

DOWNLOAD PDF THE REVISIONIST: NATHAN HALE, CLASS OF 1773 DRAWN BY MICHAEL RAMUS.

Chapter 1 : Captain Nathan Hale

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The mathematical and other thoughts of a now retired math teacher, Saturday, 31 August The pursuit of the good and evil are now linked in astronomy as in almost all science. Find four integers the difference of any two of which is a perfect square as well as the sum of the first three will be a perfect square. This brought him public recognition. Rolle found four numbers, all satisfying the conditions Ozanam posed, containing only seven digits in each of the four numbers. In , a committee was formed by Parliament to consider the poor condition of the existing centuries-old bridge. The arches had been badly damaged by the Great Freeze, so it was decided to build a new bridge. Building commenced under John Rennie in , and completed in , at the expense of the city. The bridge is composed of five arches, and built of Dartmoor granite. It was opened with great splendour by King William the fourth, accompanied by Queen Adelaide, and many of the members of the royal family, August 1st, The rebuilt London Bridge was completed and dedicated on 10 Oct Naval Observatory was authorized by an act of Congress, one of the oldest scientific agencies in the U. James Melville Gilliss is considered its founder, who in he secured the Congressional appropriation for the Depot of Charts and Instruments est. Initially located at Foggy Bottom, the observatory moved in to its present facility in Washington, DC. Gillis visited Europe to procure instruments, and the books that formed the core of the Naval Observatory Library. However, geologically the most severe earthquakes in U. The epicenter then was in a sparsely populated region and caused no known casualties, so the human consequences were relatively not significant, although the violent movement of the ground changed the course of the Mississippi River and created many new lakes. August will have a blue moon on August 31 The last month with two full moons was March of March 1 and March The next month with a blue moon will be in August 2, August The titles were inscrutable. The volume was daunting: The claim was audacious: BIRTHS Guillaume Amontons 31 Aug ; 11 Oct French physicist, who developed the air thermometer - which relies on increase in volume of a gas rather than a liquid with temperature - and used it to measure change in temperature in terms of a proportional change in pressure. This observation led to the concept of absolute zero in the 19th century. Deaf since childhood, Amontons worked on inventions for the deaf, such as the first telegraph, which relied on a telescope, light, and several stations to transmit information over large distances. He also developed thermodynamics, in particular introducing concept of free energy. In , he measured the speed of a nerve impulse and, in , invented the ophthalmoscope. His study of muscle action led him to formulate a much more accurate theory concerning the conservation of energy than earlier proposed by Julius Mayer and James Joule. He was a founder member of the EMS. The bulk of this work was carried out after he took up the chair at Munich in He also developed the Tietze transformations for group presentations, and was the first to pose the group isomorphism problem. He was born in Schleinz, Austria and died in Munich, Germany. From Homer to Omar Khayyam. Science and learning in the fourteenth -century, pt. Turnbull was also interested in the history of mathematics, writing *The Mathematical Discoveries of Newton* , and began work on the *Correspondence of Isaac Newton*. During the war, he helped develop aircraft onboard radar systems. In , he showed that radar echoes could detect optically invisible daytime meteor showers. He gained funding to build the ft-diam. When completed in , it was able to track the first artificial satellite, Sputnik I. Watson-Watt and then E. Bowen to develop radar for uses in aerial combat. In the s he applied this experience to radio astronomy, developing radio-telescope technology at Jodrell Bank Observatory and mapping stellar radio sources. He designed a radio interferometer capable of resolving radio stars while eliminating atmospheric distortion from the image Twiss, Brown applied this method to measuring the angular size of bright visible stars, thus developing the technique of intensity interferometry. They set up an intensity interferometer at Narrabri in New South Wales, Australia, for measurements of hot stars. In his book, *An Examination of Dr. He supported Newton against priority claims by Leibnitz for the invention of calculus. He later gained fame for his expeditions to settle the*

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Falkland Islands and his voyages into the Pacific Ocean. But he is primarily remembered for the development of a matrix decomposition known as the Cholesky decomposition which he used in his surveying work. In addition, he contributed to measure theory, integration, the theory of sets, and orthogonal series. In his dissertation, written in , he defined axiomatically what today is called a Banach space. The idea was introduced by others at about the same time for example Wiener introduced the notion but did not develop the theory. Banach algebras were also named after him. Chandrasekharan as "almost certainly his best piece of work and one of the very best achievements in Indian Mathematics since Ramanujan". The first few Pillai primes are 23, 29, 59, 61, 67, 71, 79, 83, , , , , , Rotblat and the Pugwash Conferences, "for their efforts to diminish the part played by nuclear arms in international politics and in the longer run to eliminate such arms," received the Nobel Peace Prize in . Forty years earlier, he and other scientists, with philosopher Bertrand Russell and Albert Einstein, published a manifesto calling on researchers to take responsibility for their work, particularly those working on the atomic bomb. He was secretary-general , and president from of this London-based worldwide organization.

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Chapter 2 : Regimes of Memory (Routledge Studies in Memory and Narrative) - PDF Free Download

American heritage. December, , vol. XXIII, no. Nathan Hale, class of / drawn by Michael Ramus. The revisionist: Nathan Hale, class of

