

Clashing Views During the Colonial Period

QUESTION

The radical views of the colonial revolutionaries clashed with the conservative philosophy of the loyalist colonists.

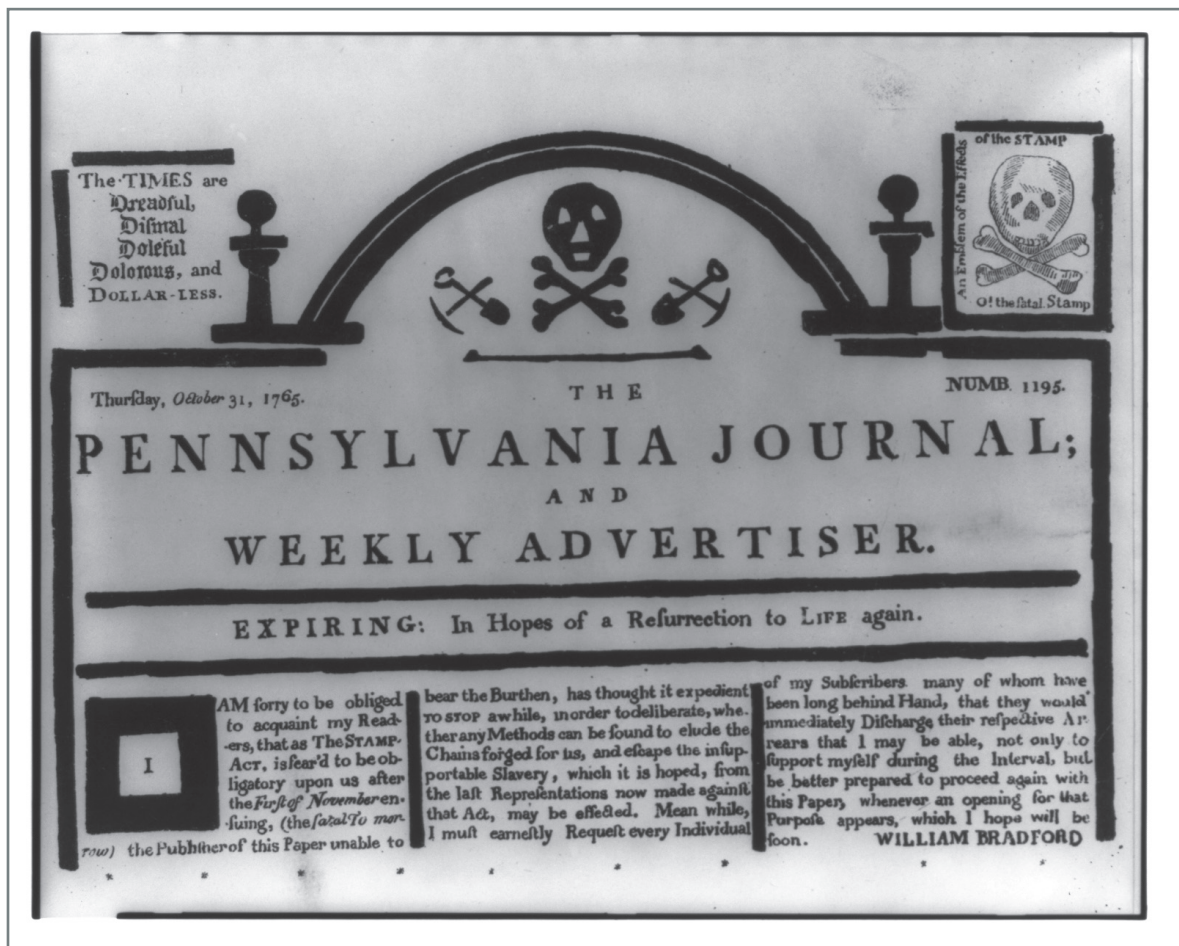
Evaluate this statement using the documents and your knowledge of colonial history from 1764 to 1776.

Consider the political, religious, economic, and social reasons for the American Revolution.

Document A

The Pennsylvania Journal and Weekly Advertiser, 1765

Credit: *The Pennsylvania Journal and Weekly Advertiser*, 1765, front page. Library of Congress, Prints & Photographs Division (reproduction number, LC-USZ62-21637 [B&W film copy negative]).



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Document B

Sylvanus, "A Political Problem," March 1769

As the Back Inhabitants [of South Carolina] were debarr'd from giving their Votes for Members of the Parishes in which they reside . . . how, and in what Manner . . . can they be said to be represented in the General Assembly? . . . Is it not Paradoxical, That the Frontier and Interior Inhabitants should pay Duties and Taxes impos'd on them by their fellow Provincials, to which they have not given, or had their Assent requir'd? And with what Consistency can our Assembly exercise such Powers . . . when they deny such Authority over themselves to be vested in the British Parliament?

Document C

Sugar Cone and Tongs

Credit: Sugar cone and "tongs," 1750–1800, Hezekiah Alexander House (Charlotte, North Carolina), reproduction from exhibit catalog.



