









Thinker	Major Ideas	Quotation	Connections Today
<p>Thomas Hobbes <i>Leviathan</i> (1651)</p>  	<p>People are driven by selfishness and greed. To avoid chaos, they give up their freedom to a government that will ensure order. Such a government must be strong and able to suppress rebellion.</p>	<p>"The condition of man [in the state of nature] . . . is a condition of war of everyone against everyone."</p>	<p>Hobbes's ideas have been used to justify absolute power. To some people today, Hobbes presents a bleak but true view of how people and governments behave.</p>
<p>John Locke <i>Two Treatises of Government</i> (1690)</p>  	<p>People have a natural right to life, liberty, and property. Rulers have a responsibility to protect those rights. People have the right to change a government that fails to do so.</p>	<p>"Men being . . . 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."</p>	<p>Locke's ideas influenced authors of U.S. Declaration of Independence and French revolutionaries in the 1790s. Later, people extended his ideas to include equality for women and others.</p>
<p>Baron de Montesquieu <i>The Spirit of the Laws</i> (1748)</p>  	<p>The powers of government should be separated into executive, legislative, and judicial branches, to prevent any one group from gaining too much power.</p>	<p>"In order to have . . . liberty, it is necessary that government be set up so that one man need not be afraid of another."</p>	<p>His ideas about separation of powers greatly influenced framers of U.S. Constitution.</p>
<p>Jean-Jacques Rousseau <i>The Social Contract</i> (1762)</p>  	<p>People are basically good but become corrupted by society. In an ideal society, people would make the laws and would obey them willingly.</p>	<p>"Only the general will can direct the energies of the state in a manner appropriate to the end for which it was founded, i.e., the common good."</p>	<p>Rousseau has been hailed as a champion of democracy for his idea that political authority lies with the people. But dictators have used his ideas about the "common good" to justify their programs.</p>

Interpreting a Chart Political and social philosophers thrived in Enlightenment Europe. Their ideas had a major impact throughout the world of their time and continue to influence developments today. ■ Why did Montesquieu recommend separation of powers of government? How might Rousseau's ideas be used to justify dictatorship?

THE WAR

Coming Battle for New York

At 9 o'clock in the morning on the 29th of June, sentinels posted on the roof of the Kennedy House at No. 1 Broad Way suddenly noted warning signals fluttering on Staten Island. Major General Sir William Howe's invasion fleet, two weeks out of Halifax, had at last arrived in force at the entrance to New York's outer harbor.

For a time, as the fleet continued to gather near Sandy Hook, the city was calm. But on July 2, when British ships headed up the Narrows, New York was aroused. Soon, from St. Paul's Church at the city's northern edge to the Bowling Green, drummers began beating out the long ominous roll that calls soldiers to assembly. In the hazy heat, Continentals and militia, some in blue coats and buckskin breeches, some in brown hunting shirts, formed up, shouldered arms, then clattered over durable Dutch cobblestones to man sod redoubts recently thrown up at the foot of each major street leading to the harbor. At the Grand Battery, where Colonel Henry Knox, commander of Continental artillery, has set up a row of old and partly rusted cannon, sweating artillerymen stood to their pieces and peered southward across the waters. Alarm guns roared to alert northern batteries and fortifications in the woods along both east and west shores of the island. Major General Israel Putnam hastily ferried over from Manhattan to Long Island with 500 men to support Brigadier General Nathanael Greene's four regiments on fortified Brooklyn Heights. Here a line of redoubts and breastworks

zigzags for some two miles between Gowanus Creek and Wallabout Bay.

It was soon clear, however, that after months of waiting, anxious New York citizens and soldiery faced more waiting still. As the British fleet came on, the lead ships, instead of continuing north for a quick assault on Manhattan, turned toward Staten Island. Clouds of canvas blossomed in the lower harbor—more frigates and transports (130 vessels carrying 9,300 troops) than anyone in the Colonies had ever before seen assembled. When at last the fleet was anchored and its sails were struck, the bare masts reminded one Continental soldier of a "wood of pine trees trimmed." Noted Private Daniel McCurtin of Maryland: "I thought all London was afloat."

