A Guide to Teaching the American Revolution

At-Home Resource

THE FREEDOM TRAIL®

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A comprehensive guide to teaching Boston's American Revolutionary history for elementary school teachers and parents teaching from home.

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Introduction

This collection of articles, primary sources and exercises is designed to bring some of the stories of the American Revolution into your home. These articles and exercises help provide a context for the events that took place in and around Boston during those critical years. Every effort has been made to present the lesser known stories of individuals and groups who were essential to the Colonial and Revolutionary periods. Students are encouraged to see history from different points of view and investigate the difficult choices that our forebears struggled to make for themselves and their families.

Each historical topic that is covered is also partnered with an exercise or article that provides a contemporary look at the problems we still face today. Each section provides real-life examples and issues that tie historical events with contemporary issues in forms that students will encounter in their daily lives.

Each section will include the topic/subject heading and an article and activity. At the end of this packet, you will find additional links and resources to continue the fun and uncover additional information!

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Part I: Who were the Puritans? The Early Years of Boston

A City upon a Hill

The Puritans left England in the 1600's to build a new society that would be a model for others around the world. They often called this idea "A City upon a Hill." Their new "City" would be based on their religious beliefs, rather than buildings or roads. These religious beliefs were their main reason for wanting to come to the New World. Unlike other colonies, people coming to Massachusetts came to stay for the rest of their lives. Leaders of the Massachusetts Bay Colony were very careful about who they let join them. In this 'wilderness', they were going to build a "bible commonwealth" as a model for mankind. So what would such a model community look like?

Members of Puritan communities strictly followed Calvinist teaching. The Calvinists believed that humans were naturally sinful. People were capable of unspeakable evil. There was hope though. The Calvinists believed that God made a covenant, a sacred contract, with Abraham in the Old Testament of the Bible. This covenant offered them salvation from this evil.

Not everyone was going to be saved though. Only the Elect would be saved. The Elect were special people, chosen by God, to go to heaven. Not everyone was a member of the Elect. There was no real way of knowing whether or not you were one of the Elect. Throughout your life you looked for signs that you were among the Elect. Wealth and old age were some signs that showed that what you were doing was acceptable to God.

The Puritans had strict rules for new members of the Massachusetts Bay Colony. Puritan leaders wanted proof that every member shared their values. For example, new settlers often needed a letter of recommendation. They were also required to pay their own passage. As a result, very few of the first immigrants who came to Massachusetts were poor. Early Massachusetts Bay Colony was mostly made up of middle-class artisans, merchants and traders. Most were educated enough to read the bible.

Most Puritans who came to Massachusetts brought their whole families with them. In Virginia, young men would often come from England alone. Few stayed very long. Instead, many made their fortunes moved back to England. Massachusetts encouraged settlers to come over with their entire families and

build communities. The average age of a Massachusetts settler was much older than in other colonies. Most of those who came to Massachusetts were between the ages of 25 and 60. Many of these first families soon intermarried. These unions created an even more stable social bond within those communities.

The combination of maturity, family, and financial security of its citizens provided Massachusetts with a social stability that other colonies did not have in the 17th century. This stability became the foundation on which later generations would build the thriving seaports and cities of 18th-century Massachusetts.

Activities

Imagine that you are leaving to join a new colony far away. What might be the reasons you are willing to leave your established home for this new land? What are you hoping your new life will be like? Write a letter of recommendation for yourself to the leaders of Puritan Massachusetts, explaining why you would be a good member of their new community. Next, get ready to pack your bag! Make a list of what you would bring with you to your new home. Remember that many tradespeople live in 17th-century Boston, so many goods will be available once you get there. What do you want to bring with you, compared to what you plan to buy or build when you arrive?

Puritans and the Revolution

It is important to remember that the Puritans came to Massachusetts about 150 years before the American Revolution. Several generations passed between the founding of Boston and the signing of the Declaration of Independence. The Puritans laid the physical and the social foundation for the city of Boston. They did not know it then, but they also laid a foundation for revolution.

The Puritans left England because they wanted to "purify" the Church of England. (Hence the nickname "Puritan"!) Religion was central to Puritan life. It is not surprising then that Puritan religious ideas would affect every part of their lives. They would leave behind the wastefulness and extravagance they felt was ruining England. In Massachusetts, they would build plain buildings, wear simple clothes and lead lives devoted to God and care of their community.

Puritans believed that there were certain people within their community called the Elect. God chose only the Elect to go to heaven. Earthly wealth was one sign of being one of the Elect. This was one way God rewarded people who made Him happy. Other members of the community felt that a person in favor with God would be a good leader. So, when it was time to choose for a new leader, anyone from minister to mayor, most communities voted for men they thought were of the Elect.

Even though the community had confidence in him, this did not mean that a town leader could do whatever he pleased. If members of the community saw him misbehaving, they considered it their moral responsibility to reprimand him and set him back on the right path. If more severe punishment was necessary, the community could strip him of his office or banish him and his family altogether. Communities set elections frequently to ensure that honest men were governing them.

Decades later, in the mid and late 18th century, many Bostonians looked to the examples of the Puritan founders for guidance as to how to fix their problems with England. Boston in 1770 was very different than Puritan Boston of the 1630s. Revolutionary Era Bostonians were not nearly as strictly religious as their Puritan ancestors. In the 18th century, the population was still largely British, but other European settlers were also creating communities in Massachusetts. The "City upon a Hill" had become a thriving port, and was better known for its international trade than for its religious passion.

Even with all of these changes, there were certain ideas that remained the same since the Puritans founded Boston. Bostonians knew that they had to participate in government if they wanted to live in a just society. Town meetings were frequently held to discuss and decide the best course of action for the town. Even though many of the laws they had to follow came from England, Bostonians were used to having a say in conducting their local affairs. It was their duty to cast their votes and make their wishes known.

Sam Adams drew heavily on the ideas of the Puritan founders. He declared that politics and morality were inseparable. He called on Colonists to "purify" a corrupt England and seek independence. Adams used the language of the 17th-century Puritans to inspire 18th-century Bostonians to honor the memory of their ancestors. What those brave men and women fought to establish here in Massachusetts should not fall victim to the whims of a corrupt King, he argued. Once again, the community would rise up and banish an unjust leader.

Working with Primary Sources: **Sumptuary Laws**
(Laws Regarding What One May or May Not Wear)
Colonial Laws of Massachusetts, 1651

ALTHOUGH SEVERAL declarations and orders have been made by this Court against excess in apparel, both of men and women, which have not taken that effect as were to be desired, but on the contrary, we cannot but to our grief take notice that intolerable excess and bravery have crept in upon us….and also to declare our utter detestation and dislike that men and women of mean condition should take upon them the garb [of] gentlemen by wearing gold or silver lace, or buttons, or points at their knees, or to walk in great boots; or women of the same ran to wear silk or tiffany hoods, or scarves which, though allowable to persons of greater estates or more liberal education, we cannot but judge it intolerable. . . .

