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“AP”® or “Dual Enrollment”: Which Way Should We Go?

by Jayne O'Neill, President, New Jersey Council for the Social Studies

This issue has come up in my district in Passaic County, New Jersey and I would like to learn how other schools and teachers are handling it. I can be reached at Joneill31@aol.com.

It seems that “AP” and “Advanced Placement Programs” are registered trademarks of the College Board and they have the legal right to restrict their use to College Board approved programs. Recently they set up an on-line “AP Course Audit,” a process through which schools may request authorization to label their 2007-08 courses “AP.” Without approval, designating a class as “AP” would be trademark infringement.

The College Board claims that this action is designed to protect the reputation of its AP trademark and to support high national academic standards. To list a course as “AP,” a school needs to meet two conditions. A course must be in a subject in one of the thirty-seven areas where the College Board offers a test. In the social studies, there are tests in macroeconomics, microeconomics, comparative governments and politics, U.S. government and politics, Human Geography, European history, United States History, and World History. School principals must also submit a satisfactory “self audit.” This includes a course outline, sample lesson plans, available support materials, and the teacher’s qualifications.

Test-Driven Curriculum

There are, however, other issues that need to be addressed. The College Board does not mandate what should be taught in “AP” classes, but by the nature of the process it promotes test-driven curriculum that are not appropriate for all students capable of doing college-level work. Few universities require that students enrolled in freshman classes take similar examinations. The process also makes the College Board a benign dictatorship, but a dictatorship nonetheless, allowing them to decide unilaterally what students who want to attend college ought to know and be able to do.

I suspect that the new attention to trademark infringement is a response to the expansion of what are known as “dual enrollment” programs and an effort to prevent high schools that are involved with these programs from using the “AP” designation. In New

Jersey, “dual enrollment” programs, which have high school students travel to local colleges or provide college-credit classes in the high schools, are very popular because they allow teachers to tailor classes to the needs of their student population. Currently, ten Monmouth County school districts have Dual Enrollment Release Program agreements with Brookdale Community College. Seton Hall and Fairleigh Dickinson are major universities that offer satellite classes at local high schools. Preventing high schools from calling these classes “AP” is a significant problem because “AP” has become accepted in the general vernacular and by both school administrators and parents as the semi-official designation for advanced-level work.

“AP”® Fact Sheet

15,000 of the nation’s 24,000 high schools, or 62 percent, offered one or more Advanced Placement courses in 2006.

African American students, who made up 14% of the student population in the United States in 2006, were only 7% of the participants in the Advanced Placement program. In New Jersey, 15 percent of all students in the state were African American, but only 6 percent of A.P. students were. Hispanics were 14% of the student population nationwide, and the same percentage of the students taking advanced courses.

In 2006, the average score on the United States history exam was 1.8 for African American and Hispanic students, 2.7 for non-Hispanic White students, and 2.8 for Asia students.

In New York in 2006, 23% of all high school graduates scored a 3 or higher on an exam, a proportion higher than in any other state.

Source: Sam Dillon, “Advanced Placement Tests Are Leaving Some Behind,” *The New York Times*, February 7, 2007.

I have taught an advanced placement United States history class accredited by Seton Hall University at Passaic County Technical Institute in Wayne, New Jersey for the past three years. Once Seton Hall approved my credentials. I was pretty much free to run the course as I wish. They provide a mentor, but do not make site visits or require specific tests or assignments.

While our students primarily live in Paterson, New Jersey, our school draws from all across Passaic County. They are mostly Hispanic, African American, Pakistani and Palestinian in background. Students are recruited into an 11th grade “pre-AP” United States history class (from settlement through Civil War) based on their performance in World History and English. They are required to write an entrance essay and sign a contract agreeing to do summer readings in order to be admitted. In 12th grade they can register for six credit hours in AP II United States History (Reconstruction through the modern era) through Seton Hall University. While in the program they prepare research projects geared to participation in National History Day. The University charges students \$180 per semester to register for credit, with a fifty percent reduction for students from low-income families.

Major Problems

District administrators, who want the prestigious AP designation, are now requiring students to take AP tests in addition to registering for Seton Hall, which is in effect a “double-tax.” Students in our program work very hard, but tend to lack prior content knowledge in United States history. This is partly because social studies and history are often neglected in middle school where there is tremendous pressure to prepare students for the eighth grade GEPA tests in mathematics and English. They also have little experience with analytical assignments, developing thesis statements, and evaluating source material before entering the program. Despite the best efforts by students and teachers, only about 25% score high enough to earn college credit as a result of the “AP” test.

The requirement that students take the “AP” test can be disruptive to learning. Students find it demoralizing if they score poorly after working so hard so they either opt out of the class or focus their attention on test taking skills rather than historical understanding. Preparation for the test interferes with regular instruction and effectively shortens the ten-month academic year into seven months. Once April

rolls around we are into full-time test-prep mode and after the exams it is difficult to get back into productive work.

Rewarding as a Teacher

I find teaching the “AP” United States history class very rewarding as a teacher. The students inspire me to develop my own knowledge and understanding and to improve my craft. I have grown accustomed to them “pre-writing” assignments and emailing them to me in advance so I can review them before final submission. Feedback from other teachers is that our “AP” students do better in all of their classes because of the skills and attitudes toward learning they develop in my class. A number have visited from college and reported that the class was the best preparation they had for advanced and independent learning.

For all of these reasons, I want the program to continue, even if I feel constrained by having to teach for the “AP” test in order to satisfy district administrators and secure official recognition from the College Board’s trademarked program. I need to know how other teachers have adapted to or even resisted these pressures. Perhaps collectively, acting through the New Jersey and New York State Councils and through the National Council for the Social Studies, we can separate the “AP” test from the “AP” program.

It is time to challenge the College Board monopoly and I think the law is on our side. In two major decisions, *Kellogg v. National Biscuit* (1938) and *Bayer v. United Drug* (1921) the United States Supreme Court ruled that trademark rights were lost when trademarks that were originally distinctive become generic through widespread public usage. Given its current usage, the College Board should no longer own the initials “AP.”

Teaching the Lessons of 9/11 in the Social Studies Classroom

This special theme section grew out of a panel discussion at the Hofstra University New Teachers Network Social Studies and English Conference in November 2006. The debate focused on how social studies teachers should address the “lessons of 9/11” in their classes and whether it is legitimate for teachers to add their own views to the discussion. The opening presentation was by Alan Singer, a professor of secondary education at Hofstra University and the editor of *Social Science Docket*. The initial response was by Robert McMillan, co-host of PBS’s *Face-Off*, a weekly PBS television program seen throughout the metropolitan New York City and Albany, N.Y., areas. They were followed by three teacher education students. Brian Joyce is a veteran of the war in Iraq. Maram Mabrouk discussed the lessons of 9/11 from her perspective as an Islamic woman. Birthe Seferian is an immigrant to the United States with close ties to friends and family in Europe. The session was moderated by Kamillah Dawkins of Uniondale (NY) High School and Eric Sorenson of Comsewague High School in Port Jefferson, NY. The theme section includes an extended comment by Carron Mastan of Ballston Spa (NY) Middle School, responses from members of the New York and New Jersey Councils for the Social Studies, and lesson ideas.

What are the Lessons of 9/11?

by Alan Singer

In a series of speeches leading up to the 5th anniversary of 9/11/2001, President George W. Bush told audiences “I approach tomorrow with a heavy heart.” He vowed “I’m never going to forget the lessons of that day.” In a televised address, President Bush declared “on 9/11, our nation saw the face of evil” and that “the lessons of that day are clear.” I am not so sure.

What exactly are the lessons of 9/11 and how should teachers help their students understand them? I have spoken and written about the events of 9/11 and the United States response previously, but I have done so cautiously, perhaps too cautiously. My concern was that a grieving nation needed time to heal before it could hear sharply dissenting voices. But politicians from both the Republican and Democratic parties continue to play on fear to manipulate the American people. As a result, the healing process has been stymied and the body politic is seriously infected.

I believe that as teachers and educated citizens in a democratic society, we have an obligation to critically examine President Bush’s claims about the lessons of 9/11 and to engage our colleagues and students in broad, difficult, and potentially controversial discussions. Anything less is an abdication of our professional responsibility. There is no safety in playing it safe.

Our task is made harder, as Frank Rich points out in a recent book, by media that report official distortions and outright lies as reasonable parts of “balanced” coverage. It is made harder by former government officials such as Colin Powell, who refuses to publicly challenge failed policies, and politically ambitious opposition leaders such as Hillary

Clinton, who criticize without posing alternatives. It has been made harder, in the words of Morris Berman, author of *Dark Ages America*, as “9/11 has entered our national mythology as a day in which the United States, a decent and well-meaning nation, was attacked by crazed fanatics hell-bent on destroying its way of life.” And it is made harder by the self-censorship of teachers who are afraid of parental and administrative retribution if they express their views as part of an open classroom dialogue with their students.

Rarely do I quote former President Ronald Reagan favorably. But on June 8, 1982, he told the British House of Commons that “If history teaches anything, it teaches self-delusion in the face of unpleasant facts is folly.” Silent complicity with the Bush Administration’s “self-delusion” is folly. It places our students, families and country, and perhaps even the world, in jeopardy. We need to ask some very difficult questions of our leaders and to demand answers that are supported by evidence and reason.

Based on my reading of President Bush’s speech, he claims there are seven lessons to be learned from 9/11 (the full text is available on-line at <http://www.whitehouse.gov>).

1. The “nineteen men” who attacked the United States did so with “a barbarity unequalled” in the history of this country and “made war upon the entire free world.” Their actions have forced the United States and its allies to take “the offensive in a war unlike any we have fought before.”

Nineteen men attacked the World Trade Center and the Pentagon, and hijacked flight 93, which crashed in Pennsylvania. These nineteen men killed about three thousand people, caused billions of dollars in damage and terrified a nation. They terrified my

family. But it was the work of nineteen men, all of whom are dead. Declaring this an act of unequaled "barbarity," a "war upon the entire free world," and an "offensive in a war unlike any we have fought before" blows it out of all proportion and is being used to justify unconscionable responses.

Do the events of 9/11 compare with the European holocaust and the extermination of six million Jews, the nuclear destruction of Hiroshima and Nagasaki, slavery and the Trans-Atlantic Slave trade, nineteenth century genocidal policies against native Americans, or even Klan terrorism against African Americans?

Do the events of 9/11 justify the destruction of Afghanistan and Iraq and United States support for the Israeli bombardment of Lebanon, actions in the "war on terror" that have slaughtered tens of thousands of innocent civilians and created chaotic conditions that are breeding grounds for new recruits?

One of the supposed "lessons" of 9/11 is that the "nineteen men" attacked "civilian targets" without any regard for human lives. First, that is the nature of modern war. Civilians were not evacuated before the U.S. bombed Dresden, Tokyo, Hanoi or Baghdad. In these cases the death of civilians was dismissed as "collateral damage," unfortunate but necessary for victory. Second, Americans need to recognize that these were not random targets. The Pentagon is the hub of American global military might. The Trade Center was the symbol of American economic domination of the world. Civilians died in these attacks, but again, that is the nature of modern war.

2. The enemy "is a global network of extremists who are driven by a perverted vision of Islam." They are "evil and kill without mercy -- but not without purpose." They embrace "a totalitarian ideology that hates freedom, rejects tolerance, and despises all dissent." The battle against them is "the decisive ideological struggle of the 21st century, and the calling of our generation."

With this statement President Bush places the "nineteen men" within a larger "evil" conspiracy -- Al Qaeda -- that is led by the arch-villain Osama bin Laden. It is a conspiracy that embraces a totalitarian ideology, a "perverted vision of Islam," that allows them to "kill without mercy."

I do not, under any circumstances, defend bin Laden, Al Qaeda, or any religious fanatics who make war on non-believers -- and that includes George W. Bush. But the question that plagues me, and should

plague everyone, is why did bin Laden switch sides and go from being a CIA operative in the U.S. war against the Soviet Union to an avowed enemy of the United States?

The key is the first Gulf War. As a religious Muslim, bin Laden cannot accept that United States troops occupy bases in Saudi Arabia. In fact, they still do fifteen years later. This is a violation of basic Islamic beliefs that is tolerated by a dictatorial monarchy dependent on the United States military to remain in power. Bin Laden did not declare war on civilization. He declared war on the nation whose troops occupy the Islamic homeland.

According to a Rand Institute publication, "(t)he Islamic world feels itself under siege from the West in numerous vital political, military, cultural, social, and economic realms. This feeling of siege has several sources: the perception of victimization and Western onslaught based on historical and psychological grounds, . . .; 'objective' internal pressures generated by the process of modernization and related social and economic tensions...; and conscious, direct pressure from the West in the policy arena" (Graham Fuller and Ian Lesser, *A Sense of Siege: The Geopolitics of Islam and the West*. Boulder, CO: Westview Press, 1995, p. 81). Instead of President Bush dismissing opponents as "evil," the American people would be better served if the United States addressed some of these issues.

A foreign policy based on distortion places this country and the world in grave danger. During the Israeli bombardment of Lebanon in the summer of 2006, Americans were told that this was another front in the "war on terror" and that Israel was targeting Hezbollah, a radical organization that was occupying and victimizing Lebanon. To the surprise of everyone who listened to these propaganda assessments, Hezbollah turned out to have strong support among the Lebanese people. In September, 2006, over one hundred thousand protestors attended a mass rally in Beirut in support of the group. Many had walked for days because the Israeli bombardment virtually destroyed the nation's transportation infrastructure.

3. It is a ruthless enemy, that if it had "weapons of mass destruction," would not hesitate to use them against us. Because of this, the United States cannot "distinguish between the terrorists and those who harbor or support them."

So far in world history, the United States remains the only country to use weapons of mass destruction

and it continues to export dangerous weapon's technology to favored allies, including the unstable military dictatorship that rules Pakistan and possesses nuclear weapons. In fiscal year 2005-2006, in the midst of the so-called "war on terror," foreign sales by U.S. arms makers doubled. Contracts were signed for a total of \$21 billion in weapons, including a \$5 billion order made by Pakistan for sophisticated F-16 jets. India and Indonesia, which were once barred from purchasing U.S. weapons, were allowed to place large orders.

Meanwhile President Bush has continually articulated a doctrine of pre-emptive attack that has no precedent in United States history. Essentially, any country that could potentially become a threat in the future is subject to attack now. It is a doctrine that places the entire world at risk, threatens global chaos, and establishes an impossible standard for deciding which nations harbor terrorists and are therefore justifiable targets. In the 1960s the United States harbored paramilitary units that tried to assassinate Premier Fidel Castro of Cuba. In the 1980s it supported death squads operating in Nicaragua and El Salvador and it armed Saddam Hussein in his war against Iran. It has imprisoned and tortured prisoners from the Iraqi war in violation of the Geneva Convention. During the recent Israeli bombardment of civilian targets in Lebanon, the United States supplied the Israeli air force with missiles in the middle of the war while the rest of the world was pushing for a cease-fire.

Do these policies make the U.S. a terrorist state subject to regime change? Is it any wonder that the Bush administration has blocked an international effort to establish a world tribunal to investigate war crimes?

4. "America must confront threats before they reach our shores, whether those threats come from terrorist networks or terrorist states." This is the justification for the United States attack on Iraq, a nation that had nothing to do with the events of 9/11. According to President Bush, "the world is safer because Saddam Hussein is no longer in power."

However, it is not true that "the world is safer because Saddam Hussein is no longer in power." According to a classified assessment issued by American intelligence agencies and reported in *The New York Times* on September 24, 2006, the overthrow of Saddam Hussein and the occupation of Iraq has "helped spawn a new generation of Islamic radicalism." It has led to civil war in Iraq, destabilized the entire Middle East., and increased the overall threat

of terrorist activities. The report, which is the most authoritative document that United States intelligence agencies prepared on the topic, and which was approved by the Director of National Intelligence, asserts that rather than retreating in the face of U.S. military power, Islamic radicalism has "metastasized and spread across the globe."

The invasion of Iraq and the ensuing occupation has also led to the isolation of the United States from most of its former allies, the use of American army as a police force, a role for which it is ill-prepared, and the dangerous over-stretching of American military power. The war in Iraq has been a recruiting magnet for groups opposed to the U.S. role in the world and has demonstrated that a relatively small insurrectionary force can subvert a U.S. military occupation for years. No matter what President Bush might say or believe, an occupying army is rarely, if ever, treated as a liberation force, and generally promotes coalitions among disparate and previously warring factions.

Part of the problem is that the Bush Administration has ignored standard military procedure because of its ideological blinders. In 1995, the U.S. Army War College published a Rand Corporation study on "Force Requirements in Stability Operations" (cited in Paul Krugman, "The Arithmetic of Failure," *The New York Times*, October 27, 2006, A19). The study projected the size of an occupying army necessary to defeat insurgent forces in a country such as Iraq. Based on British experiences in Northern Ireland and Malaya, the authors estimated that the United States would need 20 troops per 1,000 inhabitants or, in the case of Iraq, 500,000 soldiers, three times the number of troops assigned to the operation.

Perhaps even more dangerous than the actual invasion is the idea that, for the United States, the ends justify the means. Since the end is protection of our own "shores" from attack, any overseas military action is acceptable. This is dangerous for two reasons. It demonstrates to the rest of the world that the United States, rather than standing for principle, is an imperial power intent on protecting its own interests without regard to the consequences. It excuses the inexcusable, the violation of human rights around the world, because it might, in the end, protect the United States. It also establishes that any other country that feels threatened has the same right to invade another country. This was the same justification used by Nazi Germany during World War II.

5. The “war on terrorism” is a war without gray areas and a war without a foreseeable end. Any hesitation or internal disagreement emboldens the terrorists and fuels their “extremist movement.” President Bush believes that “We are now in the early hours of this struggle between tyranny and freedom” and he “committed America’s influence in the world to advancing freedom and democracy as the great alternatives to repression and radicalism.”

President Bush believes that it is possible to export freedom and democracy to other countries based on very weak historical arguments. His major evidence is Japan, which was a one-party state for years following World War II, and Korea and Taiwan, which may be democracies now, but which were military dictatorships for decades. Bush’s position even ignores the history of the United States, which was a slave-holding nation for “four score and seven years” until it was torn apart by a violent civil war.

President Bush prides himself on his conservative credentials and commitment to national security. During the 2006 campaign for control over the House of Representatives and the Senate, Bush and fellow Republicans argued that the Democrats would be ineffective in defending the nation from terrorist attack because they lacked the Republican Party’s will to act and the commitment to America’s democratic values.

However, in an unprecedented action by United States military newspapers, an editorial in the *Military Times* (as well as editorials in newspapers representing the different branches of the armed services), charged that the nation’s leaders, President Bush, Vice President Cheney, and Defense Secretary Rumsfeld, were keeping the “truth about the Iraq war” from the American people. They joined top-level active duty military personnel in expressing misgivings about the war and called for the resignation of Secretary Rumsfeld, who “has lost credibility with the uniformed leadership, with the troops, with Congress and with the public at large” (Army Times.com, November 4, 2006). Their actions played a major role in Rumsfeld’s removal from office.

There are serious reasons to question what President Bush actually means by both conservatism and American values. The international “Coalition of the Willing,” assembled to fight the war in Iraq, includes some of the world’s most corrupt and dictatorial regimes. Among the important U.S. partners in the “war on terrorism” are Pakistan and Kazakhstan, placed by highly regarded Transparency International

at the bottom of the barrel for honesty and good government. Access to American weapons has secured the support of Tajikistan, Serbia, Armenia, and Azerbaijan. The Saudi monarchy, one of the world’s most anti-democratic regimes, was allowed to purchase \$5.8 billion in weapons from U.S. companies in 2005-2006, including a \$3 billion order for Black Hawk helicopters. Black Hawks are also being sold to such “bastions” of democracy as Bahrain, Jordan, and the United Arab Emirates.

Fritz Stern, a prominent historian who specializes in the study of the Nazi rise to power, argued that in the wake of 9/11, the Bush Administration had broken with the nation’s long-standing foreign and domestic policies. He charged that its actions demonstrated chaotic recklessness and subverted Constitutional principles. Rather than leadership committed to traditional conservative ideals, it was a government dominated by radical right-wingers.

6. “This struggle has been called a clash of civilizations. In truth, it is a struggle for civilization . . . Winning this war will require the determined efforts of a unified country, and we must put aside our differences and work together to meet the test that history has given us.”

The message here is that dissent is unpatriotic. Many critics of administration policies are concerned that the President is promoting an either/or mentality – you either support his policies without question or you are aiding a subtle and shifting enemy engaged in a war without end on the U.S. If this view is accepted, domestic dissidents like myself become dangerous enemy agents and are subject to the suspension of constitutionally protected civil rights. There are precedents for this in Presidential decrees issued during the American Civil War and World War II.

7. God, “a loving God who made us to be free,” is on the side of the United States and the West in this war.

This is simply pandering to a religious audience. Osama bin Laden in his speeches makes the same unverifiable claim as George Bush – God is on his side. This claim has been repeatedly made by combatants throughout recorded history to justify bloodthirsty slaughter. I am an atheist, so I am skeptical about any assertion of divine support. Nevertheless, I am convinced that God, if there is a God, would not take side in wars.

There are people who would dismiss my opinions as either the arguments of a disaffected Democrat or a radical. I do not consider myself a Democrat and have had a series of public confrontations with Senator Charles Schumer, chairman of the Democratic Senatorial Campaign Committee. On the other hand, I do consider myself a radical, albeit one who is committed to reasoned discourse and taking positions based on evidence. The United States needs a real and open discussion about the lessons of 9/11 and a number of non-radicals have endorsed positions similar to mine. The most prominent is probably former U.S. Marine Corps General Tony Zanni, who commanded U.S. forces in Iraq. In *The Battle for Peace* (written with Tony Klotz, Macmillan, 2006), Zanni argues that the attack against the United States on 9/11/01 was a logical outcome of the collapse of the Soviet Union, the end of the Cold War, and the emergence of a “uni-power” global system. This uni-power system replaced “manageable, super-power imposed stability . . . and nothing took its place. We expected a new world order of peace and prosperity to bless the Earth. We could not have been more wrong” (44-46). Instead of combating vast ideological conspiracies in a supposed war between civilizations, Zanni argues that the United States should pursue reasonable, narrow, military objectives, including reestablishing the local balance of power in international hot spots.

A major critic of the Bush foreign policy who has not received much mainstream attention is Chalmers Johnson, an expert on U.S.-Japanese relations and author of *Blowback: The Costs and Consequences of American Empire* (2000) and *Sorrows of Empire: Militarism, Secrecy, and the End of the Republic* (2006). His main theses are that many of the attacks by “terrorist” groups are a direct response to previous United States actions and that the situation has gotten worse since President Bush declared war on terrorism. According to Johnson, “between 1993 and 2001, including 9/11, al Qaeda managed to carry out five major bombings internationally. In the three years since 9/11, down to and including the attacks in Riyadh, the suicide bombings in Istanbul, the bombings of the commuter railroads in Madrid, they have carried out well over 20.” Johnson believes that there is “something absurd and inherently false about one country trying to impose its system of government or its economic institutions on another. Such an enterprise amounts to a dictionary definition of imperialism.” One result of American policy is that

“the entire Islamic world are now passive supporters of al Qaeda” (Democracy Now! 8/17/04).

Other “non-radical” commentators have been similarly critical of the Bush Administration response to 9/11. William J. Dobson, in an essay in *Foreign Policy* (Sept/Oct 2006), described September 11, 2001 as “the day nothing much changed.”

In an op-ed piece in *The New York Times* (January 28, 2006), Joseph J. Ellis, a professor of history at Mount Holyoke College and the author of *His Excellency: George Washington*, raised two questions about the attacks on 9/11 in an attempt to evaluate the historical significance they have achieved. Where does Sept. 11 rank in the grand sweep of American history as a threat to national security? What does history tell us about our earlier responses to traumatic events? Ellis concludes that 9/11 does not make the top tier of the list of events which posed a serious challenge to the survival of the American republic and that in retrospect, none of the domestic responses to perceived national security threats in the past looks justifiable. “Every history textbook I know describes them as lamentable, excessive, even embarrassing.”

A major thrust in social studies education is the evaluation, by students, of primary source documents in order to piece together an historical narrative, analyze claims about events, and formulate informed judgments about the past. These same approaches must be applied to understanding the present. And just as effective social studies teachers engage in discussion with students about the implications of Washington’s Farewell Address, Monroe’s Doctrine, Roosevelt’s Corollary, the post-World War II Truman Plan, and Reagan’s Evil Empire speech during the Cold War, we must participate in the discussion and evaluation of the Bush Doctrine and his administration’s “War on Terror.”

Dissent from government positions, even popular positions, has played an important role in American history. As a United States citizen I am proud to stand with Abraham Lincoln, who in 1847 risked his political career by defying a President who misled the American people in order to launch an imperialist venture against a neighboring country. I stand with Congressional Representative Jeannette Rankin and Secretary of State William Jennings Bryan who resisted pressure to support World War I and U.S. involvement in a “commercial war.” I stand with Senator Wayne Morse who denounced the Gulf of Tonkin Resolution and warned “that within the next century, future

generations will look with dismay and great disappointment upon a Congress which is now about to make such a historic mistake.” I stand with Congressional Representative Barbara Lee, who cast the only dissenting vote on September 14, 2001. Lee begged her colleagues not to rush to judgment, arguing “Far too many innocent people have already died. Our country is in mourning. If we rush to launch a counter-attack, we run too great a risk that women, children, and other non-combatants will be caught in the crossfire. Nor can we let our justified anger over these outrageous acts by vicious murderers inflame prejudice against all Arab Americans, Muslims, Southeast Asians, or any other people because of their race, religion, or ethnicity.”

We are fast entering the 2008 Presidential campaign. I believe the United States government, candidates for public office, and the American people must concern themselves with a global economic

system that has produced gross international inequalities. It is a system, maintained by United States military power, that permits one nation, with a mere 5 percent of the world’s people, to consume 35 percent of its resources. It is the same system that consigns millions of people to the refugee camps, battered cities and desiccated villages and fields of the Middle East and produces waves of young people with little hope of advancement and very little to lose.

As a historian, teacher, and citizen, I am not neutral on pressing political issues. I believe in teaching for democracy, social justice, and a world where people can live in peace. This requires teaching students to critically examine claims made by public officials as well as the views espoused by their teachers. I welcome all of you, no matter what your views are, to join me in discussion. If the demand that students learn to think for themselves somehow constitutes an imposition on them, I plead guilty.

What Are the Lessons of 9/11? A Response

by Robert R. McMillan

Robert McMillan is the author of *Global Passage, Transformation of Panama and the Panama Canal*, a lawyer with the firm Bee, Ready, Fishbein, Hatter & Donovan, LLP, in Mineola, N.Y., and an elected member of the American Medical Association Board of Trustees. Mr. McMillan was named by President George H. W. Bush to the Board of the Panama Canal Commission in 1989. In 1993, he was elected Chairman of the Commission’s Board of Directors. His many accomplishments include serving as a corporate officer of Avon Products Inc.; as a founder of the Long Island Housing Partnership Inc.; as counsel to U.S. Sen. Kenneth B. Keating; as special assistant to Richard M. Nixon prior to his presidency; as co-host of Face-Off, a weekly PBS television program; as the 1988 New York State Republican Party candidate for United States Senate. He was awarded the Bronze Star Medal while serving in the U.S. Army in Korea.

In school, and, yes, even in every day life we constantly learn. The challenge is whether we ever really learn from the lessons taught?

In my opinion, we are a very naïve nation. We seldom learn from the past. If you doubt me, let’s take a look at events during the recent past, prior to 9/11/2001, and see what we learned from those events. What lessons did this country learn in October, 1983, before the first Iraq War, when 241 U.S. servicemen were murdered by a suicide bomber at a Marine barracks in Lebanon? That attack was during the Reagan Administration. What lessons were learned? In my opinion, none.

Fast-forward to the first effort to destroy the World Trade Center, which took place in February of 1993. Six people were killed and 1,042 injured. That attack was during the Clinton Administration. What lessons were learned? None.

A few months later, in October, 1993, a Black Hawk helicopter was downed by Al-Qaeda loyalists in Mogadishu, Somalia. United States servicemen were dragged through the streets. That attack was also during the Clinton Administration. Think about it. What lessons were learned by this country? Once again, the answer is none.

In August, 1998, 257 people were murdered in the U.S. embassies in Kenya and Tanzania by Al-Qaeda terrorists and suicide bombers. In October, 2000, Al-Qaeda operatives slammed a boat loaded with explosives into the U.S.S. Cole while it was visiting Yemen. Seventeen sailors were murdered in that event. What lessons were learned from all of these attacks?

One year later, Al-Qaeda murderers flew commercial airlines into both towers of the World Trade Center and into the Pentagon. Those attacks were during the George W. Bush Administration. What

lessons were learned? In my opinion, the answer is still none.

By now, I hope you are seeing a pattern here. My view is that this country and its leaders have not learned lessons from any of these attacks. Finger pointing is always easy. The problem here is that there are not enough fingers to point out all of the failed lessons.

I repeat, we tend to be a very naïve people and we even have a naïve government. We are a democracy with strong constitutional privileges, rights, and responsibilities. We value free speech, free use of telephones, and restrained interrogation. We are always willing to give someone a second chance. As a result, our national borders are totally porous. We have little control over who enters and who stays here. Some of our values and policies have placed our society in danger. We have a lot to learn from the attacks on our country, but our citizens and government have not learned very well.

We are a very forgetful people. We talk about politics in a six-month time span because people forget what happened before. Is it possible to negotiate with Al-Qaeda? Can we sit down and have real discussions with Syria and Iran? We need to think back to Hitler and Chamberlain. Chamberlain thought he could make a deal with Hitler. Guess what? It did not work.

My biggest concern today is the possibility of a dirty bomb set off by terrorists -- a dirty nuclear weapon going off in one of the subway stations of New York City or perhaps downtown in the Wall Street area. Nuclear waste is being generated by North Korea and Iran, waste that could be used in a dirty bomb. That is my biggest concern. We face real challenges in the future.

I have real concerns about Iraq and the Middle East right now. Again, we need to start by looking at the history. We have failed to learn lessons about this part of the world for a long time. There was an Iraq/Iran war for nine years in the 1980s. The United States' concern at the time was that one of them would defeat the other and change the balance of power in the Middle East. This was not a Republican versus Democrat issue, but rather an issue of national safety and regional stability. During the Carter Administration, our nation's embassy was seized in Iran and hostages were held for months. Yet during the Reagan Administration (Oliver North was fired for this), weapons were sold to Iran to provide money to those fighting the Sandinistas/ Marxists in Nicaragua.

As a lawyer, I represented Iraq's Christian Bishop here in the United States. Bishop Soro represents the Holy Apostolic Assyrian Catholic Church of the East. I have exchanged emails back and forth with Bishop Soro over the years. In 1987, there were 1.4 million Christians in Iraq, probably about five percent of the population. Today there are only 800,000. Six hundred thousand Christians have fled Iraq because of the terrorism taking place against them in that country. The Bishop fears the eventual destruction of Iraq's ancient Christian community. It was the first Christian community in the world dating back over 2,000 years. The other thing he said to me really took me back. He said democracy will not work in Iraq. The country needs to have a dictator who can rule by force. He emphasized that he did not want someone like Saddam Hussein, who was evil and horrible in his dealings with the Kurds and some elements of the Muslim population, but a benevolent dictator.

Clearly, the events of 9/11/01 were not isolated events. There were a series of events prior to that date that the United States failed to learn from. I wish I had the solution to what is happening in the world today. I wish I could tell you what we need to do. I hope study groups established by President Bush and Congress will have answers. The best I can do is to confront you with questions. If the United States pulls its troop out of Iraq right now, what would happen? Would Israel be safer? I do not think so. A civil war in Iraq would certainly follow a precipitous U.S. withdrawal. Would it bring tranquility to that part of the world? I do not think so.

I have had a long career in business. I ran the Asia Pacific Profit Center and worldwide data processing for Avon. Among the things I learned as a businessman are the importance of implementing plans and auditing results. Anyone can tell you what is wrong. Only a few people can actually say, "Here's what I think we should do about it" and lay out a plan. The key to success in management is implementing a plan and being willing to change that plan as you go through the process. There are actually very few implementers and auditors.

This is a shortcoming of George W. Bush as a President and leader. I do not know what his plan is for the future of Iraq and the Middle East. I do know that once the President and his advisors decided to act, there was no audit of what was happening. I only wish that we were all better students of history. Then it might not be so hard to uncover the lessons of 9/11.

An Iraqi War Veteran Comments

by Brian Joyce

On September 11, 2001, I was three months away from graduating from college and becoming an officer in the U.S. Army. That morning I was woken by a phone call from a friend asking if my brother was okay. I was not sure what he was referring to and immediately started to worry about a brother who was serving with the U.S. Army in Kosovo. My friend told me a plane had struck the World Trade Center and that it was believed to be a terrorist attack. My oldest brother worked on the 74th floor of tower two of the World Trade Center, which made this news all too disconcerting for me. I was unable to reach anyone by phone. When news of the collapse reached me, I was certain he was dead. A few hours later I learned that he had escaped and was all right. From that point forward, I knew that the next several years of my life would be drastically different.

In December, 2001, I received my commission as a 2nd Lieutenant in the U.S. Army. I knew that during my four-year commitment I would be fighting in a far off land to retaliate for the attacks of 9/11. The time came in April, 2003 when I was deployed to Iraq for one year. During my time in Iraq I saw things and had to do things that I would not wish upon my worst enemy. Despite that, I would also not trade my experiences in Iraq for anything. I learned a lot about myself and that life is too short to take anything for granted.

Although I now believe that the United States invaded Iraq under false pretences, I feel that what we are doing now is the right thing to do. While I was in Iraq, I saw American troops greeted as liberators. Men offered me their daughter's hands in marriage. Other people gave us food. When we would try to pay them, they responded "you can not put a price on freedom."

As I heard the stories of suffering and violence from people who had survived Saddam's rule, I became proud to have played a roll in ending these atrocities. We heard stories such as one about a man being sentenced to death for allowing a sheik of a near by village to fish in a lake reserved for only Saddam and his sons. Their only crime was trying to save a village from starvation. There was not a single person that I met in Iraq who was not in some way negatively affected by Saddam and the Baathist party.

