, would soon yield to any government, many greater advantages than any thing that sla|very can produce. And this should be expected, wherever a Christian government is extended, and the true religion is embraced, that the bles|sings

of liberty should be extended likewise, and that it should diffuse its influences first to fertilize the mind, and then the effects of its benignity would extend, and arise with exuberant blessings and advantages from all its operations. Was this to be the case, every thing would increase and prosper at home and abroad, and ten thousand times greater and greater advantages would arise to the state, and more permanent and solid benefit to individuals from the service of freemen, than ever they can reap, or in any possible way enjoy, by the labour of slaves.

But why this diabolical traffic of slavery has not been abolished before now, and why it was introduced at all, as I have already enquired, must be greatly imputed to that powerful and pervading agency of infernal wickedness, which reigneth and prevaleth over the nations, and to that umbrageous image of iniquity established thereby; for had there been any truth and righteousness in that grand horn of delusion in the east, which may seem admirable to some, and be looked upon by its votaries as the fine burnished gold, and bright as the finest polished silver, then would not slavery, cruelty and oppression have been abolished wherever its influence came? And had the grand apostacy of its fellow horn, with all its lineaments been any better, and endowed with any real virtue and goodness, whom its devotees may behold as the finest polished diamond, and glistering as the finest gems, then would not slavery and barbarity have been prohibited and forbidden wherever the beams of any Christianity arose? Then might we have expected to hear tidings of good, even from thou who are gone to repose in the fabulous paradise of Mahomet?

Then might we have looked for it from those who are now reclined to slumber in assimilation with the old dotards of Rome, or to those who are fallen asleep and become enamoured with the scarlet couch of the abominable enchantress dyed in blood? And as well then might we not expect tenderness and compassion from those whom the goddess of avarice has so allured with her charms, that her heart-sick lovers are become reversed to the feelings of human woe; and with the great hurry and bustle of the russet slaves employed in all the drudgeries of the western isles, and maritime shore, in the cruel and involuntary service of her voluptuousness, having so dazzled their eyes, and bereaved them of all sensibility, that their hearts are become callous as the nether millstone, fierce as the tygers, and devoid of the natural feelings of men? From all such enchantments we would turn away, and fly from them as from the ravenous beasts of prey, as from the weeping crocodiles and the devouring reptiles, and as from the hoary monsters of the deep.

But we would look unto you, O ye multitude in the desert! against whom there is no enchantment, neither any divination whatever, that can prevail against you! for in your mouth there is no error or guile to be found, nor any fault before the throne of God. And what! though your dwellings be in all lands, and ye have no nation or kingdom on earth that ye can call your own, and your camp be surrounded with many enemies, yet you have a place of defence, an invincible fortress, the munitions of rocks for your refuge, and the shield of your anointed is Almighty; and behold his buckler is strong, and his sceptre is exalted on high, and the throne

of his dominion and power ruleth over all. But in the day that we shall be spoken for, if we find you a wall, we would build upon you a palace of silver; and if you find us a door, inclose us with boards of cedar, for we long, and would to God that we longed more, to enter into your fortress, and follow you to your happy retreat. Then might we, like you, stand undaunted before our foes, and with more than heroic sullenness at all their cruel tortures, highly disdain their rage, and boldly dare them to do their worst. For you, O ye friends of the Most High, when you die, when ye are persecuted and slain, when you fall in the combat, when you die in the battle, it is you! only you, that come off conquerors, and more than conquerors through him that loved you! And should it yet be, as it has often been, that your foes might pursue you with their usual arrogance and persecuting rage, and cause you to die cruelly veiled in a curtain of blood, lo! your stains are all washed away, and your wounds and scars will soon be healed, and yourselves will be then invested with a robe of honor that will shine in whiteness for ever new, and your blood that was shed by the terrific rage of your foes, will testify against them, and rise up in grandeur to you, as an enfringement of gold floating in glory, and as his robe of honor which flames in eternal crimson through the heavens. But we envy no man, but wish them to do good, and not evil; and we want the prayers of the good, and where|ever they can to help us; and the blessing of God be with all the promoters of righteousness and peace.

But wherefore, O beloved, should your watch|men sit still, when they hear tell that the enemy is invading all the out-posts and camp of the Bri|tish

empire, where many of your dwellings are? Are they all fallen asleep, and lying down to slum|ber in assimilation with the workers of iniquity? Should not those who are awake, arise, and give the alarm, that others may arise and awake also? And should not they who feareth the name of the Lord, and worship in his holy temples, Let judg|ment to run down as waters, and righteousness as a mighty stream? But why think ye prayers in churches and chapels only will do ye good, if your charity do not extend to pity and regard your fellow creatures perishing through igno|rance, under the heavy yoke of subjection and bondage, to the cruel and avaricious oppression of brutish profligate men; and when both the injur|ed, and their oppressors, dwell in such a vicinity as equally to claim your regard? The injurers, oppressors, enslavers, and murderers of others, eventually bring a curse upon themselves, as far as they destroy, injure, and cruelly and basely treat those under their subjection and unlawful bondage. And where such a dreadful pre-emi|nence of iniquity abounds, as the admission of laws for tolerating slavery and wickedness, and the worst of robberies, not only of men's proper|ties, but themselves; and the many inhuman murders and cruelties occasioned by it: If it meets with your approbation, it is your sin, and you are then as a conniver and confederator with those workers of wickedness; and if you give it a sanction by your passive obedience, it manifests that you are gone over to those brutish enemies of mankind, and can in no way be a true lover of your king and country.