It is therefore ordered by this Court, and authority thereof, that no person within the jurisdiction, nor any of their relations depending upon them, whose visible estates, real and personal, shall not exceed the true and indifferent value of £200, shall wear any gold or silver lace, or gold and silver buttons, or any bone lace above 2s. per yard, or silk hoods, or scarves, upon the penalty of 10s. for every such offense and…to be presented to the grand jury… It is further ordered…, that the selectmen of every town, or the major part of them, are hereby enabled and required, from time to time to…take notice of the apparel of the inhabitants of their several towns respectively; and whosoever they shall judge to exceed their ranks and abilities in the costliness or fashion of their apparel in any respect, especially in the wearing of ribbons or great boots (leather being so scarce a commodity in this country) lace, points, etc., silk hoods, or scarves, the select men…shall have power to assess such persons, [and make them pay a fine] according to that proportion that such men use to pay to whom such apparel is suitable and allowed; provided this law shall not extend to the restraint of any magistrate or public officer of this jurisdiction, their wives and children, who are left to their discretion in wearing of apparel, or any settled militia officer or soldier in the time of military service, or any other whose education and employment have been above the ordinary degree, or whose estate have been considerable, though now decayed.

Activities

Create two records of contemporary life: The first should be pictures of houses, clothing, food, etc. from current magazines (this can be done with online sources as well as paper copies in your home). Use several different magazines aimed at a variety of demographic groups: Ex. A sports magazine, a fashion magazine, a hobby magazine, etc. The second record should be a compilation of photographs of your own house, neighborhood, clothes etc. When completed, compare the results. What would a historian think about contemporary life if the only pictures they had were from the magazines? If they had only your photographs? How much of the truth lies in between? What does this tell us about how historians gather information about groups of people in the past?

Part 2: Revolution! Perspectives and Propaganda

The Patriot Perspective

The American colonists did not become revolutionaries overnight. They debated for a full decade before deciding to separate from Great Britain. At first, most colonists still considered themselves British subjects and saw no need to change that. They felt that if there were problems with the relationship between the Crown and the Colonies, things could be settled reasonably. There was much talk of reform before rebellion. It was not until their daily lives were negatively affected that many saw the need for separation.

British authority had always come from the king, down through the aristocracy and landholding elites, to the middle and lower classes. In England, large estates had been established hundreds of years ago and passed from father to eldest son. If you were not already connected to a wealthy landowner, the opportunity to gain wealth and power was very limited. But in the Colonies, British settlers were seizing plenty of land to develop new estates, and there was greater opportunity to make the money to improve your family's social position.

Seeking social mobility did not mean everyone wanted to get rich quick. Mostly, it meant people were looking for the chance not to be poor. With enough ambition, skill, and – most importantly- luck, many could work their way into the middle class or even beyond. Even without family connections or titles, many were able to live a comfortable life. The New England colonies in particular provided many opportunities for traders, ships' captains, merchants, lawyers, craftsmen, and small manufacturers to flourish. Massachusetts was founded by religious fundamentalists looking to recreate a British lifestyle, as opposed to young prospectors looking to find wealth in raw materials and trade routes. This meant that during the 17th century, the Crown directed most of its attention elsewhere in the colonies, and Massachusetts was left largely to its own devices. Combined with the Puritan idea that all white men should play an active role in the goings-on of their towns, this meant that Bostonians enjoyed much more direct control over their livelihoods than those in England.

But in the 1760s the outbreak of the Seven Years War caused the economy to slow down significantly in Boston. With one in four men pressed into military service, labor-based industries such as the cod trade were seriously disrupted. Shipping to the West Indies dropped by 80 percent. More than 1,000 people were receiving "poor house alms," the equivalent of today's welfare. Hundreds of men

who fought in the Seven Years War never returned, leaving thousands of widows and orphans.

The lower classes, always teetering one step from disaster, were hit the hardest. The middle class was increasingly frustrated by evidence that hard work and frugal living was no longer a guarantee of getting the basic necessities of life. Many struggled to maintain their standard of living, and some began falling into poverty. The white, male residents who lost their property also lost their cherished right to vote, adding insult to injury.

On top of all this, the British Parliament continued to raise taxes, causing further economic strain for most Bostonians. The Seven Years War had been fought around the globe, not just in North America, and it had severely drained the coffers of the Crown. Britain needed funds – and fast. Colonists found themselves hit with tax after tax. For many Patriots, the Stamp Act was one of the worst. This new tax was levied on most printed materials, from legal documents down to playing cards. They saw it as a direct harassment and burden on those who were struggling most with economic uncertainty. A tipping point for the Patriots was the passage of the Townsend Act, and in particular its tax on tea. Not only was this tax seen as unfair, but it was passed without any direct input from the colonies. If the Parliament was able to pass any law it liked, whenever it liked, it would surely lead to tyranny!

Their fears seemed to be only confirmed when the Crown passed the Coercive Acts, which the Patriots deemed the Intolerable Acts. These harsh rulings cut off trade in the port of Boston, demanded that the colonists pay for damages during the Tea Party, and even allowed that soldiers were to be lodged in people's houses! How, they wondered, do you negotiate economic policy with someone pointing a gun at you?

The Loyalist Perspective

To put it simply, Loyalists were anyone who was against complete separation from Parliament and the Crown. As you can imagine, that meant that there was a wide range of motivations and experiences that lead people to consider themselves a Loyalist. But one major driving force was the real fear of the economic impacts of separation. Great Britain was the Colonies' major trading partner. If they lost that partnership, who would they sell their goods to? Who would buy their goods? Other countries might also stop trading with the colonies, for fear of angering Great Britain. Everyone could go bankrupt! And what if the British Army stopped protecting them? The colonies had a system of militia fighters, but no standing army, and no navy at all. Who would stop the Native Americans from attacking them on the frontier, or the French, Spanish, or Dutch from invading and conquering them? No one!

Most of the upper ranks of the social hierarchy tended to be Loyalists. After all, if things were going rather well for you and your loved ones, why change? Those who were fairly wealthy or who held important jobs had a very good reason to keep things more or less as they were. Looking at these tough times from perspectives of judges, customs officials, and political leaders, many Loyalists saw their role as maintaining the status quo as best they could. The Seven Years War had caused a lot of damage to the people of Boston. The goal of wealthy Loyalists was to get things back on track as soon as possible. To keep the ship afloat during these rough seas.

While many of the upper classes were Loyalists, not all Loyalists were from the upper class. Many had a great concern of trading one corrupt system for another. As Loyalist Mather Byles put it "Which is better - to be ruled by one tyrant three thousand miles away or by three thousand tyrants one mile away?" Loyalists were still upset at the increase in taxes and government regulations, but they thought it was reckless to put their fate into unknown hands. Remember that while Patriots all called for change, exactly what that change was – and how to go about doing it- was not something that they agreed on.