I believe an important lesson of 9/11 is that the United States must finish what it started. It would be easy for me to say that the United States should "cut its

loses" and leave Iraq. I do not want more of our brave soldiers to come home in boxes. I lost my two best friends from college in Iraq, and my brother is currently serving a second year-long deployment there. There is nothing more I would like than for him to be home and safe. But I know he is doing good and bringing peace and stability to a people that have not experienced that in their lives. To abandon the Iraqi people now would be a disgrace. They would have been better off if the United States did not remove Saddam to begin with.

One last thing I learned from my year in Iraq was that the media only reports what they want you to know. Every news agency has a political agenda. It can be either right or left wing. I now look at the news as more propaganda than actual news. While I was in Iraq, I was sickened by what was being covered. Death and destruction sells in America. Anything positive is left on the cutting room floor.

The media will have breaking news on the funeral of an athlete or the sexual preference of an evangelist, but it does not honor a soldier killed defending the freedom we take for granted in this country. With any luck this story will make the scrolling text on the bottom of the TV screen or the middle pages of the newspaper. That still upsets me.

An American and a Muslim

by Maram Mabrouk

In 1973, my father came to the United States from Egypt. By 1974, my mother and older siblings had joined him. My father's main motive for coming to the United States was to live free of persecution. He believed in the original tenet of the United States' democracy that brought so many groups to America. He believed in the right of individuals to freedom of speech and freedom of religion, and the right of the people to peacefully protest against the unfair practice of the government without retaliation.

During periods of unrest in Egypt after the 1952 revolution, the government would round up people considered political dissidents and imprison them. My father had been imprisoned in Egypt for his political beliefs despite the fact that he was no longer active in politics. Since he was married and had a family to support, he wanted to be sure that he was able to support them without the fear of further imprisonment.

The United States, since its inception, has prided itself on a love of freedom and democracy. The American people have historically fought to maintain

and expand these freedoms. Americans fought to abolish slavery and to expand the meaning of Jefferson's words that "all men are created equal."

Americans fought for equality under the law during the Civil Rights Movement of the 1950s and 1960s. They fought to make sure that all groups were afforded the same rights regardless of gender, religion, race, or ethnicity. Americans have fought to ensure their democracy and maintain the rights of the people over the government. This was the America that my parents came to, the America that they believed in, and wished to become a part of. They believed in democracy and rule by the people. They supported the end of the monarchy in Egypt only to see more power go to government officials and less to the people. In the United States, my parents saw how the American people limited the power of government and their officials when they had gone too far, especially during the presidency of Richard Nixon.

However, the aftermath of September 11 proved how quickly Americans would give up this love of liberty. In the face of fear and anger and under the banner of patriotism, Americans relinquished important freedoms and liberties, hoping for increased safety and security. While fear can be a strong motivator, it is shocking to me how quickly, and with what pride, Americans gave up their long held rights. These are rights that many died for and the rights by which we are more than willing to judge other nations.

September 11 raised fear among my parents, fear they thought was long gone. I remember the fear in my mother's voice as she yelled, "This is a catastrophe! They're going to come after us now." Remembering what had happened to my father when the government turned against him, she feared the same might happen here. She felt it would only be natural for the government and the people to turn against all Muslims.

My father, always the silent type, remained in a state of shock. He kept repeating, "What do you mean the Twin Towers aren't there anymore?" To my father the attacks seemed to be the end of an era. He had come to the United States just after both towers had been opened, and now they were gone. The questions in our house and in many other Muslim homes that night of September 11 were "what will come next?" and "what should we do?"

Within American society, many groups faced challenges after September 11. Perhaps the group that has had the most to learn from that catastrophic day was America's Muslim population. Some American

Muslims prior to September 11 were content to go about their daily lives without much involvement in the greater American society. Many Muslim immigrant families may have been living in America but they still tried to maintain as much of a connection with the "old country" as possible. The fear and anger that gripped the nation after September 11 placed American Muslims under scrutiny, and made many the object of hate crimes. The fears of my family came to fruition as mosques were vandalized and Muslims were vilified in the media and attacked in the streets. This proved to many American Muslims that they had to redefine themselves and could not remain as silent as they had in the past. September 11 forced Muslims to become more vocal and active in their communities. It forced Muslims to stand up and remove the veil of fear that had been placed over Islam. Muslims began to explain who they were and what their religion was all about.

At one point, things seemed hopeful as interfaith conferences were held nationwide and as more rational and logical Muslims came to the forefront voicing their views and opinions. However, it only takes one video of a terrorist or one ridiculous attack to change the tide. Some Muslims inevitably became disenchanted with the process. Many felt that they should return to living their daily lives quietly and avoid as much interaction with the broader American community as possible.

September 11 may have happened five years ago, but Americans still feel its effects today. The Muslim community and American society as a whole are still experiencing the aftermath of that horrific day.

Is it possible to talk about the lessons of 9/11 today? Perhaps there are some things we have truly learned since 9/11. However, I feel that most of these lessons have not been learned yet; they will be written in the future. In light of the 2006 mid-term election results, maybe there is a sign of further changes on the horizon. Maybe Americans will once again strive for their liberties and freedoms, rather than give them up in the face of fear.

Good Will was Squandered

by Birthe Seferian

I am from Denmark. I was in Manhattan working for UNICEF on the morning of September 11, 2001. I remember that it was a beautiful day. I remember that it was primary day in New York. I remember because I sent my husband to vote since I cannot. I went to work. When we saw the first tower fall my co-worker said, "That's it. Let's go. The show's over." We left

UNICEF and walked uptown with many other New Yorkers.

Kofi Annan, the General Secretary of the United Nations, spoke very profoundly of the attacks at the opening of the General Assembly that year. He said, "The terrorist attacks against the United States. . . were acts of terrible evil which shocked the conscience of the entire world. But out of evil can come good. . . . [R]epairing the damage done to the fabric of the international community - restoring trust among peoples and cultures - will not be easy. But just as a concerted international response can make the work of terrorists much harder to accomplish, so should the unity born out of this tragedy bring all nations together in defense of the most basic right - the right of all peoples to live in peace and security. This is the challenge before us as we seek to eliminate the evil of terrorism."

When I spoke to my friends abroad after September 11, there was a sense of human solidarity. People generally felt bad and that the attacks were not justified. However, I think some people had a clear understanding of how and why such things could happen. Denmark is a very small country that cannot pursue its own policies without some sort of regional consensus. Much of the discussion there focused on the United States' policy of putting forward its own agenda regardless of the ramifications for other countries.

I think that the Bush Administration quickly squandered international feelings of solidarity with its ethnocentric and simplistic views of the world and managed to create an enormous animosity towards the United States. I think that in light of the actions of the Bush Administration, it is very important to look at the global responses to the War on Terror. Now, more than ever, it is imperative that the United States understand the ramifications of its policies and the impact of its decisions on other nations. If the U.S. had kept its focus on Afghanistan instead of invading Iraq, I think the positive forces of human solidarity might still be alive today and the anger of many Muslims might have been contained.

History will show that the war in Iraq was a misguided response to the 9/11 attack and the death of innocent New Yorkers. It makes the United States and the West more vulnerable and draws a rift between the United States and the nations of the European Union. Europeans are more concerned than Americans with the infringement on civil rights that results from U.S. actions. That a non-U.S. citizen traveling to the United

States now needs to surrender all travel plans, personal and credit card information, get fingerprinted and photographed, is worrisome. So is the fact that the principle of habeas corpus is no longer valid for detainees at Guantanamo. The post-9/11 concept of "enemy combatant" is a blatant disregard of the Geneva Conventions that leaves Europeans shaking their heads and wondering what's going on in America.

The domestic and foreign policy changes instigated by the Bush Administration in response to September 11 are frightening. The United States acting unilaterally is not so historically unusual, but terrorism requires a global solution. To ease the threat of terrorism, there is a great need for international co-operation.

9/11 Affected Me Personally

by Carron Mastan,

I think the events of September 11, 2001 will continue to have a long-term impact on United States history. In the school where I was teaching at the time, we were instructed by the district superintendent not to discuss what was happening with our students. I was very unhappy with that directive because I believed these events were of major importance. The district was afraid it would upset the students if we talked about the attack and it would get complaints from parents. I spoke with my supervisor about this policy and I was told the decision was not up for discussion. I saw the second tower get hit on television in the teacher's room as it was happening. My sister worked in Manhattan and my husband is in the military, so I was scared the rest of day not knowing what would happen next. My husband called me at work and I worried where he would be sent overseas. It was hard for me to keep it together over the next couple of days and the kids in my classes wanted to talk about what was happening. I think it was wrong not to let them discuss their fears with their teachers. We went through the rest of the year unable to discuss the events with our students. I left the district at the end of the school year for an opportunity in a district closer to home.

The events on 9/11 changed the way we Americans view the world; they are among the most significant events in the history of our country. Our sense of security was shaken down to the core. We always thought this kind of thing only happened in other places, but now we know it can happen here. Five years after the attack, the events are no less important.

9/11 affected me personally and I am sure there were students and other teachers who were also affected. My husband served our country in Iraq for thirteen months, he is home now, but it is possible he will have to do another tour of duty there. It has been very difficult for me to watch the news on television. My husband was stationed forty miles north of Baghdad. Every time I heard about a convoy being attacked it overwhelmed me. My daughter was two years old so I had to keep up my strength. Eventually, I had to impose my own news blackout. The events in the war helped make me an even more passionate teacher. All my students knew my husband was in Iraq. I had a lot of support from students and staff at my current school.

From my husband being in Iraq, emailing me and speaking with me when he got home, I have come to believe that the media focuses too much on negative things. Our troops did a lot of good. They helped rebuild schools. My husband has pictures of Iraqi children and adults he met who were glad that they no longer had to live under Saddam Hussein's rule. But the news does not convey these events to the American people. The reporters make it look like the United States is imperialist. They keep asking who is the real

tyrant? As the wife of someone who is in the military and as a social studies teacher, it bothers me that the military is blamed for what has happened. It is difficult for me to hear this criticism. It really should be directed at the people who are making the decisions. My husband and the other soldiers have a mission they must follow. When the commander-in-chief tells them to go somewhere, whether it is a Democrat or a Republican, they are going to go and do the best job they can in defense of our country.

I have mixed feelings about American policy in Iraq. I hold more conservative Republican viewpoints and I voted for President Bush, but while my husband was there I was angry at some of the positions the President and the Secretary of Defense were taking. I am glad that Saddam Hussein is no longer in power, but there are ramifications to this war and we will have to live with the consequences. Saddam Hussein was a known quantity, but now it is chaotic over there and I am worried about the future. If my husband has to go back to Iraq and if something happens to him, I will always know that he did what he felt he had to do to protect his country and his family. He is proud to serve the United States as a soldier and preserve our freedoms as so many in the past have done.

New York and New Jersey Teachers Respond to the Lessons of 9/11

Jayne O'Neill, Passaic County Technical Institute, Wayne, NJ (President, NJCSS): My primary goal as a social studies teacher is to help students develop an understanding of history and its impact on our lives. When I approach a topic such as the lessons of 9/11, I have students examine the original conflicts that culminated in the events on that day. This approach helps students understand that their lives are part of history. I believe that there is a tendency for history to repeat itself, and the study of history prepares us to confront future developments. Today's students, as citizens and future leaders, must be prepared so something as devastating as this can be prevented. My district is very flexible about how teachers approach topics like this one, but it does require sensitivity. We have a large Arab population so it is important to guarantee open and respectful discussion that introduces many perspectives.

Sharissa Khan, Calhoun HS, Merrick, NY: Since September 1, 2001, the Bush administration has used

fear to justify unjustifiable military policies. First they brought this country into a war with Afghanistan because Osama Bin Laden was supposedly hiding there. Five years later Afghanistan is devastated and they still have not found him. This was followed by a war on Iraq justified by a series of lies. The Bush administration, without evidence, claimed that Saddam Hussein had ties to the September 11 attack; that Iraq possessed dangerous weapons of mass destruction; and, that an America invasion would bring democracy to the Iraqis. Three years later thousands of Americans have died, tens of thousands of Iraqis, and the country has plunged into a civil war. We are now faced with a potential war with Iran. What kind of country have we become when "preemptive strikes" on other countries are constantly backed by deception and lies?

John McNamara, West Windsor-Plainsboro (NJ) Regional School District: As a teacher, I see many possible lessons coming from the events of 9/11. It underscores the importance of staying informed about

current events. Too often, people react out of emotion, rather than knowledge and reason. As a nation, and as individuals, making decisions based on knowledge and reason must be our priority. Students should also become involved in expressing their views to elected officials on both a local and national level. It is important that our voices be heard. One area that I am particularly concerned about is the apparent conflict between individual liberty and constitutional rights on one hand and the need for national security and public safety on the other. While I recognize that these demands must be balanced, I believe citizens should be vigilant in defense of our constitutional rights. This means that students understand what these rights are and their possible limits. Too often people are complacent about their rights, especially when they are concerned about national security, so our rights are put at risk. We should be pleased that there have been no further attacks on American soil since September, 2001, but we must recognize that we are still in a war-like situation. Despite the dangers, our responses as a nation should be based on tolerance of difference and constitutional principles. They also require informed understanding and a degree of patience. Again, the danger is that when there is an emotional issue such as this one, concerns for security will trump all other considerations.

Jennifer Mileski, Unatego MS-HS, Otego, NY: 9/11 had a major impact on all of the people of the United States. Our entire country was under attack and while many of us did not personally know victims of the attack, we all grieved and continue to do so. Reciting the Pledge of Allegiance the next day, tears came to my eyes. The words made so much more sense. At the end of the school day on September 12th, our school secretary came on the loudspeaker and led all classes in singing "America the Beautiful". Our entire school participated and paid tribute to those we all lost. There were other functions throughout the year and even this last year the student council had a banner contest in memory of the victims of 9/11. No one will ever forget or lose sight of the devastation those terrorists caused.

Neil Shultz, New Rochelle (NY) HS: I think 9/11/2001 will be viewed as a major historical turning point in United States history and I anticipate that either one of two things will happen in the future. One possibility is that the United States will come to a more realistic concept of Islam and the Islamic world. The notion of a

unitary Islamic world is a concept that I reject. In my teaching, I try to help students understand that Islamic beliefs and the histories and cultures of the parts of the world identified with Islam, are much too complex to be painted with a single brushstroke. Americans will either stop seeing Islam as a block, or if we continue to hold that concept, this country will be at war unnecessarily with a whole bunch of people. It is a war that the United States cannot possibly win because it is rooted in a faulty understanding. But whether the United States reconceptualizes the way it sees the world or continues to see it the same way and responds with ongoing aggression, the events of 9/11/2001 will certainly change what is happening in the world.

Mary Anne Savino, Central School, East Brunswick, NJ: I want students in my class to commemorate 9/11 and I use it to focus on the need for tolerance and the understanding of other people. Fifth graders need to become more aware of the world around them. They can't just live in a cocoon. They have minds and must think about what happened and why. We need to be concerned with the lessons of 9/11 as both a nation and as individuals. The most important lesson, for me, is that people need to be respectful of others.

George Benton, Newark (NJ) Technical High School: There are lessons, both from the day of the 9/11 attack, and also lessons that we must learn from the events that followed. On 9/11 we learned the reality of national fear and national unity. In the days that followed 9/11 we learned about concern for victims and their families and the need for multicultural reconciliation. I specifically remember the ceremony at Yankee Stadium where representatives of different religious groups prayed together in different languages. Nationalist fervor swept the country and this was important for healing and rebuilding. Later, we passed from the phase of unity and concern to the phase of blame and retaliation. In our own country, Arab citizens were abused in the name of patriotism and national security. In response, we learned the importance of standing up for all of our people. I am concerned that the leaders of the federal government used the events of 9/11 to push for political re-election rather than the advancement of the nation. As a social studies teacher, I use the events of 9/11, which happened during the lifetimes of my students, as a template to explore the similarities and differences from other catastrophic events in the past. On the

whole, the events surrounding 9/11 are still very much part of who we are as citizens of the United States. I believe that students must grasp wholeheartedly what it means to be an American past and present. They must prepare for future generations in a country that offers viable pursuits of happiness through vertical mobility. The American Dream is alive and well and must be nurtured and protected in order to live on.

Lauren Borruso, Howitt MS, Farmingdale, NY: September 11, 2001 is a day that will live in infamy along with December 7, 1941, the day Pearl Harbor was attacked, and November 22, 1963, the day President Kennedy was assassinated. I suspect it may eventually surpass those other days in historical importance. One reason 9/11 continues to resonate in our lives is because we all witnessed it together on television. It bound us together as a nation. The days after 9/11 were marked by patriotism and unity. 9/11 woke us up as a nation and made us realize the serious threat from those who hate our society and our values. Unfortunately, the line between stopping future terrorist attacks and a full-blown "War on Terror" is getting fuzzier and fuzzier. Now politicians, especially President Bush and the Republicans, are playing the 9/11 card as a tool for re-election.

Katharine Murawski, Manhasset (NY) MS: I was twenty when the United States was attacked on September 11, 2001. While doing my field experience at Coral Gables High School in Miami, I observed students fused to the televisions while their teachers stood helpless. I feared that every city would be attacked much like the movie *Independence Day*, in which the attackers were aliens. I believe Americans were so willing to go to war against Afghanistan and Iraq because the attackers or "terrorists" could be associated with aliens. It is easier to commit an act of violence against a people, race, or religion we misinterpret and anger is an easy emotion to express. When individuals suffers from depression, anxiety, or post-traumatic stress, therapists recommend they look at their own thoughts and actions. It is time for the United States to do the same thing. America and Americans have responded irrationally and based on ignorance to the acts of 9/11. The average American has no understanding of the underlying causes of the events. It is easier to blame Osama Bin Laden and Saddam Hussein and use them to justify attacks on other countries. The U.S. is not a victim of religious

fanaticism, but a participant in an ongoing struggle for power in the Middle East. It is the enforcer of post-World War II policies that gave Palestine to European Jews in repayment for the genocidal acts of Hitler's Germany. The forceful displacement of Palestinian Arabs from their land led to the creation of terrorist organizations and provided a breeding ground for terrorism long before ground zero. In President Bush's address on the five year anniversary of 9/11 he argued that the terrorists "kill without purpose." Are Americans that naïve as to believe this? Extremist do not act because they resent freedom. Their anger is sensible, even if their actions are indefensible. The U.S. has a history as policemen of the world, especially when its aid and military can be used to gain economic benefits. This type of foreign policy carries responsibility, rewards, and dangerous repercussions. No longer do we live in a country whose antiballistic missiles will protect us from outside attacks. Americans must acknowledge all sides of an issue, not unlike what teachers must do in a classroom.

Eric Sorenson, Comsewogue (NY) High School: On 9/11 I was twenty minutes north of New York City. I felt the same pain as every person who was there. I remember the smell of burning flesh, electric appliances, and other odors, which if I smell them now, still bring back the fright and horror of that day. 9/11 was a definite tragedy. About 3,000 lost their lives to terrorism. But it is small in comparison to six million Jews killed by Nazis, hundreds of thousands of Tutsi killed in Rwanda as the UN and the West stood by watching, the thousands of ethnic Albanians and Bosnians killed by Milosevic in the Balkans, and Blacks in the United States terrorized for over a century and lynched in the south. I question what have we done as Americans to make the situation better globally. September 11, 2001 could have been a wake up call for the American people to see that they need to recognize that maybe our ideals are not in line with those abroad. The ideas of democracy and capitalism may not be the best solution to the world's problems, and we need to learn not to impose our ideals on other people because we believe it is best. Democracy for Iraq? We are talking about an area and civilization that has been around for thousands of years dating back to the time of Mesopotamia and we are trying impose this new idea of democracy on them?

Jim Van Cott, P. 178, Brooklyn, NY: In the aftermath of September 11, 2001, citizens of the United States were lied to by President Bush and other government officials. Many teachers are afraid to present students with the truth about the origin of American policies. They are afraid they will be fired from their position or barred from tenure for presenting what the rest of the world thinks. This is a disservice to the students we are supposed to be teaching to think critically about information that they have gathered and to come to their own conclusions. It is also dangerous to the future of the country. In Germany, the Nazi came to power and eventually controlled the masses by feeding on the fears of the German people and exploiting them to nefarious ends. If teachers are afraid to present alternative views, how can we possibly expect students to become active citizens willing to voice unpopular opinions and defend democratic institutions.

Jennifer Schultz, Valley Stream (NY) South High School: I started my freshman year of college on August 25, 2001. My roommate Pam and I could not have been more excited to move into our dorm room at SUNY New Paltz. Her father Will and her stepmother helped move Pam and took us out to dinner. On September 11, 2001, I woke up to the sound of a phone ringing. It was Pam's mother. We put on the television and watched the horror of "9/11" take place. Pam's father went to work that day for Cantor Fitzgerald at the World Trade Center. It was the last time anyone ever saw him. In a historical context, this will be an event as major and unforgettable as the Holocaust or the American Civil War because of the loss of innocent lives and the global consequences of what took place. It started a period of personal, political, social and economic instability in the United States and the world. I openly admit that when I see a Muslim in the airport or with me on the train, I become overly cautious, even suspicious. It's a subconscious reaction, almost a reflex. September 11 changed the political landscape in the United States. Mayor Rudolph Giuliani emerged as New York's "Heroic Mayor." He has been on a pedestal ever since and is a contender for the Presidency. Since September 11, the United States has been at war with Iraq and other Middle Eastern

countries. President Bush promised the American people that the war on terror would not end until there was some form of justice. Now people wonder when it will end and how many innocent lives, American and Muslim, it will take to stop terrorism. The United States economy was hit extremely hard when these attacks took place. New York is the financial center of the world and Wall Street and all trading were put to a halt for days, leaving markets unsteady and erratic. Overall, the economic morale of the United States was shaken. It is hard to believe that five years have passed and although we have made "considerable" progress, the United States will never make a *full* recovery. As teachers, we have to be even more aware of the diversity we face daily in our lives and classrooms. Life post 9-11 is not easy. Our current students have been exposed to things nobody should ever have to face. In most schools the Pledge of Allegiance is said every morning. There is not a day that goes by that when I say the Pledge, I do not think about Sept. 11.

Randy La Bella, Sachem (NY) MS: I am concerned that as a nation we are willing to abandon our personal rights and freedoms in the name of safety. I fear we will never get them back. True democracy will always leave us vulnerable to a degree. You cannot have 100% freedom and 100% security at the same time. A slogan from a popular movie summarizes my beliefs. "People should not fear their governments, governments should fear their people." Otherwise, we are truly letting the terrorist win. I have spoken with a number of Islamic people about the reasons Islamic fundamentalist groups want to destroy the U.S. While their answers differ, they share one point in common. As a nation, the U.S. is seen as unclean, almost religiously unclean. This vexes me greatly because we are not supposed to be a religious nation. I wonder if Islamic fundamentalists view our economic and political practices as a form of religion that threatens their beliefs and way of life. Hopefully future government officials will be former social studies students who have learned to evaluate evidence, think critically and examine multiple perspectives. They may be our only hope.

Was the U.S. too quick in its response to 9/11?

Lesson prepared by Thomas O'Connor based on material from Howard Zinn and Anthony Arnove, *Voices of a People's History* (NY: Seven Stories Press), p. 603.

Instructions: Working in teams, students should read and discuss the letter and questions. Working individually, students should answer the questions in their notebooks.

Introduction: Phyllis and Orlando Rodriguez's son Greg was one of the World Trade Center victims. The Rodriguez's asked people to share as widely as possible copies of this September 15, 2001 letter they distributed to the media. It was written before the United States began the bombing of Afghanistan.

Dear President Bush,

Our son is one of the victims of Tuesday's attack on the World Trade Center. We read about your response in the last few days and about the resolutions from both Houses, giving you undefined power to respond to the terror attacks.

Your response to this attack does not make us feel better about our son's death. It makes us feel worse. It makes us feel that our government is using our son's memory as a justification to cause suffering for other sons and parents in other lands.

It is not the first time that a person in your position has been given unlimited power and came to regret it. This is not the time for empty gestures to make us feel better. It is not the time to act like bullies. We urge you to think about how our government can develop peaceful, rational solutions to terrorism, solutions that do not sink us to the inhuman level of terrorists.

Sincerely,
Phyllis and Orlando Rodriguez

Questions for Discussion:

- What do Phyllis and Orlando Rodriguez mean by "it is not time to act like bullies"?
- In general, do you agree or disagree with Phyllis and Orlando Rodriguez? Explain.
- What other alternatives could the U.S. have taken following the events of 9/11/01?
- Phyllis and Orlando Rodriguez believe that President Bush and the United States would regret the granting of unlimited power made in response to the attacks. They claim that there were similar mistakes made in the past. In your opinion, what are they referring to?
- Phyllis and Orlando Rodriguez fear the United States could "sink . . . to the inhuman level of the terrorists." Do you share their concerns? Explain.

Homework: Write a short essay (250-500 words) explaining your position on whether President Bush handled the aftermath of 9/11 in the most effective way. Has the quick response helped or hurt the United States in the war on terrorism? Get some input from your parents on this as well.

Iraqi War Veterans Tell Their Stories

Source: New York State Veteran Oral History Program, reported in “What Is the Iraq War Really Like? The Veterans Tell Their Stories” by Alan Feuer (*The New York Times*, 11/11/06, B1, B4)

Instructions: Read the statements by the Iraqi war veterans. What do you find most interesting or disturbing in their accounts? Write a letter to one of the veterans describing your response to their accounts. In your letter, explain your views on the Iraqi war and discuss whether you would be willing to serve in combat.

A. Sergeant Howard Heard, 130th Engineer Brigade, 10th Mountain Division: “I remember we invaded Falluja and we were stretched pretty thin then. Matter of fact, we had one guy just two weeks out of training at Fort Hood, Texas. He was here one week and he got killed; a sniper shot him underneath the armpit. He bled to death. I mean, we lost 3 guys out of 700. They told us we’d lose 30 before we left Fort Drum. So we lost three guys too many, but three’s not bad. . . . People say, ‘Well what do you think?’ I say, ‘Well, you coming back, you just don’t know how.’ There’s only three ways you coming back. You can come back in a box. You can come back missing a limb. Or you can come back with everything you left with. And that’s my theory on that. I told my guys: ‘Don’t slack off. You got two weeks left. Let’s keep it going.’ We had one guy there, the day before he went home he got mortared at the PX. And he got killed — supposed to go home the next day. That’s why I told the guys, ‘See what happens? You never know.’ You can’t let your hair down. You got to stay focused. Just stay focused.”

B. Major David C. Feeley, Second Brigade, First Infantry Division: “There were several Shiite religious parties in Samarra. We had the Badr Corps, which was the armed wing of Sciri [the Supreme Council of Islamic Revolution in Iraq]. We had some Al Qaeda operatives that were operating in the town. And given the proximity to the air base and the proximity to Baghdad, we had former high-ranking members of the Baath Party. On a couple of raids we executed we found drugs, large footlockers filled with Parkinson’s disease medication that was apparently being distributed as a cheap drug for people who were addicted and because it suppressed the fear response in the people making attacks on us.”

C. Major General Joseph J. Taluto, 42nd Infantry Division, New York National Guard: At the leader level, we had wonderful relationships with the Iraqis. We worked together, we socialized together, we talked. Our units worked together. I had wonderful relationships with the governors of each province. I had good relationships with many of the tribal leaders in central Iraq, the sheiks. Our relationships down into the community, though, were inhibited by security problems, the fact that some of the people felt threatened hanging out with U.S. forces. . . . Our impression was they wanted to embrace us. And they did embrace us at those levels I described, but it wasn’t like you could go down into the community and in amongst the common, ordinary, non-governmental, nonmilitary leaders and break bread. The people in the National Guard feel good about what they’re doing, the fact that they’re making a significant contribution. The sacrifice is great, but the morale is good. Our country is at war. We have been in a new type of war, an asymmetrical war, where it’s 360 degrees and all around you.

D. First Sergeant Kevin Lyons, Third Armored Cavalry Regiment: Finally some local Iraqis went across the Syrian border, and they were buying televisions and satellite dishes. So this squadron bought one — and Fox News! It was like the greatest thing. It was the biggest event we had in two months... . We landed on the ground in Colorado Springs Airport, and it was awesome. Just to know that you were home. Just to know that you were safe. Just to know you made it back in one piece. And at the same time you take a second to think, ‘Not everybody’s back yet, and not everybody came back.’ But then you get in there, and as we were walking off the plane the first thing we get is this guy, he’s a civilian, he works for one of the local companies, . . . and he bought Quarter Pounders, hundreds of them, and he had them right there, and he’s handing them out to everybody. He’s got a big American flag on his pickup truck, just handing out Quarter Pounders. . . . Then you walk inside them doors, and they’re playing ‘American Soldier’ by Toby Keith. Man, you get in there and there’s all these people and they’re cheering

and it's the greatest feeling in the world. And then when you're done, they release you and there's your wife and son. And then you know you're home.

Making Local History Part of Social Studies

by E. Robert Erbe

In 1995 a history project was started in Jackson Memorial High School with the aim of celebrating the new century by looking at the community's local history. The problem was that the community did not have a published history and its oral history, as recollected by local residents, was not always accurate. Jackson is a rural township of about 100 square miles located in central New Jersey that is undergoing a suburban transformation. A plan was put into place that resulted in the formation of Project 21st Century / 3rd Millennium. It involved a group of students committed to the multiyear task of researching and writing a history of the township.

The social studies curriculum is generally approached from the perspective of the nation and larger world. State history may even be given short shrift if the state's curriculum content standards are not strictly adhered to. Social Studies teachers frequently view the local community as barren of usable historical, social, and economic material. However, units and lessons based on local history can provide an opportunity for authentic learning about social science themes. They can inspire children -- whether in elementary, middle, or high school -- to interact more closely with their immediate physical and social environment.

In a K-12 Social Studies curriculum, local history, geography, and cultural knowledge can be powerful levers for student engagement. Students often have a rich knowledge base from their experiences outside of school. In the mid-Atlantic states, children are aware of the remaining vestiges of the Native American culture through the unusual names of places, lakes, and roads. They see, hear of, or are members of the different ethnic groups that form their communities. They read or listen to political developments and economic forces that affect their families and surrounding neighborhoods. The attempt to connect prior social knowledge and ideas with the social studies curriculum using local history may allow students to better learn Social Studies concepts and themes and retain their understandings longer (Levstik & Barton, 1997; Stern, 2002).

Local History as an Integrative Element

The availability of primary sources on the Internet allows teachers and students to discover new dimensions of information from the past and present about state and local communities when textbooks do not exist and local historians and historical organizations are unavailable. Student conceptual development can proceed experientially from local knowledge to state, national, and global issues (Taba, *et al.*, 1967). This approach was successfully implemented in the New York Historical Association's *Present Meets Past* (Sorin, 1986). Topics including suburbanization, ethnic diversity, governmental budgeting and resource allocation, and issues such as environmental degradation, social diversity and coherence, democratic processes, economic freedom and stability, and land usage, have clear teachable relevance when discussing localities, national history and global developments.

Using Local History at Jackson Memorial High School

In the first year of the four-year Jackson Memorial High School "Project 21st Century / 3rd Millennium," students defined research questions, including: (a) How was the township created? (b) Was the township always rural in nature? (c) What geographic clues and physical artifacts were important to the understanding of its development and history? (d) Why was the township undergoing such a suburban transformation? (f) How did various ethnic groups participate in the populating of the township?

After two years of primary and secondary-source research and two additional years of writing and editing, the history of Jackson was published jointly by the local Board of Education and the township's Historical Commission. It was titled, *Cranberries, Coops, and Courts: A History of Jackson Township* and consisted of four chapters, 68 pages, and a 71 item bibliography. The book was placed in the Ocean and Monmouth County Library Systems and became a supplementary textbook for secondary school grades. One of their achievements was solving

the mystery of the naming of the township, which was created in 1844. Its name resulted from the clash between the state's Jacksonian Democrats and the Whig Party in Monmouth County.

A key feature of the book created by students was the inclusion of running timelines of relevant historical events that were simultaneously occurring in New Jersey and the United States. It also made global connections. An example of a multi-layered historical event is the American Revolution. Local industrialists were operating saw and grist mills while the battles of Trenton, Princeton, and Monmouth were raging and local loyalties were tested by the activities of Loyalist Pine Robbers who were active in central Jersey.

The running timeline linked local history with National Council for the Social Studies themes. Insights drawn from local history helped students understand the economic implications of war, the split loyalties of colonists during the Revolution, and the spread of Methodism into North America. They showed how Social Studies concepts such as conflict, economic growth, and religious beliefs can be viewed locally as well as nationally and globally.

Conclusions

The Project demonstrated that high school students profit from understanding Social Studies through local lens as well as traditional national and global lens. As a follow-up to the project, high school students provided valuable assistance in developing historical understanding for the citizens of the Jackson Township by cataloging the artifacts in its local museum. Since 1999, secondary school students have provided historical tours of the township for the third grade classes.

The National Council for Social Studies recommends a meaningful connection to the lives of students in a program that demonstrates "relationships among local, regional, national, and global issues" (NCSS, 2002). Their lives are experienced locally as well as nationally and globally. The linkage of their experiences and knowledge base can be provided in a curriculum with these multiple perspectives and with active participation of students at all grade levels. Yes, local history is part of Social Studies.

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Museum of Early Trades and Crafts in Madison, New Jersey

The Museum of Early Trades and Crafts explores 18th- and 19th-century American history, with a focus on New Jersey. It has a collection of over 8,800 hand tools and their products and uses material culture to interpret the lives and technologies of people who lived and worked before the rise of large-scale industrialization in this country. The Museum offers visitors of all ages a broad range of changing exhibits, and related programs, that address many facets of early American history, craftsmanship, and the diversity of trades performed by men and women. The Museum of Early Trades and Crafts is located at 9 Main Street in the heart of downtown Madison just one block from the Madison train station. For information on ticket availability, please call 973-377-2982 ext 10. Visit its website at www.metc.org or email info@metc.org.

Using Archaeology to “Dig” Local History

by Amanda Sutphin, H. Arthur Bankoff, Jenna W. Coplin, Alyssa Loorya, and Christopher N. Matthews

The history of New York City stretches back almost 400 years and its prehistory for thousands of years prior to that. The past has left traces of its presence, which in many instances is the only means available to know about the lives of the former inhabitants of the city. Archaeologists study and protect these perishable remnants of the past, which include artifacts and sites. Bringing archaeology into the classroom can make the past uniquely alive and interesting for students and teachers.