The Journal of Psychological Anthropology. He has written widely on the culture of psychotherapeutic movements and has a special interest in psychoanalysis, both as a tool for the analysis of culture and as a cultural phenomenon in its own right. His recent work has emphasised the cultural uses of trauma and dissociation, especially as seen in the multiple-personality movement. He is the co-editor, with Michael Lambek, of *Tense Past: Cultural Essays in Trauma and Memory*. She has published widely on visual culture in a range of areas including contemporary art practice, pornography, medieval painting, and theories of affect and trauma. Her essays have appeared in journals such as *Art History* and *Signs*. She has curated a number of exhibitions, including *Telling Tales* Sydney, , Graz, , addressing the subject of personal and cultural trauma. She is co-editor with Rosanne Kennedy of *World Memory: Personal Trajectories in Global Time* Palgrave, forthcoming and is currently writing a book on trauma, conflict and visual art. His current interests focus on questions of culture and governance with especial reference to museums, cultural diversity policies, and the history and theory of cultural policy. *History, Theory, Politics; Culture: Policies, Publics, Programmes* co-edited with David Carter. Together with a close colleague Wang Mingming, who is in Beijing University, he has recently completed a book, *Grassroots Charisma: Four Local Leaders in China* Routledge, An outline of this theme has been published as a chapter in *S. Memory and Methodology* Berg, His recent publications include *Psychoanalysis, Science and Masculinity* London: Her research centres on questions of autobiography and memory, particularly in the early modern period, and she has published various articles on these topics. *The Autobiographical Writings of Dionys Fitzherbert* Ashgate, , an edition of an early seventeenth-century manuscript. Michael Lambek is the author of *Human Spirits: His book The Weight of the Past: Living with History in Mahajanga, Madagascar*, which elaborates the ethnographic material presented in his essay, is in press with Palgrave. She is the author of *Walter Benjamin: Pluto Press*, and *Hollywood Flatlands: Animation, Critical Theory and the Avant-garde* London: She is involved in the editing of three journals: *Historical Materialism*, *Radical Philosophy* and *Revolutionary History*, and has also edited and contributed to a collection called *Mad Pride: A Celebration of Mad Culture* London: Her essays have appeared in a number of books, including *Material Memories: Clinamen Press*, , *The Body Politic: Tailism and the Dialectic* London: Her current research investigates the philosophical and aesthetic implications of industrial colour chemistry in nineteenth- and twentieth-century Germany. Her research interests include investigating the interdisciplinary trajectories of theoretical concepts, with particular emphasis on embodiment and affect. She is currently completing *On Memory and Confession: The Sexual Politics of Time*, to be published by Routledge. His *Memories of Empire in Twentieth-century England: Unfinished Histories of Decolonisation* appears in *Modernity and the Memory Crisis*. His *Body and Story: The Enlightenment, Postmodernity, and the Demands of Theory* will appear in *West is Assistant Professor of English at the University of Colorado at Boulder*, where he teaches early modern literature. He is also the author of the article on memory in *The Oxford Encyclopedia of Rhetoric* and has recently completed *Theatres and Encyclopedias in Early Modern Europe* Cambridge University Press, on conceptions of knowledge and performance in the sixteenth and seventeenth centuries. The seeds of both were sown during a research discussion day held in the Department of Cultural Studies as it then was at the University of East London, in At that meeting, it emerged that we shared an interest in memory, though coming at it from different places and directions and theories. Katharine Hodgkin had a background in research on autobiographical writing especially early modern , and a general interest in questions of history and memory, as well as history and psychoanalysis. Susannah Radstone worked on cultural theory, psychoanalysis, literature, film and contemporary history, and was already actively involved in research on memory. His death interrupted that project, along with much else. But for the department as well

as personally it seemed a valuable thing to hold some sort of event that would acknowledge that work, and remember him. Susannah Radstone, meanwhile, in the throes of editing an interdisciplinary volume on memory and finding links to work going on in Canada and the USA, was keen to build on those links, and initiate a wider conversation on the subject. The response to our early calls for papers was disconcertingly large, and over the months that followed, as we worked through and selected from a continuing flood of abstracts, we found ourselves increasingly intrigued by the overview we were acquiring of work on memory in the late s, and by the emphases and the absences these abstracts suggested. We wanted the conference to be as open as possible to interdisciplinary work; we were interested in work about past and present, space and time, objects and fantasies. It quickly became clear that, although we were not going to have as many papers from historians as we had hoped, a vast number of people were working on traumatic and Holocaust memory; this pattern is reflected on further in the Introduction to *Contested Pasts*. Nonetheless, by the time we had managed to select some papers from the or more abstracts we were offered, it was clear that memory was indeed an immensely motivating and topical subject, drawing contributors from many parts of the world and from many different disciplines, as well as some from outside the academy. The theme of memory seemed to make possible an engagement with both personal and intellectual preoccupations in a way that remains rare in academic work. The conference itself was a large and successful event, and we quickly proceeded to the even more difficult task of selecting from those papers twenty or so with the aim of publication. Inevitably there were many deserving papers left out; and, as the volumes took shape, the agendas and the priorities we had initially envisaged shifted somewhat. Thus the eventual publications have moved quite a long way away from the original conference, and the changed titles of these two volumes reflect that distance, although certain themes and interests have remained constant. In choosing essays for this volume and its companion, our main aim was innovation: Our different fields of interest cover a great deal of the ground addressed by memory work – from autobiography and oral history to trauma and film, from heritage to psychoanalysis – and our historical and theoretical approaches are differently balanced. Nonetheless, for both of us it would be impossible to think about memory simply taking it as a given: Precisely because of its interdisciplinary breadth, memory as a concept throws light on the unquestioned assumptions and the internal workings of the various disciplines in which it comes to be positioned. By juxtaposing work from different fields we hope that these two volumes will help us to think across boundaries – as Luisa Passerini suggests, to make dangerous liaisons. It would have been hard for us to imagine, on that research day in , that the next five years would lead to such a sustained and productive and exhausting engagement with the topic we identified almost casually. Our first thanks should perhaps go to one another, for what has been a collaboration – an intellectual pilgrimage – of exceptional interest, as well as friendship, encouragement and mutual support. But we have many other thanks to give as well. Their efficient support kept us sane at various critical points. History Workshop Journal, of which Raphael Samuel had been a founding editor, very kindly funded the conference reception; our thanks to the editorial board for buying us lots of wine. We also remember with great gratitude and pleasure the participants, both those who gave papers and those who did not. We thank them all for their time and energy, their enthusiastic responses in discussion, and their good temper when things went wrong. For our contributors, it has been a long haul since the conference, and we are very grateful to them all for staying with us, and for their patience over the many and complex delays. We thank also the editors of *Memory and Narrative*, in whose series the two volumes are appearing, for their support; we are delighted to be in such excellent company as the previous volumes in this series. The conference and the books have been in the background for half her life, and she has tolerated the consequent parental distractions with impressive patience and good humour, not to mention charm. Thanks also to Abbas Vali; I owe more than he knows to his sustaining presence, as well as to his intellectual rigour. The authors and the publisher would like to thank the following for permission to reprint material: Reprinted here with permission of Palgrave Macmillan. OED The continuing growth of interest in memory in the contemporary West, both inside universities and in the wider culture, is a phenomenon that has been widely debated in recent years. How do we acknowledge the salience