New Yorkers watched helplessly from housetops and quays (spyglasses were in great demand) while General Howe took three leisurely and triumphant days to establish his armies on the green shores of Staten Island. Tents gradually dotted the countryside.

Loyalist crowds cheered General Howe when he came ashore, and his red-coated infantrymen soon found friends for themselves. A British officer commented cheerfully, "The fair nymphs of this isle are in wonderful tribulation. A girl cannot step into the bushes to pluck a rose without running the most imminent risk of being ravished." Staten Island's 400 militiamen, who had been called up by Washington to defend the island, grounded their muskets and



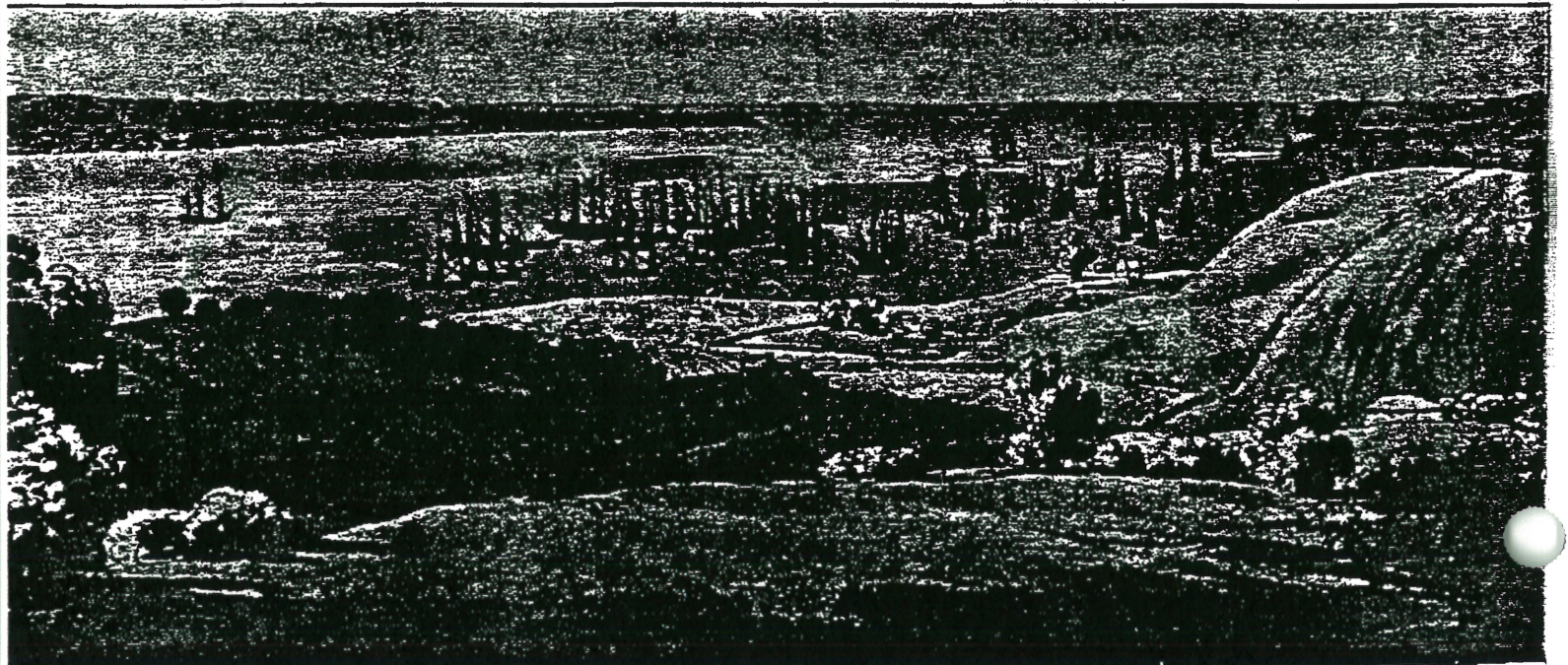
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PEALE'S PORTRAIT OF WASHINGTON
Are Americans slaves?