Wherefore it ought to be the universal endea|vour, and the ardent wish, of all the lovers of

God and the Saviour of men, and of all that delight in his ways of righteousness, and of all the lovers of their country, and the friends of mankind, and of every real patriot in the land, and of every man and woman that dwelleth therein, and of all those that have any pretence to charity, generosity, sensibility and humanity, and whoever has any regard to innocence and virtue, to plead that slavery, with all its great and heinous magnitude of iniquity, might be abolished throughout all the British dominions; and from henceforth to hinder and prohibit the carrying on of that barbarous, brutish and inhuman traffic of the slavery and commerce of the human species, wherever the power and influence of the British empire extends. And in doing this, and always in doing righteously, let the glory and honour of it be alone ascribed unto God Most High, for his great mercy and goodness to you; and that his blessings and unbounded beneficence may shine forth upon you, and upon all the promoters of it: and that it may with great honours and advantages of peace and prosperity be ever resting upon the noble Britons, and upon their most worthy, most eminent and august Sovereign, and upon all his government and the people under it; and that the streams thereof may run down in righteousness even to us, poor deplorable Africans.

And we that are particularly concerned would humbly join with all the rest of our brethren and countrymen in complexion, who have been grievously injured, and who jointly and separately, in all the language of grief and woe, are humbly imploring and earnestly entreating the most respectful and generous people of Great-Britain, that they would consider us, and have mercy and

compassion on us, and to take away that evil that your enemies, as well as our oppressors, are doing towards us, and cause them to desist from their evil treatment of the poor and despised Africans, before it be too late; and to restore that justice and liberty which is our natural right, that we have been unlawfully deprived and cruelly wronged of, and to deliver us from that captivity and bondage which we now suffer under, in our present languishing state of exile and misery. And we humbly pray that God may put it into the minds of the noble Britons, that they may have the honor and advantage of doing so great good to many, and to extend their power and influence to do good afar; and that great good in abundance may come down upon themselves, and upon all their government and the people under it, in every place belonging to the British empire. But if the people and the legislature of Great-Britain altogether hold their peace at such a time as this, and even laugh at our calamity as heretofore they have been wont to do, by making merchandize of us to enrich themselves with our misery and distress: we sit like the mourning Mordecai's at their gates clothed in sackcloth; and, in this advanced era, we hope God in his Providence will rise up a deliverance for us some other way; and we have great reason to hope that the time of our deliverance is fast drawing nigh, and when the great Babylon of iniquity will fall.

And whereas we consider our case before God of the whole universe, the Gracious Father and Saviour of men; we will look unto him for help and deliverance. The cry of our affliction is already gone up before him, and he will hearken

to the voice of our distress; for he hears the cries and groans of the oppressed, and professes that if they cry at all unto him, he will hearken unto them, and deliver them. For the oppression of the poor, for the sighing of the needy, now will I arise saith Jehovah, and will set him in safety from him that puffeth at him▪ or that would ensnare him. (Psa. xii.5.) And I know that Jehovah will maintain the cause of the afflicted, and the right of the poor. (Psa. cxl.12.) Wherefore it is our duty to look up to a greater deliverer than that of the British nation, or of any nation upon earth; for unless God gives them repentance, and peace to|wards him, we can expect no peace or deliver|ance from them. But still we shall have cause to trust, that God who made of one blood all the nations and children of men, and who gave to all equally a natural right to liberty; that he who ruleth over all the kingdoms of the earth with equal providential justice, shall then make enlargement and deliverance to arise to the grie|vously injured, and heavy oppressed Africans from another place.

And as we look for our help and sure deliver|ance to come from God Most High, should it not come in an apparent way from Great-Britain, whom we consider as the Queen of nations, let her not think to escape more than others, if she con|tinues to carry on oppression and injustice, and such pre-eminent wickedness against us: for we are only seeking that justice may be done to us, and what every righteous nation ought to do; and if it be not done, it will be adding iniquity to iniquity against themselves. But let us not sup|pose that the inhabitants of the British nation will adhere to the ways of the profligate: For such is

the way of an adulterous woman; she eateth, and wipeth her mouth; and saith, I have done no wick|edness. But rather let us suppose, That whereas iniquity hath abounded, may righteousness much more abound. For the wickedness that you have done is great, and wherever your traffic and colonies have been extended it is shameful; and the great injustice and cruelty done to the poor Africans crieth to heaven against you; and therefore that it may be forgiven unto you, it cries aloud for universal reformation and national repentance. But let it not suffice that a gracious call from the throne is inviting you, To a religious observance of God's holy laws, as fearing, lest God's wrath and indignation, should be provoked against you; but in your zeal for God's holy law, because of the shameful transgression thereof, every man every woman hath reason to mourn apart, and every one that dwelleth in the land ought to mourn and sigh for all the abominations done therein, and for the great wickedness carried on thereby.