of memory without contributing to either its objectification or romanticization? Any volume focused on memory, including this one, clearly runs these risks, to which might be added the risks of making essentialist, universalistic or monolithic claims about memory. It is through analyses of figurations of memory, this volume contends, that something can be gleaned of regimes of memory – of the kinds of knowledge and power that are carried, in specific times and places, by particular discourses of memory. Memory, that is, like subjectivity, means different things and is understood in different ways at different times. At the same time, however, histories of memory also reveal that what are sometimes taken to be contemporary, or even new, debates about subjectivity have roots that stretch far back in time. In contemporary memory studies, the focus falls not only on individual, private memory, but on historical, social, cultural and popular memory, too. Theorists speak with apparent ease, indeed, of the collective or social domains of memory. This contrasts strikingly with the early modern period, in which memory was the refuge of the individual and where the relation between that individual memory and the public sphere appeared fraught. Some have welcomed this expansion of memory, associating it with a new, less elitist and more democratic relation to the past. This history of subjectivity, which has by no means been settled or agreed upon, and which is linked to debates concerning the emergence of the discrete subject taking place in autobiographical studies and history, is too complex to be rehearsed in any detail here. The issues concern when and how this boundedness emerged. Moreover, although there is clearly a thread of connection between histories of memory and histories of subjectivity, it cannot therefore be assumed that figurations of memory have straightforwardly supported the emergence of a coherent and bounded sovereign subject. What emerges, indeed, is a far more complex mapping. Memory is associated with coherent, bounded and sovereign subjectivity. Yet memory emerges, at points, as that which undermines that very conceptualisation of the subject. Memory, for the thinkers of the Renaissance and earlier, was the seat of identity; while reason made one human, it was memory that made one a particular individual. By the time of the fifteenth and sixteenth centuries in Europe, memory had already been imagined for centuries as a space of thought containing imaginary objects. Intellectual pursuits demanded highly developed memory skills. The objects of memory, which had previously been construed as providing a secure basis for coherent identity, now began to emerge as objects which required the pre-existence and the continued presence after death of an interpreting subject. In the absence of such a subject, memory begins to appear as that which can dismantle, rather than support, that self-possessed individual. The essays in this volume suggest, moreover, that the ambiguity of the relation between regimes of memory and constructions of the self-possessed subject continued into the eighteenth and nineteenth centuries, and continued to be linked to the question of the relation of the bounded self with the social. He stresses the support lent to notions of sovereign subjectivity by a model of memory that constructs the individual body as a container in which the past is remembered.

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Chapter 3 : Theater | blog.quintoapp.com

THE REVISIONIST: Nathan Hale, Class of Ramus, Michael // American Heritage; Dec, Vol. 23 Issue 1, p The article presents a caricature of Nathan Hale, Yale University graduate.

New England Rangers Nathan Hale was a young man who had every prospect for a happy and fulfilling life. He had fair skin and hair, light blue eyes, and stood just under six feet tall. No wonder it was said that all the girls in New Haven were in love with him. While many were impressed by his kindness and strong Christian ideals, he was also known for his skill in wrestling, football, and broad jumping. Yet in spite of the above, this remarkable young man ended his life in the most ignominious manner known to his era: He risked this fate willingly to serve a cause as yet unproven or established, a cause more likely to be soon annihilated. Nathan Hale is representative of many young eighteenth century professionals who were obsessed with being of service for the public good, who “foreshadowing a twentieth century brand of patriotism” asked not what their country could do for them but rather what they could do for their country. His parents, Richard Hale and Elizabeth Strong Hale, were staunch Puritans who believed in religious devotion, work ethic, and education. The sixth of ten surviving siblings, he was tutored by the local minister, Rev. Joseph Huntington, who greatly influenced his love of learning. In , both Nathan and his brother, Enoch, were sent to Yale College at the ages of 14 and 16, respectively. They became part of the shining Class of , many of whom were destined to have remarkable careers in the service of their country, their state, and their communities. During his college years, Nathan was exposed to the cosmopolitan atmosphere of New Haven and to many new, progressive ideas of the eighteenth century. It was doubtless a different world from the isolated farming community where he had been raised. Both brothers belonged to the literary fraternity, Linonia, which debated educational topics and issues of the day “including astronomy, mathematics, literature, and the ethics of slavery. This beautiful building, where Nathan and Enoch were roommates, still stands on the Yale campus Connecticut Hall. Nathan graduated from Yale with first honors at the age of eighteen, participating in the commencement debate: Whether the education of daughters be not without any just reason, more neglected than that of sons. Like many young graduates, Hale took a position teaching school “first in East Haddam and later in New London, Connecticut. In rural East Haddam, however, Hale appears to have been lonely, missing the lively company of his college friends. New London was definitely more to his liking “it even had a newspaper, liberal in character, published by Timothy Green, a proprietor of the Union School. His classes consisted of about thirty young men who were taught Latin, writing, mathematics, and the classics. In , he also conducted a summer school for young ladies from 5 to 7 AM. Although Elizabeth married in , in she wrote a stunningly beautiful remembrance of her friend, Nathan Hale, then dead for sixty-one years. Nathan enjoyed teaching and his mild manner of imparting knowledge was greatly appreciated by both students and parents alike. Consequently, in late he was offered a permanent teaching position as the master of the Union School and it appears that he intended to make teaching his profession. During this same year, he also joined a local militia and was elected first sergeant. Their surviving letters tell of the joys, frustrations, romances, and boredom experienced by young people on the threshold of life and painfully impatient for it all to unfold. By the spring of therefore, civic-minded Nathan Hale had many interesting friends, a great job that he enjoyed, perhaps a girl friend or more , and an enjoyable life in a bustling cosmopolitan seaport city. Everything was going his way. When war broke out in April, many chapters of Connecticut militia rushed to Massachusetts to help their neighbors during the Siege of Boston. Or perhaps he was unsure. This was not the clear decision we all see today and these young professionals had a lot to lose. The new master of a prestigious private school does not without considerable risk take on the label of rebel and traitor. In July , Nathan received a heartfelt letter from classmate and friend, Benjamin Tallmadge. Always the pragmatist, Tallmadge had gone to see the Siege of Boston for himself. Upon his return, Ben poured out his heart in a letter to Nathan dated July 4, “the last year that date would be just another day. I think the more extensive Service would be my choice.