obligingly swore allegiance to the Crown. That oath was administered by New York's newly returned Royal Governor William Tryon, who had to spend recent months in the sanctuary of the British ship the *Duchess of Gordon*.

Discouraged by these events, hundreds of New Yorkers gathered up such belongings as were easily carried and left the city by cart and foot, creaking their way northward through the green fields that border Bowery Lane. One American officer recalls his wife's fear of being caught in battle: "You can scarcely conceive the distress and anx-

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BRITISH CAPTAIN ARCHIBALD ROBERTSON PAINTED PANORAMA OF ENGLISH FLEET OFF STATEN ISLAND
Some said it resembled all of London afloat, or a forest of branchless pines.

ity that she then had. The city is in an uproar and everything in the height of bustle. I scolded like a fury at her for not having gone before." The destination of the fleeing New Yorkers: the King's Bridge, the only way over the Harlem River to temporary safety in Westchester. Even the New York Provincial Congress moved to the safety of the courthouse at White Plains, 25 miles north of the city. Once there, they declared the Province of New York a state.

To rally his troops, Washington issued a resounding order of the day: "The time is now near at hand which must probably determine whether Americans are to be freemen or slaves."

Much is at stake in New York. And while it is a logical place for the British to attack, it is a less than ideal place for Washington to defend. One difficulty is the nature of the New Yorkers themselves. Colonel Knox, a Bostonian, has described them as "magnificent in their pride and conceit, which is inimitable; in the want of principle, which is prevalent; in their Toryism, which is insufferable, and for which they must repent in dust and ashes."