However, while Loyalists as a whole worried about the long-term impact of independence from Britain, many in Boston were much more worried about the immediate threat to their lives. When Patriot crowds gathered to protest something they saw as an injustice, it was not uncommon for their meetings to turn violent. While tarring and feathering may sound funny today, it could cause

serious injury, or even death. Fear of an angry mob was a very real concern for many Bostonian Loyalists.

Thomas Hutchinson was perhaps the most outspoken Loyalist in Boston. His ancestors, including the outspoken Anne Hutchinson, arrived in the Massachusetts Bay Colony in 1634. Much of his adult life had been spent as an officer in the service of the Crown. He served as Chief Justice of the Supreme Court and then Governor of Massachusetts. During the Stamp Act Riots of 1765, a violent mob broke into his house with axes and destroyed or stole everything in sight. He and his children had to flee the house to escape being injured or killed.

Loyalists of every class saw the violent behavior of these mobs as proof that the Patriots acted more like misbehaving children than like a cause they could get behind. Was this what could be expected if the Patriots won independence?

Undecided or Unsure

Whenever we talk about wars and big political movements in history, it is important to remember that not everyone took a hard side. Think about politics in your life today. Do you know someone who talks a lot about politics and what is going in in your town, state, or country? Do you know someone else who just doesn't bring that up in conversation?

For every one person fired up enough to give a speech, there are hundreds more attending that speech. Among those listeners, there is a wide range of feelings. Support, excitement, questioning, doubtful, all sorts of reactions are occurring-within even one person! To think that the Boston Tea Party meeting saw over 5,000 people crammed into and around the Old South Meeting House is certainly an amazing thought. But the total population of Boston at this time was somewhere between 15,000 – 20,000 people.

This is not to say that these people were callous or did not care. At any time in history, all people have differing levels of enthusiasm for their political beliefs. For some, being "patriotic" might just mean that they avoid buying boycotted goods. For others, being "loyalist" might just mean that they don't participate in certain mobs or attend certain meetings. For many, their opinions about various taxes and rules were unsure, and could change! The events leading up to the Revolution span about a decade. That is a long time to think over your opinions.

Pamphlets, Broadsides, and Propaganda

When American colonists first became upset with the Crown, forming their own country was the last thing on most of their minds. How then—in about ten years, without telephones, television, email, or an organized highway system—did a majority of colonists not only decide to separate from Great Britain, but fight a war to do so?

For the few radical colonists who favored independence early on, the first step in achieving their goal was to change people's minds about their relationship with the Crown. To do this, there had to be an organized way of distributing information that supported the point of view of the radicals, or Patriots, as they were known.

By 1775, there were 38 different newspapers in the Colonies. Many of their owners were among the first Patriots, who were angered by the taxes on newspapers imposed by the Stamp Act. These Patriots kept a keen eye out for any evidence of more injustices against the colonists. It was not long before most of the articles in these papers were openly critical of the Crown.

While colonial newspapers informed some people just as they do today, many more colonists got their information from broadsides and pamphlets.

Broadsides were one-page sheets that included a few columns of tiny print and an occasional picture. They looked much like modern newspaper advertisements, except that instead of advertising a product, they were advertisements for a particular point of view. Broadsides were posted throughout a city or were passed from one person to another. Paul Revere's engraving of the Boston Massacre was probably the best-known broadside of its day.

Pamphlets were little books on any subject of any length that anyone could have printed. Much of the political conversation of the day took place in pamphlets. If you felt strongly about something, you could write out your thoughts on the subject and let the world know where you stood. If someone read your pamphlet and disagreed, they could do exactly the same thing in response. Many pamphlets were actually made up of conversations of people who disagreed about a subject.

Pamphlet writers had complete freedom of expression. They could outline an argument more thoroughly than in a newspaper article, or jot down quick barbs aimed at their opponents. Writers often used irony, parody, sarcasm, and satire to get their points across. Some included diagrams, charts, or other illustrations to

help make their point. However the authors chose to express their ideas, the unwritten rules for creating a pamphlet were simple: they should be short, topical, opinionated, and above all persuasive.

Pamphlets became popular in part because they were so easy to produce. They only cost a few pennies to buy, because they were unbound pages loosely stitched together. If people couldn't afford to buy one, they were able to read them at taverns, inns, barbershops, and post offices. During times of crisis, people would gather at these places and discuss the latest news. Sometimes people would read pamphlets out loud so those who could not read could hear and join in the debate.

Both the Patriots and the Loyalists (those opposed to Revolution) used pamphlets and broadsides to sway people to their point of view. Many of these writings from both sides could be characterized as propaganda.

Propaganda is the aggressive spreading of ideas, information, or even rumor—sometimes in a distorted way—to help promote a cause. Patriots were very fond of using propagandist pamphlets to their full advantage. Rather than writing in abstract language about the nature of authority, Patriots used a simple, common language and wrote with passion. They mimicked the style of the fire-and-brimstone preachers who described the boiling pits of hell to keep sinners on the right track.

The Patriot broadsides and pamphlets were successful in turning many colonists against Great Britain. The most popular and successful Patriot pamphlet was "Common Sense," written by Thomas Paine in January 1776. Unlike most pamphlets that were published only once, "Common Sense" was printed 25 times in the Colonies and four times in Europe, totaling more than a half a million pamphlets. In "Common Sense," Paine argued that America could not continue to be oppressed and drained of its economic resources. He made a passionate case for independence from Great Britain, stating that "the cause of America is in a great measure the cause of all mankind."

The Loyalists were unable to use newspapers, pamphlets, and broadsides as effectively as the Patriots. In addition, there was a real threat of enraging the Patriots, who could easily become an angry mob. With unruly citizens running through the streets destroying Loyalist property, it was best not make them any angrier. Most of the pamphlets Loyalists produced were therefore the opposite of the Patriot pamphlets: dry, passionless literary and intellectual tracts. Understandably, they convinced few people to join their side.

Activities

Create a pamphlet or broadside

There are only a few rules for creating pamphlets and broadsides. Your arguments should be:

1) Short (1-2 pages)
2) Argue a particular position
3) Be persuasive!

Beyond that, the rest is up to you!