And now that blessings may come instead of a curse, and that many beneficent purposes of good might speedily arise and flow from it, and be more readily promoted: I would hereby pre|sume to offer the following considerations, as some outlines of a general reformation which ought to be established and carried on. And first, I would propose, that there ought to be days of mourning and fasting appointed, to make enquiry into that great and pre-eminent evil for many years past carried on against the Heathen nations, and the horrible iniquity of making merchandize of us, and cruelly enslaving the poor Africans: and that you might seek grace and repentance, and find mercy and forgiveness before God Omnipotent; and that he may give

you wisdom and understanding to devise what ought to be done.

Secondly, I would propose that a total abolition of slavery should be made and proclaimed; and that an universal emancipation of slaves should begin from the date thereof, and be carried on in the following manner: That a proclamation should be caused to be made, setting forth the Antichristian unlawfulness of the slavery and commerce of the human species; and that it should be sent to all the courts and nations in Europe, to require their advice and assistance, and as they may find it unlawful to carry it on, let them whosoever will join to prohibit it. And if such a proclamation be found advisable to the British legislature, let them publish it, and cause it to be published, throughout all the British empire, to hinder and prohibit all men under their government to traffic either in buying or selling men; and, to prevent it, a penalty might be made against it of one thousand pounds, for any man either to buy or sell another man. And that it should require all slave-holders, upon the immediate information thereof, to mitigate the labour of their slaves to that of a lawful servitude, without tortures or oppression; and that they should not hinder, but cause and procure some suitable means of instruction for them in the knowledge of the Christian religion. And agreeable to the late royal Proclamation, for the Encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness and Immorality; that by no means, under any pretence whatsoever, either for themselves or their masters, the slaves under their subjection should not be suffered to work on the Sabbath days, unless it be such works as necessity

and mercy may require. But that those days, as well as some other hours selected for the purpose, should be appropriated for the time of their instruction; and that if any of their owners should not provide such suitable instructors for them, that those slaves should be taken away from them and given to others who would maintain and instruct them for their labour. And that it should be made known to the slaves, that those who had been above seven years in the islands or elsewhere, if they had obtained any competent degree of knowledge of the Christian religion, and the laws of civilization, and had behaved themselves honestly and decently, that they should immediately become free; and that their owners should give them reasonable wages and maintenance for their labour, and not cause them to go away unless they could find some suitable employment elsewhere. And accordingly, from the date of their arrival to seven years, as they arrive at some suitable progress in knowledge, and behaved themselves honestly, that they should be getting free in the course of that time, and at the end of seven years to let every honest man and woman become free; for in the course of that time, they would have sufficiently paid their owners by their labour, both for their first purpose, and for the expences attending their education. By being thus instructed in the course of seven years, they would become tractable and obedient, useful labourers, dutiful servants and good subjects; and Christian men might have the honor and happiness to see many of them vieing with themselves to praise the God of their salvation. And it might be another necessary duty for Christians, in the course of that time, to

make enquiry concerning some of their friends and relations in Africa: and if they found any intelligent persons amongst them, to give them as good education as they could, and find out a way of recourse to their friends; that as soon as they had made any progress in useful learning and the knowledge of the Christian religion, they might be sent back to Africa, to be made useful there as soon, and as many of them as could be made fit for instructing others. The rest would become useful residents in the colonies; where there might be employment enough given to all free people, with suitable wages according to their usefulness, in the improvement of land; and the more encouragement that could be given to agriculture, and every other branch of useful industry, would thereby increase the number of the inhabitants; without which any country, however blessed by nature, must continue poor.

And, thirdly, I would propose, that a fleet of some ships of war should be immediately sent to the coast of Africa, and particularly where the slave trade is carried on, with faithful men to direct that none should be brought from the coast of Africa without their own consent and the approbation of their friends, and to intercept all merchant ships that were bringing them away, until such a scrutiny was made, whatever nation they belonged to. And, I would suppose, if Great-Britain was to do any thing of this kind, that it would meet with the general approbation and assistance of other Christian nations; but whether it did or not, it could be very lawfully done at all the British forts and settlements on the coast of Africa; and particular remonstrances could be