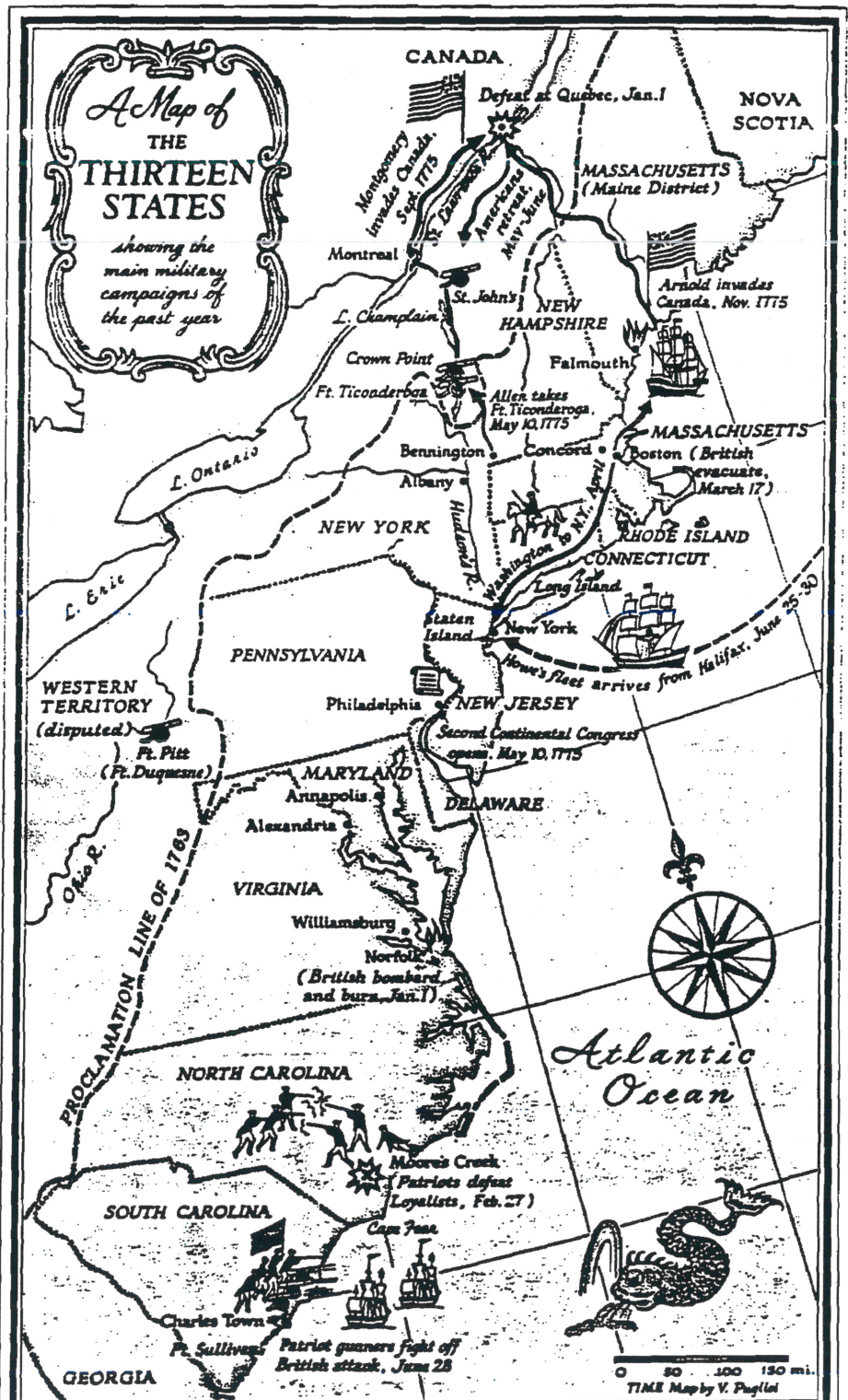
In fact, as long as the Colonies have almost no naval forces available, New York is virtually indefensible against strong sea and land attack. Worse, whether it is finally occupied or not, it can easily be destroyed by naval fire, as Falmouth in the Maine District was set ablaze last year and Norfolk, Virginia, was burned down in January. If New York citizens were less notably Loyalist (an estimated two-thirds of the city is owned by Tories), Howe's gunners could reduce the city to ruin.

The vulnerability of the city, its political importance and the desire of both Rebels and redcoats to keep from destroying it will certainly affect Howe's tactics once his attack is launched. These factors have already profoundly affected Washington's defense. Howe, sources in London confirm, needs the city whole, as a center of flourishing Tory trade and power in the Colonies. He also wants it for winter quarters and as a base from which his forces may push up Hudson's River. If in the process of taking the city, he can capture Washington's Army, it is possible even now that colonial resistance, shaky and divided as it still is, may collapse entirely.

Washington's basic plan was established last winter by his British-trained second in command, gaunt, hot-tempered Major General Charles Lee (see page 26). Before going south to take command in Charles Town, South Carolina, Lee studied New York. His conclusions: since the two best military plans (burning the city or simply abandoning it to Howe) were both politically and morally objectionable, the only way open was a defense that would show the flag and yet make the British pay heavily for taking the city. He persuaded Wash-

ington to 1) keep most of his troops dispersed around New York and 2) concentrate on entrenched artillery along the rivers around Manhattan. Washington still hopes to keep British ships, especially troop transports, from moving freely up and down the rivers to outflank him. To this end he has also placed chevaux-de-frise (chains of sunken hulks studded with stakes just beneath the water line) between New Jersey and Fort Washington, just south of the King's Bridge. The extent to which such devices may hinder British naval action is doubtful.