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Stationed at Winter Hill, Hale enjoyed military life and threw himself wholeheartedly into the duties of a company commander, trying to be a good officer, yet yielding to and clearly enjoying the new, macho experiences of camp life. Like most young soldiers, he complained about his superiors and worried about his subordinates – on one occasion offering his own salary to his men if they would stay in the army another month. When the British invaded Long Island in August, Hale had still not seen combat and his regiment also missed fighting in the Battle of Long Island. After almost a year in the army, he had kept records, drawn supplies, written receipts, and supervised guard duty. These were not the daring exploits young men dreamed of when they went to war. At the beginning of September, with the British in command of Western Long Island and the rebel army trying to defend Manhattan, Washington formed The New England Rangers, an elite, green beret-type unit under Lt. Hale was invited to command one of the four companies assigned to forward reconnaissance around the Westchester and Manhattan shorelines. Meanwhile, Washington desperately needed to know the site of the upcoming British invasion of Manhattan Island. The best way to obtain this pivotal information was to send a spy behind enemy lines but in honor-conscious eighteenth century minds, spying was considered to be a demeaning, dishonest, and indecent activity – unworthy of a gentleman. Nevertheless, Knowlton persuaded Nathan Hale to volunteer for this spy duty behind enemy lines. Before leaving, Nathan asked his fellow officer and friend, Captain William Hull, for advice. Hull tried hard to dissuade him from the dangerous and controversial mission but in the end Nathan justified it by saying that any task necessary for the public good became honorable by being necessary. This was finally his chance to do something valuable to the patriot cause. Although armed with an order allowing him to commandeer any armed American vessel, Hale was prevented from crossing to Long Island by numerous British ships on patrol. He finally found passage at Norwalk, Connecticut and crossed the Long Island Sound in a rebel longboat. Leaving his uniform, commission, silver shoe buckles and other personal possessions with Hempstead, Nathan Hale slipped into the darkness at Huntington Bay, Long Island and dropped out of sight – both to his friends and to history. He doubtless spent several days behind enemy lines in his contrived disguise as an schoolmaster looking for work. His mission negated, Hale may have crossed into British-occupied New York City presumably to gain whatever intelligence he could for Washington, who was now entrenched behind the bluffs at Harlem Heights. On September 20th, New York City was set on fire, causing confusion, rioting, and a heightened alert for rebel sympathizers. By this time, Hale is thought to have returned to Long Island for a planned rendezvous with the longboat. Robert Rogers of Northwest Passage fame. The circumstances of his capture have never come to light although many theories have been proposed. Nathan Hale was immediately brought for questioning before the British commander, General William Howe, who had just moved into the Beekman Mansion 51st Street and 1st Avenue. Intelligence information was found on his person and since this was not in code or invisible ink, he was irrevocably compromised. Hale identified himself, his rank, and the purpose of his mission, perhaps to regain a semblance of an honest soldier rather than a spy. The customs of war were clear and Nathan was sentenced to hang the next day. A tradition says that Hale spent the night confined in a greenhouse on the Beekman estate and that he was denied a minister or even a bible by the provost marshal, an unsavory character named William Cunningham. The next morning, Sunday, September 22, at [View Larger Map](#) Whether Hale said that he only regretted having one life to lose for his country has been debated. The quote comes from a British engineer, John Montresor, who kindly sheltered Nathan in his marquee while they were making preparations for the hanging. Hale entered and appeared calm, asking Montresor for writing materials. He then wrote two letters – one to his favorite brother and classmate, Enoch Hale, and the other to his military commander these letters have never been found and were probably destroyed by the provost marshal. As fate would have it, Montresor was ordered to deliver a message from General Howe to Washington under a white flag that very afternoon. The British engineer told Hull that Nathan had impressed everyone with his sense of gentle dignity and his consciousness of rectitude and high intentions. He must have been telling the British that his cause still had great merit and that someone like himself – intelligent, educated, and decent – was willing to die for it without regret. It

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should be put in prospective that the cause was in bad shape in September. The much-defeated and demoralized rebel army had been chased into upper Manhattan, ripe for total destruction by the vastly superior British forces. Its soldiers were deserting in droves now – sometimes whole companies at once – and the end seemed only a matter of time. But Hale told the British straight – standing on the gallows – that his country was still worthwhile and worth dying for. From a practical standpoint, it is hard to believe that Hale would have been so well remembered had he not distinguished himself in some outstanding manner at his execution. He was a junior officer of no significance and even his brief spy mission had failed. In conclusion, an insignificant schoolteacher who never wrote anything important, never owned any property, never had a permanent job, never married or had children, never fought in a battle and who failed in his final mission – made history in the last few seconds of this life. He is to be admired because of his courage in accepting a difficult mission both dishonorable and dangerous that he did not have to do. Then he had the cool and presence of mind to set the British straight about American patriotism, literally in the shadow of the gallows. He was 21 years old.

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Chapter 4 : Pat'sBlog: August

The earliest written collection of Roman laws, drawn up by pat A form of government in which citizens choose their leaders by The hereditary aristocracy, or ruling class of ancient Rome wh.

For many years, theater was outlawed in Colonial America, although the proscription hardly called a halt to performances. As everywhere, theater ranged between high and low: It was not until the late eighteenth century that an authentic "American" voice began to emerge in the theater. This voice continued to develop throughout the nineteenth century and found itself being embraced on the world stage during the twentieth century. Early American Theater While there are no records of the earliest Native American performances, Indian rituals were noted by the early white settlers. Native Americans performed most of their theatrical pieces in honor of various gods or to celebrate changes in seasons, harvests, hunts, battles, and so on. Among the many performances were the summer and winter rituals of the Pueblo Indians. Variations on Native American performance were later played out many times with white settlers in rituals and ceremonies focused around treaties and other meetings. These dramas included gift giving, dances, and speeches. Later, Indians and cowboys became stock characters in performances ranging from melodramas to vaudeville. In " Wild West " shows of the nineteenth century, Indian rituals were recreated for white audiences in the eastern United States and in Europe. The first recorded white colonial performances were morality plays performed by missionaries for Spanish soldiers in Florida in Although no record of the actual play exists, it can be assumed that it took the stylized and ritualistic form of medieval drama. In Colonial days, theater was looked down upon by many of the Puritanical white settlers, so it was not until that the first play performed in English was recorded. Apparently someone was offended by the offering, or simply by the idea of theater, because the players were sued. After the play was performed in court, the performers were found "not guilty of fault. Proscriptions against theater were not passed in Virginia, and that is likely why it became the home of the first professional American theater, the Company of Comedians, led by entrepreneur Lewis Hallam. His company played Philadelphia and toured the South and eventually moved to Jamaica, where Hallam died. Under Douglass, the company moved back to the States, calling itself the American Company. In , theater was again banned, this time by the Continental Congress. While the ban was routinely ignored, it did put off professional theater producers including David Douglass, who moved back to Jamaica and fostered more amateur performances, especially those featuring patriotic themes. Theater in the Early United States After the Revolutionary War , the American Company returned to New York City and when David Douglass died, Hallam took over and produced what is widely believed to be the first important American play, one written by a Harvard-educated lawyer and army officer, Royall Tyler. The characters in The Contrast include a Revolutionary War veteran and a man deemed a natural nobleman. The leading character, Jonathan, was the first in a long line of "Yankees" to grace the American stage. Tyler made comparisons between American and British attitudes that favored the American. The Contrast was an instant hit that was also performed in Baltimore, Philadelphia, and Boston and has seen revivals up to the twenty-first century. During the early nineteenth century, touring groups continued to play a large role in American theater, and English actors were often imported to headline local productions. At this time, actors often specialized in one or two roles that they were known for.

Chapter 5 : WB BIO'S HALE AND HEARTY

BY MARY J. ORTNER, PH.D. Nathan Hale was a young man who had every prospect for a happy and fulfilling life. Contemporary accounts indicate that he was kind, gentle, religious, athletic, intelligent, good looking and as one acquaintance testified, "the idol of all his acquaintances."