given to all the rest, to warn them of the consequences of such an evil and enormous wicked traffic as is now carried on. The Dutch have some crocodile settlers at the Cape, that should be called to a particular account for their murders and inhuman barbarities. But all the present governors of the British forts and factories should be dismissed, and faithful and good men appointed in their room; and those forts and factories, which at present are a den of thieves, might be turned into shepherd's tents, and have good shepherds sent to call the flocks to feed beside them. Then would doors of hospitality in abundance be opened in Africa to supply the weary travellers, and that immense abundance which they are enriched with, might be diffused afar; but the character of the inhabitants on the west coast of Africa, and the rich produce of their country, have been too long misrepresented by avaricious plunderers and merchants who deal in slaves; and if that country was not annually ravished and laid waste, there might be a very considerable and profitable trade carried on with the Africans. And, should the noble Britons, who have often supported their own liberties with their lives and fortunes, extend their philanthropy to abolish the slavery and oppression of the Africans, they might have settlements and many kingdoms united in a friendly alliance with themselves, which might be made greatly to their own advantage, as well as they might have the happiness of being useful to promoting the prosperity and felicity of others, who have been cruelly injured and wrongfully dealt with. Were the Africans to be dealt with in a friendly manner, and kind instruction to be administered unto them, as by

degrees they became to love learning, there would be nothing in their power, but what they would wish to render their service in return for the means of improving their understanding; and the present British factories, and other settlements, might be enlarged to a very great extent. And as Great-Britain has been remarkable for ages past, for encouraging arts and sciences, and may now be put in competition with any nation in the known world, if they would take compassion on the inhabitants of the coast of Guinea, and to make use of such means as would be needful to enlighten their minds in the knowledge of Christianity, their virtue, in this respect, would have its own reward. And as the Africans became refined and established in light and knowledge, they would imitate their noble British friends, to improve their lands, and make use of that industry as the nature of their country might require, and to supply those that would trade with them, with such productions as the nature of their climate would produce; and, in every respect, the fair Britons would have the preference with them to a very great extent; and, in another respect, they would become a kind of first ornament to Great-Britain for her tender and compassionate care of such a set of distressed poor ignorant people. And were the noble Britons, and their august Sovereign, to cause protection and encouragement to be given to those Africans, they might expect in a short time, if need required it, to receive from thence great supplies of men in a lawful way, either for industry or defence; and of other things in abundance, from so great a source, where every thing is luxurious and plenty, if not laid waste by barbarity and gross ignorance.

Due encouragement being given to so great, so just, and such a noble undertaking, would soon bring more revenue in a righteous way to the British nation, than ten times its share in all the profits that slavery can produce; and such a laudable example would inspire every generous and enterprising mind to imitate so great and worthy a nation, for establishing religion, justice, and equity to the Africans, and, in doing this, would be held in the highest esteem by all men, and be admired by all the world.

These three preceding considerations may suffice at present to shew, that some plan might be adopted in such a manner as effectually to relieve the grievances and oppression of the Africans, and to bring great honour and blessings to that nation, and to all men whosoever would endeavour to promote so great good to mankind; and it might render more conspicuous advantages to the noble Britons, as the first doers of it, and greater honour than the finding of America was at first to those that made the discovery: Though several difficulties may seem to arise at first, and the good to be sought after may appear as remote and unknown, as it was to explore the unknown regions of the Western Ocean;

should it be sought after, like the intrepid Columbus, if they do not find kingdoms of wealth by the way, they may be certain of finding treasures of happiness and peace in the end. But should there be any yet alive deserving the infamy and character of all the harsh things which I have ascribed to the insidious carriers on

of the slavery and commerce of the human species, they will certainly object to any thing of this kind being proposed, or ever thought of, as doing so great a good to the base Black Negroes whom they make their prey. To such I must say again, that it would be but a just commutation for what cannot be fully restored, in order to make restoration, as far as could be, for the injuries already done to them. And some may say, that if they have wages to pay to the labourers for manufacturing the West-India productions, that they would not be able to sell them at such a price as would suit the European market, unless all the different nations agreed to raise the price of their commodities in proportion. Whatever bad neighbours men may have to deal with, let the upright shew themselves to be honest men, and that difficulty, which some may fear, would be but small, as there can be no reason for men to do wrong because others do so; but as to what is consumed in Great-Britain, they could raise the price in proportion, and it would be better to sip the West-India sweetness by paying a little more money for it (if it should be found needful) than to drink the blood of iniquity at a cheaper rate. I know several ladies in England who refuse to drink sugar in their tea, because of the cruel injuries done to the Black People employed in the culture of it at the West-Indies. But should it

cost the West-Indians more money to have their manufactories carried by the labour of freemen than with slaves, it would be attended with greater blessings and advantages to them in the end. What the wages should be for the labour of freemen, is a question not so easily determined; yet I should think, that it always ought to be something more than merely victuals and cloaths; and if a man works by the day, he should have the three hundredth part of what might be estimated as sufficient to keep him in necessary cloaths and provisions for a year, and, added to that, such wages of reward as their usefulness might require. Something of this kind should be observed in free countries, and then the price of provisions would be kept at such a rate as the industrious poor could live, without being oppressed and screwed down to work for nothing, but only barely to live. And were every civilized nation, where they boast of liberty, so ordered by its government, that some general and useful employment were provided for every industrious man and woman, in such a manner that none should stand still and be idle, and have to say that they could not get employment, so long as there are barren lands enough at home and abroad sufficient to employ thousands and millions of people more than there are. This, in a great measure, would prevent thieves and robbers, and the labour of many would soon enrich a nation. But those employed by the general community should only have their maintenance either given or estimated in money, and half the wages of others, which would make them seek out for something else whenever they could, and half a loaf would be better than no bread. The men that were employed