Some things you may want to consider:

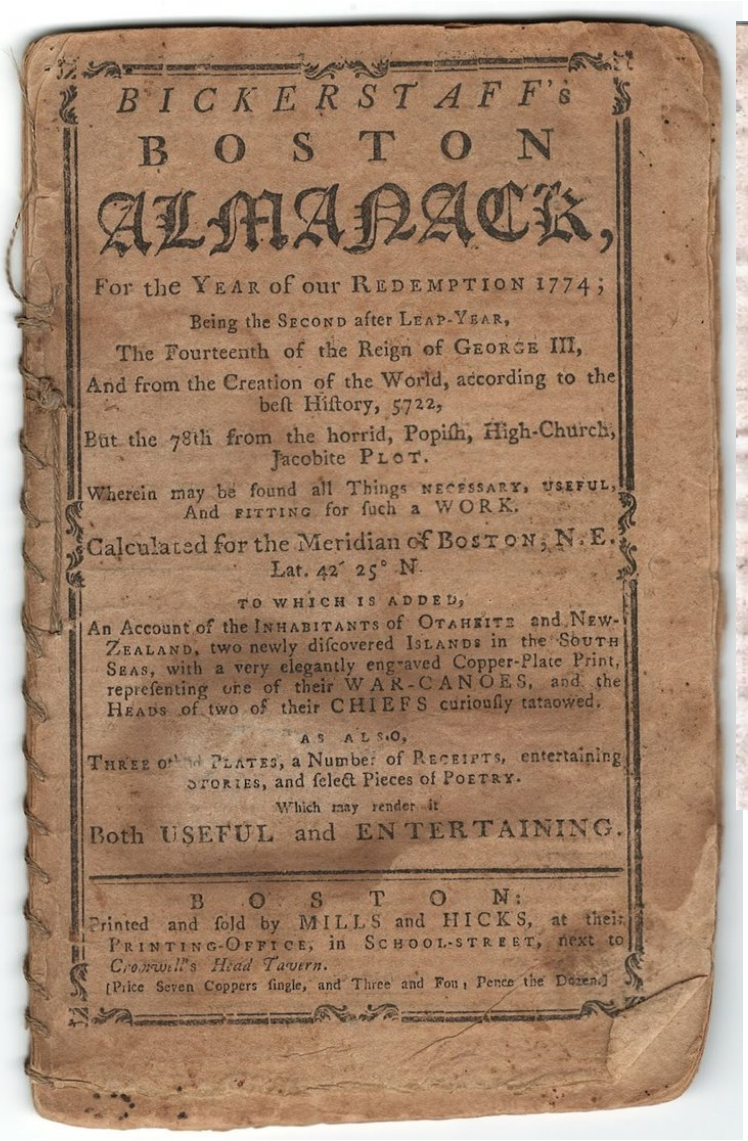
1) Before you begin writing, brainstorm what you want to say. Do you feel especially strong about one side or another? Outline all the reasons you want to lend your support to that side or issue.

2) Use figurative language: irony, parody, sarcasm, hyperbole, similes, metaphors or satire to illustrate your point. Use passionate or illustrative language.

3) Some writers included illustrations, diagrams, charts or other illustrations to help make their point. These visuals should also be persuasive.

4) Some examples to help you get started can be found on the following page.

Example of an 18th-century pamphlet (left) and broadside (right)



BICKERSTAFF's

BOSTON

ALMANACK,

For the YEAR of our REDEMPTION 1774;

Being the SECOND after LEAP-YEAR,

The Fourteenth of the Reign of GEORGE III,

And from the Creation of the World, according to the best Hiſtory, 5722,

But the 78th from the horrid, Popiſh, High-Church, Jacobite PLOT.

Wherein may be found all Things NECESSARY, USEFUL, And FITTING for ſuch a WORK.

Calculated for the Meridian of BOSTON, N. E. Lat. 42° 25° N.

TO WHICH IS ADDED,

An Account of the INHABITANTS of OTAHEITE and NEW-ZEALAND, two newly diſcovered ISLANDS in the SOUTH SEAS, with a very elegantly engraved Copper-Plate Print, repreſenting one of their WAR-CANOES, and the HEADS of two of their CHIEFS curiouſly tataowed.

AS ALSO,

THREE other PLATES, a Number of RECEIPTS, entertaining STORIES, and ſelect Pieces of POETRY.

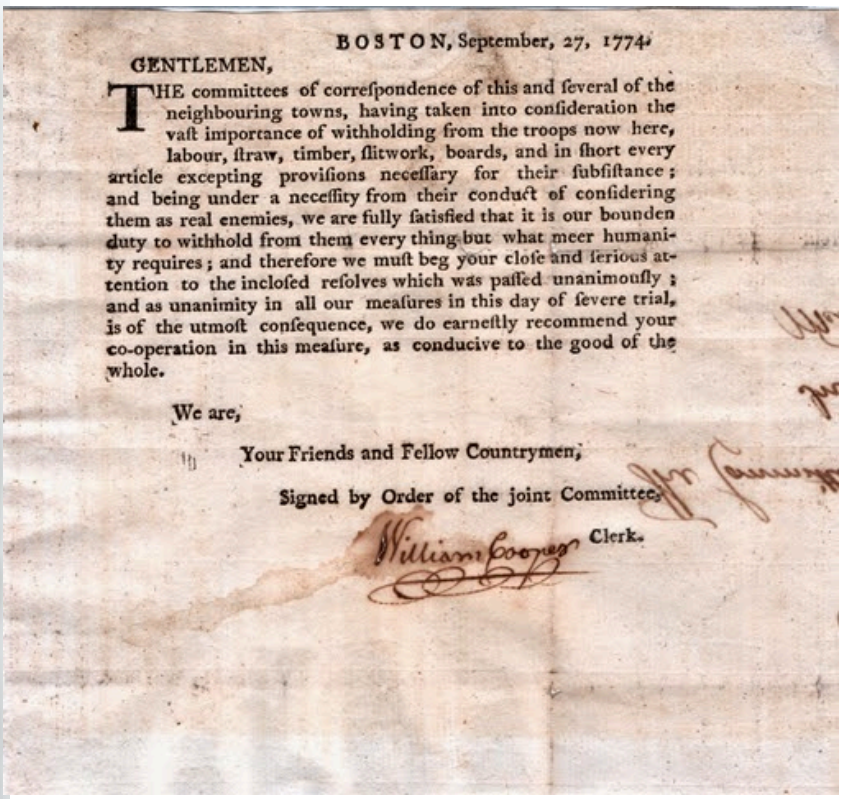
Which may render it

Both USEFUL and ENTERTAINING.

BOSTON:

Printed and ſold by MILLS and HICKS, at their PRINTING-OFFICE, in SCHOOL-STREET, next to *Cromwell's Head Tavern*.

[Price Seven Coppers ſingle, and Three and Four Pence the Dozen.]



BOSTON, September, 27, 1774.