On this date in , a boyishly handsome G. Although his crimes were committed in Australia and were not war-related, he was court-martialed and sentenced to die under American military law. This was the first and last time a foreign national who committed crimes in Australia was tried and sentenced under the laws of their own country. Eddie was only the second U. The first, James Rowe, had been convicted of murdering another soldier and was hanged in Arizona just three weeks earlier. Crime historian Harold Schechter notes he had the kind of unstable childhood, dysfunctional family background and mommy issues typical of serial killers: Both [parents were] confirmed alcoholics. He was seven when his father abandoned the family. Not long afterward, his mother, Amelia, took up with another drunkard. She herself suffered at least two mental breakdowns, severe enough to land her in Bellevue , where she was diagnosed with both manic-depression and incipient schizophrenia. From an early age, three of his brothers were chronic troublemakers, eventually racking up lengthy rap sheets. One of them ended up in a state institution, where he lived out his life. On the surface Eddie seemed to have risen above his origins. He began weight-lifting in adolescence and eventually developed an impressive physique. Following high school he took a three-year stenography course and graduated in the top ten percent of his class. He was a promising employee at a Manhattan supermarket chain before he was drafted into the Army in . As a result, he was always in some minor trouble or another. But there was a war on and the United States was not in a position to be picky about who would serve. Eddie was sent to Australia in early . Only weeks after his arrival, he began attacking women and trying to choke them. The first few times, he was interrupted and had to flee before he could accomplish his purpose. Then his crime spree was interrupted in the last week of March after he went AWOL on a six-day bender and was thrown into the brig for a month. As soon as he got out he began stalking women again. He strangled her to death and ripped off her clothing, but was scared away when he heard footsteps. They went to a bar after dinner and spent several hours talking and drinking. Close to midnight, Eddie offered to escort her home. On the way, Mrs. Thompson started drunkenly singing. He got angry when she stopped: McLeod, she was nearly nude with her legs splayed, but had not been raped. The previous night, Eddie had come in after midnight, slathered head to toe in the same yellow mud. When he was arrested, Eddie made no pretense of innocence: Fredric Wertham , a noted forensic psychiatrist who never met Leonski, believed he was insane and the murders were prompted by his twisted relationship with his mother: That his three victims were all women considerably older than he was is psychiatrically most significant. He unconsciously linked their voices with his mother. The whole psychological explosion occurred in a period of deprivation when he was away from home and separated from his mother " but not from her dominating image. The deeds constituted symbolic matricide. Army psychiatrists, however, believed that while Eddie Leonski was certainly a psychopath, he was not psychotic and was fully aware of the wrongfulness of his acts. Douglas MacArthur personally signed the death warrant. Eddie maintained a positive, chipper attitude awaiting execution.

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Chapter 6 : Library Stories

On 22 September , the British army executed Captain Nathan Hale, Yale College class of , officer of the Continental Army of the United States, and prisoner of war. 1 Hale's espionage stemmed from the Continental Army's.

Anglo-American Psychiatry in Historical Perspective. A number of these are of the monetary sort: Such funding has been particularly crucial during the past ten years, when my residence in southern California has placed me at a considerable distance from the archives I regularly need to consult for my research. I am exceedingly grateful to all these institutions for their help, and hope they view this book as some modest recompense for their generosity. My intellectual and personal debts are still more numerous, so much so that it is perhaps invidious to mention particular individuals. Still, I cannot entirely forebear. William Bynum, Roy Porter, and the staff of the Wellcome Institute for the History of Medicine have provided me with a home away from home, stimulating intellectual company, and access to the unrivaled riches of their library during my insufficiently frequent stays in London. Lawrence Stone was enormously helpful and supportive during my year at the Center he directs, notwithstanding his strong intellectual disagreements with some of my work; and Charles Rosenberg, Gerald Grob, and David Rothman have been similarly gracious over the years. This volume is dedicated to my children, Anna and Andrew Edward, who have provided me with so much happiness and joy not to mention distractions over the years I have wrestled with a subject matter calculated to prompt the very opposite emotions. Some of my work, dealing with the analysis of the origins and implementation of contemporary mental health policies, seems to fall within the conventional boundaries of sociology as the mainstream of the American profession defines them though this is largely the result of intellectual accident rather than design. For the most part, however, as the contents of this volume reveal, my interests have been heavily historical, a choice that has quite consciously reflected both my intellectual conviction that an adequate sociological understanding is necessarily a historically grounded understanding and, to be candid, the great pleasure I find in rummaging about in the past. Intellectual choices, of course, are not made in a vacuum, flowing in substantial measure from a complex interaction between biography and circumstance of which we are seldom fully aware. In largely unintended ways, I suspect that my formal education at Balliol and Princeton contributed to my initial interest in psychiatric history. Undergraduates at Oxford are not allowed to take a degree in sociology, a peculiar prejudice that has doubtless been reinforced in the present reactionary political climate, given the not wholly mistaken notion that there is something inherently subversive about the sustained intellectual analysis of social institutions. The immediate consequence of this policy in my case was that I acquired a rather broad education in philosophy and in a range of social sciences, rather than the narrow indoctrination into a particular academic discipline more characteristic of English university instruction. This sense of the scope and ambition of the subject reflected the fact that the relatively small dose of sociology I had received at Oxford concentrated heavily on the work of Marx, Durkheim, and Weber, together with such atypical mid-twentieth-century sociologists as Barrington Moore and C. Mainstream American sociology of the late s, with its narrow, presentist bias, its crude scientism, and its preoccupation with method at the expense of substance, was infinitely less appealing. One might reasonably expect, therefore, that my passage into graduate school in the United States would have produced severe disillusionment. I was fortunate enough, however, to have chosen Princeton for my graduate training: While not without its hazardsâ€”virtually all my fellow students have disappeared without professional traceâ€”this situation did have certain distinct advantages. In particular, when my reading of Foucault and Rothman had led me to an interest in matters psychiatric, no one was disposed to dissuade me from studying lunacy in the nineteenth century simply because the sociological audience for such work might prove vanishingly small. Soon I found myself fascinated by a whole set of interrelated questions about changing social responses to mental disturbance and the mentally disturbed and equally hooked on the pleasures of playing historical detectiveâ€”a double addiction from which I have neither sought nor wished to