If Washington is also doubtful, he is not the kind of leader to share his fears with an already wavering public. Washington's aides would neither confirm nor deny the dramatic rumor that Sir William Howe has thus far delayed his attack only because he is expecting the imminent arrival (probably this week) of his brother Admiral Lord Howe with another vast fleet—about 150 vessels and some 10,000 men. Also expected are the Hessian mercenaries whom King George is known to have hired. As Washington has said, "We may expect a very bloody summer in New York."



Remember the Ladies

In listing the causes that impelled the Colonies to declare independence last week, the Continental Congress charged King George III with inciting "domestic insurrections amongst us." It meant Britain's encouragement of Indian attacks upon colonists, but Massachusetts Delegate John Adams says that "another tribe more numerous and powerfull than all the rest were grown discontented." The warning in fact came from his spirited wife Abigail, who recently surprised her husband by addressing him in terms less than dutiful: "In the new code of laws which I suppose it will be necessary for you to make I desire you would remember the ladies, and be more generous and favourable to them than your ancestors. If particular care and attention is not paid [us], we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice."

A basic reform of the common-law system—which regards married women as legal nonentities with virtually no property rights—is not likely to come from John Adams, however. He responded to his mutinous wife's "saucy" request with characteristic firmness: "As to your extraordinary code of laws, I cannot but laugh." The delegates, he added, "know better than to repeal our masculine systems" and would fight the "despotism of the petticoat."

By excluding women from direct

representation in government, the Congress may be safeguarding the last bastion of exclusively male control in the Colonies. Partly because of widespread labor shortages, American women have by now made inroads into virtually every occupation. A survey of local newspapers reveals advertisements by women blacksmiths, gunsmiths, shoemakers, shipwrights, tinworkers, barbers and butchers. The *Virginia Gazette* recently carried a notice of an arrest of a runaway slave signed by "Mary Lindsey, gaoler" of Henrico County.

Women's presence in the newspapers is not restricted to the advertisements. At least ten American newspapers have been published by women. From 1767 until her death last year at age 55, Anne Catherine Green, widow of Printer Jonas Green, by whom she bore 14 children, served as printer to the province of Maryland and publisher of its first newspaper, the *Maryland Gazette*. The province's second newspaper, the *Maryland Journal*, is also published by a woman: Mary Katherine Goddard. In addition to her editorial work, the indefatigable Miss Goddard, 38, manages Baltimore's busiest printing firm, owns a bookstore, and became city postmaster last year. In her career, Miss Goddard is following the example of her mother, Sarah Updike Goddard, former publisher of the *Providence Gazette*.

Publishing is by no means the only field in which American women have made significant contributions. Agriculture, for example, has profited immensely by women's innovations. Elinor Laurens of Ansonborough, South Carolina, became the first colonist to cultivate a wide variety of exotic fruits and vegetables—including olives, capers, limes, ginger, guinea grass and Alpine strawberries. The most exceptional female planter, however, is Mrs. Eliza Lucas Pinckney, 53, also of South Carolina. When only a girl, managing her absent father's large plantation with what one friend called "a fertile brain for scheming," Eliza decided to start cultivating West Indian indigo. At first she suffered setbacks from frost and insect blight, but within seven years, she was able to produce an indigo dye of sufficient quality to export to England. Thanks to Eliza's pioneering, indigo was one of the southern colonies' greatest exports last year. South Carolina alone produced a crop worth about £260,000.

Even the ministry, perhaps the most steadfastly male profession in the Colonies, has felt the impact of women. In most denominations, women's place is still in the pew rather than the pulpit, but there are a few notable exceptions. The most remarkable is Mother Ann Lee, "Ann the Word," as she is called,



PUBLISHER MARY GODDARD
In her mother's steps.

left England with a small band of followers in 1774 and is now establishing a religious community at Nistegaone, New York. The American Shakers—so named because of the tumultuous singing, dancing, shaking and shouting at their services—regard Mother Ann, who reportedly can be inspired to speak in as many as 72 tongues, as the female manifestation of God.