GENTLEMEN,

THE committees of correſpondence of this and ſeveral of the neighbouring towns, having taken into conſideration the vaſt importance of withholding from the troops now here, labour, ſtraw, timber, ſlitwork, boards, and in ſhort every article excepting proviſions neceſſary for their ſubſiſtance; and being under a neceſſity from their conduct of conſidering them as real enemies, we are fully ſatisfied that it is our bounden duty to withhold from them every thing but what meer humanity requires; and therefore we muſt beg your cloſe and ſerious attention to the incloſed reſolves which was paſſed unanimouſly; and as unanimity in all our meaſures in this day of ſevere trial, is of the utmoſt conſequence, we do earneſtly recommend your co-operation in this meaſure, as conducive to the good of the whole.

We are,

Your Friends and Fellow Countrymen,

Signed by Order of the joint Committee,

William Cooper Clerk.

Source: https://www.bostonhistory.org/kingstreet/2014/09/a-notice-to-towns-committee-of.html

Source: https://www.bostonhistory.org/kingstreet/2016/07/an-18th-century-cure-for-what-ails-you.html

Part 3: The Boston Massacre

"The Bloody Massacre perpetrated in King Street"

It is often said that truth is the first casualty of war. In the heat of battle, people are often confused or unsure about what happened. Sometimes though, people will exaggerate or deliberately mislead others about how and what took place. If this is done in some organized way to convince others to take a particular side, it is called propaganda. While the first human casualty of the Revolutionary War was a man named Crispus Attucks, the truth was soon to become a casualty, too.

In the years leading up to the Revolution, Samuel Adams and a group of rebellious Patriots called the Sons of Liberty were trying to convince the colonists that they needed to separate from Britain. They played upon Bostonians' fears about the British Army who were stationed in the city. They said the only reason the King would have an army live in Boston was because he wanted to take away the colonists' freedoms. There were many people, though, who did not see such sinister connections. Many wanted to believe that the Army was there for their protection. Samuel Adams needed some proof that would help convince the Tories—colonists who remained loyal to the King—and the rest of the colonists who had yet to decide how they felt about independence.

Soon, Adams had his chance. In February 1770, a skirmish in the North End lead to the death of a young boy, and the hands of a Tory. Adams organized his funeral, and thousands of colonists angrily marched to his gravesite in the Granary Burial Ground. In the two weeks that followed, tension between Bostonians and the British soldiers increased and finally exploded. On Monday, March 5, 1770, rumors went around that there would be trouble in Boston. Several small fights broke out all over town. One, however, turned out to be worse than the rest.

Outside the Customs House, a young wigmaker's apprentice began harassing a British soldier about a debt he owed. The soldier tried to ignore the apprentice, but he refused to leave the soldier alone. The apprentice continued his taunts, even after the soldier went into the Customs House. Another soldier took up the fight and struck the apprentice with the butt of his musket. Soon a crowd began to gather and continued to taunt the soldiers.

The soldier's commanding officer, Captain Thomas Preston, did not want to leave this lone sentry to the danger of the growing crowd. He led six other soldiers to return the soldier to safety. Once Preston and his men arrived at the custom house, they were surrounded by the mob. Things took a turn for the worse when

someone rang the church bells - the signal for a fire alarm- and several hundred people poured into the streets. The crowd began to throw snowballs, rocks, and oyster shells at the soldiers. Finally, one soldier was knocked down. As he got back on his feet his gun went off. Was it on purpose? Was it an accident? Both claims were made afterwards. Regardless, other soldiers assumed this shot was an order, and they fired as well. Captain Preston frantically told his men to cease-fire. It was too late. A sailor named Crispus Attucks and two other men lay dead, two more were dying, and six more were injured.

Samuel Adams immediately used the clash as propaganda to promote his insistence on independence. He quickly declared that the soldiers had planned the incident. He called it "bloody butchery." Pamphlets and broadsides quickly spread the news about the "horrible massacre" the colonists suffered at the hands of the soldiers. The single most effective piece of propaganda was Paul Revere's engraving of the incident. (Shown Below) Revere copied Henry Pelham's engravings and began selling them on broadsides as "The Bloody Massacre perpetrated in King Street." This dramatic and shocking image of British brutality convinced many people that the time to separate from Britain was upon them.

So how did these pieces of propaganda change people's minds? First, the truth was twisted to leave out facts that showed that the colonists had any guilt in the situation. Next, the language used to describe the event was carefully chosen to evoke certain images and emotions. The word "massacre" means the murder a large number of people in some horrible, extremely cruel way. "Butchery" is carelessly chopping something up to small pieces. These words certainly make the incident sound much worse than if it had been described as "a snowball fight gone wrong." Next, the images that were chosen had many layers of meaning in them. The picture showed Captain Preston giving the order to fire into a crowd of peaceful citizens. Nowhere was there any of the snow or rocks that were thrown at the soldiers. The smoke from chimneys tells viewers that officials, who could have stopped the incident, sat in their offices and did nothing. Behind the British soldiers is a building labeled "Butchers Hall". Not only is this a made-up building, if you look carefully you will see a secret sniper firing out the windows. In many ways, it shows only what the authors want people to believe, with few details about what actually happened.

This propaganda campaign was very successful. For many colonists, the Boston Massacre was proof that the King could no longer be trusted to protect them. Many new recruits soon joined the Patriot cause. The anniversary of the Massacre stood as a day of observance. Each year, the Sons of Liberty would organize anniversary marches and speeches to remind Bostonians of the cruelty of the

army and the King it represented. The truth of the incident had long ago died, but in its place stood a growing independence movement.

Activities

Think about a time that some of your peers got into an argument. Has everyone involved told the same story of what happened, and why they are upset? Or did they highlight certain parts of the story to show their side? Was there anything they hid entirely? How would you try to figure out what "really" happened? How do you think historians use these same skills to figure out what "really" happened in the past?

Create a propagandist broadside in response to Revere's. Show the same events of March 5th in Boston from a position sympathetic to the British soldiers and King. Use the "Pamphlets, Broadsides and Propaganda" materials from Part 2: Revolution! Perspectives and Propaganda to create a Propagandist Pamphlet or Broadside from the point of view of either a patriot or a loyalist.

Propaganda Today

Propaganda is still used today to convince people to change their minds or to act on behalf of an organization, idea, or candidate. Many political radio and television shows use various forms of propaganda to "sell" listeners and viewers on a particular point of view. While political ads, for both candidates and issues, contain the most obvious forms of propaganda, every advertisement, from banking services to soap, uses the basic techniques of propaganda to sell its product.

Most people don't realize that their emotions are being manipulated into making a purchase. Keep in mind that everything that is in an advertisement is there for a specific purpose. Nothing is there accidentally. The words, and more importantly the images, are chosen very carefully. Each image has a particular message that the group of people the advertisement is aimed at will understand without explanation. That is when you know that the propaganda is very effective: you react without thinking about what you are doing and without needing any explanation.