escape. At the same time, only the most intellectually obtuse could avoid recognizing that a certified member of the sociological community is likely to be greeted with great wariness and suspicion by card-carrying professional historians, even if he somehow escapes being shot at by the border guards who so zealously patrol the artificial boundaries we have erected to distort the study of human society. Yet the intellectual rewards that can flow from resisting entrenched pressures to respect established disciplinary boundaries seem to me amply to justify a refusal to embrace conventional pieties about the territories that belong to the historian or to the sociologist. As Joseph Gusfield puts it, "Historians tell stories without conclusions. Most historians, after all, quite rightly see themselves as engaged in the task of explaining and not simply reproducing the past and are disturbed at the crude and cavalier approach to the difficulties of reconstructing historical reality characteristic of most sociology of this sort. Status Politics and the American Temperance Movement, 2d ed. University of Illinois Press, , The distinction between the idiographic and the nomothetic, valuable enough if it refers to a tension embedded in all attempts to grapple with social reality and to the relative emphasis on the particular or the general to be found in any specific piece of scholarship, threatens to be quite pernicious if it is reified and taken to refer to a real opposition, a binary choice between two mutually exclusive approaches to the study of human society. To the contrary, while generalization based on third- or fourthhand acquaintance with historical reality and often a superficial and highly selective encounter at that raises grave questions about the ontological status of the proffered accounts, a resolute emphasis on the uniqueness of events, if taken at face value, simply dissolves into solipsism. Any attempt at description and explanation necessitates a resort to abstraction from the endless particularities of the individual case, a reliance on generalization and the use of analogy, and an explicit or implicit comparison of one set of events with another. One may quite reasonably object to the grandiosity of much sociological generalization and to the absence of concern among all too many of its practitioners with the constraints and disciplines imposed by the richness of the historical record. But neither of these arguments confers exemption from the dilemma confronted by all practitioners of the historical and social disciplines: And this process must of necessity rely on principles of classification imposed upon rather than drawn from that reality. Undesirable as the separation of history and sociology may be, still it constitutes, as Durkheim would say, a social fact, with whose ramifications one must necessarily come to terms. But such squabbles are nonetheless regrettable, the more so since neither side possesses a monopoly of virtue. Justifiably, historians complain that many sociologists neglect the first requisites of historical understanding. But in their eagerness to point out the motes in the eyes of the sociologists, they are all too ready to overlook the beams in their own. All too often historians shy away from making their theoretical assumptions and interpretive frameworks explicit and regard comparative statements with ill-concealed suspicion and distaste"as if attending to such matters might contaminate the attempt "to understand the past on its own terms. The extent to which my own contributions to the history of psychiatry are distinctive is, I like to think, a result of my attempt to marry the traditional concerns of the historian and the sociologist: Offering reflections on historical as well as contemporary issues, as I have done here and elsewhere, carries with it both risks and potential benefits. This problem is scarcely unexpected, given that, until recently, much psychiatric history has been written by amateur historians, and a peculiar group of amateurs at that"psychiatrists themselves. Occasionally, as in the case of Richard Hunter and Ida Macalpine, this situation has produced work that, notwithstanding its obvious partiality, has been of lasting value. In the more usual case, however, the resulting distortions have fatally compromised the accounts offered. Such "responsible" and sanitized history can expect a generally warm welcome, coinciding as it does with the received wisdom propagated by those whose claim to moral authority over the mad is sanctioned at once by law and by duly certified scientific expertise. Perhaps it is for this reason that one of the main functions of the history of psychiatry has traditionally been to provide a seemingly inexhaustible supply of images and exemplary tales documenting our passage from the barbarousness of the past into the enlightenment of the present: Within such a vision, we can persuade ourselves as each generation before us has done that we stand on the threshold of those discoveries that will finally banish the mysteries surrounding

the etiology of madness, ushering in a Golden Age of understanding and practical treatment. Norton, ; and Franz Alexander and S. Allen and Unwin, *Historical and Comparative Essays*, ed. Stanley Cohen and Andrew Scull Oxford: Basil Blackwell; New York: Conversely, to assert that an understanding of the past somehow contributes to a firmer grasp of contemporary realities is to endorse what is too often a banality bereft of any substantive content. Yet the very intractability of the dilemmas we confront in endeavoring to respond to unreason, the peculiar and multiple interpenetrations of past and present that mark the psychiatric domain, the tendency nowhere more evident and lamentable than here for "progress" to mask repetitions at once both tragic and farcical, inescapably force historical echoes and parallels into our consciousness. At the very least, for example, I would hope that those encountering our contemporary reformers and ideologues, who urge deinstitutionalization and praise the virtues of "community," may acquire a certain necessary skepticism from recalling how fervently their nineteenth-century counterparts once preached the gospel of retreat from the world and seclusion within the walls of the asylum. It would be disingenuous to pretend that this intellectual climate was somehow irrelevant to my own concerns and emphases. Basic Books, provides a useful survey of a portion of the terrain. There is further discussion of this issue later in this chapter. Likewise, I have consistently argued that "madhouses, mad-doctors, and madmen" must necessarily be viewed in their sociological context, with much unavoidably remaining opaque and hidden from view till one penetrates the screens of ideology and makes sense of the impact of professional interests, changing social structures and relationships, and shifting forms of power. In my judgment, the usefulness of such claims is not to be demonstrated through abstract polemics, but through the examination and explication of concrete instances where these forces are at work. Madness is, as Michael MacDonald has so felicitously put it, "the most solitary of afflictions to the people who experience it; but it is the most social of maladies to those who observe its effects,"[9] for its definitions, its boundaries, its meanings are but a distorted mirror image of the shifting social order. Moreover, those who claim the ability to decide for the rest of us where to draw the necessary moral and political lines continue to suffer from embarrassing intellectual vulnerabilities, to say nothing of an all-too-visible therapeutic impotence. On the other hand, I share with many of my fellow critics neither the perception that mental alienation is simply the product of arbitrary social labeling or scapegoating, a social construction tout court, nor the notion that psychiatry can be dismissed as merely a malevolent or cynical enterprise. I have never been comfortable with such romantic views of those incarcerated as crazy, which in my view elide and ignore the chronic demoralization and all-too-permanent incapacities that so frequently follow the descent into madness and grossly oversimplify their likely etiology. Nor do I find a simplistic portrait of psychiatrists as concentration camp guards or manufacturers of madness analytically helpful or substantively persuasive. Old-fashioned histories of medicine focused all but exclusively on tales of the accomplishments of great men, wrenched from any broader historical or sociological context. My discussion of Conolly adopts a rather different approach to the life and work of one of the heroes of the pantheon. Cambridge University Press, , 1. And only the sociologically blind would deny that psychiatrists are deeply and inextricably involved in the definition and identification of what constitutes madness in our worldâ€”in ways that render the notion that mental illness is a purely naturalistic category, somehow devoid of contamination by the social, a patent absurdity. Hence the polemical force of the analogy to concentration camps and of the assertion that maddoctors "manufacture" madness. But to assent to these crude and unnuanced views as revealing the reality hidden behind the smokescreen of ideology is to commit an error as damaging in its way as its antithesis: To examine psychiatry and its ministrations with a critical eye by no means entails the adoption of the romantic idea that the problems it deals with are purely the invention of the professional mind; nor does it require us to embrace the Manichean notion that all psychiatric interventions are malevolent and ill conceived. Laing, Thomas Scheft and Erving Goffman, and Michel Foucault and his epigones to play down the degree to which behavior recognized as mad was and is genuinely problematicâ€”to say nothing of their willingness either to ignore the enormity of the human suffering and the devastating character of the losses sustained by victims of this form of communicative breakdown or to lay the blame for