Archaeological work is constantly occurring in the city and its findings are of interest to all of us. Most of it is required by Federal, State, and City regulations. The New York City Landmarks Preservation Commission acts to insure that archaeological resources are identified and archaeologically excavated before construction when appropriate. At a state level, the State's office of historic preservation acts in this capacity.

Attractions for Teaching

Local archaeology is rarely acknowledged in education. This is unfortunate since archaeology has many attractive aspects for educators. Students already are familiar with it through television, movies, and video games. It is fun, hands-on, and romantic. It connects students directly with the past in a way that textbooks and documents cannot. By working with professional archaeologists, students learn that excavation involves far more than just retrieving artifacts. Since archaeological sites are non-renewable resources and digging destroys them, students understand the importance of documenting everything they see. They also learn that the most important result of the project is not the artifact collection but what has been discovered about the past. Archaeology engages multiple student skills: mathematics, writing, analysis, drawing, observational skills, cooperation and team effort. It also fosters critical thinking, historic inquiry, and understanding the limitations of documentary and non-documentary history. In its widest sense, archaeology gives insight into the history, economics, environment, politics, culture, and worldview of previous generations.

Educators may learn more about the results of excavations at several sites in the city including the

African Burial Ground, 290 Broadway; the *Stadt Huys and Lovelace Tavern*, public plaza at 85 Broad Street; *Walls within Walls*, Castle Clinton, Battery Park; *8th Street Unearthed*, 8th Street and Ave C; and the *Pieter Claesen Wyckoff House*, 5816 Clarendon Road, Brooklyn. There are also on-going archaeological research and educational programs. The Brooklyn College Archaeological Research Center (sponsored by the Brooklyn College Department of Anthropology and Archaeology) offers field schools for college students. Each summer, directed by faculty from the college, students participate in the excavation of a site in New York City. For the past few years, students from the STAR Program at Erasmus Hall High School in Brooklyn have been welcome participants. Recent excavations have uncovered traces of the Colonial past at the *Lott House* in Marine Park, Brooklyn, *Historic Richmondtown* on Staten Island, and the *Van Cortlandt Mansion* in the Bronx.

Since 2004, the Archaeological Field School at Hofstra University has partnered with the *King Manor Museum* in Jamaica, Queens to help students see the importance and relevance of the archaeology and history in their own backyard. Elementary-aged students also visit the former residence of early antislavery activist Rufus King. Museum educators engage the children in activities designed to help them interpret history and archaeology. Then students may join the on-going archaeological project, the goal of which is to better understand the changing relationship between labor and domestic contexts as the home changed hands from the slave-owning Colgan-Smith family to that of the Kings who employed free labor.

Even without digging, archaeology can be brought into the classroom. The City Hall Academy provides a model of how archaeological techniques and artifacts can be integrated into the curriculum. Throughout the school year teachers at City Hall Academy use local archaeological sites to augment the curriculum. During the unit on American Revolution teachers introduce local Revolutionary era sites including *City Hall Park*. A focus on this project includes a study of historic maps and an introduction to archaeology as a means to learn more about local history. This is followed by an

in-class visit by an archaeologist where students are given an account of what archaeology teaches about

the period and get to explore and identify Revolutionary era artifacts from the site.

New Jersey Women as a Resource for Teachers

by Maxine N. Lurie

This paper was presented at the Thirteenth Berkshire Conference on the History of Women, "Sin Fronteras: Women's Histories, Global Conversations," held at Scripps College in Claremont, California, June 23-25, 2005. It was part of a panel "*Teaching Teachers to Teach Women's History: One State's Perspective.*" It was organized by Dr. Delight Dodyk, formerly of Drew University, Dr. Ferris Olin, Rutgers University, and Dr. Margaret Crocco, Teachers College, Columbia University. Dodyk and Olin are founding members of the Women's Project of New Jersey, the organization responsible for the groundbreaking publication, *Past and Promise: Lives of New Jersey Women* (Syracuse University Press, 1996) and its electronic companion, the New Jersey Women's History website (<http://www.scc.rutgers.edu/njwomenshistory>).

I got into researching and teaching state history about eighteen years ago, purely by accident. I soon learned that state and local history are useful tools to teach American history as well as the history of women, because students more easily relate to what is closer and more immediate. Since then I have regularly taught New Jersey history to undergraduates, including many who are headed towards a teaching career of their own, as well as to teachers in workshops and seminars. When I teach undergraduates I want them to learn the history of the topic or period under discussion, as well as gain a sense of what historians do, and the materials they use. When I run a workshop session for teachers the content is still important, but added is where to find interesting materials, and how to use them in the classroom. Today I am going to try to do some of both.

State Mandate to Teach Women's History

Before I give examples, I want to note several things that have changed in New Jersey over the last year or so because they are sure to have an impact on how all of this is done in the future. New laws in the state require elementary and special education teachers to have an academic major, increasing the number of dual majors in my classroom, and dramatically increasing the number of women (this spring there were five men and thirty women). Second, in December 2004 the state adopted new Social Studies standards that more clearly mandated the inclusion of New Jersey and women's history in the curriculum.

This is a requirement and situation that fortunately has a solution. Twenty years ago virtually no sources existed to teach and learn about New Jersey women,

but now they are actually quite extensive. There are a number of books such as *Past & Promise: Lives of New Jersey Women* (the pioneering work in this area, it is a collection of some 300 biographies); *The Encyclopedia of New Jersey*; a 90-page history of women in the state over time; and, a new book on historic sites in the state related to women and women's history that includes an overview narrative history. There are also a number of web sites. The most extensive website is the one created by the *Women's Project of New Jersey*. Based on *Past & Promise*, it adds pictures, documents, a timeline, learning activities, and bibliography. Materials on women are also available on-line through two other scholarly projects done in collaboration with teachers, *Electronic New Jersey* and the *New Jersey History Partnership*. Also available are films and audiotapes that can be used in the classroom.

These materials can be used to insert women's history in the K-college curriculum, using examples from New Jersey to teach about something generally required (such as the American Revolution), or more specifically the legal rights of women.

My first example involves both topics. The New Jersey Constitution of 1776 was adopted July 2nd. It was written in ten days against the background of impending British attack. It cryptically stated that all those of age and worth 50£ could vote, most likely a consequence of the haste with which the document was written. However, in the heated political contests of the 1790s, women (such as widows who owned property in their own names), and free Blacks voted, only to be excluded by an 1807 law after a particularly bitter election. This example can be used to teach about the

results of the American Revolution, and the limits of change for women.

New Jersey Constitution of 1776

IV. That all inhabitants of this Colony, of full age, who are worth fifty pounds proclamation money, clear estate in the same, and have resided within the county in which they claim a vote for twelve months immediately preceding the election, shall be entitled to vote for Representatives in Council and Assembly; and also for all other public officers, that shall be elected by the people of the county at large.

Annis Boudinot Stockton was married to a wealthy Princeton lawyer, judge, and landowner (and the only signer of the Declaration to recant by accepting a British pardon, doing so to obtain release from prison at the darkest point of the war). She wrote poetry, some of which was published during her lifetime, and some not until recently. Stockton rescued patriot records from the College of New Jersey so they would not fall in British hands, had her husband captured, her home occupied and property destroyed by British troops, and later (with Princeton again in American hands) entertained patriot officers and members of Congress. At war's end, she wrote: "Though a female, I was born a patriot." She wrote poems glorifying George Washington, celebrating the American victory at Yorktown, and memorializing her husband. She can be used to show that women participated in the war in a number of ways.

Role of Women in Revolutionary America

Sometimes they even picked up arms, as the picture of Molly Pitcher indicates. But this picture can also be used to ask questions not just about women's roles, but also about historical sources. There are questions about whether this in fact happened, what it involved (did she bring water to thirsty soldiers during the Battle of Monmouth in 1778 and/or help load a canon when her husband was wounded), which of several women might have been "Molly Pitcher" (possibly the confusion resulting from a woman who married several times with subsequent name changes). It is another example that can be used to discuss the Revolution, who fought, the role of women, but also, depending on grade level, issues of evidence, interpretation, and use of sources.

The second set of examples can all be used to teach about women's rights. First, my favorite is Lucy Stone - because I can say to my South Orange students she did this in "Orange" close to where they are sitting. In 1858 Lucy Stone refused to pay her taxes, writing the tax collector that "women suffer taxation and yet have

no representation." Her household goods were sold to pay them, including the baby's cradle, providing a rather vivid set of images. In an 1876 speech she traced the history of women voting in New Jersey before 1807, arguing it should be the basis for the re-establishment of that right.

Equal Rights Campaign

Since this was New Jersey, Lucy Stone was not the only one to argue that women had been able to vote and the right had been taken away. This is an argument later picked up by Mary Philbrook. She wanted to practice law in the state in 1895 and was told women could not; a law was passed and she became the first female lawyer in the state. She went on to defend women and their rights, including the right to vote. In the 1911 case of *Carpenter v Cornish* (Harriet Carpenter was a teacher who owned property and paid taxes), Philbrook unsuccessfully tried to base the claim on the 1776 state Constitution.

Philbrook later joined with Alice Paul to push for an Equal Rights Amendment. The demand for an equal rights provision was pushed on the state level during the constitutional convention of 1947. The opposition included women who feared an equal rights statement would end protective legislation. The result was a compromise - the state Constitution of 1947 replaced the word "he" with gender neutral terms such as "they" or "persons." Ironically the state Supreme Court in 1979 interpreted this to be the equivalent of an equal rights amendment. These examples can be used individually to note the status of women at different points in time, collectively to show change over time. Students at different levels can discuss what happened, why it happened, and make comparisons over time.

Finally, I am sure that everyone can think of local examples from other states that can be used to combine state history and women's history, and to insert women's history into the curriculum.

Essential Questions for United States History and Government

Essential questions are a valuable tool for teachers because they engage students and make it possible for them to have a deeper, more relevant understanding of content. Essential questions are open-ended and they can be answered in many ways. These questions allow students to examine varying points of view in history and form their own opinions. Essential questions are very useful in teaching social studies because they enable students to make connections between the past and the present. Students can choose to answer an essential question any way they like as long as they support their answer with evidence. Evidence can come from both current and historical events. Students can also use examples from both local and national history. Since students are able to use local history, they find it easier to relate and connect history to their own lives. Essential questions empower students because the fear of having a wrong answer is diminished. There are many ways essential questions can be used in the classroom. Some examples are debating issues in class, writing and performing a skit that includes different points of view, drawing a political cartoon, or answering the question in an essay. Teachers may choose to pose an essential question at the beginning of a unit and then have the class reexamine the question at the end of the unit. Since essential questions are broad in scope, they can be used to make interdisciplinary connections. At Oceanside High School students in integrated English and Social Studies classes are given an essential question to answer in an essay format that requires them to cite examples from both history and literature. This allows students to grasp the bigger picture and utilize critical thinking skills. These questions were developed by Kevin Sheehan (Project Director), Fran Legu, Jane Librett, Jennifer Wolfe, and Bill Scalon of the Oceanside (NY) High School Social Studies Department as part of a Nassau County Boces Curriculum Project - Laura Vosswinkel

Course Question: Has the American Constitution lived up to its ideals?

Unit I. Constitutional Foundations of American Society: Was the Constitution a unique product of the American experience? Did the founding fathers all share the belief that “the best government governs least?” Was the Constitution made stronger or weaker by its compromises? Why has the Constitution endured over time?

Unit II. Constitution Tested (1789-1865) - National Unity vs. Sectionalism: Was Manifest Destiny destiny? Was the Civil War the final answer to the argument over national unity versus sectional interests begun at the Constitutional Convention? Did the Civil War successfully resolve the issues that gave rise to the conflict? Was the Civil War the triumph or failure of the Constitution?

Unit III. Industrialization of America (1865-1900): Does industrialization improve society? Was the frontier the most significant force in shaping American society? Did Industrialization redefine the meaning of being American?

Unit IV. Responses to Industrialization and Urbanization: Are Americans today more tolerant of immigrants than Americans of this time period? Does the diversity brought to America by immigrants make it a stronger nation? Is the role of government to stimulate business or to protect people from business? Did the Progressive Movement bring to life American ideals set down in the Constitution? Is the “business of America business?”

Unit V. Rise of American Power. Are American interests the driving force behind American Foreign Policy? Is neutrality an attainable policy?

Unit VI. Prosperity and Depression (1920-1939): Does the government control the economy or does the economy control the government? Does a sound economy guarantee a sound society? Is the Depression of the 1930s the bill for the extravagance of the 1920s?

Unit VII. The Emergence of the United States as a World Leader (1933-1960): Is war ever justifiable? Was the Cold War inevitable?

Unit VIII. Towards a Post-Industrial World: Living in an Age of Global Interaction (1950- present): Are the issues faced by post World War II presidents unique to today or rooted in the past? Has technology changed the

reality of the presidency? Has America (post 1950) learned from its past? Does America today represent a better America than the America we have studied in previous units?

Documenting the Settlement of Colonial New Jersey

Source: Tamara Orr (2006), *A Primary Source History of the Colony of New Jersey* (NY: Rosen Publishing).

John Marshall is the regional Sales Representative for Rosen Publishing. He can be contacted at (610) 853-2986 or Jwment@comcast.net. Many of the original documents are from the New Jersey Historical Commission and the New Jersey Historical Society.

A. Giovanni Da Verrazano's Report to the King of France (1524)

Giovanni Da Verrazano explored the Atlantic coast of North America near what is now New Jersey. He described the Lenni Lenape people, the mouth of the Hudson River, and Sandy Hook.

"After a hundred leagues [about 250 miles] we found a very agreeable place between two small but prominent hills; between them a very wide river, deep at its mouth, flow out into the sea; and with the help of the tide, which rises eight feet, any laden ship could have passed from the sea into the river estuary. Once we were anchored off the coast and well sheltered, we did not want to run any risks without knowing anything about the river mouth. So we took the small boat up this river to land which we found densely populated. The people were almost the same as the others, dressed in birds' feathers of various color and they came toward us joyfully, uttering loud cries of wonderment, and showing us [the] safest place to beach the boat. We went up this river for about half a league [12.5 miles], where we saw that it formed a beautiful lake. . . . About 30 small boats ran to and from across the lake with innumerable people aboard who were crossing from one side to the other to see us. Suddenly, as often happens in sailing, a violent unfavorable wind blew in from the sea, and we were forced to return to the ship, leaving the land with much regret on account of its favorable conditions and beauty; we think [it] was not without some properties of value, since all the hills showed signs of minerals" (11).

Questions

- Where did Verrazano and his crew visit?
- How does Verrazano describe the Lenni Lenape people?
- Why does this area have potential value to the Europeans as a location for a settlement?

B. Henry Hudson and the Half Moon Explore the Region for the Dutch (1609)

Robert Juet was a crew member when Henry Hudson and his ship the Half Moon arrived in New York Harbor in 1609. In his journal, Juet wrote about the native people of the New Jersey-New York area.

"Our men went on land there, and saw great a store [number] of men, women and children, who gave them tobacco at their coming on land. So they went up into the woods, and saw great store of goodly oaks and some currants. One of them came aboard and brought some dried, and gave me some, which were sweet and good. This day many of the people came aboard, some in mantles of feathers, and some in skins of divers [different] sorts of good furs. Some women also came to us with hemp [cloth of woven plant fiber]. They had red copper tobacco pipes, and other things of copper they did wear about their necks. At night they went on land again, so we rode very quiet, but durst [dared] not trust them" (12).

Questions

1. What did the European voyagers find when they arrived in the harbor?
2. What were the Europeans given when they went on shore?
3. In your opinion, why would this report interest people in Europe?

C. Duke of York Establishes a British Colony (1664)

On June 23, 1664, James, Duke of York, issued a decree granting the territory that would become New Jersey to George Carteret and John Berkeley. George Carteret was born on the English island of Jersey.

This indenture made the 23rd day of June, in the sixteenth year of the reign of our sovereign Lord, Charles the Second, by the grace of God of England, Scotland, France and Ireland, King Defender of the Faith, 1664. Between His Royal Highness, James Duke of York, and Albany, Earl of Ulster, . . . of the one part: John Lord Berkeley, Baron of Stratton . . . and Sir George Carteret. . . , knight and one of His Majesty's most Honorable Privy Council of the other part: Witness that the said James Duke of York. . . doth hereby acknowledge, and . . . hath granted, bargained, sold, released and confirmed, . . . unto the said John Lord Berkeley and Sir George Carteret, their heirs and assigns forever, all that tract of land adjacent to New England, and lying and being to the westward of Long Island, and Manhitas [Manhattan] Island and bounded on the east part of the main sea, and part by Hudson's river, and hath upon the west Delaware bay or river, and extendeth southward to the main ocean as far as Cape May at the mouth of the Delaware bay; and to the northward as far as the northernmost branch of the said bay or river of Delaware, which is forth-one degrees and forth minutes of latitude, and crosseth over thence in straight line to Hudson's river in forty-one degrees of latitude; which said tract of land is hereafter to be called by the name or names of New Caesarea of New Jersey" (23).

Questions

1. What land is being given by the Duke of York to George Carteret and John Berkeley and their heirs?
2. What rivers define the eastern and western boundaries of this land?
3. In your opinion, why is the Duke of York giving Carteret and Berkeley this land? Explain.

D. A Letter Home to England (1676)

New Jersey settlers were encouraged by colonial authorities to write to friends and family in England encouraging them to move to the colony. This letter was written by Esther Huckens from the town of Delaware, New Jersey to her friend John Sunnison and his wife.

"My kind love unto thee and to thy wife, hoping these lines may find thee in good health, as thanks be unto the Lord, we are all safe through mercy arrived at New Caesarea or New Jersey. . . If any are minded to come over, they may go thither and know what goods to bring that are fit to sell or use here. Here is not want of anything but good people to inhabit. Here is liberty for the honest-hearted that truly desire to fear the Lord. Here is liberty from the cares and bondage of this world, and after one year or two, you may live very well with very little labor. Here is great store of fish and fowl, and plenty of corn, and cows, hogs, horses, oxen, sheep, venison, nuts, strawberries, grapes, and peaches. Here is good English wheat, ripe in three months. . . . The beef fats itself, and hogs fat themselves. They are fat all the year; and people may kill them when they have occasion. Here is good land enough, and wood enough. Servants are in great request. Young men . . . come to great fortune. . . and do very well. My mother remembers her to thee, and she would not have you be discouraged, because of the water, for the Lord is well able to preserve by sea and land. We were near two hundred people on board the ship we came in. There was an ancient woman judged near four score of age, and she did very well. And several others that were very ancient. We lost but two. . . I rest, thy loving friend till death" (18-19).

Questions

1. Who is writing this letter?
2. What does the author say about the voyage to America?
3. According to the author, what are conditions like in the colony?
4. In your opinion, would people in England respond to letters such as this one? Explain.

E. East Jersey Property Holders Petition King George II (1748)

In the 18th century, disputed land claims led to riots in the colony of New Jersey. Quaker landholders sent a petition to the King of England requesting that he intervene to resolve the conflict.

“[G]reat numbers of men...entered into combination to subvert [break] the laws and constitution of the province and to obstruct the course of legal proceedings; to which end they. . . endeavored to infuse the minds of the people that neither your Majesty nor your noble progenitors [ancestors], Kings and Queens of England, had any right whatsoever to the soil or government of America and that your Majesty’s and their grants thereof were void and fraudulent [dishonest]. Having by those means associated themselves, great numbers of the poor and ignorant part of the people of the province...broke open the jail of the county of Essex and took from thence a prisoner...and have since that time gone on...dispossessing some people of their estates... . . .plundering the estates of others who do not join with them...breaking open your Majesty’s prisons as often as any of them are committed and rescuing their accomplices from thence, and...traveling often in armed multitudes to different parts of this province for those purposes” (35-36).

Questions

1. According to the petition, what is happening in the province of New Jersey?
2. How did the people breaking the law justify their actions?
3. In your opinion, why did the petitioners write to King George II? Explain.

F. Jemima Condict’s Diary and Fears of War (1775)

Jemima Condict was a young woman from Morristown. Her diary describes the start of the American Revolution.

“Monday which was called training day, I rode with my dear father down to see them [the colonial militia] train there. . . (B)y what we can hear the quarrels are not like to be made up without bloodshed. I have just now heard say that all hopes of conciliation between Britain & her colonies are at an end for both the king and his Parliament have announced our destruction. Fleet and armies are preparing with utmost diligence for that purpose. On April 23, as every day brings new troubles so this day brings news that yesterday very early in the morning they began to fight at Bostons” (45).

Questions

1. Who is writing this diary entry?
2. What does she and her father do at the beginning of the entry?
3. What event is she describing at the end of the entry?
4. In her opinion, why would this conflict end in bloodshed?

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The Yellow Fever Epidemic of 1793

by Sandra W. Moss

Yellow Fever was one of several mysterious “pestilences” that afflicted the American colonies and the young nation in the 18th and 19th centuries. A fatal epidemic of Yellow Fever, also called the “bilious plague,” struck New York in 1791 and again in 1795. In 1793, Yellow Fever struck Philadelphia with a vengeance. Of some 50,000 citizens, at least 4,000 died and many more were stricken. The best contemporary account of the 1793 epidemic was a pamphlet entitled *A Short Account of the Malignant Fever, Lately Prevalent in Philadelphia*, written and printed by publisher Mathew Carey. The diary of Elizabeth Sandwith Drinker, a Philadelphia Quaker, revealed some of the confusion reigning in the burgeoning metropolis in 1793. “[F]ever prevails in the City. . . , numbers have died of it, some say it was occasioned by damaged coffee, and fish, which was stored at Wm. Smith, others say it was imported in a vessel from Cape-Francoies (Haiti) which lay at our wharf.”

Although some citizens saw epidemics as the sword of an angry God admonishing a sinful citizenry, there were two main schools of medical thought. “Anti-contagionists,” including Benjamin Rush, the most prominent American physician of his day and a signer of the Declaration of Independence, blamed fevers on foul “miasmas” arising from contaminated soil or marshland and “effluvia” from filth and garbage. “Contagionists” were convinced that the disease passed from a sick person to a healthy one, perhaps through breath or bodily fluids. The finger of blame often pointed at immigrants; in this case, refugees from Haiti where Yellow Fever was endemic.

Understanding the Epidemic

In the 1790s, physicians knew that Yellow Fever epidemics struck in the summer and spread rapidly in densely populated cities where large numbers of sick people were clustered closely together. Some perceptive physicians observed that those who nursed the sick often remained healthy. However, most people believed that Yellow Fever could be passed from person to person -- from patient to nurse, for example. Many people avoided sick neighbors and it was said that some abandoned suffering family members. It took particular courage to nurse a Yellow Fever patient.

Yellow Fever in its severe form was a terrifying disease, characterized by high fever, generalized pain, vomiting, internal bleeding, and coma. The skin took on a yellow tinge, giving the disease its common name. Fortunately for many, the disease was often mild, especially in children. A single case conferred lifelong immunity. Of those who were more severely affected, perhaps twenty to fifty percent died.

Public health was a local and primitive affair and there were no coordinated quarantines or enforceable regulations. A popular response to epidemics in the 18th century was the declaration of days of prayer and fasting. On September 25, 1793, Gov. Richard Howell of New Jersey proclaimed that October 1 “must be observed in this State as a Day of fasting, humiliation and prayer. . . .” Citizens offered prayers for “the present calamitous disorder raging in our sister state, and for our own preservation from similar afflictions.”

Fleeing to the countryside made sense. Scattered rural populations were less likely to be bitten by infected mosquitoes. Less crowded cities benefited those who lacked the means to leave. In 1793, between 17,000 and 23,000 Philadelphians left the city. Thousands headed across the Delaware, some bound for rural New Jersey and other for New York and further north. Federal, state, and local government officials abandoned Philadelphia, shutting down regular government. Among those who stayed was the courageous mayor, Matthew Clarkson.

Individual cities and towns attempted to ban travelers from infected areas. New York ordered that “those who kept the different ferries on the shores of New Jersey and Staten Island” should not transport people clandestinely across the river at night. Some Philadelphians were already in the early stages of the disease as they fled into the countryside. Christian Piercy, a Philadelphia potter and Revolutionary War officer, fell ill and was forced by other passengers to leave his stagecoach near Woodstown, New Jersey. The local landowner permitted Piercy to spend his final hours in the shelter of an empty cabin on the property.

There were many people of courage and principle who did not abandon the sick. The citizens of Springfield, New Jersey, offered their town “as an asylum to the people flying from Philadelphia.” In

Woodbury, New Jersey, Dr. George Campbell, who had provided medical and nursing care for a sick Philadelphia physician, himself died of Yellow Fever.

Terrified citizens who remained in Philadelphia tried to protect themselves with camphor, vinegar, tobacco, garlic, and the smell of gunpowder. Sick Philadelphians without family or funds were housed at a temporary quarantine hospital at Bush Hill, a mansion on the outskirts of the city. There was heated controversy regarding the correct treatment of Yellow Fever. While some physicians favored tonics and supportive therapy, Benjamin Rush and his disciples claimed great success with harsh laxatives and vigorous bloodletting. Critics, with some justification, charged that Rush hurried many victims to their graves.

In the 1790s, Philadelphia was home to 2,500 African Americans, most of whom were free. Under the leadership of church leaders Absalom Jones and Richard Allen, a group of Black Philadelphians responded to a public plea for people of color to serve as nurses, undertakers, and other relief workers. Jones and Allen challenged the widely held notion that people of African descent were less severely affected by Yellow Fever. They recorded the deaths of over 300 Black Philadelphians in the 1793 epidemic, a mortality

rate similar to that of whites. Benjamin Rush instructed Jones and Allen in medical procedures such as bleeding and the administration of medicine so that they might intercede when one of the remaining physicians could not attend a patient.

The epidemic was declared officially over in Philadelphia on November 14, 1793, Yellow Fever, however, returned to the city in the late 1790s. During the 1799 epidemic, the federal government, under President John Adams, relocated temporarily from Philadelphia to Trenton. After 1800, Yellow Fever retreated permanently from the northeast. In the south, however, Yellow Fever continued to spread terror, economic disaster, and death throughout the 19th century. Civil War soldiers and sailors serving in the southern states fell victim to the disease. When Yellow Fever decimated American troops in Cuba during the Spanish American War, a new generation of medical scientists, armed with the germ theory of disease, made a major breakthrough. Major Walter Reed and his army medical team showed in 1901 that the disease was carried by a particular species of mosquito. Eradication of mosquitoes and their larvae proved to be the key to controlling urban Yellow Fever. The last American epidemic broke out in New Orleans in 1905.

Some Lessons for Today

1. Epidemics are not simply medical events. They are economic, political, and social upheavals that alter and can threaten to destroy the fabric of society. Modern air travel has eradicated the traditional barriers of time and distance that helped confine epidemics to certain geographic areas. Today, all epidemics are potentially global.
2. Epidemics can bring out the worst in people, pitting native-born against immigrants, the well-off against the poor, government officials against their own citizens, townsfolk against "outsiders," one race against another, and the self-proclaimed morally upright against those seen as irresponsible and self-indulgent.
3. Epidemics can inspire extraordinary courage, not only among doctors and medical attendants, but among ordinary citizens. Sometimes, simply remaining at one's post is an act of courage.
4. Epidemics can threaten the basic freedoms of a democratic society. Health officials may have to limit travel and proscribe free movement, quarantine the sick and those who may become sick, limit or ban traditional nursing and burial practices, close businesses and shut down institutions such as schools and places of worship, and require that the names of the sick and dead be reported to the health department.
5. Epidemics highlight the importance of scientific investigation. Researchers using technologies that were unimaginable just a few years ago will continue to provide ammunition in the fight against epidemic disease.
6. As medicine made remarkable strides in the mid-20th century, it was hoped that antibiotics and public health measures would quickly eradicate deadly epidemics from the face of the Earth. However, even as Yellow Fever disappeared from the northern United States in the 19th century, a series of lethal cholera epidemics tore through the country. In the early 20th century, polio and influenza took enormous tolls among children and young adults. Today, scientists and public health officials battle AIDS, Ebola virus, SARS, West Nile virus, and other newly emerging infections. A form of Yellow Fever that thrives in jungle environments continues to kill thousands of people in tropical countries every year. Terrorists threaten humanity with new epidemics of smallpox and anthrax. Researchers and health care workers still face extraordinary challenges.

“Steal Away, Steal Away”: New Jersey’s Underground Railroad Heritage

by Giles Wright and Edward Wonkeryor

“Steal Away, Steal Away”: New Jersey’s Underground Railroad Heritage” was originally published by the New Jersey History Commission (<http://www.newjerseyhistory.org>). Giles Wright (1988) is author of *Afro-Americans in New Jersey: A Short History*. Trenton: New Jersey Historical Commission. It provides an overview of New Jersey’s Black past and contains a brief discussion of the state’s UGRR, as well as the first published map of New Jersey’s main UGRR routes. It is reprinted by permission of the New Jersey Historical Commission. Copies of this publication, with maps and full color illustrations, are available at no charge from the Commission. You can request a copy by calling 609-984-3458, or via email at njch@sos.state.nj.us.

New Jersey, an integral part of the eastern corridor of the Underground Railroad, received fugitives mainly from the Atlantic coastline states of Georgia, the Carolinas, Virginia, Maryland, and Delaware. Its proximity to the slave states of Delaware and Maryland, as well as its location between two of the most active UGRR metropolitan centers—Philadelphia and New York City—only serves to underscore the crucial place it occupied in the movement of runaway slaves northward. New Jersey is also identified with the Underground Railroad’s two most celebrated figures. One, the legendary Harriet Tubman, spent the summers between 1849 and 1852 as a hotel worker in Cape May, earning money to finance her forays into her native Maryland Eastern Shore to guide fugitives slaves to freedom. And in all probability she traversed the state in leading some of her estimated 300 charges from Maryland to safety. The other, William Still, was a native New Jerseyan who was distinguished by being both the most important UGRR operative in Philadelphia and the author of the 1872 classic *The Underground Railroad*. This study, which offers accounts of the flights of the fugitives he assisted in Philadelphia, is especially noteworthy because it alone among nineteenth-century works on the Underground Railroad made the freedom-seeking fugitives—not the abolitionists who assisted them—the true heroic figures of the Underground Railroad’s dramatic and compelling story of struggle against oppression. Finally, no other northern state exceeded New Jersey in the number of all-black communities that served as UGRR sanctuaries for southern fugitive slaves. Springtown (Cumberland County), Marshalltown (Salem County), Snow Hill (present-day Lawnside, Camden County), and Timbuctoo (Burlington County) were among such places, located mainly in rural South Jersey, in which fugitive slaves also settled. One consideration for remaining in these communities was the physical safety they afforded runaway slaves. There are several instances recorded of slave catchers being run out of town with haste when they were discovered in such communities.

The Underground Railroad is an epic American story featuring the forces of righteousness arrayed against those of evil—forces locked in moral combat over the elimination of perhaps the greatest expression of inhumanity: the ownership of one human by another. Certainly the important New Jersey chapter in this antislavery saga merits recounting. Some New Jerseyans indeed transcended conventions of race, class, gender, and culture and accepted the bold challenge of striking a blow against the peculiar institution. In so doing, they, often at great sacrifice and risk, bequeathed to future generations of New Jerseyans an Underground Railroad heritage worthy of being appreciated, celebrated, and preserved—a heritage first made possible by those who, in their quest for human dignity, respect, and freedom, were moved to “steal away, steal away.”

New Jersey communities with extant Underground Railroad sites: Mount Holly, Evesham, Cape May City, Mauricetown, Swedesboro, Mullica Hill, Mannington, Mickleton, Newark, Hoboken, Port Norris, Port Elizabeth, Bordentown, New Brunswick, Edison, Metuchen, Stockholm, Perth Amboy, South Amboy, Lambertville, Trenton, Princeton, Mount Laurel, Toms River, Haddonfield, Woodbury, Hopewell, Pennington, Allentown, Imlaystown, Boonton, Rockaway, Dover, Newfoundland, Pompton Plains, Vernon, West Milford, Woodstown, Somerville, Phillipsburg, Mt. Bethel, Watchung, Elizabeth, Clark, Rahway, Warren Glen, Burlington City, Westampton, Jersey City, Boonton Township, Camden, Salem, Lawnside, Woolwich, Cherry Hill, Medford, Hamilton, Cranbury, Moorestown, Pohatcong, Greenwich.

Slavery and the Underground Railroad in New Jersey

1623. Dutch establish Fort Nassau, a military post in present-day Gloucester City in Camden County. It may have witnessed the presence of African slaves for its construction and maintenance.
1625. Dutch establish colony of New Netherland where 11 enslaved Africans are recorded.
1639. Enslaved African slaves present in Pavonia (located in or near present-day Jersey City), the first permanent Dutch settlement on New Jersey soil.
1664. English seize New Netherland and establish the colony of New Jersey. The Concessions and Agreements, the constitution governing the establishment of New Jersey grants settlers additional land for any slaves imported.
1675. Legislation prohibits transporting or harboring a slave who has left his or her owner without permission.
1676. New Jersey is divided into two provinces—East Jersey (mainly North Jersey) and West Jersey (mainly South Jersey). Owing to East Jersey's topography, more advanced economic development, and considerable Dutch presence, most slaves are located here, rather than West Jersey, which had a large Quaker presence.
1680. Between 60 and 70 slaves are recorded for the Shrewsbury (Monmouth County) manor of Colonel Lewis Morris, marking the largest slaveholding in New Jersey up to this time.
1688. Francis Daniel Pastorius, a Germantown (Philadelphia) Quaker, writes the first antislavery tract to appear in the American colonies. It is read during at the yearly meeting of Delaware Valley Quakers held in Burlington.
1702. When New Jersey becomes a royal colony, the importation of slaves is encouraged.
1726. New Jersey slaves number roughly 2,600, approximately 8 percent of the colony's population.
1734. A slave conspiracy is uncovered by authorities in Somerville, the first such significant plot for New Jersey.
1741. In Hackensack three slaves are convicted and burned alive for setting fire to seven barns. Subsequent conspiracies are unearthed in Perth Amboy in 1772 and Elizabethtown in 1779.
1745. Roughly 4,700 slaves are recorded for New Jersey, approximately 7.5 percent of New Jersey's population.
1750. Most slaves imported into New Jersey are arriving directly from Africa, rather than the Caribbean.
1776. New Jersey's first state constitution is adopted on July 2, granting the franchise to women and free blacks. Several blacks, including Burlington County's Oliver Cromwell, cross the Delaware River with Washington on the night of December 25 and participate in the Battle of Trenton.
1786. New Jersey enacts legislation that bans the further importation of slaves and makes manumissions easier.
1793. New Jersey Society for the Abolition of Slavery, the state's first antislavery organization, is established.
1804. An Act for the Gradual Abolition of Slavery frees all black children born on or after July 4, 1804, after serving an apprenticeship to their mother's owner of 21 years (female) and 25 years (male).
1807. Free blacks and women lose the franchise granted in the state constitution of 1776.
1818. In the wake of a scandal involving the sale of Middlesex County slaves and free blacks in the slave market of New Orleans, the state adopts legislation prohibiting the selling of slaves outside of the state.
1826. New Jersey passes legislation that authorizes the return to their owners of fugitive slaves from other states residing or apprehended in New Jersey.
1840. New Jersey State Anti-Slavery Society is formed.
1844. New Jersey's second constitution continues to restrict the franchise to white males.
1846. New Jersey's second abolition law eliminates apprenticeships for all black children born after its passage. It makes the state's remaining slaves (all of them elderly persons) "apprentices" for life.
1847. William Still, a New Jersey native, becomes an important figure in the Underground Railroad.
1849. Harriet Tubman escapes from slavery in Maryland's nearby Eastern Shore. Her summers from this year to 1852 are spent working in hotels in Cape May and earning money for her Underground Railroad exploits..
1860. Eighteen slaves are recorded for New Jersey by the census. It is the last state in the North with slaves.
1865. Thirteenth Amendment is ratified, bringing to an end the long presence of bondage on American soil.