As a smart consumer, you need to recognize the way your interests, desires, or fears are being manipulated to sell a product. These are some of the basic propaganda techniques advertisers use to sell their products:

- **Bandwagon:** The basic idea behind the bandwagon approach is that if everyone else is doing it, you should too. Images show the "cool kids" using the product or service and often ask questions like "Why don't you try it?"
- **Transfer:** These use very strong images to make you feel an emotional connection to the idea or product being expressed. Often, these are used for political issues, such as animal rights or poverty.
- **Card Stacking:** Telling only one side of the issue. Presenting the logic of your argument, while oversimplifying the logic of your opponent's.
- **Testimonial:** Using a celebrity to endorse a product. The logic behind this is if I use the same product as this celebrity, I will be just like them.
- **Name-Calling:** Calling your opponent a name or giving them a title that is negative or unflattering.

Once you know what you are looking for, finding propaganda becomes very easy. Just remember, when you see propagandist techniques at work, ask yourself: What is the author trying to get me to feel or do? What part of the story aren't they telling? Answering those questions becomes much more complicated.

Activities

Find a photo advertisement in a newspaper or magazine, either online or in a physical copy. Identify all the techniques that are being employed to convince consumers to purchase this product Use the boxes below to analyze just how this ad is using propaganda to sell its product.

Once you have filled out these boxes for the modern ad, go back and look at Revere's account of the Boston Massacre. Fill out the same boxes for Revere's print. Was it easier for you to find propagandist techniques from your own time period, or from Revere's era? What does this say about the kinds of images and messages that are being used in each of these examples? How culturally dependent are they? Think about what happens when a person from one era looks at a propagandist piece from another era without knowing that it is propaganda. How do you think this changes people's perception of past historical events?

Name of Advertisement	
Briefly describe the advertisement	
What are they trying to sell?	
To whom are they trying to sell it?	

What methods of propaganda are they using to sell it?	
What aren't they telling the viewer?	
How effective do you think this advertisement is? Why?	

Part 4: The Boston Tea Party

The Trouble with the Tea

As a widely publicized act of resistance against Great Britain, the Boston Tea Party represented a turn for the worse in the colonists' relations with the Crown in the years leading up to the Revolution. When Parliament passed the Tea Act in May 1773, the colonists were already angry about laws like the Sugar Act, the Stamp Act, and the Townshend Acts, all of which raised taxes on various goods without giving the colonists any say in the matter. For many colonists, especially in Boston, the Tea Act was the last straw. On the night of December 16, 1773, a band of more than 100 members of the radical Sons of Liberty led by Samuel Adams dressed up as Mohawk Indians and boarded three ships in Boston Harbor. Using hatchets and axes, they broke open 342 chests of tea and dumped them into the harbor. It was the most dramatic stand the colonists had taken yet against "taxation without representation."

But did you know that the infamous tax on tea which sparked this protest did not actually raise the price of tea? In fact, it made tea cheaper for the colonists! The Tea Act gave a trade monopoly to the East India Company, meaning that they were the only company allowed to buy and sell tea in the British colonies. The East India Company was a massive trade organization, spanning the world. A huge proportion of the income for Britain (and therefore its colonies) came from this one company. However, by the 1770s it was struggling, and profits were low. This was terrible timing for Britain, as the Sevens Years War had ended only years before, and the country was now battling with huge debts incurred by the war- hence the passing of the Stamp Act, Sugar Act, and many other unpopular colonial taxes. If the East India Company were to go under entirely, it would spell disaster – for everyone! So, Parliament decided to give the company special exceptions to taxes and rules, to keep them afloat.

The lawmakers thought that this decision would go over well with the colonists. After all, with a monopoly on tea, that meant the East India Company could sell their tea at super cheap prices to the colonies! But unfortunately it had the opposite effect. Many colonists were furious with this new law. There was no way that smaller local merchants could compete with these prices, and patriots felt that only friends of the East India Company were benefitting from the monopoly. Worse still, Parliament had passed this law without input from the colonists! Raising taxes was bad enough, Patriots feared that if the British Crown decided that it could change the local economy whenever it wished, what was stopping

them from changing even more? Those who feared tight control from across the sea saw this as little more than tyranny.

Across the colonies, Patriots called for a boycott on East India Company tea. (An interesting side note is that many colonists switched to coffee instead during this time, which is one of the many reasons why Americans today have “coffee breaks” whereas British folks have “tea time”!) In December of 1773, three ships came to the Boston harbor packed full of tea to sell. Patriots, especially those radical members of the Sons of Liberty, begged Gov. Thomas Hutchinson to send the ships away without unloading. But the governor refused. After about two weeks of heated debate, thousands of people from Boston and surrounding towns gathered at the Old South Meeting House on the night of December 16th to express their discontent.

When the meeting did not go the way they wanted, the Sons of Liberty decided to take matters into their own hands. They left the meeting and put on disguises. They put paint on their faces, and feathers in their hair in rough imitation of the Mohawks living further south in New York. They did not expect anyone to actually believe that they really were a huge group of Mohawks, but rather they hoped that this would make it harder to identity one person from the next in the candlelit streets of Boston. They were about to commit a huge crime, after all, and they did not want to be recognized. This group of radicals marched down to Griffin’s Wharf, overpowered the guards there, boarded the three ships carrying tea, and systematically threw every last bit of tea into the Boston Harbor. This took many hours, as there was a total of 342 chests of tea, and each chest weighed over a ton! After this huge act of vandalism, the mob dissolved back into the population of Boston, and no one was arrested. In generations to come, their daring act would become known as the Boston Tea Party.

The Crown Puts Its Foot Down

The Boston Tea Party inspired other colonists to resist as well. Soon afterward, shipments of tea were destroyed in what is now New York City; Annapolis, Maryland; and Greenwich, New Jersey. Boston was not the only city to turn their harbor into a teapot. The British government angrily responded with a harsh series of laws to restore order to these colonists who seemed to think they could just pick and choose which laws they felt like abiding. Parliament called these The Coercive Acts, though they became known in the Colonies as the Intolerable Acts. These acts were very severe, and affected colonists – Loyalist, Patriots, and everyone in between – in many ways. But there were three aspects of these acts that hit the hardest.

Firstly, it demanded that all of Massachusetts must now get royal permission to have large political meetings like the one that lead to the destruction of the tea. Clearly the Massachusetts colonists cannot be trusted to have civilized meetings without massive destruction, Parliament thought, so they would need to be regulated. This was seen as a particularly cruel blow to the New England colonists, who had grown accustomed to a great deal of personal control over the politics of their own communities.

Secondly, it decreed that Boston Harbor would be closed to all trade until the ruined tea was paid for. Bostonians of all walks of life feared that this would cripple the economy of their port town. It also punished the town as a whole, even those who were against destroying the tea and thought that it was a big mistake. But since no one had been arrested, or even admitted to taking part in destroying the tea, The British Crown decided to punish the city as a whole.