whatever pathology they do acknowledge squarely and solely on the shoulders of a misguided or actively harmful profession. While I have argued elsewhere^[11] that the sources of our current turn away from the asylum are not in the last analysis to be sought in an intellectual disenchantment with orthodox psychiatry and its works indeed, I have contended that deinstitutionalization and the associated abandonment of the chronically insane has taken place with the active support and connivance of the mainstream of the profession, still the antipsychiatrists cannot escape their share of the responsibility for recent "reforms," if only for unwittingly providing an ideological figleaf with which to camouflage a policy of malign neglect. The history and current state of both psychiatry and the objects of psychiatric attention are, of course, subjects of enormous complexity. And despite the increased attention they have attracted over the past decade and a half, our ignorance and uncertainties manifestly loom larger than those areas about which we can feel reasonably secure. Faced by such vast expanses of the unknown, the conventional historian seems to opt, on first instinct, for the narrowly circumscribed monograph, implicitly hoping that the accumulation of a whole series of these will ultimately, in Baconian fashion, provide the basis for the inductive con- [11] See Andrew Scull, *Decarceration*: Polity Press; New Brunswick, N: Rutgers University Press, I have my doubts. The more likely result of ceding the field to those "who keep their noses buried in dusty files in the Public Record Office" or County Record Offices or libraries" while resolutely shying away from broader questions or a broader context is that, for lack of a larger perspective, history will be reduced to simply one damn thing after another, that those noses will be lifted from the dust "only to tell us that they find the detailed process of interaction between the various individuals involved too complex to yield any overall patterns. If anything, the dominant tendency was to move in the opposite direction. These were ambitious studies in their own right even if they lacked some of the rhetorical ostentation and temporal sweep of the original. In the process, they fostered heated debates and reassessments and opened up an array of provocative questions demanding further research. If, in the ensuing decade, peregrinations through the dusty archives have been pursued with a new vigor, they have at the same time been undertaken in an infinitely richer theoretical and historiographic context and, more often than not, have been motivated by the desire to refine or refute some of the assertions made in these larger surveys of the terrain. The first generation of these more detailed studies are now beginning to see the light of day, first as doctoral dissertations and, increasingly, as articles and monographs. Cohen and Scull, This tendency is clearly observable in the work of Gerald Grob, most overtly in his historiographic essays see, e. *Social Policy to New York*: Princeton University Press, With their restricted and privileged patient population, these are asylums whose history is in many ways quite different from that of the public hospitals in which the bulk of the insane were confined. Moreover, the examination of elite practice has, of course, its own special interest and significance, provided we remain constantly sensitive to the limitations on generalizing the findings. Others have wrestled with institutions treating the opposite end of the social spectrum. In a splendid series of articles, John Walton has made use of the surviving records of the Lancaster County Asylum to explore how paupers were cast out of the community into the world of the asylum and, more rarely, were brought back in; and he has exploited the opportunity offered by a more intensive examination of the history of an individual asylum to grasp the relationship of local developments to the broader national picture, as well as to question and, if necessary, to redraw, some portions of the larger portrait others have previously provided. *A Study of the York Retreat, 1914* Cambridge: Cambridge University Press, Tavistock, 2: Pauper Lunatics," in *Anatomy of Madness*, ed. Bynum, Porter, and Shepherd, 2:

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Chapter 7 : Today in History - blog.quintoapp.com Forums

The hereditary aristocracy, or ruling class of ancient Rome wh This group of ancient Romans made up most of the population, a These were the officials elected by the plebeians to protect t.

Thirteen Colonies Eastern North America in The border between the red and pink areas represents the "Proclamation line", while the orange area represents the Spanish claim. Early seeds Main articles: On October 9, the Navigation Acts were passed pursuant to a mercantilist policy intended to ensure that trade enriched only Great Britain, and barring trade with foreign nations. This contributed to the development of a unique identity, separate from that of the British people. Dominion rule triggered bitter resentment throughout New England; the enforcement of the unpopular Navigation Acts and the curtailing of local democracy angered the colonists. The taxes severely damaged the New England economy, and the taxes were rarely paid, resulting in a surge of smuggling, bribery, and intimidation of customs officials. The British captured the fortress of Louisbourg during the War of the Austrian Succession , but then ceded it back to France in New England colonists resented their losses of lives, as well as the effort and expenditure involved in subduing the fortress, only to have it returned to their erstwhile enemy. Lawrence Henry Gipson writes: It may be said as truly that the American Revolution was an aftermath of the Anglo-French conflict in the New World carried on between and The lands west of Quebec and west of a line running along the crest of the Allegheny Mountains became Indian territory, barred to settlement for two years. The colonists protested, and the boundary line was adjusted in a series of treaties with the Indians. The treaties opened most of Kentucky and West Virginia to colonial settlement. The new map was drawn up at the Treaty of Fort Stanwix in which moved the line much farther to the west, from the green line to the red line on the map at right. Taxes imposed and withdrawn Further information: No taxation without representation and Virtual representation Notice of Stamp Act of in newspaper In , Parliament passed the Currency Act to restrain the use of paper money, fearing that otherwise the colonists might evade debt payments. That same year, Prime Minister George Grenville proposed direct taxes on the colonies to raise revenue, but he delayed action to see whether the colonies would propose some way to raise the revenue themselves. All official documents, newspapers, almanacs, and pamphlets were required to have the stampsâ€”even decks of playing cards. The colonists did not object that the taxes were high; they were actually low. Benjamin Franklin testified in Parliament in that Americans already contributed heavily to the defense of the Empire. He said that local governments had raised, outfitted, and paid 25, soldiers to fight Franceâ€”as many as Britain itself sentâ€”and spent many millions from American treasuries doing so in the French and Indian War alone. The decision was to keep them on active duty with full pay, but they had to be stationed somewhere. Stationing a standing army in Great Britain during peacetime was politically unacceptable, so the decision was made to station them in America and have the Americans pay them. The soldiers had no military mission; they were not there to defend the colonies because there was no threat to the colonies. They used public demonstrations, boycott , violence, and threats of violence to ensure that the British tax laws were unenforceable. In Boston, the Sons of Liberty burned the records of the vice admiralty court and looted the home of chief justice Thomas Hutchinson. Several legislatures called for united action, and nine colonies sent delegates to the Stamp Act Congress in New York City in October Moderates led by John Dickinson drew up a " Declaration of Rights and Grievances " stating that taxes passed without representation violated their rights as Englishmen. Colonists emphasized their determination by boycotting imports of British merchandise. Parliament insisted that the colonies effectively enjoyed a " virtual representation " as most British people did, as only a small minority of the British population elected representatives to Parliament. Benjamin Franklin made the case for repeal, explaining that the colonies had spent heavily in manpower, money, and blood in defense of the empire in a series of wars against the French and Indians, and that further taxes to pay for those wars were unjust and might bring about a rebellion. Parliament agreed and repealed the tax February 21, , but insisted in the Declaratory Act of March