Underground Railroad Sites in New Jersey

Bethel African Methodist Episcopal Church (Springtown, Cumberland County). This is one of the oldest black churches in New Jersey, dating to the early 1800s. It is located in a swamp area that was well known for providing succor to fugitive slaves from Delaware and Maryland arriving from across the Delaware Bay.

Goodwin Sisters House (Salem, Salem County). By 1838 it had become a UGRR station operated by Abigail Goodwin and her sister, Elizabeth, both Quaker abolitionists. One source of documentation is correspondence between Abigail and William Still, Philadelphia's famed UGRR operative. Another source of documentation is a diary kept by a nephew of the sisters.

Mount Zion African Methodist Episcopal Church (Woolwich, Gloucester County). This edifice, housing one of the oldest AME congregations in New Jersey, was constructed in 1834. At least two members of this congregation, Pompey Lewis and Jubilee Sharper, were UGRR operatives.

Peter Mott House (Lawnside, Camden County). This house in Lawnside (formerly an all-Black town), was built around 1844. It is one of the few remaining UGRR stations that was owned and operated by an African American. Peter Mott (1807? - 1888) was a free black farmer and possibly a fugitive slave from Delaware, who served as the pastor of Lawnside's historic Mt. Pisgah AME Church.

Macedonia African Methodist Episcopal Church (Camden, Camden County). Established in 1832, this is Camden's oldest black institution. It is located in what was Fetersville, Camden's earliest black settlement. Its link to the Underground Railroad comes through the person of Reverend Thomas Clement Oliver, perhaps New Jersey's foremost Underground Railroad operative. Oliver served as the pastor of this church during the mid-1840s.

Edgewater (Cherry Hill, Camden County). This house, constructed in 1741, served in the antebellum period as an Underground Railroad station. It was purchased in 1816 by Thomas Evans, a Quaker abolitionist. By 1840, it became the property of his son, Josiah Bispham Evans, also a Quaker abolitionist.

Elisha Barcklow House (Moorestown, Burlington County). Built in 1765 by Elisha Barcklow, an English Quaker. It is on Kings Highway, a major transportation artery that connected South Jersey to the northern part of the state.

Dr. George Haines House (Medford, Burlington County). Dr. George Haines, Medford's first resident physician and one of its most prominent citizens during the first half of the nineteenth century, built this house in 1826. According to local oral tradition, Haines, who was also a Quaker, abolitionist, and advocate for the cause of temperance, used this house as a safe haven for runaway slaves.

Burlington Pharmacy (Burlington City, Burlington County). Constructed in 1731 and established as a pharmacy in 1841, this building was used frequently to harbor Underground Railroad runaways. The poet John Greenleaf Whittier is said to have denounced the evils of bondage from the doorsteps of this building.

Enoch Middleton House (East Crosswicks Village, Mercer County). The house was built between 1844 and 1848. Middleton guided fugitive slaves from here to Allentown, Cranbury, or New Brunswick.

Cranbury Inn (Cranbury, Middlesex County). Runaways were brought from Crosswicks Village or Allentown to Cranbury and then on to New Brunswick.

Springtown Stagecoach Inn (South Pohatcong, Warren County). A stagecoach stop on the road leading out of Easton, Pennsylvania, through Phillipsburg, New Jersey, to points east, such as Somerville and Trenton; some of the stagecoaches traveled the New Brunswick Turnpike.

Famous New Jersey Underground Railroad Operatives

Abigail Goodwin (1793 - 1867). Staunch abolitionist, Underground Railroad operative, and humanitarian, Goodwin was born in Salem, the community of which she was a lifelong resident. She was a birthright Quaker, having grandparents on both sides who were Friends. As an abolitionist she was active in the Female Anti-Slavery Society. She is perhaps best remembered, however, for her work with the Underground Railroad; she is probably the foremost female New Jerseyan associated with the work of aiding fugitive southern slaves. Her UGRR work made her a friend of many outstanding opponents of slavery, including William Still and Harriet Tubman. Documentation of her UGRR work from the 1840s to the start of the Civil War is found in her own correspondence with individuals like William Still and in the diary of one of her nephews.

Charles Fern Hopkins (1842 - 1934). Abolitionist, humanitarian, soldier, and public official (state assemblyman, mayor, postmaster, and fire chief of Boonton), Hopkins was born in a rural section of New Hope, Warren County, and reared in Ledgewood, Morris County. During his youth he aided his father's Underground Railroad work, transporting runaway slaves from one community to another. His father owned the Powerville Hotel, which served as a UGRR station. Hopkins' account of his Underground Railroad experiences appeared in the 1910 publication *Boonton: Gem of the Mountain*, an account that identified individuals and communities that were part of the Underground Railroad's operation in the Boonton area.

Reverend Thomas C. Oliver (1818 - 1900). Perhaps the most important primary source document on the Underground Railroad in New Jersey is an oral history interview of Oliver conducted in 1895 in Windsor, Ontario, Canada, by Wilbur H. Siebert, author of the 1898 study *The Underground Railroad: From Slavery to Freedom*. Oliver was born in Salem, where he received his early education in a Quaker school. By the time he was 14 or 15 years old, and was living in Philadelphia with his parents, he had become aware of their UGRR work. Shortly thereafter, he joined such work himself. His UGRR activities continued after the family relocated to Camden and continued to 1850, by which time he had served as a pastor of several AME churches in New Jersey, including Macedonia AME Church in Camden. Between 1850 and the mid-1880s he studied at Princeton Theological Seminary, served as the pastor of Presbyterian and Congregationalist churches in New York City, and did missionary work in New York City and Albany. He then moved to Canada where his ministry was associated with the British Methodist Episcopal (BME) Church. His final pastorate was at the BME church in Niagara Falls South.

Harriet Tubman (c.1820 - 1913). The most famous conductor on the Underground Railroad, Tubman, whose original name was Araminta Ross, was born a slave on a plantation in Dorchester County on the Eastern Shore of Maryland. In 1849, when she was about 30 years old, her owner died, and she learned that she and her two brothers were to be sold to a Georgia slave trader. This prompted her, with the North Star as her guide, to escape from slavery and travel to Philadelphia. During the summer of 1849, and for the ensuing summers up to 1852, she worked as a cook in hotels in Cape May, earning money to fulfill her promise to help unshackle other slaves. Between 1850 and 1860, she used her innate intelligence and courage to make nineteen trips into Maryland and help over 300 slaves escape to freedom in the North, probably passing through New Jersey on some of her trips, both from Maryland and back. In 1857, on one of her last trips, she led her aged parents to safety. Her success as a UGRR conductor resulted in a reward of \$40,000 being offered in Maryland for her capture.

National Abolition Hall of Fame – Peterboro, New York

The museum is being established in the Smithfield Community Center, the scene of the first New York State Anti-slavery Society meeting in October 1835. The building is a national historic landmark and part of the newly created New York State Underground Railroad Heritage Trail. The first class of inductees includes William Lloyd Garrison, Frederick Douglass, Lucretia Mott, Harriet Tubman and Gerrit Smith, the famous freedom fighter who lived in Peterboro.

New York and New Jersey during the American Revolution

Edited with an introduction by Jim Van Cott and Brian Rodahan

While the American Revolution was fought in all of the original thirteen colonies as well as in areas that would later become part of Canada, many of the most pivotal battles were fought in New York and New Jersey. It is beneficial to see the Revolutionary War as taking place in four phases. The initial conflict in 1775 centered around Boston, Massachusetts. It included the Battles of Lexington and Concord and of Bunker Hill. With colonial forces in control of the Boston area, the British army withdrew to the NY-NJ region area where it fought a series of battles against forces led by George Washington. During this 2nd phase, British and American forces fought on Long Island (August, 1776), in Manhattan throughout September, and across New Jersey as Washington retreated south. The colonial army secured a major symbolic victory in December, 1776 when Washington crossed the Delaware to attack British and Hessian forces in the vicinity of Trenton. In the 3rd phase, 1777-1778, the NY-NJ region remained at the center of the conflict as the British tried to drive a wedge between the colonies using their control over the Hudson River. During this period there were major battles at Saratoga, NY. Once France entered the war, and until the British defeat at Yorktown, New York and New Jersey were less crucial to war strategies, although a major battle was fought at Monmouth as the British withdrew from Philadelphia.

The Battle of Long Island (also known as the Battle of Brooklyn) was an attempt by the British to capture or destroy Washington's army and to quickly put down the rebellion. Due to its central location, major port and access to the interior along the Hudson, control over the NY-NJ region was crucial to both the British and the Patriots. In July, the British started marshalling their forces on Staten Island in preparation for an offensive. The battle for New York began on August 27 when Hessian and British troops landed on Long Island and began moving through Flatbush, Jamaica, and Bedford passes towards Brooklyn Heights. In two important skirmishes, rebel forces delayed the British in what is now Prospect Park and at another site further west. These actions allowed the main rebel army to reach Brooklyn Heights and on the night of August 29 it escaped across the East River into Manhattan. General Washington continued to retreat north and was not pursued by the British under General

Howe. The debate over why Howe did not press his advantage continues today. If Howe had pressed his advantage the war might have ended at that point.

The British finally confronted American forces at the Battle of White Plains and forced them to abandon the city and retreat across New Jersey and the Delaware River into Pennsylvania. The American forces were demoralized after being routed by the British and Washington decided to rally his troops with a symbolic counter-attack. On Christmas night, 1776, he led the famous crossing of the Delaware River. In a surprise attack, rebels took Trenton and Princeton. These battles provided a badly needed boost in morale.

After securing control over New York City and the lower Hudson River Valley, and with the escape of Washington and his troops, the British developed a new, longer-term, strategy to crush the rebellion. General John Burgoyne devised a divide-and-conquer campaign to take advantage of the geographic location of New York. He proposed a three-pronged attack with the goal of taking Albany and cutting off communication between New England and the rest of the colonies. Burgoyne would move south from Canada, while General St. Leger would approach Albany from western New York with a contingent of Native Americans and British troops, and General Howe would march north from Manhattan. The plan was a failure from the start. St. Leger was harassed by the Patriots and their Native American allies and his own native troops deserted him. Howe decided to act on his own and marched on Philadelphia, leaving Burgoyne alone and vulnerable.

Burgoyne's troops met the Colonial Army in the first Battle of Saratoga on September 19, 1777. He was driven back and was eventually defeated in the second Battle of Saratoga on October 7, 1777. This became a turning point in the war when France and Spain decided to support the rebellion.

The final battle in the northern states, and also one of the largest, was fought at Monmouth. The British abandoned Philadelphia and consolidated their forces in New York City in anticipation of French involvement in the war. While crossing New Jersey, they were harassed and finally attacked at Monmouth by forces under General Washington and General Lee.

Chronology of the American Revolution in New York and New Jersey

January, 1774. Students at the College of New Jersey in Princeton burn tea in support of Boston protests.

December 22, 1774. Colonists break into a storehouse in Greenwich, New Jersey and seize and burn tea.

May 10, 1775 - American forces led by Ethan Allen and Benedict Arnold capture Fort Ticonderoga in New York. Cannons from the fort are transported to Boston.

March 17, 1776 - The British evacuate Boston and set sail for Halifax. George Washington rushes to New York to set up defenses, anticipating the British plan to invade New York City.

June 19, 1776. William Franklin, the Royal Governor of New Jersey, is arrested in Perth Amboy

June 21, 1776. The New Jersey Provincial Congress at Burlington votes 53-3 to support independence.

July 1, 1776. Washington's troops construct Fort Lee and Fort Mifflin on the Hudson River.

July, 1776 - A British war fleet arrives in New York Harbor with 30 battleships and 40,000 soldiers and sailors.

August 27-29, 1776 - British troops under General Howe defeat Washington's army in the Battle of Long Island. The outnumbered Americans retreat to Brooklyn Heights, cross the East River at night in small boats, escape to Manhattan, and regroup in Harlem Heights

September 11, 1776 - American representatives to a peace conference on Staten Island include John Adams and Benjamin Franklin. It fails when the British demand that the colonists revoke the Declaration of Independence.

September 16, 1776 - Washington's army repulses a British attack during the Battle of Red Bank. Several days later, fire engulfs New York City and destroys over 300 buildings.

September 22, 1776 - Nathan Hale is executed after he is caught spying on Long Island.

October 11, 1776 - The American Navy is defeated on Lake Champlain.

October 28, 1776 - Washington's army suffers heavy casualties in the Battle of Red Bank.

November 16, 1776. Fort Mifflin falls to the British. Washington and his troops evacuate to Fort Mifflin, NJ.

Nov. 23 – Dec. 3, 1776. Washington's army retreats across New Jersey on its way to the Delaware River.

December 11, 1776 - Washington takes his troops across the Delaware River into Pennsylvania.



Source: Wikipedia



Washington Crossing the Delaware
by Emanuel Leutze (1851)

December 25, 1776. On the night of December 25, Washington and 2,400 troops cross the ice-choked Delaware River and land at Red Bank.

December 26, 1776. The American army marches to Trenton before dawn where it surprises Hessian troops in their barracks. The Hessians surrender after an hour with nearly 1,000 taken prisoner by Washington.

January 1, 1777. Lord Cornwallis takes command of the British Army in Princeton.

January 2, 1777. The 2nd Battle of Trenton. Heavy fighting along Assunpink, Trenton.

January 3, 1777. Washington strikes the British rear at Princeton and defeats a small British force.

January 6 - May 28, 1777. Washington and 5,000 American soldiers spend the winter at Morristown, New Jersey.

September 26- October 22, 1777. The British take Philadelphia.

October 19, 1777. British General John Burgoyne surrenders at Saratoga, New York. This marks the failure of the British plan to divide the colonies.



The Surrender of General Burgoyne at Saratoga
by John Trumbull

January 20 - 27, 1781. The New Jersey Brigade mutinies at Pompton. Several leaders are tried and executed.

June 30, 1783. Congress abandons Independence Hall in Philadelphia because of threats from dissatisfied American troops and reconvenes at Nassau Hall in Princeton.

November 2, 1783. Washington writes his Farewell Address while at Rockingham, NJ.

February 6, 1778. America opens alliances with France and other European countries.

June 28, 1778. American victory at Battle of Monmouth in Freehold, New Jersey.

December 11, 1778. Continental troops spend the winter in Watchung Mountains in Middlebrook, New Jersey. George Washington establishes headquarters at Somerville.

July 15, 1779. Anthony Wayne captures Stony Point, NY.

December 1, 1779. Washington moves his army into winter quarters at Morristown, New Jersey.

June 7 – 23, 1780. Strong American resistance stops British attack at the Battle of Springfield.

July 1 – 8, 1780. Washington establishes headquarters at Dey Mansion in Wayne County, New Jersey.

Web Sources on New Jersey's Role In The American Revolution

<http://www.scc.rutgers.edu/njh/AmericanRevolution/>

<http://www.historyplace.com/unitedstates/revolution/revwar-75.htm>

http://www.state.nj.us/state/history/theamericanrevolution4_t.html

<http://www.state.nj.us/state/225commission/chronology/>

Documenting the American Revolution in New York and New Jersey



1. Pulling Down the Statue of King George III

This painting by Johannes Adam Simon Oertel was actually painted in 1859. It depicts a scene from July 9, 1776, the day the Declaration of Independence was read to Washington's troops at the current site of New York City Hall. A mob rushed to tear down the statue of King George III at Bowling Green. According to legend, the statue was melted to make bullets.

In your opinion –

1. Why was the statue of George III torn down?
2. Why were members of the mob dressed as "Indians"?
3. Why does the painter show families watching the statue being torn down?

2. The Story of Nathan Hale. Nathan Hale was born June 6, 1755 in Coventry, Connecticut to a family with twelve children. He was good at athletics and scholarship and entered Yale University at age fourteen with the intent of being a schoolteacher. He graduated in 1773 and taught school for two years. On July 6, 1775, he was commissioned a lieutenant in the Seventh Connecticut militia and later joined the Continental Army in the Nineteenth Continental Regiment. Nathan Hale became a captain and went to New York City with his regiment on April 30, 1776. That summer, he volunteered to spy on the British troops on Long Island. Disguised as a Dutch schoolmaster, he went behind British lines and proceeded to collect information. He was captured by the British and hanged on September 22, 1776. Before he died he made a statement that "I only regret I have but one life to lose for my country."

Questions

1. Why do you think it would be important to place a spy on Long Island?
2. If you were in Nathan Hale's position, would you have done what he did? Explain.

3. Captain Alexander Graydon Describes the Battle for New York City. Alexander Graydon commanded a company of the 3rd Pennsylvania Regiment at Fort Washington in Manhattan. While on picket duty on September 20-21, 1776, he witnessed the burning of New York City.

"Fort Washington was my first and last battle. I directed raw troops against the British 42nd Highlanders, the famous Black Watch Regiment. I was captured with my regiment on November 16, 1776. A British lieutenant told me the reason Washington was leading a rebellion was that he gambled away his fortune and this was the only way to win it back. I responded that this was mere British propaganda. "

Questions

1. What happened to Manhattan on the night of September 20-21, 1776?
2. Why was this Captain Graydon's last battle?
3. If you were a young man or woman in 1776, would you have joined the Revolutionary army? Why?

3. Femmetie Hegeman Lefferets Describes the Battle of Long Island. "The Morning on which the British troops landed was one of the loveliest we had had that summer. The sky was so clear and bright that you could scarcely think of it as a day which was to bring so much sorrow. I was then just sixteen years old, and my sister was a little older...The whole village was in a commotion...The advancing army was just beyond the hills. There was an almost incessant firing in that direction. An entrenchment was thrown up in Flatbush a little to the south of us, and a small redoubt, on which a few pieces of artillery were mounted was put up at the north of us, on a spot which is now in Prospect Park, Brooklyn and is called the Battle Pass. From these arrangements we knew the enemy was expected in the line of our house. As my father was ill, and my sister and self were two young girls more full of life and spirit than of discretion, Mother had resolved to see our safety in flight. . ."

Questions

1. Why was Femmetie Lefferts and her family forced to flee from their home?
2. What are some emotions you might be feeling if you were in her place?

4. An Eyewitness Account of the Battle of Trenton (<http://www.state.nj.us/state/history/trenton.html>)

Dec. 23 - Orders have been issued to cook rations for three days. Washington has just given the counter sign, "Victory or Death." He has written a letter to General Caldwell at Bristol, which he has entrusted to me to copy. He intends to cross the river, make a ten-mile march to Trenton, and attack Rall just before daybreak.

Dec. 25 - Christmas morning. They make a great deal of Christmas in Germany, and no doubt the Hessians will drink a great deal of beer and have a dance tonight. They will be sleepy tomorrow morning. Washington will set the tune for them about daybreak.

Christmas, 6 p.m. -- The regiments have had their evening parade, but instead of returning to their quarters are marching toward the ferry. It is fearfully cold and raw and a snowstorm is setting in. The wind is northeast and beats in the faces of the men. It will be a terrible night for the soldiers who have no shoes. Some of them have tied old rags around their feet; others are barefoot, but I have not heard a man complain.

Dec. 26, 3 a.m. -- I am writing in the ferry house. The troops are all over, and the boats have gone back for the artillery. We are three hours behind the set time. Glover's men have had a hard time to force the boats through the floating ice with the snow drifting in their faces. I never had seen Washington so determined as he is now. He stands on the bank of the river, wrapped in his cloak, superintending the landing of his troops. He is calm and collected, but very determined.

Dec. 26, 3 p.m. - We have taken nearly 1,000 prisoners, six cannon, more than 1,000 muskets, twelve drums, and four colors. About forty Hessians were killed or wounded. Our loss is only two killed and three wounded.

Questions

1. Why was it important for Washington to secure a victory at Trenton after the loss of New York City?
2. What country were the Hessians originally from? Why do you think they would be fighting for the British?

5. Sir Edward Creasy Describes the Battle of Saratoga (http://members.aol.com/_ht_a/historiography/brit.html)

“The English had a considerable force in Canada, and in 1776 had completely repulsed an attack which the Americans had made upon that province. The British ministry resolved to avail themselves, in the next year, of the advantage which the occupation of Canada gave them, not merely for the purpose of defense, but for the purpose of striking a vigorous and crushing blow against the revolted colonies. It was intended that the force thus collected should march southward by the line of the Lakes, and thence along the banks of the Hudson River. The British army from New York - or a large detachment of it - was to make a simultaneous movement northward, up the line of the Hudson, and the two expeditions were to unite at Albany, a town on that river. By these operations, all communication between the Northern colonies and those of the Center and South would be cut off. An irresistible force would be concentrated, so as to crush all further opposition in New England; and when this was done, it was believed that the other colonies would speedily submit.

The astonishment and alarm which these events produced among the Americans were naturally great; but the colonists showed no disposition to submit. The local governments of the New England States, as well as the Congress, acted with vigor and firmness in their efforts to repel the enemy. General Gates was sent to take the command of the army at Saratoga; and Arnold, a favorite leader of the Americans, was dispatched by Washington to act under him, with reinforcements of troops and guns from the main American army. Burgoyne's employment of the Indians now produced the worst possible effects. Though he labored hard to check the atrocities which they were accustomed to commit, he could not prevent the occurrence of many barbarous outrages, repugnant both to the feelings of humanity and to the laws of civilized warfare. The American commanders took care that the reports of these excesses should be circulated far and wide, well knowing that they would make the stern New Englanders, not droop, but rage. . . . When the news of Saratoga reached Paris the whole scene was changed. Franklin and his brother-commissioners found all their difficulties with the French Government vanish. The time seemed to have arrived for the House of Bourbon to take a full revenge for all its humiliations and losses in previous wars. In December a treaty was arranged, and formally signed in the February following, by which France acknowledged the independent United States.”

Questions

1. What was the British plan?
2. What effect did the British surrender at Saratoga have on other European countries and the war?

6. Andrew Dunlap to Leonard Bronk during the Saratoga Campaign (September 16, 1777)

“I take this opportunity to inform you that I am in good health. Hoping these few lines may find you and all your father's family the same. All the news I have at present is that ever since we have been encamped here we have been fortifying and this morning have been on the parade since four o'clock and expect every minute that we shall have a general engagement as the enemy is advancing towards us. I would be glad to hear of you by every opportunity. I remain your loving and affectionate friend and humble servant.”

Questions

1. Based on this reading, what side of the war do you think Andrew Dunlap is fighting for?
2. Why do you think it is important for soldiers to have correspondence with people back home?

7. Margaret Morris Describes Preparation for the Battle of Monmouth (Source: Electronic New Jersey)

I was preparing to return to my family, when a person from Philadelphia told me the people were there in great commotion, - that the English fleet was in the river, and hourly expected to sail up to the city, - that the inhabitants were removing into the country, - and that several persons of considerable repute had been discovered to have formed a design of setting fire to the city, and were summoned before the Congress and strictly enjoined to drop the horrid purpose. When I heard the above report my heart almost died within me, and I cried, surely the Lord will not punish the innocent with the guilty. . . . After various reports from one hour to another of light horse approaching, the people in town had certain intelligence that a large body of Hessians were coming to Bordentown, and we might expect to see them in a few hours. About 10 o'clock of this day, a party of about 60 men marched down the main street . . . The gentlemen went out, and though the Hessian colonel spoke but little English, yet they found that upon being thus met in a peaceable manner on behalf of the inhabitants, he was ready to promise them safety and security, to exchange any messages that might be proper with the gentlemen of the galleys. In the meantime he

ordered his troops to halt, they remained in their ranks between the bridge and the corner of the Main street, waiting an answer from on board.

Questions:

1. Why would people try to burn down their own city?
2. Why was the English fleet moving towards the city?

8. Bernardus Lagrange, New Jersey Loyalist (Source: Rutgers University Special Collections) . Bernardus Lagrange was a lawyer in Middlesex County, New Jersey at the start of the American Revolution who sided with the British. He was such a strong and vocal Tory that his image was burnt in effigy in New Brunswick in 1776. The letter is written by a neighbor of Lagrange to Mrs. Lagrange who was in France. "It is with pleasure I look around me, and behold so many of my countrymen fired with a martial spirit who cheerfully leave their wives and children at home, and undergo the hardships of a campaign and hazard their all in the field of Battle. . . I therefore as a Friend entreat you to advise Mr. Lagrange to appear in public, no man will molest him; If he could not before so cheerfully obey the Congress because he thought he owed allegiance to the King of Great Britain, that obligation is now removed by the Declaration of Independency, beg of him to join his countrymen in supporting the cause of Freedom. I shall be very sorry to see Mr. LaGrange's estate seized and made use of the Public which will shortly be the case unless he proves more friendly to his country."

Questions

1. What is writer's purpose in sending this letter?
2. According to the letter, what was the effect of the Declaration of Independence?
3. What does the writer say will happen to Lagrange if he does not come out for Independence?

9. Private Joseph Plumb Martin Describes Mutiny at Morristown (May 27, 1780). "We left Westfield about the twenty-fifth of May and went to Basking Ridge. We did not reoccupy the huts which we built, but some others that the troops had left. Here the monster Hunger still attended us. He was not to be shaken off by any efforts we could use, for here was the old story of starving, as rife as ever. We got a little musty bread and a little beef, about every other day, but this lasted only a short time and then we got nothing at all. The men were now exasperated beyond endurance; they could not stand it any longer. They saw no other alternative but to starve to death, or break up the army, give all up and go home. This was a hard matter for the soldiers to think upon. They were truly patriotic, they loved their country, and they had already suffered everything short of death in its cause; and now, after such extreme hardships to give up all was too much, but to starve to death was too much also. What was to be done? Here was the army starved and naked, and there, their country sitting still and expecting the army to do notable things while fainting from sheer starvation. All things considered, the army was not to be blamed."

Questions

1. What is the general level of morale of the Continental Army?
2. Why do you think hunger was so prevalent among these soldiers?

10. Leonard Gansevoort Jr to Leonard Bronck (November 4, 1781). "I most heartily congratulate you on the great and glorious news of the surrender of Cornwallis. Yesterday we testified our joy with the firing of canon, ringing of bells & drinking and eating plentifully. . . . I hope your good Whigs at Cooksackie will also celebrate the day. . . . Yesterday letters arrived from Col. Willet who arrived at Fort Renselier. He says he pursued the enemy until his provisions were quite exhausted. He has however had an engagement with the rear guard of the enemy and has killed nine of them & taken twenty prisoners. Among the killed is Young Butler. They say the Oneida Indians have scalped him. This is certain that he is killed and that part of his cloths and ornaments have already been sold at Schenectady. I think the expedition has been a pretty dear one to the enemy. . . . Rejoice with an exceeding great joy. If you don't, the Tories will think you're still afraid."

Questions

1. Which side do you think this person took during the American Revolution? Why?
2. Based on this article, who do you think the Oneida fought alongside?

The Six Nations and the American Revolution

by Karen Snyder

The French and Indian War was the last chapter in the struggle between European powers and various groups of Native Americans for the control of Eastern North America. In 1763, under the Treaty of Paris, France turned Canada over to Great Britain, and surrendered its claims to all lands east of the Mississippi River (except New Orleans). The British exchanged Cuba to Spain for Florida. This left England solidly in control of the eastern seaboard of what would become the United States. Most historians agree that the revolutionary era began when Britain defeated France and ended the military threats to the colonies from France.

Just as the French and Indian War affected the relations between the British and the colonists, it affected the Native Americans as well. The Native Americans had always played one European power against the other. For the nations of the Ohio Valley, who were the third major party in the French and Indian War, the British victory was disastrous. Those tribes that had allied themselves with the French earned the enmity of the victorious English. The Iroquois Confederacy, which had allied with Britain, fared only slightly better. The alliance quickly unraveled and the Confederacy began to crumble from within. The Iroquois continued to contest the English for control of the Ohio Valley for another fifty years, but they were never again in a position to deal with their white rivals on terms of military or political equality.

When the American Revolution broke out, Native Americans, especially the Six Nations that made up the Iroquois Confederacy, were faced with a choice of either supporting the British or the rebels. The decision making process, as described by Jeanne Adler in *Chainbreaker's War: a Seneca chief remembers the American Revolution* (Hensonville, NY: Black Dome Press, 2002), offers interesting insights into the governance of the Six Nations.

On January 1, 1775, a delegation from the Six Nations met with American officials in Pittsburgh to discuss their role in the American Revolution. A representative for the colonists said "We, the white people have long desired to make known to you, brothers, the difficulties existing between America and the King of Great Britain. Great Britain's government uses us badly, and the American people endeavor to have freedom to build up our own government. The King has ordered his armies and warriors to fight us. We therefore ask our red brethren, the Six Nations and others, not to join either party." Red Jacket told the colonists "We will take your words and advice to our people and lay the subject before them. We are not authorized or empowered to complete this object, therefore we will leave it to our people. The business will be done by a majority, and we will send you a delegation to carry the answer of our people."

Initially, the Six Nations remained neutral. However, when General Burgoyne invaded New York from Canada in the spring of 1777, the British called a meeting with the Six Nations to secure their support. A British emissary told representatives of the nations that the Americans were "disobedient and rebellious to our father's rule and government. . . . He wants you, all the Six Nations and other Indian nations to turn out and join with him and give the Americans a dressing down and punishment for their disobedience and violating his laws."

At first the group, which consisted of both male warriors and female tribal elders, was divided. After a two-day debate, neither side had won a majority. At this point, the British landed a ship at Fort Niagara loaded with bells, beads, ostrich feathers, and wampum. These were distributed to the people of the Six Nations. Finally, Joseph Brant called for a vote by the representatives of the Six Nations. Brant then reported to the British, "We, the Six Nations, now take up the offer – for we suppose America actually has disobeyed the father's laws, and so they deserve punishment. We will turn out and fight for the King for the father's sake, for we consider that he is the head man of all the nations of white people. . . . We will do as you direct, for we think your protection is our protection. The bargain is made hand to hand. Though we are not sure we are right to agree to resolutions controlled by other people's minds, we will now bind with the consent of a majority of our people."

At the end of the war, the Six Nations signed a separate peace treaty with the new country. In exchange for protection of their western territories in Pennsylvania and the Ohio River Valley, the Six Nations agreed to cede rights to most of their lands in New York State south of the Adirondack Mountains.

William Prendergast and the Hudson Valley Land Riots

by Kevin Murphy

From November of 1765 to August of 1766, Dutchess County in the lower Hudson Valley was the site of a vicious conflict between the tenants and landlords. While the conflict was primarily over local issues, it impacted on the British Empire and the formation of a new country. In the 1760s, virtually the entire Hudson Valley belonged to an intermarried aristocracy of just a few families. On what were essentially feudal manors, tenants were required to make improvements on the land without the help or subsidy from the owners. In addition, they had to pay to use mills and other facilities that the owners provided. In many cases, tenants had a longer history on the land than did the landlords and considered the land their own.

To learn more about the history of the Hudson Valley visit the Hudson River Valley Institute at Marist College at www.hudsonrivervalley.net

When the aristocracy decided to replace tenants on some of their southern lands, many of the common people organized in response. They gathered at Samuel Towner's tavern in Pawling and vowed to resist the landlords. Their leader was an Irishman named William Prendergast. With tactics reminiscent of Irish anti-rent protesters known as the Whiteboys, Prendergast and his followers raided the farms on Livingston Manor from which they were evicted and terrorized new tenants by tying them to white oak trees and flogging them.

A weakness of the Hudson Valley movement was its relative isolation from other political protest groups. When Prendergast and his followers marched down to New York City to free some of their compatriots they hoped to be welcomed by the Sons of Liberty. But the group had connections with the Dutchess County landlords and was unsympathetic. Prendergast and his men fled north, where they fought the British Army at Patterson, New York. Prendergast was captured and put on trial in Poughkeepsie.

During his trial, the prosecution portrayed Prendergast as a radical troublemaker. Witnesses

testified that he was fond of saying that "Poor men are always oppressed by the rich" and had invoked the execution of Charles I as a threat to King George III. The jury, consisting of the landlords and their representatives found him guilty and sentenced him to death. However, he was pardoned because the local townspeople would not cooperate in his execution. After his pardon, Prendergast lived the rest of his life in relative obscurity.

Class conflict in Dutchess County played a role in the American Revolution. Many of Prendergast's followers sided with the Loyalists out of gratitude to the King for Prendergast's pardon and because their landlords were identified with the Patriot cause. On Livingston Manor, tenants hoped that, if the colonists lost the land would be confiscated and granted to them as a freehold. However, on the estates of Beverly Robinson and Roger Morris, two loyalist landlords, tenants were firmly revolutionary and much of the officer corps in the Dutchess County militia was drawn from the tenants. In their cases, they hoped seizure of loyalist property would allow the revolutionary soldiers to gain freeholds themselves.