As long as the war continues to aggravate an already acute labor shortage, women will undoubtedly work in an increasingly broad range of occupations, but there are signs that this trend may eventually be reversed. The growing demand for closer regulation of the medical profession, particularly the new emphasis upon credentials from training schools, attended only by men, has already begun to reduce the practice of female doctors and midwives. In England, where guild pressure to regulate the crafts has been strong for over a century, almost no skilled trades remain open to women.

Perhaps the greatest danger to working women, however, is the new cult of sensibility, the maudlin literary fashion that American magazines have recently imported from England. The *Royal American Magazine* has repeatedly warned women of the dangers they court by taxing their brains with too much learning. Similarly, a sentimentalist writing for the *Pennsylvania Magazine* advises women not to be too active, too witty or too cheerful. Praise is reserved for the young lady whose "gentle bosom burns./ Like lamps plac'd near sepulchral urns./ Or like the glow-worm in the night./ It gleams with melancholy light." Although John Adams is not an avowed adherent of this ethic, its influence is apparent in his recent explanation of why women should be denied the vote: "Their delicacy renders them unfit for practice and experience in the great businesses of life."



REBELLIOUS ABIGAIL ADAMS
"Be more generous."

A LOOK AT SIX TYPES OF REVOLUTION

Revolutions—upheavals that cause radical social and political change—aren't all alike. Which type of revolt is most likely to succeed?

Inferiors revolt in order that they may be equal, and equals that they may be superior." With these words, Aristotle, the Greek thinker, tried to explain the causes of revolutions more than 2,300 years ago.

Since Aristotle's time, the world has been shaken by thousands of rebellions. One political analyst, Harry Eckstein, counted 1,200 violent attempts to shatter old social and political structures between 1946 and 1959!

With so many examples to study, scholars today can tell us more about revolutions than Aristotle ever could. In 1964, one such scholar, Chalmers Johnson, grouped all revolutions into six different categories. The six include (1) *jacqueries*, (2) *millenarian rebellions*, (3) *anarchistic rebellions*, (4) *Jacobin-Communist revolutions*, (5) *coups d'état*, and (6) *militarized mass insurrections*. Reading about them will help you understand why revolutions happen, why some succeed, and why most fail.

(1) **Jacqueries:** *Jacquerie* (zhack-uh-REE), a French word, means peasant revolt. In 1381, one of history's greatest jacqueries erupted among England's *villeins*—peasants forced to work for noblemen. The rebels demanded an end to heavy taxes and feudal oppression. An army of villeins even succeeded in capturing London. But they balked at attacking the young king, Richard II. Like peasants elsewhere, they viewed their monarch as a parent, and they trusted him.

Consequently, King Richard was able to defuse the rebellion. He proclaimed the villeins free—and then, when the revolt ended, broke all his

promises.

Jacqueries nearly always fail, because peasants lack the organization and the education to seize and run governments. To succeed, revolutions usually have relied on leaders from the upper or middle classes.