Lastly, it stationed soldiers within people's homes. The Crown stretched its authority further still as Governor Thomas Hutchinson was replaced by General Thomas Gage. Gage was given clear orders to quell the rising rebellious nature of Bostonians, and to keep the King's Peace. This peace would be enforced by thousands of soldiers sent to Boston. The residents of Boston at the time numbered somewhere between 15,000 and 20,000. So to have 3,500 soldiers suddenly arrive was a noticeable increase to the size of the population, to say the least. Remember that only 3 years before the Tea Party the tensions between soldiers and residents erupted in murderous violence during the Boston Massacre. Now there were thousands more redcoats patrolling the streets of Boston and setting up tents on the Boston Common. There were so many soldiers, in fact, that they were running out of room to house the officers. While

tents or barracks were the norm for the common soldiers, high- ranking officers were always lodged in houses. These officers turned to the upper classes (with bigger houses) to open their doors to the need. Many balked at the idea, and felt that this was asking too much. While relatively few people were asked to provide this room and board, news spread very quickly. Colonists of all social levels began to fear that a regiment of soldiers would come suddenly knocking at their door.

While these three acts were focused on controlling the rowdy colonists of Massachusetts, Patriots in other colonies viewed them with growing concern as well. If Parliament was able to do this to Boston, what was stopping them from placing harsh rules on their own town as well? Were we all to become victims of such tyranny? The Coercive Acts are a major turning point in colonial history. Many who were unsure of their viewpoint were tipped towards the Patriot perspective as these strict rules changed daily life in Boston. Although war certainly didn't break out the next day. The events leading up to the revolution span a decade. It would be another two years until Revere's famous ride and the shots fired in Lexington and Concord. But The Tea Party and the following Coercive Acts provided a sense of urgency for the Patriot cause, and caused many Loyalists to question the benefits of British citizenship.

Activities

The Boston Tea Party was one of the most publicized acts of resistance against Great Britain leading up to the Revolution. This protest was soon copied in many other colonial cities, to show the British Government the colonists' disapproval over the new taxes and laws in a way more forceful than the ongoing boycotts, but still avoiding outright violence. Protesting, and speaking up when you perceive something as unfair, is a common occurrence throughout the world, and America.

Think of a modern day peaceful protest that you have previously learned or heard about. Write a newspaper article describing this protest. What law or policy were people trying to change? What means did they use to accomplish their goals? (i.e. throwing tea into the harbor, marching, boycotting, etc.) Was their protest successful? Is there anything you would have done differently if you were organizing it, using your knowledge of historical protests of the past?

Part 5: Paul Revere and his Midnight Ride

Paul Revere, Folk Hero

To really understand a nation's character you need to understand its folklore and heroes. The word "folk" actually means "the people." Folk heroes are the heroes that ordinary people decide represent some virtue that should be imitated. Folklore is made up of the stories that people love telling, whether or not the stories actually happened. Many folktales begin with stories that are true. Slowly, they evolve into stories that are partly true, but the actions of the heroes are exaggerated or simplified to make telling the story easier. One American folktale that began with real events and people is the story of Paul Revere.

Paul Revere was a silversmith living in Boston at the time of the American Revolution. He was a courier for two very important groups: The Boston Committee of Correspondence and the Committee of Safety. His job was to deliver messages between the members of the different groups in Boston, and in other cities. On April 18, 1775, he was asked to deliver a very important message.

Samuel Adams and John Hancock, two of the leaders of the American rebellion, were wanted men. They were hiding out in Lexington, MA, on their way to Philadelphia and the Second Continental Congress. The British soldiers in Boston were getting into their boats to cross the Charles River. The Patriots feared that the soldiers would then march to Lexington and try to arrest Adams and Hancock and put an end to their troublemaking. Even worse, the soldiers might seize the weapons stockpiled in Concord. Someone had to warn them! But who would it be? It would be Paul Revere and William Dawes.

Both men headed to Lexington by different routes. Dawes rode his horse through Boston Neck (a narrow strip of land that in those days connected Boston to the mainland) and then headed west toward Lexington. Meanwhile, Paul Revere headed to the tallest building in Boston, the Old North Church, to have the signal sent that would alert the Patriots in Charlestown—two lanterns, hung in the steeple—that the soldiers were on the move, going by water. Revere then rushed to the Charles River, where two friends silently rowed him across the river. On the other side, Revere borrowed a horse and raced on to Lexington.

Revere galloped into Lexington less than half an hour before Dawes. He quickly found Adams and Hancock and told them of the British soldiers coming for them! Thanks to his warning, they were gone by the time the soldiers arrived. Soon Dawes arrived, and he and Revere pressed on toward Concord. On the way, Dr.

Samuel Prescott joined up with them. They wanted to get to Concord to make sure the important weapons and powder being stored there were safely hidden. On their way to Concord, the trio came upon a British roadblock. There are different accounts of what happened next when the three men tried to get away, but in the end, Prescott and Dawes escaped but Revere did not. Revere was held for a while and later released. Prescott was the only one of the three to make it all the way to Concord, alerting the residents of the coming danger.

But that is not the story most people know about the night of April 18th, 1775. Most people only think about Revere making a daring ride from Boston to Concord at midnight. The popular account says he jumped on his horse and galloped off after getting the signal *from* the two lanterns in the bell tower of the Old North Church. A secret signal—One if by Land! Two if by Sea!—to warn the Patriots that the British soldiers were on their way. Then he rode the whole way to Concord, shouting out a warning to everyone, telling them, "The British are coming! The British are coming!"

So if three men rode that night, why does Paul Revere get all the credit? By 1860, almost 100 years after the famous ride, very few people had ever heard of Paul Revere. Then, Henry Wadsworth Longfellow wrote his poem, "Paul Revere's Ride." Longfellow left out many details to make the story more exciting. The danger of one man, the only hope of the Americans, sneaking past the British Army is much more suspenseful than three men doing it. Americans loved the daring adventure of Longfellow's account and turned Revere into a national *folk hero*. William Dawes and Samuel Prescott, neither of whom are mentioned in the poem, remain unknown to the general public to this day.

Soon, children were memorizing and reciting the poem in school and people were adding to the story. Somehow, even though it is never mentioned in the poem, it became widely believed that Revere rode through the countryside shouting, "The British are coming! The British are coming!" However, in Revere's time, most colonists still considered themselves British citizens. Riding around shouting, "The British are coming!" would be like shouting "We are coming!" Most colonists would probably have rolled over and gone back to sleep with a message like that!

But do these mistakes make the daring ride any less heroic? Not at all! Actually, the fact that people started adding to the story makes it more important. Think about what people were saying by adding the line "The British are coming!" In less than 100 years, Americans saw themselves as distinct from the British people. The Americans had created their own folk hero—one of the important first steps in building a national identity.