Another impact of the Prendergast-led land riots of the 1760s was the adoption of some of his tactics by local Revolutionary leaders including Ethan Allen who organized the Green Mountain boys and captured Fort Ticonderoga in upstate New York. Patriotic soldiers like the farmers and tenants who served under Allen later made up a substantial part of the post-war Anti-Federalist movement in New York State.

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Review: New Jersey in the American Revolution

by John Fea

Barbara Mitnick, ed. *New Jersey in the American Revolution* (Rutgers University Press). Excerpts from a review originally published by H-New-Jersey@h-net.msu.edu (October 2006)

Growing up in Morris County, New Jersey, I could not avoid at least one school field trip to Morristown National Historical Park. I have memories of riding a yellow school bus down route 287 to Morristown and spending the day touring George Washington's headquarters at Ford Mansion before being let loose to explore the "log city" that the Continental Army built in the winter of 1779-80 at Jockey Hollow. I have no doubt that there were probably some remarks made about how New Jersey played an overlooked and under-appreciated role in the American War for Independence. Today, as we near the end of the 225th anniversary of the War for Independence, it appears that more and more people are becoming aware of what my childhood tour guides knew all along: one cannot understand the American Revolution without understanding the people and landscape of the Garden State.

In *New Jersey in the American Revolution*, Barbara Mitnick, Rutgers University Press, and the Washington Association of New Jersey have put together a handsome volume (including thirteen glossy plates of eighteenth-century paintings and artifacts) that anyone with an interest in New Jersey history should add to their reading list. State senator Leonard Lance wrote the foreword and there is a blurb by former governor Thomas H. Kean.

Some of the authors in this volume have resurrected the work of Leonard Lundin, the historian whose *Cockpit of the Revolution: The War for Independence in New Jersey* (1940) first detailed the important place of the state in the American Revolutionary War. Mitnick's collection seeks to confirm Lundin's thesis about New Jersey's central role in the War. Military history buffs will find much to like about this volume, such as Thomas Fleming's introductory essay, "Crossroads of the American Revolution," Lender's fine article on the British failure to counter American troops in the forgotten battles of the New Jersey interior, and Richard W. Hunter and Ian C.G. Burrow's study of the geography and archaeology of the war. Hunter and Burrow's essay, the longest in the book, is filled with helpful maps and provides a fascinating account of how archaeology can help historians develop a fuller picture of the war's battles. They should be commended for their successful attempt at synthesizing technical archaeological research reports into an essay that is accessible to non-specialists.

But even as Lundin's ghost looms large over New Jersey in the American Revolution, Mitnick has selected essays that take us well beyond the military dimensions of the Revolution. Maxine Lurie, the foremost authority on New Jersey's 1776 state constitution, makes a strong case for the "radical" nature of the American Revolution in the Garden State, reminding us that the state's government invested political authority in the people, provided for annual elections and jury trials, and maintained its commitment to religious freedom. David F. Fowler provides a thorough overview of the social and economic history of New Jersey at the time of the Revolution that is rooted in some of the best early American scholarship on these themes. Mitnick and Harriett C. Hawkins expand the scope of the volume even further by providing two informative essays on the arts (Mitnick) and architecture (Hawkins) in revolutionary New Jersey.

This volume does not neglect the impact of the Revolution on New Jersey's slaves, free blacks, Indians, and women. Giles R. Wright, drawing on his previous work on African Americans in New Jersey and some of the most recent literature on American slavery, offers an outstanding essay that should be the starting point for all future students of the early New Jersey black experience. Lorraine E. Williams tells the story of the New Jersey Delaware's eighteenth-century migration to the Ohio country and the attempts of missionaries such as John and David Brainerd to Christianize those Indians who stayed behind. Delight Dodyk introduces readers to women, such as Margaret Morris, Elizabeth Franklin, Susannah Livingston, Molly Pitcher, Ann Whithall, and Theodosia Prevost, who either participated in the American Revolution or had their lives permanently changed by it.

New Jersey in the American Revolution is another important step toward placing New Jersey where it belongs in the historical narrative of the American Revolution. Barbara Mitnick has edited a work that will be of great worth to scholars, general readers, and, of course, to those faithful public historians who still introduce scores of children each year to the wonders of New Jersey's past.

The Battle of Mount Holly

by Dennis Rizzo,

In December 1776 the colonial army under General George Washington was in a precarious position. It was huddled in makeshift camps on the western edge of the Delaware River. To try to save the Revolution, General Washington decided on a daring and risky plan. A quick, decisive victory would stiffen patriot resolve. He would attack and defeat royal forces garrisoned at Trenton, across the Delaware River from his position.

Traditional warfare called for battles to end after the first snow when troops went into “winter quarters” until spring. British General Howe, eager to return to New York, left unprepared officers in command of the garrisons. The two main Hessian camps were commanded by Colonel Johannes Rall in Trenton and Count Karl Emil Von Donop in Bordentown. Count Von Donop also had a full regiment of Scottish Highland troops.

On a cold, blustery day just before Christmas, a small band of patriots commanded by Colonel Samuel Griffith crossed the Delaware River near present-day Camden. Once across, Colonel Griffin spoke with militia captains from Gloucester and Salem Counties and secured their services for the next few weeks. This brought his entire command of rag-tag soldiers to about nine hundred men. Griffin also had the use of a few small cannon, manned by Virginia Colony regulars.

On December 20 Colonel Griffin and his militia, artillerymen, and camp followers wound their way from Moorestown to Mount Holly. After setting up a fortified position on Iron Works Hill along the Rancocas creek, Griffin sent parties out to harass the Hessians and cause as much confusion as possible. Two days later, Griffin sent a group of about six hundred men to attack a sentry post at a bridge south of Black Horse. The Scots at the post were surprised and driven back, but they were saved by the timely arrival of reinforcements. When reports reached Count Von Donop, he vowed to punish the rebels.

Von Donop took all of his troops from Bordentown and marched them to Mount Holly. On the way, they defeated the militia at what is now known as “Petticoat Bridge.” Two thousand Hessians and Scots pushed the Americans out of Mount Holly and across the creek to their fortified hilltop. Hessian cannons were set up on the mount at one end of town and bombarded the colonials on the other side of the creek. The next day, Christmas Eve, 1776, Von Donop sent troops to push the colonials out of their trenches, but the Americans were already gone. They had slipped away in the night and made their way back to Moorestown.

The Hessians were ecstatic and celebrated by looting the town and drinking whatever beer, wine, or cider could be found. Count Von Donop, who decided he liked the town and a young widow living in the home he chose as his headquarters, decided to stay on for a few days. Some of his officers argued that this left them out of position and that Colonel Rall in Trenton was exposed to attack. They wanted some of the troops sent north to Bordentown. However, Count Van Donop ignored their advice.

On December 26, 1776, a rider arrived and reported “Rall is attacked. The Americans have captured all of our troops,” said the courier. The boar had turned on the hunters. Washington’s attack at Trenton was a complete success and Von Donop’s forces were too far away to respond. Had he returned to Bordentown the previous day, he would have been only two hours march from helping Colonel Rall repel the attack. In Mount Holly, he was eight hours march, away and of no possible assistance.

Colonel Griffin’s diversion was a success. Washington’s attack at Trenton, and his victory at Princeton a week later, helped to turn the tide of the revolution in favor of the colonials. The rest, as they say, is history.



Historic map of the Mount Holly area

The Revolutionary War on Long Island

by John Staudt

The American Revolution led to the mobilization of scores of patriotic citizens on Long Island as freedom fighters. From the time the American army retreated from Long Island in August 1776 until the British evacuated New York in the fall of 1783, Suffolk County saw a flurry of activity as swarms of partisan revolutionaries, local insurgents, and American privateers adopted unconventional tactics to fight the British. Some elements of the fighting in Suffolk County were unique; but most reflected what happens when ordinary people fight back against a powerful army of occupation.

One of the main advantages the partisan volunteers from Suffolk County had to offer the American war effort was their extensive knowledge of the waters of the Long Island Sound and their skills as whaleboat men. This gave the American partisans the ability to make lightning-quick strikes and swift retreats back across the Sound to Connecticut. The vessels used on most raids were double-ended whaleboats, twenty five to thirty feet in length, six feet wide, highly maneuverable and relatively light so they could be carried across land and hidden in underbrush. They moved swiftly, usually by a single mast sail or with eight pairs of sixteen-foot oars, which were muffled with leather to reduce any noise. The only armament on the boat was a small swivel gun mounted on the bow and the personal weapons of the partisans. Familiarity with the coves of Long Island's shores and their skills as expert seamen allowed local whaleboat men to maneuver their vessels swiftly, secretly, and silently back and forth across the Sound. Partisan refugees had extensive knowledge of Long Island's geography and often acted as scouts and guides on raids leading expeditions through the most concealed route to enemy targets. This allowed partisan leaders to maximize the element of surprise and beat a hasty retreat after attacks. Rebel officers made a virtue of necessity and used their inexperience in the European art of war to justify relying on their imagination and initiative rather than eighteenth-century military doctrine.

In order to defend against rebel attacks, the British built a series of forts at strategic locations across Long Island, including a fort in Sag Harbor; Fort St. George in Mastic; a fort in Setauket; Fort Slongo in Smithtown; Fort Franklin at Lloyd's Neck; Fort Golgotha in Huntington Village; a fort in Oyster Bay; and forts in Brooklyn. These strongholds were erected to defend Long Island's coasts from rebel penetration and as fortified supply bases. Imperial security forces manning these posts included British light infantry, German auxiliary troops (hired by King George) and Loyalist troops (chiefly men from Queens County and New England refugees). Outside of the German corps these troops and their officers knew little about irregular warfare or counter-insurgency methods. As a result, the garrisons became liabilities for the British rather than assets and the troops often became prisoners of war rather than defenders of British posts.

Before the end of the war American partisan forces became experts at launching surprise attacks and capturing isolated British outposts. Of the six forts in Suffolk County, rebel partisans captured and destroyed four while the British abandoned the last two as untenable. On their part, the British did not have enough men to patrol and defend the hundreds of miles

of shoreline on Long Island. Since they could hardly feed the troops already stationed there, the introduction of more men would have overwhelmed the productive capacity of local farms.

Americans Raiders

The first American raid against the British on Long Island occurred on September 7, 1776, when a force of Continentals, Connecticut militia, and Long Island volunteer refugees accompanied by the armed Schooner Spy, invaded Setauket and captured fifty-three Loyalists and two British sloops. A few weeks later Captain Daniel Roe, an officer in the Suffolk militia and a refugee in Connecticut, commanded a whaleboat expedition from Saybrook to Brookhaven with a detachment of twenty-eight men. The troops under Roe's command included soldiers from Colonel H.B. Livingston's Fourth New York Line Regiment and refugee volunteers from Long Island. The men traveled across the Sound under the cover of darkness and landed on the Island's north shore around midnight. During the raid the partisans shot and killed Loyalist Richard Miller of Brookhaven, an officer in the provincial cavalry, after he had discharged a pistol at them while frantically trying to escape. The noise of

the musket shots that killed Miller alerted other nearby armed Loyalists who pursued Roe and his men. In the end, Roe and the other partisans, and Roe's wife whom they had come to rescue, made a narrow escape back across the Sound.

On May 23, 1777, Lt. Col. Return Jonathan Meigs, a Continental officer stationed on the Connecticut coast, led an expedition of one hundred-seventy men in thirteen whaleboats against the British fort at Sag Harbor. The small force landed on a narrow beach on the north fork and transported their whaleboats a few hundred yards across land and into the Southold Bay. They then landed again on a south fork beach a few miles west of Sag Harbor, leaving their boats under guard in the nearby woods. Meigs maximized the element of surprise in the raid by dividing his force into two groups that struck the fort and the wharf simultaneously at two o'clock in the morning. In the course of the battle the Americans killed six British soldiers and captured ninety prisoners whom they brought back with them to Connecticut.

An Innovative Officer

One of the most innovative officers fighting against the British on Long Island was Benjamin Tallmadge. Tallmadge was a major in the 2nd Continental Dragoons and had extensive combat experience having fought in the Battles of Long Island, White Plains, Brandywine, Germantown, and Monmouth. Tallmadge was the region's equivalent to South Carolina's Francis Marion, the "Swamp Fox." He grew up in Brookhaven, the son of the pastor of Setauket's First Presbyterian Church, and utilized his combat experience, extensive knowledge of Long Island's topography, as well as his personal connections to many of the Island's patriotic citizens to recruit volunteers and foster insurgency in Suffolk County.

On September 5, 1779, George Washington authorized Tallmadge to make a raid against the Loyalist stronghold at Lloyd's Neck. The garrison at Lloyd's Neck was comprised of five hundred Loyalist provincials who were protected by the fort's eight mounted cannons, a large number of swivel guns and a naval guard consisting of the armed schooner General Wolfe and four other armed vessels. Avoiding the armaments at Lloyd's Neck, Tallmadge's detachment made a surprise attack capturing virtually the entire Loyalist force. Tallmadge's men brought their

prisoners back to Connecticut without suffering a single casualty.

A good example of an American surprise attack was a raid conducted by Major Tallmadge and eighty men against Fort St. George in Mastic along the Great South Bay on November 23, 1780. The men landed on Suffolk County's north shore at Mount Sinai. Because of rainy weather, which might have caused their flintlocks to misfire; the partisans hid their boats and took cover in the nearby woods. The following night the party secretly crossed Long Island on foot to the south shore, arriving at the fort before sunrise. After the fort was taken, Tallmadge had his men turn its guns on one of the enemy ships, burning it to the water line.

Oppressive British policies ensured a steady supply of covert support for the rebels and very little for the crown. An essential element in the success of American raids was the assistance of local insurgents. William Boothe, a resident of Brookhaven and a member of the South Haven Presbyterian Church, provided Benjamin Tallmadge with plans to Fort St. George before the attack and acted as a guide to the American troops.

Insurgents aided the revolutionary cause by securing transportation to the mainland for stranded partisans, escaped American prisoners of war and British deserters. Escapees who received assistance included Thomas Andros and Christopher Hawkins, both New England privateers who escaped from British prison ships moored off the west end of Long Island. Isaac Smith of Brookhaven was assisted by his family and friends after escaping from a British guard on his way to stand trial for treason in New York City.

Insurgents also secretly contributed funds to the American government. One of the boldest actions occurred in September 1780 when Major Jesse Brush and seven other Huntington refugee volunteers returned to Suffolk County to raise money. For three weeks the men used assumed names, various disguises, and pretended business transactions to pass from town to town calling upon known sympathizers for loans. After they had collected a substantial amount of cash and supplies they loaded their whaleboats and attempted to retreat back to the mainland. As they were casting off, they were attacked by a party of Loyalist troops who fired a musket volley. Brush and four of his men held off the attackers while the other two men escaped with the money back to the mainland. Brush and the rest of his party were captured and taken

prisoners to New York. They were eventually exchanged and Brush resumed his partisan activities until the end of the war.

One of the most useful duties of American insurgents was providing a steady flow of information to the rebels on the mainland. In May 1778 Rivington's Royal Gazette stated that Suffolk residents supplied rebel forces with "constant information by signals" and by other means of "every vessel passing up the Sound as well as of the situation of persons and things in several parts of Long Island [and] . . . in New York City."

Benjamin Tallmadge recruited a number of his boyhood friends as spies. From 1778 to the end of the war, these men comprised what was known as the Setauket or Culper Spy Ring. The chief members of the group were Abraham Woodhull, a Suffolk farmer, Austin Roe, the proprietor of Roe's tavern in Setauket, and Robert Townsend, a purchasing agent for his family's merchant business in Oyster Bay. Townsend's occupation provided him an excellent cover for mixing with the city's occupiers, as well as communicating with Long Islanders. He pretended to be a Loyalist and in the course of conducting business transactions he would talk with various shippers and British officials at their offices or in New York City's coffeehouses and taverns. Townsend was adept at drawing out important information from officials without arousing suspicions. Eventually he became a partner in a coffeehouse frequented by British officers. He also occasionally wrote for Rivington's Royal Gazette and even stood guard duty for a time in front of British officers' quarters while wearing a uniform given to him by the Redcoats for that purpose.

Privateering was a wartime practice in which belligerent governments issued "letters of marque" or commissions authorizing privately owned ships to capture enemy vessels. American privateers captured enemy commerce vessels carrying British imports of all kinds including wine, rum, sugar, clothing, and even arms for the soldiers garrisoned on Long Island and in New York City. Most large enemy ships were captured off the east end of Long Island en route to New York from Ireland, Canada, and the West Indies.

Some of the most effective privateer captains and crews were Suffolk refugees operating out of ports in Connecticut. There were at least fifty privateer captains from Suffolk and many more crewmen. Among the most active were Captain William Rogers, who commanded the six-gun sloop Montgomery. In the spring

and summer of 1776 the Montgomery captured a half-dozen merchant schooners, sloops, and brigs carrying British commercial goods and supplies. Early in 1777 the Montgomery captured the merchant schooner Hannah whose cargo consisted of cheese, ale, port wine, clothing, and provisions for the British Army.

African Americans

African-American sailors were among the thousands of privateer crewmen that cruised in the waters off Long Island. Although the records are incomplete, of two hundred seamen on the privateer Royal Louis, at least twenty were African-Americans. One of those seamen was James Forten, a 15 year-old powder handler. After spending seven months as a captive, Forten was exchanged and walked home from New York to Philadelphia, where he eventually became a successful businessman and a leading abolitionist.

In an attempt to crush the rebellious sympathies of Suffolk residents and end their support for the Revolution, the British threatened, fined, and imprisoned scores of inhabitants. Captured rebels were not officially recognized as prisoners of war until March 1782. Prior to that, civilians taken in arms were considered banditti (criminals) or "assassins" and could be put to death on the spot. The worst British prisons were the decrepit, boarded-up, old hulks of British vessels imbedded in the mud of Wallabout Bay off the coast of Long Island. The most infamous was a converted sixty-four-gun man-of-war named the Jersey.

The British imprisoned at least twenty inhabitants from the town of Huntington alone, including David Conklin who was found guilty of holding correspondence with the rebels in 1777. Patriotic minister Rev. Joshua Hart was imprisoned in New York City for sermons he had made supporting the rebels. During his confinement he almost died of illness. In that same year, seventy-year-old Zephaniah Platt of Smithtown was imprisoned after the British discovered two whaleboats concealed in his barn that were assumed to belong to rebel partisans. However, the suffering inflicted on prisoners, refugees, and inhabitants at the hands of the British only served to bolster the dedication of partisans and insurgents to the Revolution. When a large detachment of British troops was posted in a town, citizens remained relatively quiet, but as soon as those forces left or diminished, the insurgency intensified.

Thomas Tredwell of Smithtown (Long Island), Princeton (New Jersey), and the North Country

Some lives capture the complexity of an era. Thomas Tredwell was a Patriot and Anti-Federalist, a slaveowner who supported abolition, and a New Yorker who was a proud graduate of Princeton University in New Jersey. His life was recounted in *Princetonians – 1748-1768 – A Biographical Dictionary* by James McLachlan (Princeton, NJ: Princeton University, 1976, pp. 468-472). The story of Thomas Tredwell and the accompanying documents were submitted to *Social Science Docket* by Catherine Ball of the Smithtown (NY) Library.

Thomas Tredwell was born at Smithtown, Long Island, on February 6, 1743, the oldest of the four children of Mary Platt and Timothy Tredwell. His father was a carpenter, prosperous farmer, and substantial landowner. After graduating from Princeton University, Thomas Tredwell returned to Suffolk County, New York to practice law. He married Ann Hazard, daughter of a prosperous New York City merchant. They had at least thirteen children, six of whom died in infancy. At the outbreak of the American Revolution, Thomas Tredwell personally owned at least six enslaved Africans.

Thomas Tredwell was an early and committed supporter of the Whig or revolutionary cause. He was a member of the Smithtown Committee of Correspondence, supported a boycott on the importation of British goods, became a member of a Committee of Safety, and was elected to the New York Provincial Congress. He served as a member of the New York convention that met at Kingston in 1777 to draw up a constitution for the new state.

After independence, Thomas Tredwell was a judge in Suffolk County and elected to the New York State Senate. He was also a delegate to the state convention in 1788 that considered ratification of the federal constitution. An “anti-federalist,” Tredwell opposed adoption of the Constitution. Although a slaveowner, he objected to slavery and the slave trade during the debate. In the spring of 1791, Tredwell was elected to Congress where he was a strong ally of James Madison and championed the Bill of Rights.

Thomas Tredwell was a major owner of land in Clinton County, New York on Lake Champlain. He relocated his family there in 1794, accompanied by as many as forty enslaved Africans. However, soon after arrival in the North Country, Tredwell emancipated the slaves and settled them at Richland. In 1803, Tredwell was elected to the New York Senate. He died at his home near the shores of Lake Chaplain on December 30, 1831 and was buried in the town of Beemantown, just north of Plattsburg.

Manumission Papers for a “slave named Charles” (1788)

“I Thomas Tredwell of Smithtown in the County of Suffolk, for and in consideration of the fidelity and past services of my negro man slave named Charles, aged about twenty six years, . . . do fully freely and absolutely manumit, make free and set at liberty, my said negro man slave named Charles, and I do hereby for myself my heirs, executors and administrators absolutely relinquish and release all my right title property claim and demand, in and to the said Charles or any future service or services from him as a slave. . . . In witness whereof I the said Thomas Tredwell have hereunto set my hand and seal the fifteenth day of January in the year of our Lord one thousand seven hundred and eighty eight.”

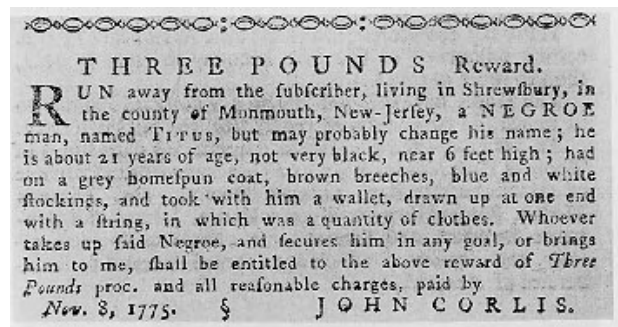
Address to the New York State Constitutional Ratification Convention (1788)

“There is no other clause in this Constitution, which, though there is no prospect of getting it amended, I think ought not to be passed over in silence, lest such a silence should be construed into a tacit approbation of it. I mean the clause which restricts the general government from putting a stop, for a number of years, to a commerce which is a stain to the commerce of any civilized nation, and has already blackened half the plains of America with a race of wretches made so by our cruel policy and avarice, and which appears to me to be already repugnant to every principle of humanity, morality, religion, and good society.”

Was New Jersey's Colonel Tye an American hero?

When middle school students learn about the American Revolution, the focus is almost entirely on the conflict between Great Britain, the Mother Country, and the American colonists. This simplified narrative ignores internal racial, economic, social class, and geographical conflicts within the colonies that later played major roles in United States history. Historian Staughton Lynd, found that in Dutchess County, New York, tenant farmers tended to oppose independence if their landlords were Patriots and supported it if their landlords were Tories. Some even reversed their positions if their landlords switched sides. Clearly, the primary conflict here was not with the British.

Some of the sharpest conflict was within the African population of the colonies. Enslaved and free Africans were confronted by important individual and collective decisions as the thirteen colonies increasingly challenged British authority. In 1775, Lord Dunmore, the Royal Governor of Virginia, offered freedom to all "negroes . . . willing to serve His Majesty's forces to end the present rebellion." This promise became even more inviting when the colonial army rejected the use of Black troops.



Graham Hodges *Root & Branch, African Americans in New York and East Jersey 1613-1863* (1999), describes how African Americans such as Boston King, an escaped slave from Virginia, freeborn Benjamin Whitecuff and John Thompson of Long Island, and thousands of others crossed to the British lines. Many worked to build fortifications or served in Lord Dunmore's Ethiopian Regiment and the Black Pioneers. At the same time, some Africans decided to take their chances with the rebels, including Cuff Smith and Peter Williams of New York and Samuel Sutphin of Somerset County, New Jersey.

Amongst the Africans who fought for the British, the most prominent and feared was "Colonel Tye." Titus, as he was known as a youth, had been the "property" of John Corlies of Shrewsbury, New Jersey (in the eastern part of Monmouth County). He escaped in November, 1775 and at the age of twenty-one joined Dunmore's Ethiopian Regiment. While not officially a commissioned British officer, he was given the title of colonel out of respect for his achievements.

Not that much is known about Colonel Tye's life or war record. In June, 1778 he participated in the Battle of Monmouth and captured a captain in the colonial militia. In 1779 and 1780, Colonel Tye led a band of raiders, consisting of both Black and White irregulars, that fought and defeated colonial forces in New Jersey and on Staten Island. During the winter of 1779, Colonel Tye was among an elite group of black Loyalists, known as the Black Brigade, who helped defend British-occupied New York City. In September, 1780 Colonel Tye was wounded during an attack on the home of Josiah Huddy, a colonial officer. While it was only a minor wound, he became ill with tetanus and died.

At the end of the war, Boston King wrote that when "peace was restored" there was "universal joy among all parties, except us, who had escaped from slavery, and taken refuge in the English army; for a report prevailed at New-York, that all the slaves, in number 2000, were to be delivered up to their masters." However the British refused George Washington's demand to surrender confiscated human property and loyalist Blacks were evacuated to Canada.

The role of Black soldiers such as Colonel Tye and of guerrilla units that fought for the British during the Revolutionary War is a forgotten piece of American history. The play that follows is designed to rectify this problem and to involve students in a discussion of the question of whether Colonel Tye, a man who went to war to secure his freedom and the freedom of his people, should be honored as an American hero. - Susan Guarrieri and April Francis

Colonel Tye of Monmouth County: Revolutionary War Hero

Source: Adapted from http://www.libertyskids.com/pt_play_coloneltye.html

Characters: Narrator, John Corlies (slave owner in New Jersey), His daughter, Titus (later Captain Tye and Colonel Tye), Friend, Officer

SCENE I

NARRATOR: In November 1775 John Murray, Earl of Dunmore and royal governor of Virginia, issued a proclamation that offered freedom to enslaved Africans who would leave their Patriot masters and join the royal forces. It was Dunmore's hope that his own force of three hundred soldiers, seamen, and loyalist recruits, cut off from the support of British troops in Boston, would be reinforced by black fighting men and laborers.

JOHN CORLIES: Where is Titus?

DAUGHTER: I don't know, father. Is he not in the barn?

JOHN CORLIES: Don't be a fool, girl. If he were in the barn I would not ask thee where he is.

DAUGHTER: I don't know where he is. Do you want me to go search for him?

JOHN CORLIES (*Furious*) Of course I want thee to search for him!

[Daughter leaves. Corlies paces. Daughter returns.]

DAUGHTER: I'm sorry, father. Titus appears to be gone.

JOHN CORLIES: Gone! What do you mean gone?

DAUGHTER: The other slaves said he has fled to join the British forces to earn his freedom.

JOHN CORLIES: His freedom - I'll give him freedom when I catch him.

DAUGHTER: Titus is twenty-two years old, Father. According to our own Society of Friends, he should have been freed when he reached his twenty-first birthday.

JOHN CORLIES: Watch your tongue, young lady, when thee speaks to thy father. Because I am a good Quaker does not mean I should be a weak master. Freeing slaves is a foolish and expensive idea. I'll have no part of it. I'll offer a reward for him. Someone will turn him in, and when he is returned to me, I'll make him sorry he ran away.

DAUGHTER: (*Softly but clearly*) In that case, I hope he is not caught.

SCENE II

NARRATOR: On November 8, 1775, John Corlies placed an ad offering a reward of three pounds for the return of his slave Titus whom he described as "not very black; near 6 feet high, had a grey homespun coat, brown breeches, blue and white stockings, had with him a wallet, drawn up at one end with a string, in which was a quantity of clothes."

TITUS: So, I hear my old master has a reward out for me. You could earn three pounds if you turn me in.

FRIEND: I ain't no fool, Titus. I want to go with you and fight so I can be a free man.

TITUS: Never call me Titus again. From this day on, I'm Tye, slave to no man. I will be back in Monmouth County one day. I know this place well, the swamps, the woods, the twisting paths. It may be that John Corlies won't want to see me again.

SCENE III

NARRATOR: Tye joined the Loyalist forces in Virginia. In three years, he had become Captain Tye, the pride of Dunmore's Ethiopian Regiment. In June 1778, he led his Loyalist troops in the Battle of Monmouth.

CAPTAIN TYE: How many men do we have ready for battle?

FRIEND: Around 600, sir, black and white. Waiting your orders.

CAPTAIN TYE: Any prisoners we capture should be taken to New York to the Sugar House. Burn the houses; free all the slaves.

FRIEND: Captain, we've captured an officer from the Monmouth militia. Here he is.

OFFICER: I know you, you're no captain. You're John Corlies' slave from over at Shrewsbury.

CAPTAIN TYE: I'm no man's slave, and you, sir, are my prisoner. The title "captain" was bestowed on me by the British army out of respect. How many slaves are fighting on your side?

OFFICER: I'm proud to say not a single one.

CAPTAIN TYE: We'll see how proud you are when you are imprisoned in the Sugar House.

OFFICER: We fight for our independence.

CAPTAIN TYE: Men like me who fight for our freedom fight even harder.

SCENE IV

NARRATOR: In July 1779, Tye gathered his forces for an important raid.

FRIEND: Captain, the men are ready for the raid on Shrewsbury.

CAPTAIN TYE: I counted several of our force who come from this area. I guess my motley crew knows the lay of the land pretty well. We can strike quickly and disappear.

FRIEND: Sir, it ain't just for what we can take for our men. You know that. A lot of it is for getting even.

CAPTAIN TYE: So, we'll steal what we can carry, free the slaves, get paid five gold guineas for each militia man we capture, and get even all at the same time. We'll make it a worthwhile summer.

SCENE V

NARRATOR: The summer raids were successful and the freed slaves joined the British. During the harsh winter of 1779, Tye was among an elite group of twenty-four black loyalists, known as the Black Brigade, who joined with the Queen's Rangers, a British guerrilla unit, to protect New York City and to conduct raids for food and fuel. June 1780 proved how valuable Colonel Tye had become to the British.

FRIEND: Colonel Tye, sir, New Jersey's Governor Livingston's declared martial law.

COLONEL TYE: It won't make any difference. We stopped Joseph Murray from ever executing another captured Tory. We captured Barnes Smock and destroyed their cannon; we captured eight militiamen in a single day and took them to New York. No one saw us coming. No one stopped us and we didn't lose a man.

FRIEND: The men gladly follow your lead, sir. Where do we go next?

COLONEL TYE: A surprise attack on the home of Captain Josiah Huddy. No one else has been able to capture that hated Patriot leader. Now, it's our turn.

FRIEND: Sir, Huddy and his men have been holding us off for two hours. What can we do?

COLONEL TYE: Start a fire to drive them out.

[Tye winces with pain and grabs his wrist where he has been shot.]

FRIEND: Sir, you're hurt.

COLONEL TYE: It's nothing. Give me something to wrap around my wrist. We must finish what we set out to do!

NARRATOR: The fire flushed Josiah Huddy and his followers out of the house. He was later hanged in 1782. The minor wound Colonel Tye suffered became fatal when lockjaw set in. Days later, Colonel Tye died. His reputation lived on and the Patriots agreed that the war would have been won much sooner if Colonel Tye had fought on the side of the Americans.

Fifth Grade Document-Based Question - The Causes of the American Revolution

Developed by Kevin Sheehan with Susan Randel, Dawn D'Attoma, Hilda Brown

Directions: The task below is based on documents 1 through 5. The task is designed to test your ability to work with historical documents. Look at each document and answer the question or questions after each document. Use your answers to the questions to help write your essay.

Historical Background and Task: In the mid-1700's tensions between the thirteen colonies and Great Britain began to build. Eventually the events of the times led to the American Revolution. For part A, read each document carefully and answer the question or questions after each document. Then read the directions for Part B and write your essay. For Part B, use the information from the documents, your answers to the questions in Part A, and your knowledge of social studies to write a well-organized essay. In your essay, you should discuss the three causes leading to the American Revolution.

Part A: Document 1- Statement by Historian Pauline Maier

"The question was never the immediate amount of taxation that the British were asking of the colonists. The question was whether the British had the right to do it at all... If you conceded the right to Parliament to tax and if there was no check on it, no limit, it could go on indefinitely. You could be bled white. The power to tax was the power to destroy." Source: http://www.pbs.org/ktca/liberty/popup_statement.html

Based on the statement: What is the deeper issue behind the colonists' protest of British Taxation?

Document 2- Political Cartoon by Paul Revere



March 5, 1770: Building tension between American colonists and British troops came to a head after a day of rioting in Boston. British officers, surrounded by an angry mob, fired into the crowd killing three men outright and mortally wounding two others. The Boston governor, Lt. Gov. Hutchinson, avoided further confrontation by removing all British troops to islands in Boston harbor. The event later became known as the Boston Massacre. Source: <http://www.si.umich.edu/spies/timeline.html#1770>.

Based on the statement and the image: What happened to the American colonists during the Boston Massacre?

Document 3- The Stamp Act



The Stamp Act was passed in 1765 by King George III. The Stamp Act placed a tax on everything that was printed including books, bibles, newspapers, and playing cards. The King sent his soldiers around to collect taxes on anything that the colonists had with a stamp on it. It was intended that the money raised by the Stamp Act would be used to support the King's troops in America; however as soon as the colonists heard about it, they were full of anger. The colonists felt that only colonial governments, elected by the people, could impose such a tax. This picture shows the colonists burning the stamps in opposition to the Stamp Act. Source:

http://etc.usf.edu/clipart/12600/12653/stamps_12653.htm

Based on the statement and the image:

What was the purpose of the Stamp Act?

How did the colonists react to the Stamp Act and why?

Document 4. Testimony by George Hewes, participant in the Boston Tea Party

“The tea that was destroyed was contained in three ships... and were surrounded by war ships... whose commanders... publicly declared that if the rebels (people of Boston)... did not withdraw their opposition before a certain day... they should on that day force (the tea) ashore... It was now evening and I immediately dressed myself in the costume of an Indian, equipped with a small hatchet... and a club, after having painted my face and hands with coal dust in the shop of a blacksmith, I (went) to Griffin’s wharf, where the ships lay that contained the tea... I fell in with many who were dressed, equipped and painted as I was... to march in order to the place of our destination. . . . In about three hours from the time we went on board, we had thus broken and thrown overboard every tea chest to be found in the ship, while those in the other ships were disposing of the tea in the same way, at the same time. We were surrounded by British armed ships, but no attempt was made to arrest us.” Source:

<http://www.eyewitnesstohistory.com/teaparty.htm>

Based on the document:

Who were the “Indians” at the Boston Tea Party?