in this manner, would form an useful militia, and the women would be kept from a state of misery and want, and from following a life of dissolute wickedness. Liberty and freedom, where people may starve for want, can

do them but little good. We want many rules of civilization in Africa; but, in many respects, we may boast of some more essential liberties than any of the civilized nations in Europe enjoy; for the poorest amongst us are never in distress for want, unless some general and universal calamity happen to us. But if any nation or society of men were to observe the laws of God, and to keep his commandments, and walk in the way of righteousness, they would not need to fear the heat in sultry hot climates, nor the freezing inclemency of the cold, and the storms and hurricanes would not hurt them at all; they might soon see blessings and plenty in abundance showered down upon their mountains and vallies; and if his beneficence was sought after, who martials out the drops of the dew, and bids the winds to blow, and to carry the clouds on their wings to drop down their moisture and fatness on what spot soever he pleaseth, and who causeth the genial rays of the sun to warm and cherish the productions of the earth in every place according to that temperature which he sees meet; then might the temperate climes of Great-Britain be seen to vie with the rich land of Canaan of old, which is now, because of the wickedness of its inhabitants, in comparison of what it was, as only a barren desert.

Particular thanks is due to every one of that humane society of worthy and respectful gentlemen, whose liberality hath supported many of the Black

poor about London. Those that honor their Maker have mercy on the poor; and many blessings are upon the head of the just: may the fear of the Lord prolong their days, and cause their memory to be blessed, and may their number be encreased to fill their expectation with gladness; for they have not only commiserated the poor in general, but even those which are accounted as beasts, and imputed as vile in the sight of others. The part that the British government has taken, to co-operate with them, has certainly a flattering and laudable appearance of doing some good; and the fitting out ships to supply a company of Black People with clothes and provisions, and to carry them to settle at Sierra Leona, in the West coast of Africa, as a free colony to Great-Britain, in a peaceable alliance with the inhabitants, has every appearance of honour, and the approbation of friends. According to the plan, humanity hath made its appearance in a more honorable way of colonization, than any Christian nation have ever done before, and may be productive of much good, if they continue to encourage and support them. But after all, there is some doubt whether their own flattering expectation in the manner as set forth to them, and the hope of their friends may not be defeated and rendered abortive; and there is some reason to fear, that they never will be settled as intended, in any permanent and peaceable way at Sierra Leona.

This prospect of settling a free colony to Great-Britain in a peaceable alliance with the inhabitants of Africa at Sierra Leona, has neither altogether met with the credulous approbation of the Africans here, nor yet been sought after with any prudent and right plan by the promoters of

it. Had a treaty of agreement been first made with the inhabitants of Africa, and the terms and nature of such a settlement fixed upon, and its situation and boundary pointed out; then might the Africans, and others here, have embarked with a good prospect of enjoying happiness and prosperity themselves, and have gone with a hope of being able to render their services, in return, of some advantage to their friends and benefactors of Great-Britain. But as this was not done, and as they were to be hurried away at all events, come of them after what would; and yet, after all, to be delayed in the ships before they were set out from the coast, until many of them have perished with cold, and other disorders, and several of the most intelligent among them are dead, and others that, in all probability, would have been most useful for them were hindered from going, by means of some disagreeable jealousy of those who were appointed as governors, the great prospect of doing good seems all to be blown away. And so it appeared to some of those who are now gone, and at last, hap hazard, were obliged to go; who endeavoured in vain to get away by plunging into the water, that they might, if possible wade ashore, as dreading the prospect of their wretched fate, and as beholding their perilous situation, having every prospect of difficulty and surrounding danger.

What with the death of some of the original promoters and proposers of this charitable undertaking, and the death and deprivation of others that were to share the benefit of it, and by the adverse motives of those employed to be the conductors thereof, we think it will be more than what can be well expected, if we ever hear

of any good in proportion to so great, well-designed, laudable and expensive charity. Many more of the Black People still in this country would have, with great gladness, embraced the opportunity, longing to reach their native land; but as the old saying is, A burnt child dreads the fire, some of these unfortunate sons and daughters of Africa have been severally unlawfully dragged away from their native abodes, under various pretences, by the insidious treachery of others, and have been brought into the hands of barbarous robbers and pirates, and, like sheep to the market, have been sold into captivity and slavery, and thereby have been deprived of their natural liberty and property, and every connection that they held dear and valuable, and subjected to the cruel service of the hard-hearted brutes called planters. But some of them, by various services either to the public or to individuals, as more particularly in the course of last war, have gotten their liberty again in this free country. They are thankful for the respite, but afraid of being ensnared again; for the European seafaring people in general, who trade to foreign parts, have such a prejudice against Black People, that they use them more like asses than men, so that a Black Man is scarcely ever safe among them. Much assiduity was made use to persuade the Black People in general to embrace the opportunity of going with this company of transports; but the wiser sort declined from all thoughts of it, unless they could hear of some better plan taking place for their security and safety. For as it seemed prudent and obvious to many of them taking heed to that sacred enquiry, Doth a fountain send forth at the same place

sweet water and bitter? They were afraid that their doom would be to drink of the bitter wa|ter. For can it be readily conceived that go|vernment would establish a free colony for them nearly on the spot, while it supports its forts and garrisons, to ensnare, merchandize, and to carry others into captivity and slavery.