Activities

Let's place Revere in the larger context of folk heroes that you have studied or heard about from other eras or countries. Write down the names of 4 other folk heroes. (Examples are figures such as Robin Hood, Ned Kelly, Anansi, The Monkey King, etc.) Discuss the similarities and differences. What are some of the virtues these folk heroes are representing? Does it make it harder or easier to see someone as a folk hero if they are from your culture or from another person's?

Primary Source: **"Paul Revere's Ride," by Henry Wadsworth Longfellow**

Henry Wadsworth Longfellow never met Paul Revere. In fact, he was not born until 32 years after Revere's famous ride. Yet, his perspective, or point of view, is how we most often interpret the Ride of Paul Revere. Every person views events from their own point of view. Getting the whole story often requires hearing several different people's points of view. Read the poem that made Paul Revere into a folk hero. Circle the words and phrases that make Revere sound heroic. As you read the poem, underline the parts of the poem that are exaggerated or not true, and explain why to the right of the text.

Listen, my children, and you shall hear
Of the midnight ride of Paul Revere,
On the eighteenth of April, in Seventy-Five:
Hardly a man is now alive
Who remembers that famous day and year.

He said to his friend, "If the British march
By land or sea from the town to-night,
Hang a lantern aloft in the belfry-arch
Of the North-Church-tower, as a signal-light,—
One if by land, and two if by sea;
And I on the opposite shore will be,
Ready to ride and spread the alarm
Through every Middlesex village and farm,
For the country-folk to be up and to arm."

Then he said "Good night!" and with muffled oar
Silently rowed to the Charlestown shore,
Just as the moon rose over the bay,
Where swinging wide at her moorings lay

The Somerset, British man-of-war:
A phantom ship, with each mast and spar
Across the moon, like a prison-bar,
And a huge black hulk, that was magnified
By its own reflection in the tide.

Meanwhile, his friend, through alley and street
Wanders and watches with eager ears,
Till in the silence around him he hears
The muster of men at the barrack door,
The sound of arms, and the tramp of feet,
And the measured tread of the grenadiers
Marching down to their boats on the shore.

Then he climbed to the tower of the church,
Up the wooden stairs, with stealthy tread,
To the belfry-chamber overhead,
And startled the pigeons from their perch
On the sombre rafters, that round him made
Masses and moving shapes of shade,—
By the trembling ladder, steep and tall,
To the highest window in the wall,
Where he paused to listen and look down
A moment on the roofs of the town,
And the moonlight flowing over all.

Beneath, in the churchyard, lay the dead,
In their night-encampment on the hill,
Wrapped in silence so deep and still
That he could hear, like a sentinel's tread,
The watchful night-wind, as it went
Creeping along from tent to tent,
And seeming to whisper, "All is well!"
A moment only he feels the spell
Of the place and the hour, and the secret dread
Of the lonely belfry and the dead;
For suddenly all his thoughts are bent
On a shadowy something far away,
Where the river widens to meet the bay,—
A line of black, that bends and floats
On the rising tide, like a bridge of boats.

Meanwhile, impatient to mount and ride,
Booted and spurred, with a heavy stride,
On the opposite shore walked Paul Revere.
Now he patted his horse's side,
Now gazed on the landscape far and near,
Then impetuous stamped the earth,
And turned and tightened his saddle-girth;
But mostly he watched with eager search
The belfry-tower of the old North Church,
As it rose above the graves on the hill,
Lonely and spectral and sombre and still.
And lo! as he looks, on the belfry's height,
A glimmer, and then a gleam of light!
He springs to the saddle, the bridle he turns,
But lingers and gazes, till full on his sight
A second lamp in the belfry burns!

A hurry of hoofs in a village-street,
A shape in the moonlight, a bulk in the dark,
And beneath from the pebbles, in passing, a spark
Struck out by a steed that flies fearless and fleet:
That was all! And yet, through the gloom and the light,
The fate of a nation was riding that night;
And the spark struck out by that steed, in his flight,
Kindled the land into flame with its heat.

He has left the village and mounted the steep,
And beneath him, tranquil and broad and deep,
Is the Mystic, meeting the ocean tides;
And under the alders, that skirt its edge,
Now soft on the sand, now loud on the ledge,
Is heard the tramp of his steed as he rides.

It was twelve by the village clock
When he crossed the bridge into Medford town.
He heard the crowing of the cock,
And the barking of the farmer's dog,
And felt the damp of the river-fog,
That rises when the sun goes down.

It was one by the village clock,
When he galloped into Lexington.
He saw the gilded weathercock
Swim in the moonlight as he passed,
And the meeting-house windows, blank and bare,
Gaze at him with a spectral glare,
As if they already stood aghast
At the bloody work they would look upon.

It was two by the village clock,
When be came to the bridge in Concord town.
He heard the bleating of the flock,
And the twitter of birds among the trees,
And felt the breath of the morning breeze
Blowing over the meadows brown.
And one was safe and asleep in his bed
Who at the bridge would be first to fall,
Who that day would be lying dead,
Pierced by a British musket-ball.

You know the rest. In the books you have read,
How the British Regulars fired and fled,—
How the farmers gave them ball for ball,
From behind each fence and farmyard-wall,
Chasing the red-coats down the lane,
Then crossing the fields to emerge again
Under the trees at the turn of the road,
And only pausing to fire and load.

So through the night rode Paul Revere;
And so through the night went his cry of alarm
To every Middlesex village and farm,—
A cry of defiance, and not of fear,
A voice in the darkness, a knock at the door,
And a word that shall echo forevermore!
For, borne on the night-wind of the Past,
Through all our history, to the last,
In the hour of darkness and peril and need,
The people will waken and listen to hear
The hurrying hoof-beats of that steed,
And the midnight message of Paul Revere.

Activities

Now that Longfellow has had his say on the ride of Paul Revere, it is your turn. Write a poem about the Ride from a different point of view. Using the section 'Paul Revere, Folk Hero' as a resource, use as many facts of the ride as possible.

Some suggested perspectives:

1) Tell the story from William Dawes's point of view. After all these years, what would Dawes want to say about the infamous ride?

2) Write from the point of view of a colonist who was woken up by the riders' shouts.

3) Speak as Paul Revere talking to/about Longfellow. Would he thank him for making him a hero or scold him for leaving out the other riders?

4) Samuel Adams and John Hancock were spared from capture and arrest at the hands of the British Soldiers by Revere's warning. Describe what their night was like.

5) Samuel Prescott escaped from the British Roadblock to warn the citizens of Concord of the coming troops. How would he tell the tale?

6) The night of the ride, Samuel Prescott was in Lexington "courting" a young lady named Lydia Mulliken. He had just left her house when he met Revere and Dawes on the road to Concord. What would she think of her beau's adventures?

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