How did the “Indians” react to the threats of the war ship commanders?

Document 5 - Causes of the American Revolution



The Stamp Act of 1765 put a tax on everything that was printed. The Townshend Act of 1767 forced colonists to pay taxes on paper, tea, and anything made of lead or glass. The Intolerable Acts were passed after the Boston Tea Party, sending more soldiers to get the colonists under control and closing Boston Harbor. Source: Jeanne Schwartz, *The Story of New York State History*.

Based on the statement and the cartoon:

Which country passed these “acts” to tax the colonists?

What was the purpose of the Townshend Act?

What was the purpose of the Intolerable Acts?

Part B- Essay

Directions: Write a well-organized essay using the documents, the answers to the questions in Part A, and your knowledge of social studies

Historical Background: In the mid-1700’s tensions between the thirteen colonies and Great Britain began to build. Eventually the events of the times led to the American Revolution.

Task: Using the information from the documents and your knowledge of social studies, write an essay in which you discuss three causes leading to the American Revolution.

In your essay remember to...

- Restate the question
- Include an introduction, body and conclusion
- Use the information from the documents in your essay
- Include details, examples or reasons in developing your ideas
- Be sure to put the ideas from the documents in your own words.

Trenton, N.J. and Kingston and Albany, N.Y.: Learning About Our State Capitals

by Stephanie Curraro

A. Brief History of Trenton, New Jersey

Situated on the Delaware River, modern day Trenton, New Jersey, has a long and extensive history. Beginning in 1679, Trenton became the home of people seeking religious freedom. Fleeing religious persecution, the Quakers set sail for the New World. Landing on the shores of the Dutch colony, the Society of Friends was rejected by the Church of England and looked for new land to pursue their religious beliefs. In 1681, with the Quakers sending large numbers of people to New Jersey, from England, this religious group occupied ninety percent of western New Jersey. With Mahlon Stacy as their leader, the Quakers were the dominant group in Trenton during the late 1600's.

In 1714, William Trent changed the dynamics of western New Jersey. He decided to buy eight hundred acres of the Stacy lands. A wealthy merchant from Philadelphia, Trent established townships in 1719, named the town after himself in 1721, and built the famous William Trent house. With the formation of a township, the beginnings of a representative government began to take shape. A township can be defined as a form of government in which three to five officials are elected to preside over a particular area. Consequently, one person is elected "mayor" of the township and may hold that position for at least one year. New Jersey is one of the few states today in which townships still exist.

For the next thirty years, the grievances that led to the American Revolution began to emerge. The British used the Trenton barracks to house 3,000 soldiers during the French and Indian War. These stone barracks were once the homes of people living in Trenton and were transformed to quarter soldiers fighting in the war.

Trenton's strategic position along the Delaware River contributed to the defeat of the British during the American Revolution. The river served as a natural barrier between the American and British troops. George Washington ordered American ships to enter the Delaware River to serve as a blockade between the British in New Jersey and the Americans in Pennsylvania. Washington's strategy prolonged the American confrontation with the British. Once the Delaware River was completely frozen, Washington commanded his troops to cross the Delaware and attack the British. With experienced sergeants, 2,400 men, eighteen cannons, fifty horses, and four ammunition wagons, Washington's troops were well equipped for any major battle and their weaponry outnumbered the British. This enabled the colonists to declare victory at the first Battle of Trenton.

Trenton became the capital of New Jersey in 1790. During the early 1800s, the city was established as a trading center between New York and Pennsylvania. Because of its position along the Delaware River and Raritan Canal, goods were conveniently transported with the New England states. With the creation of the South Street Ferry and the Philadelphia and Trenton Railroad in 1837, Trenton began an industrialized period. During the late 1800s and early 1900s, the words "Trenton Makes, the World Takes" became the city's slogan. It was a major manufacturing center for steel, rubber, wire, rope, linoleum, and ceramics. During this period East Hanover Street became the center of Trenton. Tourists, laborers, and businessmen could travel from Trenton to Philadelphia using the Hanover Street train.

The creation of the wire-rope factory by John A. Roebling transformed the city of Trenton. Roebling, a civil engineer from Germany, moved to Pennsylvania in 1831. In 1837 Roebling began to work for Pennsylvania on its their canal system.

Roebling became disappointed with the stability of the ropes that were used to transport goods over the mountains. After studying the wire-rope system in Germany, Roebling created a stronger rope by putting together several different wires. Using this technique, Roebling built suspension bridges at Pittsburgh and at Niagara Falls.

As his business grew, Roebling moved it to a bigger location in Trenton, New Jersey. Trenton was the home of Copper Iron Works and many transportation systems including railroads and canals that made it easy to transport



materials from one place to another. In less than three years, the Roebling businesses expanded to 8,000 employees and made a profit of over a million dollars. To ensure the highest quality, Roebling and his sons manufactured all of the supplies that accompanied the wire rope. Roebling's innovation had a worldwide impact. His most famous achievement was the construction of a suspension bridge connecting Brooklyn and Manhattan. It is now known as the Brooklyn Bridge.

Today, Trenton is filled with monuments and museums to commemorate its extensive history. The Old Barracks museum, Washington Crossing State Park, and the William Trent House serve as a reminder concerning Trenton's historical significance.

A Timeline of Trenton History

1679	1714	1758	1776	1790	1837	1840
Quakers settle in area that is now known as Trenton	William Trent bought 800 acres of land and established the township of Trenton	British use Trenton barracks to house soldiers during the French and Indian War	George Washington defeats the British in the Battle of Trenton	Trenton becomes the capital of New Jersey	Philadelphia and Trenton Railroad opens	Construction of Roebling Wire Factory by John A. Roebling and Sons

“Washington Crossing the Delaware”: An Artistic Representation of the Battle of Trenton



The American victory at Trenton uplifted the spirits of the colonial forces during a low point in the war. In 1851, the battle was immortalized in a painting by the German-American artist Emanuel Leutze. “Washington Crossing the Delaware” is inspirational, but it is not correct in details. It shows General Washington standing stiffly at the bow of his boat, something he never would have done.

B. Visit Historic Kingston: First Capital of New York

Kingston is a port city on the Hudson River where it is joined by the Esopus Creek. It is located about 90 miles north of New York City and 60 miles south of Albany. The settlement was started by the Dutch New Netherland colony in 1656 and originally was known as Wiltwyck. It was renamed Kingston after the British seized the colony in 1664 (Photographs by Alan Singer).



State Senate Building, 331 Clinton Ave. Kingston was the first capital of New York State and the State Senate met in this building. The state government was forced to flee Kingston on October 16, 1777, when the city was attacked and burned by British forces. The house belonged to Abraham Van Gaasbeek, a prosperous local merchant. Its original section was built in 1676.



Old Dutch Reformed Church, 272 Wall Street. The church was founded in 1659. The current church was built in 1852. The cemetery has gravestones dating to 1710. It is now the St. Joseph Roman Catholic Church.



Wiltwyck Hose Company, 265 Fair Street. The fire station was built in 1857. It currently houses the Volunteer Firemen's Hall and Museum. It is located one block from the New York State House Museum.

C. Visit Historic Albany: Capital of New York State

Albany was originally called Fort Orange by the Dutch. It was established as a fur trading post and became the official capital of New York State in 1797. The Capital City Walking Tour starts at the Albany Urban Center, 25 Quackenbush Square. For more information call 1-800-258-3582 (Photographs by Alan Singer).



The Quackenbush House on Clinton Ave. is the oldest Dutch building in Albany, New York. It was built in 1736. Members of the Quackenbush family were brickmakers.



Construction on the New York State Capital building began in 1865 and took thirty years. It is famous for its mixture of Roman, Classical and Renaissance architectural styles.



The first Church in Albany (Reformed) on North Pearl Street was designed by Philip Hooker in 1798. It contains the oldest pulpit in an American church dating to 1656.



Statue of General Philip Sheridan in front of the New York State Capitol. Sheridan was an Albany native who became a hero during the Civil War. After the war he was head of the entire American Army.

Five Points & Ante-Bellum New York City

by Joseph Gallo and Oliver Schnabel

During the 19th century, New York City was growing exponentially in size and population as new industries developed and new immigrants arrived. The wonders of the city and its port were dramatically depicted by Herman Melville in the first chapter of *Moby Dick* (1851) and by Walt Whitman in a number of his best known poems from *Leaves of Grass*. In 1841, Charles Dickens visited New York and recorded some of his impressions in *American Notes* (1842). Many of Dickens' comments were very negative, especially his description of Five Points.

Five Points is named after the five-cornered intersection of present-day Worth, Baxter, and Park Streets. Originally, it was a beautiful five-acre tract of land with a lake and hill on the outskirts of the city. However, as the city expanded, Five Points became home to slaughterhouses and tanneries. The lake was polluted and filled-in and the hill was leveled. Even after these industries moved to other areas of the city, Five Points remained an undesirable place to live. It was soon covered with low-cost tenement housing that attracted new Irish and German immigrants and African Americans who were excluded from other communities.

Overcrowding was not the only problem with the tenements. Traces of the old lake were still present and the ground remained damp and unsettled. This caused building foundations to shift and the buildings to tilt. Basements flooded after the slightest rain or snowfall. What finally sealed the fate of the Five Points as a slum area was the large number of brothels there because of its proximity to the docks.

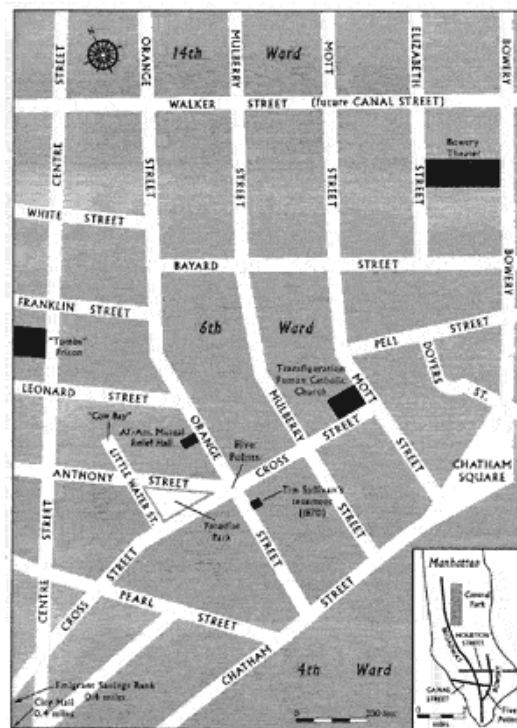
In Dickens' description of Five Points, he wrote, "Poverty, wretchedness, and vice are rife. . . Debauchery has made the very houses prematurely old. . . Here, too, are lanes and alleys, paved with mud knee deep; underground tenements which take their name from robbery and murder; all that is loathsome, drooping, and decayed is here."

Despite these conditions, Five Points played an important part in shaping New York's political landscape. Following the election of Andrew Jackson as President in 1828 and the adoption of universal White male suffrage, the neighborhood's Irish immigrants rose to power. They perfected a rough-and-tumble style of politics that was eventually adopted by other districts throughout the city. Political leaders were known to acquire the services of a gang to intimidate opponents during campaigns and on election day. In return for his services, the gang leader was able to influence appointments to government jobs. Tammany Hall, the local Democratic Party club, eventually became the proto-type for machine politics.

During the Civil War, many residents of Five Points were involved in the notorious Draft Riots. African-Americans in Five Points and other working-class communities were terrorized. After the riots, almost every African-American from Five Points moved into neighborhoods further north.

By the end of the 19th century, New York City's Irish and German population had begun to assimilate and move up in the economic order. Eventually they were replaced in Five Points by a new wave of Southern and Eastern European immigrants. Today, Five Points is part of New York City's "Chinatown."

An excellent history of early New York City and the Five Points community is Tyler Anbinder's *Five Points: the 19th Century New York City Neighborhood That Invented Tap Dance, Stole Elections, and Became the World's Most Notorious Slum* (New York: The Free Press, 2001).



Map showing Five Points

19th Century Writers Describe New York City

Read the statements by Melville and Dickens and the poem by Whitman. Examine the drawing of Five Points. Based on these images, how would you describe nineteenth century New York City?

A. Herman Melville (*Moby Dick*).

"There now is your insular city of the Manhattoes, belted round by wharves as Indian isles by coral reefs - commerce surrounds it with her surf. Right and left, the streets take you waterward. . . . Circumambulate the city of a dreamy Sabbath afternoon. Go from Corlears Hook to Coenties Slip, and from thence, by Whitehall northward. What do you see? - Posted like silent sentinels all around the town, stand thousands upon thousands of mortal men fixed in ocean reveries. Some leaning against the spiles; some seated upon the pier-heads; some looking over the bulwarks of ships from China; some high aloft in the rigging, as if striving to get a still better seaward peep. But these are all landsmen; of week days pent up in lath and plaster - tied to counters, nailed to benches, clinched to desks."

B. Charles Dickens (*American Notes*).

"This is the place: these narrow ways diverging to the right and left, and reeking every where with dirt and filth. Such lives as are led here, bear the same fruit here as elsewhere. The coarse and bloated faces at the doors have counterparts at home and all the wide world over. Debauchery has made the very houses prematurely old.

See how the rotten beams are tumbling down, and how the patched and broken windows seem to scowl dimly, like eyes that have been hurt in drunken frays. Many of these pigs live here. . . . They are the city scavengers, these pigs. Ugly brutes they are, having, for the most part, scanty brown backs, like the lids of old horsehair trunks: spotted with unwholesome black blotches. They have long, gaunt legs, too, and such peaked snouts, that if one of them could be persuaded to sit for his profile, nobody would recognize it for a pig's likeness. They are never attended upon, or fed, or driven, or caught, but are thrown upon their own resources in early life."



C. Walt Whitman (*I Hear America Singing*)

I hear America singing, the varied carols I hear,
Those of mechanics, each one singing his as it should be blithe and strong,
The carpenter singing his as he measures his plank or beam,
The mason singing his as he makes ready for work, or leaves off work,
The boatman singing what belongs to him in his boat, the deckhand singing on the steamboat deck,
The shoemaker singing as he sits on his bench, the hatter singing as he stands,
The wood-cutter's song, the ploughboy's on his way in the morning, or at noon intermission or at sundown,
The delicious singing of the mother, or of the young wife at work, or of the girl sewing or washing,
Each singing what belongs to him or her and to none else,
The day what belongs to the day--at night the party of young fellows, robust, friendly,
Singing with open mouths their strong melodious songs.

Attica: The Railroad Center of Western New York

by Dean V. June

If you were among the approximately 2,500 citizens living in the Attica, New York area in the winter of 1842, and waiting at the train depot, you would be full of excitement and anticipation. The train that would pull in on that day would be belching smoke and jerking passengers in the chain-linked cars. Despite the smoke and cold, the train would be very new and thrilling to you because it would be the first one in western New York. The farmers of western New York needed a cheap and fast means of getting their wheat to Rochester, the "Flour City."

The first railroad was called the "Tonawanda" (Tenewenta) Valley Railroad Company, chartered in May 1836. In 1837, the "Tonawanda (Tenewanta) Valley Railroad Company" completed a line from Rochester to Batavia. The Panic of 1837 struck creating a stumbling block for the backers so it took six more years to complete the laying of the rails from Rochester to Attica. In 1850, it was consolidated with the "Buffalo and Attica" Line, becoming the "Buffalo and Rochester Railroad Company." In May 1853, this new line became the "New York Central Railroad Company" with Erastus Corning as its first president. Now one could travel from Buffalo to Albany on one train, on one track, and at a remarkable speed approximately twenty miles per hour!

In 1854, the Erie Railroad (formally the Attica and Hornellsville Railroad) built a line parallel with the New York Central from Attica to Batavia. This gave Attica two railroads from the North. When the Erie Railroad completed a Buffalo to New York line, Attica became the center of the trunk lines to the west.

By the 1860s, Attica's railroads had come a long way from their original iron-covered wooden rails. The gauges (the width) of the track were standardized about this time. Most scholars credit Abraham Lincoln for settling on 48 inches for all tracks to move men and material during the Civil War. The cars also took on a new look. In the 1840s they were stagecoach bodies with gravel for ballast mounted on primitive wheels of wood or iron. By 1866, the boxcars were twenty-eight feet long and weighed ten tons. A passenger car was forty feet long and seated forty people. By this time the locomotives could make the fast speed of thirty-four m.p.h.

Perhaps the most famous local railroad company was the "Arcade and Attica Railroad Company." It had a confusing, but brilliant career. In May 1836, an attempt to construct this line south to Pennsylvania failed. In 1870, another attempt was made to tap into the riches of northern Pennsylvania. By September 1880, the first train was finally running from Attica, twenty-four miles south through Chaffee and by the next year the railroad was jostling passenger's bonnets and top hats all the way to Cuba near the Pennsylvania border. In January, 1891, the "Attica and Cuba" became the "Attica and Freedom" railroad company. Unfortunately this little railroad experienced bankruptcy and in October, 1894 it became the "Buffalo, Attica, and Arcade" railroad. Frank Henry Goodyear, with a fortune in a lumber and mineral interest in New York and Pennsylvania, hoped to expand the railroad; however, he was lost at sea with the sinking of the Titanic in 1912 and his plans never materialized.

The railroad's greatest financial asset during this time was the State Penitentiary in Attica. Construction for the new prison was started in 1928 and completed in 1934 when it officially opened. During construction, the railroad kept afloat by carrying coal, building materials, and workers for the newest maximum-security prison in the state.

The relative importance of the railroads began to die out in Attica early in the 1900s. Although many local people still used the train to commute to and from Buffalo, the automobile made it possible to move from place to place more conveniently. Instead of having to meet the scheduled "Whiskey Run" from Buffalo at midnight, one could now enjoy a leisurely drive back to Attica. Today passenger trains stop in Attica only by special request. Most passengers go to Batavia, twelve miles away, to make connections. The primary users of the railroad in Attica up until about thirty years ago were two lumber companies and the Westinghouse factory, but these have all closed.

Today, Attica is primarily a residential town with the State Penitentiary and the Attica Central School District as the principal employers. The local highway, U.S. Route 20, which runs just north of the village, spelled doom for a region that was once known as the "Railroad Center of Western New York."

Painting the Past: Integrating Art and Local History

by Henry E. Mueller

Paintings can help students develop a clearer vision of the past and make connections that transcend the written word. Paintings, like those discussed below, will add greater depth to lessons and provide students with a new sense of perspective. All of the images are easily accessed on the Internet and can be shared with students in a variety of formats and settings.

Joseph Henry Hidley (1830-1872) was a folk artist from Rensselaer County. He made a modest living from paintings and lithographs before succumbing to consumption at age forty-two. His painting, "View of Poestenkill," was painted about 1865. Hidley was a keen observer who carefully detailed his landscapes. Students could use this painting, maps of the area and census data to draw conclusions about rural life in the middle of the 19th century.

James Eights (1798-1882) was an artist from Albany who left behind a rich recollection of his youth through watercolors, such as the painting to the right of Pearl Street near Maiden Lane. Eights was a scientist, working throughout his adult life as a surveyor, draftsman, surgeon, geologist and naturalist. In the 1840s, he began painting scenes of early Albany based on his childhood memories and research on maps and other documents. You can read a brief account of Eights' remarkable life on the website of the Colonial Albany Social History Project at <http://srv06.nysed.gov/albany/bios/e/jaeights2036.html> and access several of his paintings of the streets of Albany around 1800 at <http://members.global2000.net/bowser/8sgallery.html>.



Albany street scene by James Eights

If you have ever traveled along the Mohawk Valley between Fonda and Canajoharie you may recognize the site depicted in the landscape "New York and the Erie Canal" by William C. Wall (1819 - 1886). Painted in 1862, it is part of the superb collection of the Canajoharie Library and Art Gallery. An accomplished artist and a founder of the National Academy of Design, Wall was best known for his watercolor views of the Hudson River Valley and its surrounding environment. Published in 1820 as the *Hudson River Portfolio*, the book made Americans more aware of the beauty of our region. You can access a copy of Wall's painting of the Erie Canal at <http://www.eriecanal.org/UnionCollege/Wall.html>.

Not all artists are contemporaries of the scenes they paint. Many paintings depicting historic events were committed to canvas years after the fact. An example of such a painting is "The First Railroad Train on the Mohawk and Hudson Road," painted in 1893 by Edward Lamson Henry (1841-1919). The painting depicts the locomotive *DeWitt Clinton* embarking on its inaugural run from Albany to Schenectady. Henry was one of the late 19th century's most famous "nostalgia" painters, crafting detailed images based on solid research that attempted to retain America's rural and historic past. His work is part of the collection of the Albany Institute of History and Art and can be accessed at <http://www.projectview.org/aiha.edwardlamsonhenry.firsttraintrain.htm>

William G. Muller is a current artist best known for his nautical compositions. His historical paintings accurately capture selected moments and events from our nation's rich maritime heritage. In *Albany* (1900), the historical accuracy of the background, including the State Capitol Building on the hill, makes Muller's painting an evocative portrait of a period long gone. A number of the artist's works can be accessed on his website at <http://www.williamgmuller.com/index.html>.

No introduction to historic paintings of our region would be complete without mention of local artist Len Tantillo. Tantillo's paintings are scrupulously researched and remarkably accurate portrayals of the past. Among his best is "Return of the Experiment - 1787," showing the same city and river as Muller's painting, but depicting an event that occurred more than a hundred years earlier. You can access an image of this scene at <http://www.nysm.nysed.gov/albany/loc/experiment.html> and see a wide array of other Tantillo paintings of the history of our region on the artist's website at <http://www.lftantillo.com/>.

Historical Research and the New York and Slavery Curriculum

At the April, 2006 annual meeting of the Organization of American Historians in Washington DC, members of the team that assembled and field-tested the “New York and Slavery: Complicity and Resistance” curriculum guide presented historical research that supports the project. Key points raised in the papers included: Slavery should be viewed as part of a national economic system; New York State was a microcosm of the debate over slavery in the United States; African Americans were major participants in the struggle to end slavery; and local history can be used to illustrate major themes in the history of the United States. The session was chaired by Mary Carter and panelists included Lynda Costello-Herrera, Kerri Creegan, April Francis, Stephanie Sienkiewicz, and Alan Singer. Maureen Murphy, who wrote one of the papers, was unable to attend. Responses to the presentations were provided by Dr. Myra Young Armstead, Professor of History and Chair of the History Department at Bard College and Dr. John Staudt, a social studies teacher at Wheatley High School in East Williston, NY. The “New York and Slavery: Complicity and Resistance” curriculum guide received the National Council for the Social Studies Program of Excellence Award in 2005. It was developed with support from the “Gateway to the City” Teaching American History Grant, a partnership of the Hofstra University School of Education and Allied Human Services, the New York City Department of Education, and the Brooklyn Historical Society. Over eighty secondary school teachers were involved in translating this historical work into lesson plans and classroom activities. The curriculum guide is available at the New York Council for the Social Studies website <http://www.nyscss.org>.

New York State: A Microcosm of the Debate over Slavery

by Kerri Creegan

From the American Revolution up through the Civil War, New York, a northern state, was a microcosm of the national debate over human enslavement. An examination of this debate illustrates the complexity of U.S. history. During this time period, prominent New Yorkers both supported and opposed the institution of slavery in the United States and the Caribbean, while others acted based on political expediency. When one peels apart the layers of this complex debate, one overriding issue emerges. Would the abolition of slavery weaken the ethical, economic and political fibers that held the Union together?

At an 1834 meeting of the Antislavery Society held at the Houston Street Presbyterian Church in New York City, an abolitionist named Samuel J. May noticed a well-known partner in one of the city’s most prominent mercantile houses. In his published recollections, May reported that he and the merchant briefly spoke outside of the meeting. The merchant’s warning to May conveys a clear sense of the intensity of the Northern debate over slavery. According to May’s report, he was told: “I have something of great importance to communicate. . . Mr. May, we are not such fools as not to know that slavery is a great evil, a great wrong. But it was consented to by the founders of our Republic. It was provided for in the Constitution of our Union. A great portion of the property of the Southerners is invested under its sanction; and the business of the North, as well as the South, has become adjusted to it. There are millions upon millions of dollars due from Southerners to the merchants and

mechanics of this city alone, the payment of which would be jeopardized by any rupture between the North and South. We cannot afford, sir, to let you and your associates succeed in your endeavor to overthrow slavery. It is not a matter of principle with us. It is a matter of business necessity. We cannot afford to let you succeed. And I have called you out to let you know, and to let your fellow laborers know, that we do not mean to allow you to succeed. We mean, sir,” said he, with increased emphasis, “We mean, sir, to put you Abolitionists down – by fair means if we can, by foul means if we must.”

Ethics Secondary to Economics

This exchange highlights the core issues of the slavery debate in New York and the Northern states. For some northerners, ethics had to plan a secondary role to economics. While the merchant viewed slavery as a “great evil, a great wrong,” he had no question that its survival was the foundation upon which the commercial and industrializing North built its wealth. For him and his colleagues, maintaining the institution of slavery was “not a matter of principle,” but “a matter of business necessity.” I think it is significant that prominent New Yorkers were willing to acknowledge the ethical wrongs of enslaving Africans, while justifying their enslavement as only a “small price to pay” to support the United States economy and maintain their personal wealth.

But not all New York’s business elite endorsed moral relativism in the name of profit. Lewis and

Arthur Tappan were prominent silk merchants as well as abolitionists. The Tappans were deeply religious and contributed large amounts of money to campaigns against slavery and the use of alcohol and tobacco. In 1831, they helped found the Anti-Slavery society in New York City. Lewis Tappan is probably best remembered for organizing a committee of New York abolitionists in the defense of the kidnapped Africans on the Amistad. During the Amistad trial in Connecticut, he wrote numerous letters and reports published in the *New York Journal of Commerce* that condemned the horrors of slavery and emphasized the humanity of its victims. He described the Amistad captives as “simple hearted,” “cheerful,” “given to trading propensities,” and most of all as “men.”

An Apologist for Slavery

While Tappan’s Christian religious principles led him to conclude that slavery was immoral and had to be combated, other New York religious leaders were not as certain. New York City’s Roman Catholic Archbishop was a major apologist for slavery. In 1853 and 1854, Hughes traveled in Cuba and the American South where he was a guest on a number of plantations and witnessed the slave system first hand. In May, 1854, he delivered a sermon at old St. Patrick’s Cathedral, in what is now Soho, where he discussed his experiences during his trip. In his sermon, he cited passages from the Gospel according to John to justify slavery, comparing the slave master to the father of a family, and telling his congregation, “Is not the father of the family invested with the power of God that he is sovereign, commanding and expecting to be obeyed as he should?” He recognized “slavery as an evil”, but declared that it was “not an absolute and unmitigated evil” because it brought Africans to Christianity.” Hughes believed that conditions for Africans were actually improved by enslavement and claimed that during his trip he had “taken pains to inquire of some who had been brought to Cuba as slaves from the coast of Africa, whether they wished to return, and they invariably stated they did not; and the reason is that their conditions here, degraded as it is, is much better than it was at home...so it is really a mitigation of their lot to be sold into foreign bondage.” In his column in the archdiocese’s Metropolitan Record, Hughes later wrote, “We of course believe that no genuine Christian – no decent man – would be engaged in this kind of business: still, we cannot discover the crime, even of the slaver, in snatching them from the butcheries of their native land.”

The sharply divergent views of Tappan and Hughes highlight the intensity of the ethical debate over slavery in New York, the north and the nation. In his reports on the Amistad captives, Lewis Tappan sees people of dignity with a distinct culture who have been kidnapped and stolen away from their homeland. Enslavement is a crime against humanity. Hughes’ views are similar to the merchant who confronted Samuel May. While slavery may be morally ambiguous, it is justified by a higher good, whether that be conversion to Christianity or the accumulation of wealth on the part of Northern businesses.

The political debate over slavery can be explored through an examination of some of the writings and statements of some of New York State’s leading politicians in this era. There is a spectrum of views ranging from adamant challengers of the institution on the “left” to unabashed collaborators on the “right.” Up until the outbreak of the Civil War, the broad middle ground included those who while unhappy with slavery in the south, were prepared to reach some accommodation to preserve the union and good business relationships.

Radical Abolitionists

Gerrit Smith was probably the most radical abolitionist engaged in electoral politics in New York State. In 1835, Gerrit Smith joined the American Anti-Slavery Society after witnessing its speakers being attacked by a mob in Utica. Five years later Smith helped found the anti-slavery Liberty Party which was based in New York State and was the Liberty Party candidate for president of the United States in 1848 and 1852. He also served briefly as a Congressman representing the Capital-region in Washington DC. Smith used his family’s fortune to establish communities for formerly enslaved Africans, was a supporter of John Brown’s campaign against the extension of slavery into Kansas and was suspected of financing Brown’s raid on a federal arsenal in Harper’s Ferry, Virginia in 1859. When Brown’s forces raided the federal arsenal at Harper’s Ferry, Brown had on him a check for \$100 from Gerrit Smith.

Among the more mainstream New York State politicians, William Seward was amongst the most outspoken opponents of slavery in this period. An opponent of the Fugitive Slave Act, Seward defended runaway slaves in court and he and his wife, Frances, helped Harriet Tubman and the Underground Railroad by hiding fugitive slaves in their Auburn home. In 1838 and 1840, Seward was elected governor of New

York State. In 1849, he was elected to the United States Senate where he built a reputation as an anti-slavery senator and opposed the Compromise of 1850 because of its concessions to the slave states.

In one of his more powerful statements in opposition to slavery, Seward wrote that “The two systems [slavery and freed labor] are . . . incongruous – they are incompatible. They never have permanently existed together in one country, and they never can.”

Principled opposition to slavery did not necessarily lead to militancy or a belief in human equality. Henry Ward Beecher was a minister at the Plymouth Congregationalist Church in Brooklyn, New York and a leading opponent of slavery in the 1850s. In 1848, 1856, and 1859, to protest against the evil of slavery, Beecher raised money in his church to purchase the freedom of slaves. Because of his popularity as a minister, many of his sermons were published. Beecher believed it was necessary to oppose the Fugitive Slave Law and the extension of slavery into the west. However, he thought it was a mistake to actively oppose slavery in the South or encourage slaves to run away. William Cullen Bryant, editor of the *New York Evening Post* and a founder of the Republican Party, continually attacked the inhumanity of slavery and the slave trade; however, his primary concern in the era before the Civil War was preservation of the Union. Bryant opposed both the expansion of slavery in the west and radical calls for the abolition of slavery.

Political Expediency

For many New York politicians, political expediency was the primary factor in determining their position on slavery. President Martin Van Buren, a founder of the modern Democratic Party, grew up on a farm in Kinderhook, New York where his father owned six enslaved African Americans. While Martin Van Buren opposed slavery for most of his adult life, he also owned an enslaved African man named “Tom.” At one point, “Tom” escaped from Van Buren and remained free for ten years before he was recaptured. Van Buren sold him to his captor for fifty dollars.

Early in his career, Martin Van Buren argued that slavery was “an evil of the first magnitude” and that he had a sacred obligation to fight against its growth. He voted to extend voting rights to property-holding Blacks in New York State. However, as he became more prominent in the national Democratic Party, Van

Buren changed his position, arguing that while slavery was morally wrong, attacking the slave system violated the constitutional principle of states’ rights. As a candidate for President, Van Buren assured slaveowners that he and the entire northern White population had no desire to intervene in their local affairs and was prohibited from doing so by the Constitution. He promised that, as President, he would protect their property rights as slaveowners. After his defeat for reelection in 1840, Van Buren changed his position on slavery again. He became a “Free Soiler” because he believed that free White labor could never compete economically with enslaved Africans. He also decided that Congress had the authority to prevent the extension of slavery into new territories and abolish slavery in the District of Columbia.

The politician from this era most closely identified with support for slavery and the South was Fernando Wood who served in Congress and as mayor of New York City. On January 8, 1861, *The New York Times* published the transcript of Mayor Wood’s annual report to the city’s Common Council. In this message, Wood spoke about the city’s options as the United States federal union appeared to be dissolving.

Woods told the Common Council, “It would seem that a dissolution of the Federal Union is inevitable.” Since with “our aggrieved brethren of the Slave States we have friendly relations and a common sympathy” because “[w]e have not participated in the warfare upon their constitutional rights or their domestic institutions,” he proposed that “New York should endeavor to preserve a continuance of uninterrupted intercourse with every section,” and to do this it should secede from the union itself and become “a free City.” He concluded, “When disunion has become a fixed and certain fact, why may not New York disrupt the bands which bind her to a corrupt and venal master. New York, as a *Free City*, may shed the only light and hope for a future reconstruction of our once blessed Confederacy.” While Wood backed off on this position once the actual fighting had broken out, in 1864 he represented the city in Congress where he opposed the 13th amendment to the Constitution because, if slavery was ended, southern planters would be unable to repay their debts to New York City merchants. Once again, economic gain would trump ethical and political considerations.

African American New Yorkers and the Struggle to End Slavery

by April Francis

African American activists, ministers and newspaper editors played a leading role in the campaign to abolish slavery and for civil rights in New York State in the early years of the new nation. Partly as a result of their struggle, slavery in New York State ended on July 4, 1827. They continued to challenge slavery in the United States and discrimination locally until slavery finally ended with the 13th Amendment to the United States Constitution. Unfortunately, the battle against racial discrimination was not as successful

The struggle to end slavery in the new nation was assisted by the emergence of important African American institutions. In 1796, Black congregants in New York City formed an independent Zion Church. The New York Manumission Society established African Free Schools and they were later supported by the municipal government and the state legislature. Graduates of African Free Schools, including Henry Highland Garnet, Alexander Crummell, and James McCune Smith, became prominent community leaders, especially in the struggle for Black civil rights and for the abolition of slavery in the United States. Seneca Village, in an area that is now part of Central Park, emerged as a largely Black community. *Freedom's Journal*, the first African American newspaper published in the United States, started production in New York City in March 16, 1827.