Above fifty years ago, P. Gordon, in his Geo|graphy, though he was no advocate against sla|very, complains of the barbarities committed against the Heathen nations, and the base usage of the negroe slaves subjected to bondage as brutes, and deprived of religion as men. His remark on the religion of the American islands, says: As for the negroe slaves, their lot has hitherto been, and still is, to serve such Chris|tian masters, who sufficiently declare what zeal they have for their conversion, by un|kindly using a serious divine some time ago, for only proposing to endeavour the same.

This was above half a century ago, and their un|christian barbarity is still continued. Even in the little time that I was in Grenada, I saw a slave receive twenty-four lashes of a whip for being seen at a church on a Sunday, instead of going to work in the fields; and those whom they put the greatest confidence in, are often served in the same manner. The noble proposals offered for instructing the heathen nations and peo|ple in his Geography, has been attended to with great supineness and indifference. The author wishes, that sincere endeavours might be made to extend the limits of our Saviour's kingdom, with those of our own dominions; and to spread the true religion as far as the British sails have done for traffic.

And he adds,

Let

our planters duly consider, that to extirpate natives, is rather a supplanting than planting a new colony; and that it is far more honoura|ble to overcome paganism in one, than to de|stroy a thousand pagans. Each convert is a conquest.

To put an end to the nakedness of slavery and merchandizing of men, and to prevent murder, extirpation and dissolution, is what every righte|ous nation ought to seek after; and to endeavour to diffuse knowledge and instruction to all the hea|then nations wherever they can, is the grand du|ty of all Christian men. But while the horrible traffic of slavery is admitted and practiced, there can be but little hope of any good proposals meet|ing with success anywhere; for the aban|doned carriers of it on have spread the poison of their iniquity wherever they come, at home and abroad. Were the iniquitous laws in support of it, and the whole of that oppression and injustice abolished, and the righteous laws of Christianity, equity, justice and humanity established in the room thereof, multitudes of nations would flock to the standard of truth, and instead of revolting away, they would count it their greatest happi|ness to be under the protection and jurisdiction of a righteous government.

And in that respect, in the multitude of the people is the King's honour; but in the want of people, is the destruction of the Prince.

We would wish to have the grandeur and fame of the British empire to extend far and wide; and the glory and honor of God to be promoted by it, and the interest of Christianity set forth among all the nations wherever its influence and power can extend; but not to be supported by

the insidious pirates, depredators, murderers and slave-holders. And as it might diffuse know|ledge and instruction to others, that it might receive a tribute of reward from all its territo|ries, forts and garrisons, without being oppres|sive to any. But contrary to this the wickedness of many of the White People who keep slaves, and contrary to all the laws and duties of Chris|tianity▪ which the Scriptures teach, they have in general endeavoured to keep the Black People in total ignorance as much as they can, which must be a great dishonor to any Christian government, and injurious to the safety and happiness of rulers.

But in order to diffuse any knowledge of Chris|tianity to the unlearned Heathens, those who un|dertake to do any thing therein ought to be wise and honest men. Their own learning, though the more the better, is not so much required as that they should be men of the same mind and principles of the apostle Paul; men that would hate covetousness, and who would hazard their lives for the cause and gospel of our Lord and Saviour Jesus Christ.

I think it needless to to express how commendable such a design would be in itself, and how desirable the pro|motion thereof should be to all who stile them|selves Christians, of what party or profession soever they are.

Rational methods might be taken to have the Scriptures translated into many foreign languages; and a competent number of young students of theology might be edu|cated at home in these foreign languages, to afford a constant supply of able men, who might yearly go abroad, and be sufficiently qualified at their first arrival to undertake the great work for which they were sent.

But

as a hindrance to this, the many Anti-christian errors which are gone abroad into the world, and all the popish superstition and nonsense, and the various assimilations unto it, with the false philo|sophy which abounds among Christians, seems to threaten with an universal deluge; but God hath promised to fill the world with a knowledge of himself, and he hath set up his bow, in the ra|tional heavens, as well as in the clouds, as a token that he will stop the proud ways of error and de|lusion, that hitherto they may come, and no far|ther. The holy arch of truth is to be seen in the azure paths of the pious and wise, and conspicu|ously painted in crimson

over the martyrs tombs. These, with the golden altars of truth, built up by the reformed churches, and many pious, good and righteous men, are bulwarks that will ever stand against all the forts of error. Teaching would be exceeding necessary to the pagan nations and ignorant people in every place and situation; but they do not need any unscriptural forms and ceremonies to be taught unto them; they can devise superstitions enough among themselves, and church government too, if ever they need any.