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that they retained full power to make laws for the colonies "in all cases whatsoever". Townshend Acts and the Tea Act Further information: Massachusetts Circular Letter , Boston Massacre , and Boston Tea Party Burning of the Gaspee In , the Parliament passed the Townshend Acts which placed duties on a number of essential goods, including paper, glass, and tea, and established a Board of Customs in Boston to more rigorously execute trade regulations. The new taxes were enacted on the belief that Americans only objected to internal taxes and not to external taxes such as custom duties. The Americans, however, argued against the constitutionality of the act because its purpose was to raise revenue and not regulate trade. These boycotts were less effective, however, as the Townshend goods were widely used. In February , the Assembly of Massachusetts Bay issued a circular letter to the other colonies urging them to coordinate resistance. The governor dissolved the assembly when it refused to rescind the letter. Meanwhile, a riot broke out in Boston in June over the seizure of the sloop Liberty, owned by John Hancock , for alleged smuggling. Customs officials were forced to flee, prompting the British to deploy troops to Boston. A Boston town meeting declared that no obedience was due to parliamentary laws and called for the convening of a convention. A convention assembled but only issued a mild protest before dissolving itself. In January , Parliament responded to the unrest by reactivating the Treason Act which called for subjects outside the realm to face trials for treason in England. The governor of Massachusetts was instructed to collect evidence of said treason, and the threat caused widespread outrage, though it was not carried out. On March 5, , a large crowd gathered around a group of British soldiers. The crowd grew threatening, throwing snowballs, rocks, and debris at them. One soldier was clubbed and fell. They hit 11 people; three civilians died at the scene of the shooting, and two died after the incident. The event quickly came to be called the Boston Massacre. The soldiers were tried and acquitted defended by John Adams , but the widespread descriptions soon began to turn colonial sentiment against the British. This, in turn, began a downward spiral in the relationship between Britain and the Province of Massachusetts. This temporarily resolved the crisis, and the boycott of British goods largely ceased, with only the more radical patriots such as Samuel Adams continuing to agitate. The affair was investigated for possible treason, but no action was taken. In , it became known that the Crown intended to pay fixed salaries to the governors and judges in Massachusetts. Samuel Adams in Boston set about creating new Committees of Correspondence, which linked Patriots in all 13 colonies and eventually provided the framework for a rebel government. Virginia, the largest colony, set up its Committee of Correspondence in early , on which Patrick Henry and Thomas Jefferson served. The committees became the leaders of the American resistance to British actions, and largely determined the war effort at the state and local level. When the First Continental Congress decided to boycott British products, the colonial and local Committees took charge, examining merchant records and publishing the names of merchants who attempted to defy the boycott by importing British goods. Benjamin Franklin , postmaster general for the colonies, acknowledged that he leaked the letters, which led to him being berated by British officials and fired from his job. Meanwhile, Parliament passed the Tea Act to lower the price of taxed tea exported to the colonies in order to help the East India Company undersell smuggled Dutch tea. Special consignees were appointed to sell the tea in order to bypass colonial merchants. The act was opposed by those who resisted the taxes and also by smugglers who stood to lose business. A town meeting in Boston determined that the tea would not be landed, and ignored a demand from the governor to disperse. Decades later, this event became known as the Boston Tea Party and remains a significant part of American patriotic lore. Intolerable Acts and the Quebec Act Main articles: Quebec Act and Intolerable Acts The British government responded by passing several Acts which came to be known as the Intolerable Acts , which further darkened colonial opinion towards the British. They consisted of four laws enacted by the British parliament. The second act was the Administration of Justice Act which ordered that all British soldiers to be tried were to be arraigned in Britain, not in the colonies. The fourth Act was the Quartering Act of , which allowed royal governors to house British troops in the homes of citizens without requiring permission of the owner. During secret debates, conservative Joseph Galloway proposed the creation of a colonial Parliament that would be able to approve or disapprove of acts of the British Parliament, but his idea

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was not accepted. The Congress instead endorsed the proposal of John Adams that Americans would obey Parliament voluntarily but would resist all taxes in disguise. Congress called for a boycott beginning on 1 December of all British goods; it was enforced by new committees authorized by the Congress. The Patriots laid siege to Boston, expelled royal officials from all the colonies, and took control through the establishment of Provincial Congresses. The Battle of Bunker Hill followed on June 17, It was a British victory but at a great cost: The king, however, issued a Proclamation of Rebellion which stated that the states were "in rebellion" and the members of Congress were traitors. The revolutionaries were now in full control of all 13 colonies and were ready to declare independence. There still were many Loyalists, but they were no longer in control anywhere by July, and all of the Royal officials had fled. In all 13 colonies, Patriots had overthrown their existing governments, closing courts and driving away British officials. They had elected conventions and "legislatures" that existed outside any legal framework; new constitutions were drawn up in each state to supersede royal charters. They declared that they were states now, not colonies. In May, Congress voted to suppress all forms of crown authority, to be replaced by locally created authority. Rhode Island and Connecticut simply took their existing royal charters and deleted all references to the crown. They decided what form of government to create, and also how to select those who would craft the constitutions and how the resulting document would be ratified. There will be no end of it. New claims will arise. Women will demand a vote. Lads from twelve to twenty one will think their rights not enough attended to, and every man, who has not a farthing, will demand an equal voice with any other in all acts of state. It tends to confound and destroy all distinctions, and prostrate all ranks, to one common level". Property qualifications for voting and even more substantial requirements for elected positions though New York and Maryland lowered property qualifications [48] Bicameral legislatures, with the upper house as a check on the lower Strong governors with veto power over the legislature and substantial appointment authority Few or no restraints on individuals holding multiple positions in government The continuation of state-established religion In Pennsylvania, New Jersey, and New Hampshire, the resulting constitutions embodied: In, conservatives gained power in the state legislature, called a new constitutional convention, and rewrote the constitution. The new constitution substantially reduced universal male suffrage, gave the governor veto power and patronage appointment authority, and added an upper house with substantial wealth qualifications to the unicameral legislature. Thomas Paine called it a constitution unworthy of America. By June, nine colonies were ready for independence; one by one, the last four fell into line: Pennsylvania, Delaware, Maryland, and New York. Richard Henry Lee was instructed by the Virginia legislature to propose independence, and he did so on June 7, On June 11, a committee was created to draft a document explaining the justifications for separation from Britain.

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Hanging of Nathan Hale Yesterday, September was the anniversary of this event- of his death. Nathan was a true hero and patriot. Find this Pin and more on Reenacting by Benjamin Grist.

Chapter 9 : Boston February

Nathan Hale of Coventry, CT was born in into two respectable New England families. His parents, Richard Hale and Elizabeth Strong Hale, were staunch Puritans who believed in religious devotion, a strong work ethic, and education.