One of the earliest leaders of the African American community in New York was Peter Williams, a founder of the New York Anti-Slavery Society. In 1808, Williams issued thanks to God on the occasion of the ban on the trans-Atlantic slave trade. What is most interesting in his prayer is the connection he draws between the American War for Independence and the campaign to end slavery.

The struggle against slavery was also a struggle for racial equality. This was made very clear in William Hamilton's 1809 Address to the New-York African Society. Hamilton directly challenged racism in American society and claims of African inferiority. To charges that Roman slaves had overcome their circumstances, Hamilton replied: "Among the Romans it was only necessary for the slave to be manumitted, in order to be eligible to all the offices of state. . . ; no sooner was he free than there was open before him a wide field of employment for his ambition, and learning and abilities with merit, were as sure to meet with their reward in him, as in any other citizen. But

what station above the common employment of craftsmen and laborers would we fill did we possess both learning and abilities?"

One of the high points of the early struggle against slavery and a source of racial pride was the Manumission Day Parade on July 4, 1827. Dr. James McCune Smith, an African American physician who studied medicine in Glasgow, described the New York procession he attended as a youth. It was led by a "splendid looking black man, mounted on a milk-white steed" with "colored bands of music and their banners appropriately lettered and painted." The sidewalks were crowded with "wives, daughters, sisters, and mothers of the celebrants, representing every state in the Union, and not a few with gay bandanna handkerchiefs, betraying their West Indian birth. Nor was Africa underrepresented. Hundreds who survived the middle passage and a youth in slavery joined in the joyful procession."

Civil Disobedience

The battle for racial equality in New York led to civil disobedience in one of the first successful challenges to racial segregation laws. On July 14, 1854, Elizabeth Jennings and a friend planned to take a horse-drawn streetcar along Third Avenue to church. Instead, they entered into the pages of history. When Elizabeth Jennings was denied service, she decided to sue the streetcar company. The court case was successful, Elizabeth was awarded money for damages, and Third Avenue Railroad Company issued an order to permit African Americans to ride on their cars.

The Erie Canal, which runs east-to-west across New York State, was a major route on the Underground Railroad north to Canada and freedom. The canal cities and towns were sites of numerous acts of physical resistance to slavery, particularly to efforts by slavecatchers to return escapees to bondage in the south. William Brown was born on a plantation near Lexington, Kentucky, in 1814 and escaped from slavery in 1834. He and his family moved to New York State in the 1840s, and he began lecturing for the Western New York Anti-Slavery Society. Brown worked for nine years as a steamboatman on Lake Erie and as a conductor for the Underground Railroad in Buffalo, New York. In his memoirs, he wrote about an 1849 battle between slavecatchers supported by local

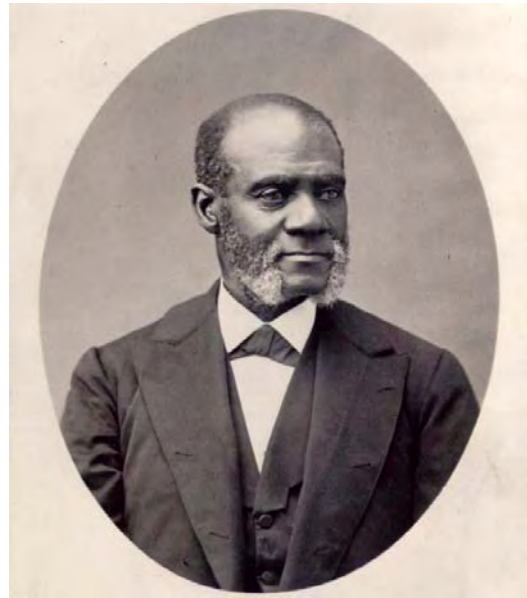
police and Buffalo's Black community that had mobilized to prevent a kidnapping and reenslavement.

According to Brown's account: "The colored people of Buffalo are noted for their promptness in giving aid to the fugitive slave. The alarm was given just as the bells were ringing for church. I was in company with five or six others, when I heard that a brother slave with his family had been seized and dragged from his home during the night previous. We started on a run for the livery-stable, where we found as many more of our own color trying to hire horses to go in search of the fugitives."

The liberators cornered the kidnappers in a tavern, freed the captive and his family and brought them to the Niagara River where there was a ferry to convey them to Canada. However, once there, the sheriff and his men surrounded them. The Black community resisted and "After a hard-fought battle, of nearly two hours, we arrived at the ferry, the slaves still in our possession. Here another battle was to be fought, before the slaves could reach Canada. The boat was fastened at each end by a chain, and in the scuffle for the ascendancy, one party took charge of one end of the boat, while the other took the other end. . . . While each party was contending for power, the slaves were pushed on board, and the boat shoved from the wharf. Many of the blacks jumped on board of the boat, while the whites jumped on shore. And the swift current of the Niagara soon carried them off, amid the shouts of the blacks, and the oaths and imprecations of the whites. We on shore swung our hats and gave cheers, just as a reinforcement came to the whites. Seeing the odds entirely against us in numbers, and having gained the great victory, we gave up without resistance, and suffered ourselves to be arrested by the sheriff's posse. . . . When the trials came on, we were fined more or less from five to fifty dollars each. Thus ended one of the most fearful fights for human freedom that I ever witnessed."

Among the most prominent anti-slavery activist ministers in New York was the Reverend Henry Highland Garnet. Garnet escaped from enslavement when he was an eleven-year old boy and later graduated from the Oneida Institute in 1840. As the pastor of a Presbyterian Church in Troy, New York, he issued a call for slaves to revolt against their masters at a National Negro Convention held in Buffalo, New York, from August 21 through 24, 1843. His ideas were considered radical at the time because most abolitionists preferred using moral and economic

arguments to challenge slavery and opposed violence. Garnet's words bear repeating:



Henry Highland Garnet

"Brethren, arise, arise! Strike for your lives and liberties. Now is the day and the hour. Let every slave throughout the land do this, and the days of slavery are numbered. You cannot be more oppressed than you have been, you cannot suffer greater cruelties than you have already. Rather die freemen than live to be slaves. . . . Let your motto be resistance! resistance! resistance! No oppressed people have ever secured their liberty without resistance. Trust in the living God. Labor for the peace of the human race, and remember that you are four millions."

Of all the Black activists engaged in the struggle to end slavery and secure equal rights for African Americans, the most prominent was Frederick Douglass of Rochester, New York. Douglass delivered a Fourth of July speech in 1852 where he demanded to know, "What to the Slave is the Fourth of July?"

Douglass argued that for the slave it was "a day that reveals to him more than all other days of the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence. . . . There is not a nation of the earth guilty of practices more shocking and bloody than are the people of these United States at this very hour."

The Underground Railroad in New York State

by Stephanie Sienkiewicz

To many Africans who escaped from slavery, New York State offered a safe haven as well as a place where free African Americans could organize politically with White allies to challenge the slave system and achieve full citizenship. New Yorkers, both Blacks and Whites, were active participants in campaigns to end slavery and to resist the oppression of Black people. Because of their proximity to Canada, work opportunities, and religious and other social movements, regions of New York State and cities located along the route of the Erie Canal played major roles on the underground railroad and in anti-slavery agitation. Toward the middle of the nineteenth century, the availability of land in the North country and financial support by Gerrit Smith made it an attractive place for settlement by free Blacks and escaped slaves who sought a place where they could build families and communities.

An oral tradition helped escaped Africans find freedom en route to New York State and Canada. The song "Follow the Drinking Gourd" is supposed to contain an oral map of the Underground Railroad. The "drinking gourd" is the star constellation known as the Big Dipper. Verses of the song told escaped slaves to start their trip in winter, follow the Tombigbee River north, continue over the hills to the Tennessee River, and cross the frozen Ohio River the next winter.

Information about the movement of escaped slaves on the Underground Railroad needed to be kept in extreme secrecy. For this reason, the transportation methods, routes, stops along the way, and anything else involved were given code names drawn from railroad terminology since the system worked much like a railroad. Escaped slaves sought out representatives of the underground railroad who were willing to help. The average distance a newly escaped slave traveled to a "station" in the south was from ten to fifteen miles; but the distance from "station" to "station" in the north was shorter. At the "stations," the tired, weary slaves could eat, rest, and change clothes. The distance escaped slaves traveled from states like Maryland to New York was over two hundred miles.

Once over the border into New York, escaped Africans could follow the route of the Erie Canal across the state. This was an appealing path to freedom because not only might it lead to the eventual safety of Canada, but the canal itself provided employment opportunities. Cities along the canal and in New York

also witnessed direct resistance to the capture of runaways. After the passing of the Fugitive Slave Law in 1850, the area became a major battle-ground between abolitionists and slave catchers. Once slaveholders were permitted to pursue their "property" in free states, and to hold northerners accountable for reporting runaways, the numbers and efforts of abolitionists increased in opposition to the law.

There were four key routes north along the Underground Railroad through New York. The first led Africans who escaped slavery across the Ohio River into Ohio and Western New York. A coastal route brought escapees to New York City. The other route was up the Hudson River to the capital region where it split. Escapees could either follow the Lake Champlain route or the Erie Canal to the Canadian border.

Escape on the Underground Railroad

Samuel Ringgold Ward, in his 1855 *Autobiography of a Fugitive Negro*, described his family's escape along the coastal route to New Jersey and eventually further north to New York City. Ward, who was born a slave on the Eastern Shore of Maryland in 1817, wrote of his parents' escape to New Jersey, where he lived until age nine, and then on to New York. "My parents were always in danger of being arrested and re-enslaved. To avoid this, among their measures of caution was the keeping of their children quite ignorant of their birthplace, and of their condition, whether free or slave, when born. . . .At the time of my parents' escape it was not always necessary to go to Canada; they therefore did as the few who then escaped mostly did, aim for a Free State, and settle among Quakers....[I]n...1826, so numerous and alarming were the depredations of kidnapping and slave-catching in the neighborhood, that my parents, after keeping the house armed night after night, determined to remove to a place of greater distance and greater safety. ...[T]hey set out with my brother in their arms for New York City, where they arrived on the 3rd day of August, 1826, and lodged the first night with relations.... Here we found some 20,000 colored people. The State had just emancipated all its slaves on the fourth day of the preceding month and it was deemed safer to live in such a city than in a more open country place, such as we had just left."

Frederick Douglass, in his memoirs, explained how his decision to settle in Rochester and edit an

abolitionist newspaper led him to his work on the underground railroad and the dangers this begot: "One important branch of my anti-slavery work in Rochester, in addition to that of speaking and writing against slavery, must not be forgotten or omitted. My position gave me the chance of hitting that old enemy some telling blows.... [Being] the editor of an anti-slavery paper naturally made me the stationmaster and conductor of the underground railroad. . . . My agency was all the more exciting and interesting, because it was not altogether free from danger. I could take no step in it without exposing myself to fine and imprisonment, for these were the penalties imposed by the fugitive slave law, for feeding, harboring, or otherwise assisting a slave to escape from his master; but in face of this fact, I can say, I never did more congenial, attractive, fascinating, and satisfactory work. True as a means of destroying slavery, it was like an attempt to bail out the ocean with a teaspoon, but the thought that there was one less slave, and one more freeman, -- having myself been a slave, and a fugitive slave -- brought to my heart unspeakable joy."

Underground Railroad Conductors

Another important conductor was the Reverend Jermain Loguen in Syracuse. Loguen, born into slavery, was trained as an abolitionist, teacher and minister at the Oneida Institute in Whitesboro, New York (near Utica). In 1841, he moved to Syracuse, where, as the "station master" of the local underground railroad "depot," he helped over one thousand "fugitives" escape to Canada. In 1851, he led what has come to be called the "Jerry Rescue." Federal marshals from Rochester, Auburn, Syracuse, and Canandaigua, accompanied by the local police, arrested a man who called himself Jerry. Jerry, also known as William Henry, was arrested under the Fugitive Slave Law. Word of the arrest quickly reached the Liberty Party Convention at a nearby church. An immediate effort to free the prisoner was unsuccessful, and though he escaped to the street in irons, he was rapidly recaptured. The arraignment was put off until evening and relocated to a larger room. A large crowd gathered in the street, this time equipped for a more serious rescue attempt. With a battering ram the door was broken in and despite pistol shots out the window by one of the deputy marshals, it became clear that the crowd was too large and determined to be resisted. The prisoner was surrendered, and one deputy marshal broke his arm jumping from a window to escape the crowd. The injured prisoner was hidden in the city for

several days in the home of a local butcher known for his anti-abolitionist sentiments, and later taken in a wagon to Oswego, where he crossed Lake Ontario into Canada. Nineteen indictments were returned against the rescuers. Rev. Loguen, himself a fugitive from slavery, was among those indicted. Taken to Auburn for arraignment, the suspects were bailed out by, among others, William H. Seward, the U.S. Senator and former Governor of New York. The proceedings dragged on for two years and Loguen eventually escaped from authorities.

Harriet Tubman led a similar resistance group in 1859 at Troy, New York. A fugitive slave by the name of Charles Nalle was to be taken back to the South. Tubman led a crowd to the office of the U.S. Commissioner and forced her way into the office. As police tried to lead the fugitive away, Tubman shouted "Drag us out! Drag him to the river! Drown him! but don't let them have him!" Tubman tore off her sunbonnet and tied it on the head of the fugitive and never relinquished her hold of the man. She dragged him to the Hudson river, where he was tumbled into a boat. Although he was recaptured, he was able to escape again with the help of Tubman and local abolitionists (Bradford, 1886).

One of the most important White supporters of the Underground Railroad in New York State was Gerrit Smith. Smith who was born in Utica, New York, was a political activist, philanthropist and a cousin of Elizabeth Cady Stanton.

Smith joined the American Anti-Slavery Society in 1835 after witnessing its speakers being attacked by a mob in Utica. Five years later, he helped found the anti-slavery Liberty Party and was the Liberty Party candidate for president of the United States in 1848 and 1852. He also served briefly as a Congressman representing the Capital-region in Washington DC.

Smith used his family's fortune to establish communities for formerly enslaved Africans. He was a supporter of John Brown's campaign against the extension of slavery into Kansas and was suspected of financing Brown's raid on a federal arsenal in Harper's Ferry, Virginia in 1859.

Smith's relationship with John Brown started in 1848 when Smith helped Brown move his family to North Elba, New York. Smith sold Brown 244 acres of land for \$1 an acre in the Adirondack North Country in an area where Smith had established a settlement for poor Black men, former slaves and their families.

Reconsidering the Complex Relationship between Blacks, the Irish and Abolitionists in Ante-Bellum and Civil War New York

by Maureen Murphy

American historians have used the 1863 New York City Draft Riots to argue that Irish-Americans were racists in their attitudes toward the African Americans who shared their urban neighborhoods. While the riots mark a low point in the history of Irish Americans in New York, the story about Irish-Americans and race is more complicated. An examination of the Irish and Irish-American record on slavery provides some insight into the complex question.

There has been a tendency to paint the Irish-Black relationship with very broad brush strokes and to focus on the Irish in New York as one distinct group. I find it is more useful to examine the Irish-Black relationship as it evolved through three distinct waves of Irish immigration. The first wave, during the early years of the new American nation, tended to be skilled and was often educated. This group generally identified with the struggle against slavery. The second wave, in the years following the end of the Napoleonic wars, competed with free Blacks in the North for work in a climate that can be described as relatively traditional within the framework of American ethnic conflict. The third wave, which included desperately poor, displaced famine era Irish immigrants, many of whom were forced to fight in the American Civil War where they experienced high casualty rates, is the group that developed the greatest hostility toward the African Americans of New York. However, even here, some reevaluation is necessary.

Thomas Emmet represents the first wave of Irish immigrants to the United States who were generally well-educated, or who had a skilled trade, and who had some means. Emmet had been arrested and imprisoned in Ireland for his part in the 1798 Irish Uprising and emigrated to New York in 1804 following the execution of his brother Robert. Irish nationalists of the late eighteenth and nineteenth century such as Emmet compared the Irish under British rule, particularly the lives of landless laborers, with slavery in the Americas. Emmet put his objections into action in his law practice and later when he became Attorney General of New York State. The Society of Friends engaged him to defend runaway slaves from other states who were captured in the state of New York. There is no record of how the case was resolved but it establishes Emmet's advocacy for enslaved African Americans.

The second wave of Irish migration to the United States started in the early nineteenth century before the Great Irish Famine. This wave saw the beginning of large-scale immigration of unskilled Irish who came to America to find work. During the 1820s and 1830s, some 200,000 Irish arrived in the City of New York, many of them settled in Five Points in the heavily Irish Sixth Ward. A crowded slum, it was notorious for its Irish gangs with names like the Plug Uglies, the Roach Guards and the Dead Rabbits, who are familiar to those who saw the film *The Gangs of New York*. It was in the Five Points community that the complex relationship between Irish immigrants seeking work in America, abolitionists and African Americans began to develop.

It was a community where the boundaries between political protest and pre-industrial rioting were often blurred. The Irish were part of a mob that attacked the African-American community in the Sixth Ward during the anti-abolitionist riots in July 1834. The following summer, the Irish were the subject of attacks by American nativists. One local resident was Asenath Hatch Nicholson, an ardent abolitionist who ran a boarding house that was a gathering place for fellow abolitionists. Sometime boarders included Horace Greeley and the silk merchants Arthur and Lewis Tappan, whose business premises were nearby on Pearl Street. According to Nicholson's memoirs, "It was in the garrets and cellars of New York" where she "first became acquainted with the Irish peasantry and it was there that I saw that they were a suffering people." She traveled to Ireland in 1844 and 1846 and during the Great Irish Famine operated a soup kitchen in the Dublin inner city slum called the Liberties.

New York saw a third wave of immigrants during the 1840s and 1850s. Like their earlier countrymen, they settled in the crowded wards of American port cities, especially New York. Most of this group was not only unskilled but they were destitute. Employers exploited the racial tension between African Americans and Irish competing for available work; however, there were also instances when African Americans and Irish cooperated to agitate for better working conditions. In 1853, the groups came together to form a waiters' union and struck for higher wages. Historian Graham Hodges concluded that despite tensions, the relationship between the Irish and African Americans in the Sixth Ward was more peaceful than other historians have suggested.

The fragile and tentative cooperation between African American and Irish workers was later ruptured as a result of three factors: labor conflict, political demagoguery and high Civil War casualty rates. In August 1862, Irish workers threatened to burn a tobacco factory in Brooklyn because it had hired Black women and children to replace White workers. Less than a year later, African Americans brought in to break an Irish longshoremen's strike were attacked by strikers as they tried to move cotton bales at Pier 36 on Duane Street. African Americans were also used to replace striking workers on the Staten Island ferry, at the Customs Houses and at other dock stoppages. Political demagoguery by "Copperhead" newspapers and politicians, including former Mayor Fernando Wood and Governor Horatio Seymour, contributed to the tension in the city by stirring up anti-war sentiment and contributed to the climate that led to the Draft Riots in the summer of 1863.

The final factor was the high casualty rate among Irish enlistees in the early years of the war when the Irish rushed to support the Union cause. The Irish had volunteered in record numbers for the Union Army; one figure places 51,000 Irish and Irish-Americans in the New York Regiments, the 63rd, the 69th and the 88th. The Fighting 69th lost 20% of its men at Bull Run and many more at the Battle of Fredericksburg. Chancellorsville further reduced the troops to about five hundred men, only enough for six companies to fight at Gettysburg. Heavy casualties at Gettysburg added to New York City's Irish community's animosity toward the war, toward Republicans and toward the Emancipation Proclamation. Lincoln's Proclamation was unpopular with the Irish who felt that the war had turned from a war to save the Union to a war to free African Americans and that the Republicans were willing to "spend" Irish blood to free southern Blacks who would then be brought north to compete with the Irish for jobs.

It was the new draft law, implemented just as the casualty lists arrived from Gettysburg, that sparked the Draft Riots. In May, 1863, Congress passed a military conscription law signed by Lincoln that allowed a draftee to avoid military service by providing a substitute or by paying \$300. Many of the first 1,200 men drafted were Irish immigrants too poor to pay for the waiver. On July 13, 1863, after the publication of the first draft list, a mass protest against the draft was transformed into a rioting crowd that attacked government buildings and the press. Horace Greeley's *New York Tribune* office was attacked twice. Although Greeley had used the pages of the *Tribune* to encourage contributions to the suffering Irish, he was credited with persuading Lincoln to sign the Emancipation Proclamation. The *Tribune* was also responsible for the "Forward to Richmond" slogan that, some believed, urged Union generals to send troops into the rout at Bull Run.

Newspaper accounts suggest that the rioters turned on the city's African American population after the police had opened fire on the protesters killing and wounding many people, but that is not clear. What is clear is that the rioters destroyed an orphanage for African American children, attacked African Americans caught on the streets -- injuring and even lynching some of them -- and that they threatened employers who hired Black workers. However, the integrated Sixth Ward and Five Points where Blacks and Irish had lived and worked side by side for decades were relatively quiet during the Draft Riot.

In the end, the Draft Riots of 1863 demonstrate the complexity of the relationship between Irish immigrants and African Americans, relationships complicated by racial stereotyping on both sides and by factors of class, social mobility and gender. The Draft Riots should also be seen as an indictment of a system that turned poor workers against each other. Much of the "mob" turned out to be women and boys. *The New York Times* reported on July 14, 1863, that in one gang there were several women armed with sticks but that most of their protests were vocal.

Archbishop John Hughes, an Irish immigrant himself, helped restore order when he appeared at the request of Governor Horatio Seymour to calm the rioters. It was his last public appearance before his death on January 3, 1864. It was a grace note in what had otherwise been a poor record about slavery.

Commentators make a mistake when they talk about the Draft Riots as a single, four-day action that was either directed by some particular organizer or group or which had a unified goal. At most, it represented a shifting coalition of different forces with different goals. Certainly there was an effort to provide direction from above by segments of the city's political and economic elite, but this was more an effort to manipulate popular unrest for political purposes than it was any actual control.

It would also be a mistake to argue that the American variant of racism did not infect the Irish as they assimilated into the culture of their adopted country and did not play a role in the Civil War Draft Riots. However, it is an even more serious historical error to identify a complex and evolving relationship with only one aspect of the Irish experience.

New York City's Role in the Illegal 19th Century Trans-Atlantic Slave Trade

by Alan Singer

The following selection appeared in an article about the "Slave Bark Wildfire" in the June 2, 1860 issue of Harper's Weekly magazine. It was accompanied by an etching that illustrated conditions on the boat.

On the morning of the 30th of April last, the United States steamer Mohawk, Lieutenant Craven commanding, came to anchor in the harbor of this place, having in tow a bark of the burden of about three hundred and thirty tons, supposed to be the bark Wildfire, lately owned in the city of New York. The bark had on board five hundred and ten natives Africans, taken on board the River Congo, on the west side of the continent of Africa. She had been captured a few days previously by Lieutenant Craven within sight of the northern coast of Cuba, as an American vessel employed in violating our laws against the slave trade. She had left the Congo River thirty-six days before her capture.

While some New Yorkers played important roles in combating slavery and the global slave trade, the city's merchant, political, and religious elite were inextricably tied into the international system of exploitation for profit. Some were directly involved in supporting slavery in the South and the Caribbean, while others indirectly profited from the agricultural commodities produced by an enslaved workforce. The dilemma for historians as we piece together the story of New York's complicity with slavery is to determine how significant this involvement was in the economic and political history of the city, state, and nation. I believe it was of major significance.

For example, William Havemeyer, who was elected mayor of New York City in 1845 and 1848, and again in 1872, was a prominent business leader, director of the Merchants' Exchange Bank, president of the Bank of North America, and a major investor in the Pennsylvania Coal Company, the Long Island Railroad and numerous insurance companies. Havemeyer launched his successful political and business careers from the family's sugar refining business. First based in Manhattan and then in Williamsburg, Brooklyn (where a street still bears the Havemeyer name), it later evolved into the American Sugar Company and Domino Sugar. The raw material that provided the initial profit for all of these ventures, sugar, was imported from the Deep South and the Caribbean, especially Cuba, which in 1860 produced over a quarter of the world's sugar supply. In all of these places, sugar was produced by slave labor.

Other merchants and bankers profited directly by financing and participating in the illegal Atlantic Slave trade. Although the slave trading was illegal in the United States, and after 1820 a capital offense, there is considerable historical documentation of New York's role. *New York Times* editorials from November, 1854 explained in detail the workings of the illegal slave trade and the extent of involvement by the City's merchants and bankers.

The British counsel claimed that out of 170 known slave trading expeditions for the Cuba slave market

between 1859 and 1862, seventy-four were believed to have sailed from New York City. Among these vessels was the bark Emily, which set sail in the summer of 1859 stocked as a slaver with a cargo of lumber, fresh water, barrels of rice, codfish, pork and bread, boxes of herring, dozens of pails, and two cases of medicines. It was returned to port under naval guard, but the case against its captain and owners was dismissed.

Slave Traders Memoirs

In memoirs published in 1864, Captain James Smith claimed that in 1859 eighty-five ships capable of carrying between thirty and sixty thousand enslaved Africans were outfitted in the port of New York to serve the slave markets of Cuba. Smith described New York as "the chief port in the world for the Slave Trade" and explained that the trade was so profitable that on one voyage, a ship that "cost \$13,000 to fit her out completely," delivered a human cargo worth "\$220,000" to Cuba.

Congressional records show that at least eight vessels intercepted while engaged in the trans-Atlantic slave trade between 1850 and 1858 were registered in New York City. A suspected twenty or more slavers sailed out of the city in 1857 alone. The last documented New York registered vessel to deliver newly enslaved Africans to Cuba was the *Huntress* in 1864.

The more subtle complicity, and the real profits, were in financing commerce in slave-produced

commodities, especially Cuban sugar and Southern cotton. During the 1850s, *The New York Times* regularly published updates on the Cuban sugar market for New York City merchants and bankers in reports issued by a special correspondent that were delivered by steam ship. A front page article in *The New York Times* on November 15, 1852 explained the workings of the Cuban sugar industry, which paid investors two and a half times the normal interest rate on loans and which found it more profitable to smuggle in newly enslaved Africans than to allow for the internal reproduction of its work force.

In a similar way, the financing and operation of the Southern cotton trade and its ties with New York City merchants were detailed in an 1852 report to Congress and in the first annual report of the Chamber of Commerce of the State of New York in 1859. According to the Chamber of Commerce, even when the Europe-bound cotton was not shipped through the port of New York, New York City merchants and bankers often financed the exchange.

Commercial ties between the North and South also provided New York City merchants with a secondary economic benefit. Southern merchants and their families made annual pilgrimages to the city, ordering imported and domestic luxury goods and patronizing hotels, restaurants and resorts. As a result of their financing of the cotton trade, Southern planters owed Northern merchants and bankers an estimated \$200 million dollars at the outbreak of the Civil War.

Pro-Slavery Mayor

The leading booster of New York City's economic ties with the slave South was probably Fernando Wood. As a Congressman in the 1840s, Wood was a strong supporter of slavery and the South and he continued his support when he became Mayor of New York City in the 1850s. On January 8, 1861, *The New York Times* published the transcript of Mayor Wood's annual report to the city's Common Council. In this message, Wood spoke about the city's options as the United States federal union appeared to be dissolving. He called on the city to declare its own independence to better facilitate continued trade with the slave South.

Towards the end of the war, Wood returned to Congress where he continued to champion the Southern cause and opposed the "anti-Slavery Amendment," the 13th Amendment to the Constitution, as a violation of private property rights.

The leadership of the Roman Catholic Church in New York City in this era also bears responsibility for

the city's complicity with slavery and the slave trade. In 1853 and 1854, Archbishop Hughes traveled in Cuba and the American South where he was a guest on a number of plantations and witnessed the slave system first hand. In May, 1854, Hughes delivered a sermon at old St. Patrick's Cathedral (in what is now Soho), where he discussed his experiences on this trip. In his sermon, Hughes cited passages from the *Gospel of John* to justify slavery, comparing the slave master to the father of a family, and telling his congregation, "Is not the father of the family invested with the power of God that he is sovereign, commanding and expecting to be obeyed as he should?"

Archbishop Hughes continued his public support for slavery during the Civil War. He warned Europeans who questioned his stance, "There are in the southern states four millions of slaves. Abolish slavery all at once and what is to become of them? What is to become of their masters? What is to become of those articles which are the produce of their toil and which Europe so much needs?" In May, 1861, he declared that efforts to abolish slavery would violate the United States Constitution and demanded that Lincoln resign from the presidency if this was his goal.

Connecting New York City's history of complicity with slavery to particular individuals or businesses is difficult given that conviction as a slave trader carried a death sentence and because few besides Fernando Wood and John Hughes were so blatant about their prejudices and their desire for profit and power at whatever the social and moral cost. I believe the following case study illustrates just how deep complicity with slavery ran, even in the most respected circles.

Financing the Slave Trade

On May 25, 1882, *The New York Times* reported the death of Moses Taylor, "a well-known banker," at age 76. Taylor died of natural causes, leaving behind an estate valued at between forty and fifty million dollars, an incredible sum for that era.

During his long career, Moses Taylor was a sugar merchant with offices on South Street at the East River seaport, a finance capitalist and an industrialist, as well as a banker. He was a member of the New York City Chamber of Commerce and a major stockholder, board member or officer in firms that later merged with or developed into Citibank, Con Edison, Bethlehem Steel and ATT. During the Civil War, Taylor worked with Secretary of the Treasury Chase and New York City's leading bankers to finance the Northern war effort.

Clearly, Moses Taylor was much more than just “an old merchant.” But what exactly was his role in New York City and United States history? *The New York Times* obituary gives us some other clues: “. . . it was the sugar trade with Cuba that first gave him his reputation as a merchant, and it was this trade that principally accumulated for him, his great fortune. . . . Upon this he concentrated his remarkable powers and to this he devoted his energies, until he became known throughout the world as one of the most prominent and successful of merchants.”



Citibank’s predecessor financed the slave trade

As a result of his success in the sugar trade, Taylor became a member of the board of the City Bank in 1837, and served as its president from 1855 until his death. Taylor’s personal resources and role as business agent for the leading exporter of Cuban sugar to the United States proved invaluable to the bank, helping it survive financial panics in 1837 and 1857 that bankrupted many of its competitors.

Taylor generally earned a 5% commission for brokering the sale of Cuban sugar in the port of New York, as well as additional fees for exchanging currency and navigating cargo through the New York City Custom’s House. He supervised the investment of profits by the sugar planters in United States banks, gas companies, railroads, and real estate, purchased and shipped supplies and machinery to Cuba, operated six

of his own boats and numerous chartered vessels in the Cuban trade, repaired and equipped other boats with goods and provisions, provided sugar planters with financing to arrange for land purchases and the acquisition of a labor force, and even supervised the planters’ children when they came to New York as students or to serve as apprentices for mercantile firms.

On the face of it, these appear to be ordinary business ventures, except for one significant issue. The labor force that Taylor and City Bank were helping the Cuban planters acquire was slave labor, often smuggled illegally from Africa on boats outfitted in the port of New York, in violation of the international ban on the Atlantic slave trade. Taylor and City Bank’s financing of the Cuban sugar trade between 1830 and 1860 aided and abetted illegal slave trading.

Taylor knew exactly what he was doing. Even after Southern states began to vote for secession, Taylor wanted to preserve the Union at any cost to maintain profitable trade relations between Northern merchants and slave-owning planters.

According to *The New York Times* obituary, “Taylor’s death occasioned earnest expressions of regret in down-town business circles” and in “Wall-street and vicinity many flags were flown at half-mast.”

Except for their involvement in financing the illegal Cuban slave trade and defending the right of Southern planters to own slaves, Moses Taylor and New York City’s other merchants, bankers and political leaders were probably good men. They took care of their families, supported their churches, and built vast business empires that shaped this city and country. But it is time that we recognize that just as with laundered drug money today, their money remained dirty and carried with it the blood of its victims.

The companies that they founded, the businesses that they helped to grow, the firms that mourned their passing, should all recognize their direct responsibility for slavery and the slave trade and the role they played in the economic development of the city.

As a *New York Times* editorial noted in 1852, “If the authorities plead that they cannot stop this, they simply confess their own imbecility. If they will not do it, the moral guilt they incur is scarcely less than that of the Slave-traders themselves.”

Response to the OAH “New York and Slavery” Panel

by Myra Young Armstead

Using New York State and New York City as their case studies, Maureen Murphy’s and Alan Singer’s papers point out the complexity of northern opinion and behavior regarding slavery, the slave trade, and free Blacks in the antebellum period. Their revelations stand in contrast to the standard textbook treatment of the so-called “sectional conflict.” This story is conventionally seen as a clean, sharp divide between the North and the South that eventuated in the Civil War. Of special note is the way in which the North is painted with one broad stroke as a monolithic entity opposing slavery. Certainly it is true that by 1830, northern states had more or less eliminated slavery and were committed to a free labor, industrializing economy that stood at apparent odds with the slave-based, agricultural economy of the South. Moreover, this modernizing northern economy did provide an enabling context for the sharp rise in northern abolitionism at around the same time.

But what Professor Singer’s research has pointed out is the inaccuracy and simplistic nature of coupling the North’s vital commercial and manufacturing economy with abolitionism. Instead, his evidence confirms the interconnections and mutual dependencies between the northern and southern antebellum economies. To the extent that this point is realized, the focus usually has been on the textile-manufacturing New England states that relied on southern cotton to supply their mills. But Singer has shifted the geographic focus downward from New England to the Empire State. He enumerates a number of ways in which New Yorkers were deeply implicated in slavery.

In these assertions, Professor Singer’s work stands within an emerging body of literature on northern complicity in slavery. Within the past year, the *Chicago Sun-Times*, the *Philadelphia Daily News*, the (London) *Guardian*, the *San Francisco Chronicle*, the *Wall Street Journal*, and *The New York Times* have carried articles revealing the association of many of the nation’s leading banks, including J.P. Morgan, Wachovia, and Bank of America, with southern slavery. Municipal legislation in Chicago, Detroit, Philadelphia, and Oakland require companies providing insurance, financial, and other services to them to prove no prior connection to slavery on the part of their parent companies. This has prompted many of these disclosures. In all of these cases, the predecessor banks served southern plantation owners

and accepted slaves as collateral for loans. J.P. Morgan took 13,000 slaves as collateral between 1831 and 1865 and ended up owning 1,250 of them. Wachovia received 529 slaves as collateral, 162 of which its parent companies eventually owned. Research on some of these cases was done by the Heritage Research Center in Montana who received \$150,000 for their report on Bank of America.