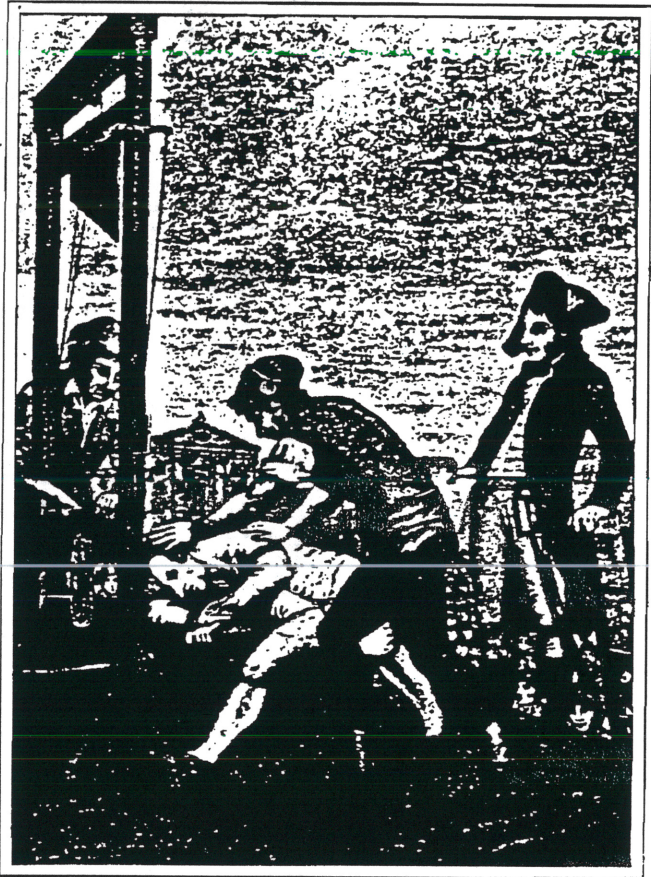
(2) **Millenarian rebellions:** A jacquerie becomes a millenarian rebellion when it is led by a religious prophet. In this type of revolution, the leader promises to sweep away all existing political institutions and usher in the *millenium*—a perfect society ruled by God's law.

ISLAMIC REVOLTS

In 1881, for example, the Sudan—occupied since 1821 by its northern neighbor, Egypt—was rocked by an Islamic revolt. The rebel leader, a former slave-trader, called himself the Mahdi, or Messiah. He was determined to purify Islam and free the Sudan from all Egyptian influences.

In 1883, the Mahdi's followers destroyed an Egyptian army. Two years later, they wiped out a force led by a British general, Charles Gordon. The Mahdi died in 1885, but his followers controlled the Sudan until 1898.

More recently, in Iran, Ayatollah Ruhollah Khomeini led a similar revolt. In 1979, his followers overthrew Iran's Shah, who had uprooted millions of peasants in a rush to Westernize his nation. Iran's peasants longed



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for a return to more traditional, non-Western ways, and Khomeini promised to lead them there.

(3) **Anarchistic rebellions:** A revolt *against* revolutionary change can take the form of a rebellion that Johnson calls "anarchistic"—lacking a clear political goal or unified leadership. A modern example is the current rebellion in Afghanistan, which exploded when Soviet troops invaded the country in 1979. (See p. 10.) An earlier one is the "Pilgrimage of Grace," which began in England in 1536. At that time, King Henry VIII was breaking away from the Roman Catholic Church and imposing Protestantism on his kingdom. The Catholics of northern England raised an army and demanded a return to their traditional church.

King Henry promised to make concessions, and the revolt faded. Then, like Richard II, Henry ignored his promises. He executed 178 rebels.

(4) **Jacobin-Communist revolu-**

ABOVE: French revolutionary and Jacobin, Robespierre, is beheaded in 1794, ending the Reign of Terror he led.

tions: The rarest form of revolt is the Jacobin-Communist revolution. It occurs when a ruthlessly efficient, repressive, highly centralized regime replaces an inefficient, corrupt, aristocratic government. The new regime radically transforms the entire society, redistributing power and property from one class to another.

FRANCE AND RUSSIA

A prime example is the 1789 French Revolution, which was led by the Jacobin Club, a political group. King Louis XVI, the weak-willed ruler of a bankrupt government, was forced off his throne and later beheaded.

Czar Nicholas II of Russia met a similar fate. He was forced to give up his throne in 1917. A

Communist regime soon seized power and later shot the Czar, his family, and his personal servants.

Jacobin-Communist revolutions have a strong success record. Unlike



Lenin, the Bolshevik leader, addresses his followers in 1917, when his revolutionary party seized control of Russia.

peasant revolts, they are conducted by educated and well-organized elites. The Jacobins and the Bolsheviks, members of the small Marxist group that led the Russian Revolution, both

set up revolutionary dictatorships and terrorized their foes into submission.