And hence we would agree in this one thing with that erroneous philosopher, who has lately wrote An Apology for Negro Slavery,

But if the slave is only to be made acquainted with the form, without the substance; if he is only to be decked out with the external trappings of religion; if he is only to be taught the uncheering principles of gloomy superstition; or, if he is only to be inspired with the intemperate frenzy of enthusiastic fanaticism, it were better that he remained in that dark state, where he could not see good from ill.

But these words

intemperate, frenzy, enthusiastic, and fanaticism may be variously applied, and often wrongfully; but, perhaps never better, or more fitly, than to be ascribed as the genuine character of this author's brutish philosophy; and he may subscribe it, and the meaning of these words, with as much affinity to himself, as he bears a relation to a Hume, or to his friend Tobin. The poor negroes in the West-Indies, have suffered enough by such religion as the philosophers of the North produce; Protestants, as they are called, are the most barbarous slave-holders, and there are none can equal the Scotch floggers and negroe-drivers, and the barbarous Dutch cruelties. Perhaps as the church of Rome begins to sink in its power, its followers may encrease in virtue and humanity; so that many, who are the professed adherents thereof, would even blush and abhor the very mention of the cruelty and bloody deeds that their ancestors have committed; and we find slavery itself more tolerable among them, than it is in the Protestant countries.

But I shall add another observation, which I am sorry to find among Christians, and I think it is a great deficiency among the clergy in general, when covetous and profligate men are admitted amongst them, who either do not know, or dare not speak the truth, but neglect their duty much, or do it with such supineness, that it becomes good for nothing. Sometimes an old woman selling matches, will preach a better, and a more orthodox sermon, than some of the clergy, who are only decked out (as Mr. Turnbull calls it) with the external trappings of religion. Much of the great wickedness of others lieth at their door, and these words of the Prophet are applicable to them: And first,

saith the Lord, I will recompence their iniquity, and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things. Such are the errors of men. Church, signifies an assembly of people; but a building of wood, brick or stone, where the people meet together, is generally called so; and should the people be frightened away by the many abominable dead carcases which they meet with, they should follow the multitudes to the fields, to the vallies, to the mountains, to the islands, to the rivers, and to the ships, and compel them to come in, that the house of the Lord may be filled. But when we find some of the covetous connivers with slave-holders, in the West-Indies, so ignorant as to dispute whether a Pagan can be baptized without giving him a Christian name, we cannot expect much from them, or think that they will follow after much good. No name, whether Christian or Pagan, has any thing to do with baptism; if the requisite qualities of knowledge and faith be found in a man, he may be baptized let his name be what it will. And Christianity does not require that we should be deprived of our own personal name, or the name of our ancestors; but it may very fitly add another name unto us, Christian, or one anointed. And it might as well be answered so to that question in the English liturgy, What is your name?—A Christian.

“A Christian is the highest stile of man!

“And is there, who the blessed cross wipes off

“As a foul blot, from his dishonor’d brow?

“If angels tremble, ’tis at such a sight:

“The wretch they quit disponding of their charge,

“More struck with grief or wonder who can tell?”

And let me now hope that you will pardon me in all that I have been thus telling you, O ye inhabitants of Great-Britain! to whom I owe the greatest respect; to your king! to yourselves! and to your government! And tho’ many things which I have written may seem harsh, it cannot be otherwise evaded when such horrible iniquity is transacted: and tho’ to some what I have said may appear as the rattling leaves of autumn, that may soon be blown away and whirled in a vortex where few can hear and know: I must yet say, although it is not for me to determine the manner, that the voice of our complaint implies a vengeance, because of the great iniquity that you have done, and because of the cruel injustice done unto us Africans; and it ought to sound in your ears as the rolling waves around your circum-ambient shores; and if it is not hearkened unto, it may yet arise with a louder voice, as the rolling thunder, and it may encrease in the force of its volubility, not only to shake the leaves of the most stout in heart, but to rend the mountains before them, and to cleave in pieces the rocks under them, and to go on with fury to smite the stoutest oaks in the forest; and even to make that which is strong, and wherein you think that your strength lieth, to become as stubble, and as the fibres of rotten wood, that will do you no good, and your trust in it will become a snare of infatuation to you!

FINIS.¹

1. Accessed at <https://quod.lib.umich.edu/e/eccodemo/K046227.0001.001/1:5?rgn=div1;view=fulltext>

60.

TESTIMONY OF DEBORAH SAMPSON GANNETT

September 14, 1818

Debora Gannett

Background

Deborah Sampson Gannett was one of a handful of women who fought in the Revolutionary War disguised as men. She was a descendent of Pilgrims Miles Standish (on her father's side) and William Bradford (on her mother's). In 1781 she enlisted to serve in the Fourth Massachusetts Regiment under the name Robert Shurtleff. She received multiple sword and bullet wounds and received an honorable discharge in 1783.