Clashing Views During the Colonial Period

Document D

“Tarred and feathered and forced to drink tea,” 1774 political cartoon

Credit: “Tarred and Feathered and Forced to Drink Tea,” 1774 political cartoon, from the website Freedom: A History of Us, www.pbs.org/historyofus. Library of Congress, Prints & Photographs Division (reproduction number, LC-USZ62-9487 [B&W film copy negative]).



Clashing Views During the Colonial Period

Document E

“Letters of a Westchester Farmer (Great Britain Not Intimidated),” December 24, 1774

Source: Hector St. John CrA-vecoeur, Letters from an American Farmer, composed in the 1770s, published in 1781.

What then is the American, this new man? He is either an European, or the descendant of an European, hence that strange mixture of blood which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman. . . . He is an American, who leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced. . . . He becomes an American by being received in the broad lap of our great Alma Mater. Here individuals of all nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world. . . . This great metamorphosis has a double effect, it extinguishes all his European prejudices, he forgets that mechanism of subordination, that servility of disposition which poverty had taught him.

Document F

Preamble to the Mecklenburg Resolves, 31 May 1775

Whereas by an Address presented to His Majesty by both Houses of Parliament, in February last, the American colonies are declared to be in a state of actual rebellion, we conceive, that all laws and commissions confirmed by, or derived from the authority of the King or Parliament, are annulled and vacated, and the former civil constitution of these colonies, for the present, wholly suspended. To provide, in some degree, for the exigencies of these colonies, in the present alarming period, we deem it proper and necessary to pass the following Resolves. . . .



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Document G

Janet Schaw, *Journal of a Lady of Quality*, June 1775.

Source: Janet Schaw, *Journal of a Lady of Quality*, June 1775. Schaw was a Scot visiting her brother, a merchant, in Wilmington, North Carolina, where she was strongly critical of the local Whig regime.

At present the martial law stands thus: An officer or committeeman enters a plantation with his posse. The alternative is proposed. Agree to join us [Whigs] and your persons and properties are safe . . . if you refuse, we are directly to cut up your corn, shoot your pigs, burn your houses, seize your Negroes and perhaps tar and feather yourself. Not to choose the first requires more courage than they are possessed of, and I believe this method has seldom failed with the lower sort.

Document H

Petition of the Baptists of Prince Williams County, Virginia, June 1776

Whereas this colony with others, is now contending for the civil rights & liberties of mankind against the enslaving scheme of a powerful enemy, we . . . have thought it our duty as peaceable Christians to petition . . . that we be allowed to worship God in our own way . . . [and] to maintain our own ministers . . . and no others . . . [and] be married, buried, and the like, without paying the parsons of any other denomination. These things granted, we will gladly unite with our brethren of other denominations, and to the utmost of our ability, promote the cause of freedom.



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Document I

“The Costs of Revolution” by Charles Inglis, 1776

Source: Teresa O’Neill, ser. ed., *Opposing Viewpoints: The American Revolution*, American History Series (San Diego: Greenhaven Press, 1992).

Where the money is to come from which will defray this enormous annual expense of *three millions* sterling, and all those other debts, I know not; unless the author of *Common Sense*, or some other ingenious projector, can discover the Philosopher’s Stone, by which iron and other base metals may be transmuted into gold. Certain I am that our commerce and agriculture, the two principal sources of our wealth, will not support such an expense. The whole of our exports from the Thirteen United Colonies, in the year 1769, amounted only to £2,887,898 sterling; which is not so much, by near half a million, as our annual expense would be were we independent of Great Britain. Those exports; with no inconsiderable part of the profits arising from them, it is well known, centered finally in Britain to pay the merchants and manufacturers there for goods we had imported thence—and yet left us still in debt! What then must our situation be, or what the state of our trade, when oppressed with such a burden of annual expense! When every article of commerce, every necessary of life, together with our lands, must be heavily taxed to defray that expense!

—Charles Inglis, 1776, Pennsylvania



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Document J

“Reconciliation Better Than Independence” by William Smith, 1776

Source: Teresa O’Neill, ser. ed., *Opposing Viewpoints: The American Revolution*, American History Series (San Diego: Greenhaven Press, 1992), p.151.

Anglican clergyman and educator William Smith wrote a series of public letters in 1776 under the name “Cato” in reply to Thomas Paine’s Common Sense.

We have already declared ourselves independent, as to all useful purposes, by resisting our oppressors upon our own foundation. And while we keep upon this ground, without connecting ourselves with any foreign nations, to involve us in fresh difficulties and endanger our liberties still further, we are able, in our own element (upon the shore), to continue this resistance; and it is our duty to continue it till Great Britain is convinced (as she must soon be) of her fatal policy, and open her arms to reconciliation, upon the permanent and sure footing of mutual interests and safety.

Upon such a footing, we may again be happy. Our trade will be revived. Our husbandmen, our mechanics, our artificers will flourish. Our language, our laws, and manners being the same with those of the nation with which we are again to be connected, that connection will be natural; and we shall the more easily guard against future innovations. Pennsylvania has much to lose in this contest and much to hope from a proper settlement of it. We have long flourished under our charter government. What may be the consequences of another form we cannot pronounce with certainty; but this we know, that it is a road we have not traveled and may be worse than it is described.