(5) *Coups d'état*: A *coup d'état*—a French term for "stroke of state"—is a revolt staged by a small group of conspirators, without the support of the masses.

Cuba's Fidel Castro staged a revolutionary coup in 1959, after a corrupt dictator, Fulgencio Batista, fled the nation. Castro's guerrilla force of barely 300 men had done little actual fighting. The war against Batista was carried out mainly by other rebel groups.

Still, it was Castro who quickly took control of the Cuban army and police force after Batista left Cuba. With that power, he disarmed rival revolutionaries, postponed elections,

and transformed Cuba into a Communist state.

(6) *Militarized mass insurrections*: The sixth type of revolution, a military takeover, requires broad popular support to succeed. Rebels must depend on the peasantry for supplies, military information, and help.

In China, Communists under Mao Zedong successfully staged this kind of revolt during the 1930s and 1940s. Mao's guerrillas built up a political base in the countryside, where they functioned almost as an independent government. By 1949, they controlled the entire country.

How does the American Revolution fit into these six categories? It doesn't, say many experts, who prefer to label America's break from Britain a "war of independence."

Besides ending British colonial rule, the American victory in 1781 effected few radical changes in American society. Landowners who remained loyal to Britain lost their land. Otherwise, no property was redistributed, nor did the winners terrorize their foes. One British politician called the conflict "a conservative revolution"—one whose effects, at least at first, were limited to freeing Americans from outside rule. What's your view?

—Jonathan Rose

YOUR CONSTITUTION: CAN NON-BELIEVERS BE CO'S?

The year is 1965. You are on the U.S. Supreme Court and about to decide whether the U.S. can draft three young men into the Army, even though they deeply object to all wars. The case: *U.S. vs. Seeger*.

Background: Some religious groups teach their members to avoid all wars. In 1917, the U.S. Congress excused members of such groups from military service. In 1940, a new law excused people who did *not* belong to a religious group as long as their "religious training and beliefs" shaped their objections. In 1948, Congress added that, to be excused as a *conscientious objector* (CO), a person must believe in a Supreme Being. But what about the young men in *U.S. vs. Seeger*? They say their *personal* code of right and wrong—not religion—shapes their objections. Can the U.S. draft them?

Arguments: Lawyers for the U.S.

defend the draft laws. They argue that if the three men can't trace their positions on war to religious training or belief in a Supreme Being, the U.S. can draft them into the Army.

Nonsense, say the young men's lawyers. The Constitution, they say, requires the government to take their clients' beliefs seriously. By not doing so, they argue, the U.S. deprives their clients of their right to "due process"—proper legal procedure—guaranteed by the Fifth Amendment. By respecting only the views of believers in God, the lawyers say, the government denies the young men the equal protection of the law that the 14th Amendment requires.

What's your decision? Should the three young men be granted CO status—even though they don't believe in a Supreme Being? (*To see how the Court actually ruled, turn to page 14.*)

—Dick Pawelek

COMMON SENSE

by Thomas Paine

1776

Thomas Paine was one of the strongest colonial advocates of independence from Great Britain. Common Sense clearly and forcefully protested the actions of the king and Parliament. Its simple language and persuasive arguments made many people join the cause for independence.

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.

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 seedtime of continental union, faith, and honor. 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 it in full grown characters.

By referring the matter from argument to arms, a new era for politics is struck—a new method of thinking has 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 though 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 has so far happened that the first has failed, and the second has withdrawn her influence.

As much has been said of the advantages of reconciliation, which, like an agreeable dream, has passed away and left us as we were, it is but right that we should examine the contrary side of the argument, and inquire into some of them any 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's 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.

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.

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 forever.

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 dispatched 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 any longer to live happily or safely under the cruel disposition of the British court, we have 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.