Complicity (Ballantine Books, 2005) is a recently published work co-authored by Anne Farrow, Joel Lang, and Jenifer Frank, all reporters with *The Hartford Courant*. They consulted a variety of primary and secondary sources to produce an overview of, in the words of the book’s subtitle, “How the North Promoted, Prolonged, and Profited from Slavery.” One chapter in the study entitled “New York’s Slave Pirates” surveys a theme touched upon by Prof. Singer this morning, the importance of New York City as a site where slave ships were outfitted and financed even after federal legislation banned American involvement in such transatlantic commerce.

While Professor Singer challenges naïve notions of northern innocence regarding slavery and the slave trade, Professor Murphy’s research challenges equally facile notions regarding anti-Black, anti-abolitionist sympathies among New York’s Irish. While she acknowledges the role of the Irish in the 1863 New York City Draft Riots, John Hughes’s supportive and apologetic stance towards slavery, and Irish antipathy towards both the fact and prospect of free, Black labor competition, Professor Murphy hopes to balance out the otherwise negative picture of Black-Irish relations. Her key point is that three successive waves of Irish immigration in the antebellum period evinced different reactions to Blacks, with the earlier waves exhibiting a more amicable attitude while, because of their deeper levels of impoverishment, the later waves demonstrated more hostility.

Murphy’s theme about the second Irish immigration wave, the wave in the 1820s and 1830s, is supported by the work of Leonard Richards, in “Gentlemen of Standing and of Property”: Anti-Abolitionist Mobs in Jacksonian America (NY: Oxford University Press, 1970). Richards noted the existence of Irish abolitionists in Ireland like Daniel O’Connor. He further argued that Irish anti-abolitionism during this period had less to do with economics than with ideology -- not anti-Black ideology, but anti-British

ideology. According to Richards, the Irish identified with and participated in anti-abolitionist mob activity in the 1830s because abolitionism was perceived to be a British concern, and therefore, objectionable. As evidence of the lack of an economic base for mob activity, Richards found that a strong plurality, 45 percent, of those arrested for participation in the anti-abolitionist riot of 1834 in New York were skilled laborers and tradesmen.



Draft rioting documented in local newspaper

I do take issue with Professor Murphy's point about the willingness of Blacks to serve as strikebreakers and to undermine the struggling efforts of workers to organize in the nineteenth century. Gary Nash, James Horton, and Shane White show that when White artisans first began to band together in the late 1820s and 1830s to oppose the debasement of their crafts by industrial forms of production, one of their strategies was to bar Black entry into apprenticeships. At the very point when notions of worker organization, unions, and concerted labor action were initially being established, discrimination against Blacks who were viewed as illegitimate competition was part of the foundational definition of labor activism. Organizing White workers, the newly arrived Irish among them, eliminated Blacks from their official circles. In such a scenario, the only opportunity for many Black workers in most White-dominated occupations was when

Whites refused to work (i.e., when they were on strike).

I would also like to qualify Professor Murphy's point about the relative quiescence of the Sixth Ward and Five Points District during the Draft Riots. By 1863, the center of Black Manhattan was no longer the Five Points. Gilbert Osofsky pointed out in *Harlem: The Making of a Ghetto* (NY: Harper Torchbooks, 1971), "A survey made of Five Points in 1860 found it to be an overwhelmingly Irish district. There were only a few hundred Negroes left there" (11). Blacks lived mainly in Greenwich Village in "Little Africa."

In discussing the Draft Riots of 1863, Professor Murphy is right to underscore the melee as "an indictment of a system that turned poor workers against each other." She notes that the "effort to provide direction from above by segments of the city's political and economic elite . . . [was also an] "effort to manipulate popular unrest for political purposes than it was any actual control." This, too, is reminiscent of Richards' finding for the 1830s that it was "gentlemen of standing and property" who were the chief, behind-the-scenes agitators of anti-abolitionist activity. His argument was that abolitionism was disturbing to this conservative class due to its emotionalism and because it was disruptive of the reigning social order. Not only did it propose to free Blacks, but it brought women into the public sphere as speakers and many abolitionists supported women's rights.

Taken together, Singer's and Murphy's papers expand and deepen our understanding of the range of opinions and behavior on slavery in New York City and the North in the antebellum era. We can move beyond a simple depiction of chiefly ideologically motivated abolitionists who occupied a variety of positions (Garrison as an example of the moral persuasionists, Tappan as an example of the political activists, Garnett as an example of the Black abolitionists concerned not only about eliminating slavery but improving the condition of free Blacks, and militants like John Brown) versus economically-motivated and self-interested anti-abolitionists including the working class Irish and the politicians who exploited and manipulated their vote. Now we can add some working-class Irish to the abolitionist, ideological side of the conflict and can add economically motivated, self-interested merchants to the anti-abolitionist side of the debate.

New York and Slavery African American Heritage Trail Markers

by Michael Pezone

In May, 2006, students in my twelfth grade United States Government class were discussing the conflict over slavery in the early years of the Republic, the history of enslavement in New York City and U.S. merchant involvement in the Trans-Atlantic Slave Trade. They were able to plan one field trip that semester and decided they wanted to take a walking tour of the sites they learned about in Lower Manhattan. The difficulty was that other than at the colonial era African American Burial Ground, which was uncovered during excavations for a federal office building in 1990, these sites, and slavery in New York in general, have been erased from historical memory. There is not even an historical marker at the South Street Seaport in the financial district of Manhattan where enslaved Africans were traded in the 17th century and where illegal slaving expeditions were planned and financed up until the time of the American Civil War.

New York City has eighty-five museums listed on a popular website for tourists (<http://www.ny.com>). They celebrate art, science, culture and history, including the histories of numerous ethnic groups. But there is not one museum or even a permanent exhibit on slavery in New York City or the city's role in the Trans-Atlantic Slave Trade.

We decided that the problem was largely political rather than historical or educational and that the solution was a bit of guerilla theater that would combine the study of history with political action. Students mapped out the walking tour and designed nine poster-sized placards including information about the "Slave Market" on Wall Street, the bank that financed the slave trade, the meeting house where "blackbirders" (slave traders) planned their voyages, and Black insurrections in 1712 and 1741. Students wrote a press release, invited local politicians to join them, and then visited the sites and posted their own historical markers. At each site they passed out literature explaining to office workers and tourists why they were there.



Law, Government and Community Service Magnet H.S. students

1. Wall Street Slave Market (Wall and Water Streets). A market for the sale and hire of enslaved Africans and Indians was established here at the Meal (Grain) Market in 1711 by the New York Common Council.

May 13, 1751: To be sold at public Vendue, on Friday the 17th Instant, at 10 o'clock in the Morning, at the Meal Market. A number of likely Negro Slaves, lately imported in the Sloop Wolf directly from Africa. Those that are not disposed of on that Day, will be sold at public Vendue the Friday following.

2. Financier of the Slave Trade (55 South Street). Moses Taylor was a sugar merchant and banker with offices at 55 South Street. Taylor became a member of the board of the City Bank in 1837, and served as its president from 1855 until his death in 1882. Taylor's personal resources and role as business agent for the leading exporter of Cuban sugar to the United States was invaluable to the growth of the institution now known as Citibank.

3. Slave Traders' Meeting Place (Fulton and South Streets). The men who smuggled enslaved Africans referred to themselves as "blackbirders" and their illegal human cargo as "black ivory." Their favorite New York City meeting place was Sweet's Restaurant at the corner of Fulton and South streets.

4. African Free School (William and Beekman Streets). The first African Free School was established at 245 Williams Street in 1787 by the New York Manumission Society. Forty boys and girls were taught in a single room. It was destroyed in 1814 and replaced by a new building on William Street near Duane.
5. 1712 Slave Rebellion (Maiden Lane near Broadway). In 1712, a group of over twenty enslaved Africans set fire to a building on Maiden Lane in Manhattan and ambushed Whites who tried to put out the blaze. Eight White men were killed in this abortive rebellion. In response, thirteen Black men were hanged, one was starved to death, four were burned alive at the stake, and another broken on the wheel.
6. Hughson's Tavern (Liberty and Trinity Streets). The location of the tavern where enslaved Africans, free Blacks and White supporters are supposed to have plotted the 1741 Slave Conspiracy. White New Yorkers, afraid of another slave revolt, responded to rumors and unexplained fires with the arrest of 146 enslaved Africans, the execution of thirty-five Blacks and four Whites, and the transport to other colonies of seventy enslaved people. Historians continue to doubt whether a slave conspiracy ever existed.
7. African Burial Ground. The African Burial Ground is a five or six-acre cemetery that was used between the late 1600s and 1796 and originally contained between ten thousand and twenty thousand burials. Despite the harsh treatment that these African people experienced in colonial America, the 427 bodies recovered from the site were buried with great care and love. They were wrapped in linen shrouds and methodically positioned in well-built cedar or pine coffins that sometimes contained beads or other treasured objects.
8. 1741 Execution of Enslaved Africans (Foley Square). The site where enslaved Africans, free Blacks and White supporters accused of plotting the 1741 Slave Conspiracy were executed. White New Yorkers, afraid of another slave revolt, responded to rumors and unexplained fires with the arrest of 146 enslaved Africans, the execution of thirty-five Blacks and four Whites, and the transport to other colonies of seventy enslaved people. Historians continue to doubt whether a slave conspiracy ever existed.
9. Land of the Blacks – (Washington Square Park). In 1644, eleven enslaved African men petitioned the local government and obtained their freedom in exchange for the promise to pay an annual tax in produce. They each received the title to land on the outskirts of the colony where they would be a buffer against attack from native forces. Black farmers soon owned a two-mile long strip of land from what is now Canal Street to 34th Street in Manhattan. This is the site of the farm of Anthony Portugies.

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Using Children's Literature to Teach Social Studies

by Judith Y. Singer

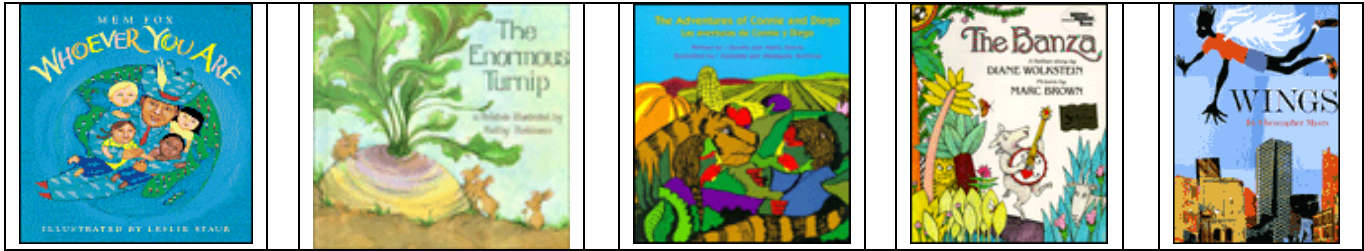
Important goals of social studies education include helping children gain a sense of the size and diversity of the world in which we live, teaching them to care about other people, introducing the concept of history, and exploring with children what role they can play in bringing about a better world. Children need to understand their common needs for food, clothing, and shelter, and to appreciate cultural similarities and differences in how they meet these needs. Other goals include an affirmation of diversity and a celebration of who we are. The children's literature discussed in this collection addresses these goals. There are different starting points when teachers use children's literature to teach social studies. Sometimes we look for books to fit a social studies theme, while other times we look for the social studies themes in books we like.

Social studies content is organized around a number of broad themes. In Kindergarten, first, and second grades, the emphasis is on self, families, and communities. In the third, fourth, fifth, and sixth grades, state and national social studies curriculum standards generally focus on historical, geographical, and cultural similarities and differences in the world. In New York State, third graders focus on culture and geography as they learn about contemporary communities around the world. Fourth and fifth graders learn about local, state, and national history, and sixth graders add the study of culture to an exploration of global history and geography. Helping children reach across their differences requires creativity and imagination on the part of classroom teachers. Reading multicultural children's and young adult literature can be an effective way to help both teachers and their students gain entry into these many worlds. The works of fiction described here create a context in which readers can travel to different historical eras and different parts of the world.

This article discusses children's literature that focuses on caring, cooperation, and community. *Whoever You Are* uses artwork to introduce readers to communities around the world, while *The Enormous Turnip* uses names (Natasha, Olga, Alyosha, Anyza, Manya and Petya) to create a setting in Northern Europe. *The Adventures of Connie and Diego*, set in Mexico, *The Banza*, in Haiti, and *Wings*, in a Northern city, celebrate differences. I have read these books with many classes, small groups, and individual children. *Connie and Diego*, *The Enormous Turnip*, and *The Banza* particularly lend themselves to dramatic productions. For *Connie and Diego*, teachers can provide children with paper plates, collage material, and crayons to create colorful masks of the characters in the story. After they dramatize the story, the children can use the puppets to tell the story to one another or to create a mural portraying the story. *The Adventures of Connie and Diego* is also a bilingual book, written in Spanish and English. This offers the opportunity to introduce English speakers to Spanish, and vice versa. A teacher might also introduce songs in Spanish, such as *Des Colores* or *Los Politos*, for the children to sing. All of this adds to the development of literacy and cultural understanding.

Children's literature promotes imagination and literacy as young students make meaning out of books that are read to them or presented to the class. It is important to make story time something to look forward to, a special time of sharing. Teachers should begin by introducing the title, author, and illustrator before reading the book. Teachers can do this with picture books by holding up the book and inviting children to say what they think the book will be about. They can do the same with chapter books, encouraging children as they read to look forward to what may happen next.

Children should be encouraged to ask questions -- before, during and after a story is read to them. Teachers need to use their judgment about this because some children prefer the drama of hearing the whole story read at least once without interruption. While it is important to be dramatic during story time, it is also important not to be too loud. The classroom setting during story-time should be almost as if the children are being invited to share a secret.



Whoever You Are by Mem Fox (1997). Illustrated by Leslie Staub. New York: Harcourt Brace & Company. In this book, children are reminded of how much they are like one another, all over the world. “Whoever you are, wherever you are there are little ones just like you, all over the world.” There are children whose skin is different, whose homes are different, and whose lives are different, but inside, “smiles are the same, and hearts are just the same, whoever they are, wherever you are, wherever we are, all over the world.”

The Enormous Turnip by Kathy Parkinson (1986). Morton Grove, IL: Albert Whitman & Company. This book is about cooperation and community. When it comes time to harvest Grandpa’s biggest turnip, it is too big for Grandpa to uproot. Each member of the household adds his or her weight, pulling and pulling on the turnip, until it pops out of the ground. This is all done with teamwork and cooperation, and it becomes an occasion for much feasting and celebration, illustrating that our greatest accomplishments come when we work together. Children can follow up this story by making turnip stew, mashed turnips, or recipes from their families.

The Adventures of Connie and Diego by Maria Garcia (1994). Illustrated by Malaquias and Montoyas. San Francisco, CA: Children’s Book Press. This story examines problems children face when they are different. Connie and Diego are born with skin of many different colors. Other children laugh at them. Crying, the twins run away into the forest where they ask for help from a bear, a whale, an eagle, and a tiger. Eventually, the twins discover they cannot live with these animals. Finally, a gruff and scary tiger points out to the twins that they are human. They have hands and feet just like all the other humans. When they return home, Connie and Diego are able to come to terms with themselves and their differences.

The Banza by Diane Wolkstein (1981). Illustrated by Marc Brown. New York: Dial Books for Young Readers. This is a story about a little goat (Cabree) and a little tiger (Teegra) who become friends in spite of the well-known animosity between tigers and goats. When they are separated from their families in a storm, Teegra gives his new friend a Banza, or a Banjo. With the help of her Banza, Cabree finds the courage to stand up to a band of ten angry tigers. Like the friendship between Cabree and Teegra, the story of Banza affirms a belief that people who are different can work together.

Wings by Christopher Myers (2000). New York: Scholastic Press. Respect for diversity means standing up for others. A new boy comes into the neighborhood and everyone points and stares. The new boy, whose name is Icarus, has wings and knows how to fly. One girl, the narrator of the story, didn’t think Icarus was strange. She liked his “strong, proud wings” that “followed wherever he went.” The little girl remembered when children whispered about her, just the way they whispered about him. She knew how he felt. She thinks, “Maybe I should have said something to those mean kids.” Later, the girl decides to tell the others to leave him alone. And they do.

Ideas For Follow-Up To Reading A Story With Social Studies Content

- Dramatize the story and present it to another classroom.
- Make a “Big Book” illustrating the text using student drawings.
- Create a group mural to illustrate the story.
- Make masks and props to illustrate the story.
- Put the stories “on the map” by locating Mexico or Haiti on a map of the world or the Caribbean.
- Encourage children to ask questions about the story.

- Discuss whether the children have had experiences similar to the main characters.

The Underground Railroad and Harriet Tubman in Story and Song

by Isaac Willis Larison

There are many books about the Underground Railroad (UGRR) and famous Americans like Harriet Tubman for children. Resources for teaching about the UGRR abound. If you do a Google search of Harriet Tubman, you will net close to 1,000,000 entries. She might be one of the most studied historical figures in American history from the slavery era. But, what do children really know about her? How can teachers help children access good information and learn content related to the UGRR and famous leaders of this first American Civil Rights Movement?

I asked a group of primary age children about the UGRR and Harriet Tubman. What I found was that this particular group of second graders generally knew something about the UGRR and Harriet Tubman. They were excited to share their ideas. But what surprised me were the ideas they expressed. Many were fabrications about Harriet Tubman that cloud the reality of her life. This particular group of young children seemed to not only have misconceptions about who Harriet Tubman was and what she accomplished in her lifetime, but when she lived and what the UGRR was in actuality. Even more surprising for me was learning that many adult students had similar notions. What contributions did Harriet Tubman make to the antislavery movement? What was the UGRR and how did it actually operate? These questions seem to be stumbling blocks for students of all ages.



Harriet Tubman

Sing a Song, Read a Story

Singing songs, listening to and reading stories seem like a natural way to introduce content about the UGRR and Harriet Tubman to young children. And, with so many resources, it should be easy to find materials and easy enough to incorporate a variety of language arts strategies into teaching about slavery times in the USA. But, wading through the resources may not be so easy. And, finding good models of curriculum to follow could be a bit daunting for teachers. Three web resources can direct your study. "Steal Away: Songs from the Underground Railroad" at www.appleseedrec.com/underground/sounds.html provides wonderful background information on many simple, repetitive songs that illuminate the spirit of resistance and the struggle endured by slaves on their journey to freedom. "The Life of Harriet Tubman - New York History Net" at www.nyhistory.com/harriettubman/life.htm is a marvelous resource that provides a brief overview of salient aspects of Harriet Tubman's life. A link takes you to the Harriet Tubman Home website (the home is located in Auburn, NY). A particularly inspiring site was Harriet Tubman and the Underground Railroad at www.pocanticohills.org/tubman/tubman.html. This page was produced by Mrs. Taverna's second graders from Pocantico Hills Schools located in Sleep Hollow, NY in collaboration with the computer teacher, Mrs. Hongell. The webpage has not

been updated in some time, but the quality of the work it includes is excellent. While the webpage was created with primary children in mind, it will be an invaluable guide for any teacher interested in developing a project for your students no matter what grade level you teach.

What do you Know?

I began my second grade classroom project with a KWL chart to find out what the children knew and wanted to learn about the UGRR and Harriet Tubman. We had a brief discussion that focused mostly on Harriet Tubman. It was evident that the children had heard about her, but lacked information and knew little regarding the documented evidence about when and where she lived.

Following this opening discussion, I read the book, *Harriet and the Promised Land* written and illustrated by Jacob Lawrence, to the children. They drew pictures and wrote captions to illustrate important parts of the story in response. Their depictions indicated students had gleaned important details about Harriet Tubman from the reading, but they still seemed disengaged in the learning process somehow. Central to the struggle slaves endured to win their freedom was the use of songs. Songs encouraged slaves to resist their oppressors through secret messages of hope for escape. Coded lyrics directed escaping slaves to safe houses and routes to freedom. Teaching songs to the children

seemed to be a good way to spark interest and participation in the emotion and power felt by these civil rights leaders of the slavery era.

The words, “Singing, Come on up. . . I got a lifeline. Come on up to this train of mine” begin the refrain to a once popular song titled “Harriet Tubman.” The complete lyrics by W. Robinson for this song can be found at www.historycooperative.org/journals/ht/34.4/davies.html.

The lyrics concretize the emotion-laden experiences escaping slaves must have felt. The children seemed to appreciate the energy of these words. They caught on to the lyrics quickly and sang with great enthusiasm. While Harriet Tubman’s feats of heroism are admirable and numerous, they seem to overshadow other antislavery leaders who rescued slaves and led them to freedom. Unfortunately, little is known about the accomplishments of the others. Through the song lyrics, the students are introduced to the notion that helping people to freedom took the effort of many people. “First mate she yelled pointing her hand / Take ‘em aboard for distant port.”

Each child was provided with a copy of the song lyrics. After reading through the words once together, I used a call and response line singing method for teaching the song. I sang one line of the song and then the children repeated the line after me. The classroom teacher remarked about the high level of cooperation demonstrated by the students. The children seemed to enjoy learning and singing the song. During a later visit, the children were divided into smaller groups and each small group of four was asked to sing a special section of the song or the refrain.

Paths to Freedom

After the students sang the song several times, another book, *Sweet Clara and the Freedom Quilt* by Deborah Hopkinson and illustrated by James Ransome was shared with them. Most of the slaves who escaped to freedom passed quietly into history. This book provides insight into what the experiences of escape may have been like for some of them. This book is criticized for its portrayal of the relatively “easy” time escaping slaves had making their way to freedom and for the cleaned-up images it presents of life for slaves rather than presenting the dire circumstances most slaves experienced. However, it demonstrates the ingenuity and resourcefulness of slaves (sewing instructions into the quilt image, a message that will

lead them to freedom) which can be paralleled to examples of the songs they sang.

“Wade in the Water” is a song said to have been sung by Harriet Tubman to escaping slaves warning them to be mindful of how to keep dogs from following their scent by traveling through water and along the edge of streams. The complete lyrics for this song can be found at www.songsforteaching.com/folk/wadeinthewater.htm. The directions for escape are not as clearly stated as in the book and song, *Follow the Drinking Gourd*, written and illustrated by Jeanette Winter. This book was read in a whole group format. The students listened to the book and were invited to offer comments and observations about it. The book was used in conjunction with the song (found at the back of the book) and information about Harriet Tubman taken from the internet. Students offered comments and observations about the story and the coded information contained in the song. They were given an opportunity to respond to all of the information shared about the UGRR and Harriet Tubman from the literature and songs. The following examples chronicle several responses shared by students. The focus of these responses was on the visual representation of information and summarizing statements related to their knowledge of the people and events studied.

Strategic Teaching and Clarifying Information

In addition to listening to and responding to literature and learning songs, two specific reading strategies were adapted and used with the children, Repeated Reading and List, Group, Label. These strategies were selected for two reasons. First, the children seemed to have a general sense of who Harriet Tubman was and were able to express simple ideas related to the concept of slavery. Second, these strategies were employed with the students to develop their word analysis and comprehension skills with narrative and expository texts. The steps used for conducting a Repeated Reading were adapted from Robert J. Teirney and John E. Readance (*Reading Strategies and Practices A Compendium 5th Edition*. Boston: Allyn and Bacon, 2000).

A natural follow-up or embedded strategy to use with the Repeated Reading strategy is List, Group, Label, which is outlined by Michael C. McKenna and Richard D. Robinson in *Teaching through Text: Reading and Writing in the Content Areas 3rd Edition* (Boston: Allyn and Bacon, 2002).

Teacher Instruction in Post-Tsunami Thailand

by Bill Marcus

In January, 2005, social studies educator Bill Marcus, living and teaching in China, contacted NYSCSS member Maryanne Malecki about his work with schools in Thailand following the devastation of the December 26th tsunami. In an e-mail, Bill cited sharing several books used in the SUNY-Albany social studies methods class with program coordinators in Thailand and requested assistance in procuring additional resources for the program. Maryanne received a \$500 mini-grant from NYSCSS for this purpose and Bill secured additional donations of pedagogical materials from publishers. This is an edited version of his report on the project.

On Monday, January 24, 2005, the Bangkok Red Cross referred me to the Phang Nga coordinator for teacher instruction. I was assigned to the Ban Nam Kem school in Takua Pa, Phang Nga Province, Thailand to teach for one week as part of aid in tsunami recovery. Ban Nam Kem was ground zero for tsunami devastation. On December 26, 2004, waves took the lives of ten of the school's 413 children and twenty-seven parents. Five children lost both of their parents and almost all of them lost their homes. At the time of my arrival, many children were living at the school, or in tents or newly built structures that were constructed on school and village land.

I gave myself two jobs. I planned to teach student-centered lessons in a highly structured safe classroom atmosphere in which students would feel comfortable, and to coax the school's regular Thai teacher into my classroom to observe Western teaching methods. Realizing that what I was doing could continue to be done by others, I proposed to the Tsunami Volunteer Center (www.tsunamivolunteer.net) the formal creation of "The English Project."

The program's goals are to rekindle the joy of learning, to teach people rather than text, and to promote sensitivity to race and the cultural norms. A year after securing the support of Thai educational officials and the backing of the Tsunami Volunteer Center, "The English Project" had a presence in as many as ten schools.

Pedagogical Objectives

The pedagogical objectives of the "English Project" are to cultivate an atmosphere of trust and a willingness to welcome pedagogical support; improve student pronunciation with immediate feedback, direction and correction; enhance language facility; enable students to benefit economically from improved English proficiency through improved instruction; and

enable Thai teachers to gain access to professionals with whom they can directly partner.

The immediate impact of English instruction from trained foreign teachers assigned to local schools by "The English Project" has been significant. Thai Elementary School administrators told me that school children are no longer "afraid of Farang" (the Thai word for foreigners), that tedium in the fifth and sixth grade English language classroom has been replaced with engagement and enthusiasm, and that interest in the subject of English as a Second Language has spread to the younger children. The smallest learners reportedly find learning English so much "fun" that they bring their lessons home to teach their parents.

American Teaching Methodology

The transfer of American teaching methodology and philosophy spreads pedagogical skills and peace through better inter-cultural understanding. Interpersonal interaction with foreigners improves learner attitudes and comfort in exploring the social nuances necessary to relate to Americans and other native speakers of English. Improved English proficiency improves the economic prospects of English learners.

The simultaneous application of "passivity" and "advocacy" is key to the programmatic success of "The English Project." Volunteers need to be asked to help and to win the trust of native teachers, goals that are not always achieved.

For Asian learners, "The English Project" challenges pedagogical intransigence and offers an alternative method of second language instruction by skilled professionals. For underpaid and overworked Thai teachers and administrators, the program provides in-service training in teaching to multiple intelligences and increased attention to "right-brained" learning. Learners are no longer constricted to learn English simply by rote and repeat. For Americans, the program provides engagement instead of isolation.

Life and Leadership in Revolutionary America

by Monica Kwiatkowski

Mark Twain once said, "Never let your schooling interfere with your education." Being in the education field for almost a decade, I was beginning to feel that I was becoming tarnished by the loads of schooling I received over the years. I knew my content area, the skills student were expected to learn, and NYS Standards. But I was falling into the *deja vu* trap so many educators experience. I was teaching the same lessons for several years without much change in delivery. I knew I had to do something, but I just did not know what to do.

For years I attended workshops mandated by my district or sponsored by my local Teacher Center, and conferences sponsored by the New York State Middle School Association, the New York State Council on Social Studies, and the National Middle School Association Conference. The presentations were solid, and the material I learned of some use; however, with little engagement on my part, nothing seemed to fulfill my intellectual craving for what I love to do. I wanted to talk history, uncover artifacts and primary sources, and enjoy the little known facts that have made teaching social studies my passion.

Monticello-Stratford Hall

As I was checking out the Monticello official website, I stumbled upon an educational seminar like none I had ever seen. The *Monticello-Stratford Hall Summer Seminar for Teachers: Life and Leadership in Revolutionary America* is a three-week program sponsored in part by the University of Virginia. Included in the meager cost of \$650 are nine textbooks, room and board for three weeks, field trip admission costs, travel to and from locations, and at the end of the seminar, travel reimbursement for going to Virginia. As far as academic work was concerned, if a project and journal were handed in by the end of the summer, six graduate credit hours would be granted from UVA. The only out of pocket expenses were souvenirs, learning materials for your classroom, and five meals.

The grounds of Stratford Hall, birthplace of Robert E. Lee and two signers of the Declaration of Independence, were home base for half the seminar. Imagine living with twenty-nine educators from across the country and Great Britain from all social studies related fields living in comfortable home-like quarters.

The plantation grounds became our home away from home. We were able to walk to and from classes, enjoy the picturesque sights and sounds of the plantation, and experience the wealth of history that surrounded us.

Daily lectures were scheduled from expert historians and professors from across the country covering all aspects of colonial and revolutionary life. My most memorable lecture was by Dr. Robert Hawkes Jr. from George Mason University. He breathed life into the private and public struggles of Col. George Mason and gave me more of an appreciation for Mason's Virginia Declaration of Rights, which led to the creation of the Bill of Rights.

Historical Site Visits

Our schedule was full, but not grueling. We visited over a dozen sites including some of the most influential, historic places on the Northern Neck of Virginia. We went on field trips to Yorktown Battlefield, Washington's birthplace at Pope's Creek, the archaeology pits at Jamestown, Colonial Williamsburg, Ash Lawn-Highland (James Monroe's Home), Monticello, Mount Vernon, Montpelier (James Madison's Home), and Gunston Hall (George Mason's Home). At the sites, we talked with educational coordinators and witnessed historic preservation efforts. We sheared sheep, cooked on an open hearth, learned colonial dances, farmed tobacco, and were immersed in the culture of colonial America.

The capstone of my trip was being an invited guest at a citizenship ceremony at Monticello on the Fourth of July. What a proper and momentous way to spend Independence Day. We witnessed sixty-nine new citizens swear allegiance to this country and heard what they had to say about their journey to becoming American. It helped me realize how amazing it is to be born here.

Museums and historic sites offer programs for teachers for almost any interests. Larger foundations, such as the National Endowment for the Humanities, www.neh.gov, provide reasonably priced courses at historic sites. For more information on the Stratford Hall/Monticello Summer Seminar for Teachers on Life in Revolutionary America visit www.StratfordHall.org or www.Montecello.org.

Authors, Social Science Docket, Summer-Fall, 2007 (Volume 7 Number 2)

Myra Young Armstead is chair of the Department of History at Bard College in Annandale-on-Hudson, NY.
Catherine Ball is a local history archivist at the Smithtown (NY) Library.

H. Arthur Bankoff is the chair of the Department of Anthropology and Archaeology at CUNY-Brooklyn College.
 Jenna W. Coplin is an adjunct instructor of Anthropology at Hofstra University, Hempstead, NY.
 Kerri Creegan is a social studies teacher at Massapequa (NY) High School.
 Stephanie Curraro is a social studies teacher at IS. 61 Queens, NY.
 E. Robert Erbe is a teacher educator at Georgian Court University in Lakewood, NJ.
 John Fea is in the Department of History at Messiah College in Grantham, PA.
 April Francis is a social studies teacher at Lawrence Road Middle School in Uniondale, NY.
 Joseph Gallo teaches in the Three Village Central School District in Suffolk County, NY.
 Susan Guarrieri is a teacher education student at Hofstra University, Hempstead, NY.
 Brian Joyce is a student teacher in the Great Neck (NY) CSD.
 Dean June is a social studies teacher at the Attica (NY) Central School.
 Monica Kwiatkowski is a social studies teacher at Cuba-Rushford Middle School, Cuba NY.
 Isaac Willis Larison teaches in the College of Education and Human Services of Northern Kentucky University.
 Alyssa Loorya is an associate at Chrysalis Archaeology Inc.
 Maxine Lurie is chair of the Department of History at Seton Hall University in South Orange, NJ.
 Maram Mabrouk is a social studies teacher at Seaford (NY) High School.
 Bill Marcus is a graduate of the SUNY-Albany teacher education program.
 Carron Mastan is a social studies teacher at the Ballston Spa (N Y) Middle School.
 Christopher N. Matthews is an associate professor of Anthropology at Hofstra University, Hempstead, NY.
 Robert McMillian is a television host at WLIW Channel 21 on Long Island, NY.
 Sandra Moss is a M.D. and a member of the Medical History Society of New Jersey.
 Henry Mueller is retired from his position as social studies supervisor in the Niskayuna (NY) CSD.
 Kevin Murphy works in the Sachem (NY) school district.
 Maureen Murphy is Dean of the School of Education and Allied Human Services at Hofstra University.
 Thomas O'Connor is a teacher education student at Hofstra University, Hempstead, NY.
 Michael Pezone is a social studies teacher at Campus Magnet HS, Cambria Heights, NY.
 Dennis Rizzo is a social scientist and policy analysts from Mt. Holly, NJ.
 Brian Rodahan is a social studies teacher at North Shore High School in Glen Head, NY.
 Oliver Schnabel is a social studies teacher at John Bowne High School, Queens, NY.
 Birthe Seferian is a student teacher in the East Williston (NY) CSD.
 Kevin Sheehan is a teacher educator at Malloy College in Rockville Centre, New York.
 Stephanie Sienkiewicz is a social studies teacher at James Fenimore Cooper Middle School in McClean, Virginia.
 Alan Singer is coordinator of Secondary Education Social Studies at Hofstra University, Hempstead, NY.
 Judith Y. Singer teaches elementary education social studies methods at Long Island University in Brooklyn, NY.
 Karen Snyder is a social studies teacher at Forest Hills High School, Queens, NY.
 John Staudt is a social studies teacher at Wheatley High School in East Williston, NY.
 Amanda Sutphin is Director of Archaeology for the New York City Landmarks Preservation Commission.
 Jim Van Cott is a social studies teacher at P. 178 Brooklyn, NY.
 Laura Vosswinkel is a social studies teacher at Oceanside (NY) High School.
 Giles Wright is director of Afro-American History at the New Jersey Historical Commission in Trenton, NJ.
 Edward Wonkeryor is coordinator of the UGRR Project at the New Jersey Historical Commission in Trenton, NJ.