In 1792 the General Court of Massachusetts awarded her a pension citing her "extrodinary [sic] instance of female heroism and by discharging the duties of a faithful and gallant soldier." In 1805 she petitioned the State of Massachusetts for an "invalid" pension. Her petition was supported by Paul Revere who, in his letter to U.S. Representative William Eustis (Massachusetts), said Gannett's "ill health is in consequence of her being exposed when she did a soldiers [sic] duty...I think her case much more deserving than hundreds to whom Congress have been generous."

This document is Gannett's sworn testimony that she "served as a private soldier...in the war of the revolution" and states that "she is in such reduced circumstances, as to require the aid of her country" for additional compensation. Her testimony is part of her application for a larger, Federal pension from the U.S. Government. It references that her service record was lost (during the burning of Washington by the British in 1814), and provides a thorough accounting of her service in the Revolutionary War. Gannett was one of only two women to receive a Federal pension, the other being Margaret Corbin.

Background Courtesy: “Testimony of Deborah Sampson Gannett” from The National Archives,
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Deborah Gannett, of Sharon, in the county of Norfolk, and District of Massachusetts, a resident and nation of the United States, and applicant for a pension from the United States, under an Act of Congress entitled an Act to provide for certain persons engaged in the land and naval service of the United States, in the revolutionary war, maketh oath, that she served as a private soldier, under the name of Robert Shurtleff, in the war of the revolution, upwards of two years in manner following [illegible]. Enlisted in April 1781 in the company commanded by Captain George Webb in the Massachusetts regiment commanded then by Colonel Shepherd, and afterwards by Colonel Henry Jackson – and served in said corps, in Massachusetts, and New York – until November 1783 – when she was honorably discharged in writing, which discharge is lost. During the time of her service, she was at the capture of Lord Cornwallis, was wounded at Tarrytown – and now receives a pension from the United States, which pension she duly relinquishes. She is in such reduced circumstances, as to require the aid of her country for her support—

Deborah Gannett

Mass. District September 14, 1818

“Sworn to before me

[illegible] Davis

Dis judge

Mass. District¹

1. Accessed at <https://www.docsteach.org/documents/document/testimony-deborah-sampson-gannett>

APPENDIX 1: MORE READINGS

Laura Lyons McLemore

This Appendix contains links to documents not included in the preceding chapters that are relevant to a study of the American Revolution or complete documents of which only a portion is included in this text.

More Documents from Colonial America and the Revolution

- [Chart of Battles, Leaders, and Congresses During the Revolutionary War](#)
- [Cover Letter from Joseph Warren of Massachusetts to the American Continental Congress, 3 May 1775](#)
- Depositions about the Battles of Lexington and Concord (Mentioned by Joseph Warren)
 - [Deposition #1-Solomon Brown, et al, 25 Apr 1775](#)
 - [Deposition #2-Thomas Price Willard 23 Apr 1775](#)
 - [Deposition #3-Simon Winship, 25 Apr 1775](#)
 - [Deposition #4-Capt John Parker Concerning the Battle of Lexington, 19 Apr 1775](#)
 - [Deposition #5-John Robbins, 24 Apr 1775](#)
 - [Deposition #6-Benjamin Tidd and Joseph Abbot, 25 Apr 1775](#)
 - [Deposition #7-Russell Mullikin, et al, 25 Apr 1775](#)
 - [Deposition #8-Nathanael Parkhurst, 25 Apr 1775](#)
 - [Deposition #9-Timothy Smith, 25 Apr 1775](#)
 - [Deposition #10-Levi Mead and Levi Harrington, 25 Apr 1775](#)
 - [Deposition #11-William Draper](#)
 - [Deposition #12-Thomas Fessenden 23 Apr 1775](#)
 - [Deposition #13-John Bateman 23 Apr 1775](#)
 - [Deposition #14-John Hoar, et al 23 Apr 1775](#)

- [Deposition #15- Nathan Barrett, et al, 23 Apr 1775](#)
- [Deposition #16-Timothy Minot, Jr. 23 Apr 1775](#)
- [Deposition #18-Bradbury Robinson, et al, 23 Apr 1775](#)
- [Deposition #19-James Marr, 23 Apr 1775](#)
- [Deposition #20-Edward Thoroton Gould, 25 Apr 1775](#)
- [The Northwest Ordinance](#)
- [Coming of the American Revolution \(Collection\)](#)
- [A Re-Creation of Patrick Henry's "Caesar-Brutus Speech"](#)

Complete Documents about Colonial America and The American Revolution

[Proceedings of the first Assembly of Virginia, 1619.](#)

By John Locke

- [Second Treatise of Government](#)

By Thomas Paine

- [Common Sense \(The entire text\)](#)
- The American Crisis
 - [January 13, 1777](#)
 - [April 19, 1777](#)
 - [September 12, 1777](#)
 - [March 21, 1778](#)
 - [October 20, 1778](#)
 - [November 21, 1778](#)
 - [March 1780](#)
 - [October 4, 1780](#)
 - [March 5, 1782](#)
 - [May 31, 1782](#)
 - [October 29, 1782](#)
 - [April 19, 1783](#)

By John Smith

- [The Generall Historie of Virginia, New-England, and the Summer Isles...](#)