

"The Revolutionary City"

See p. 2



JUNE 1776 TO  
OCTOBER 1781

**Newsline**

1776

June 7: In accordance with his instructions from the Virginia Convention, Richard Henry Lee moves in Congress to declare independence.

June 12: The Virginia Convention in Williamsburg passes the first Declaration of Rights adopted in America.

June 29: The Virginia Convention adopts a constitution for the new commonwealth, establishing a republican government, and chooses Patrick Henry as governor.

July 4: The Continental Congress accepts the Declaration of Independence drafted by Thomas Jefferson.

\*July 25, 1776: *A Declaration of Independence!*

August 5: After terrorizing Virginians in search of water and provisions, Dunmore sails through the Virginia Cape on August 5 and reaches New York by August 14.

August 27: Battle of Long Island, New York; the British take New York City

December 25–26: Washington crosses the Delaware River; Battle of Trenton

1777

January 3: Battle of Princeton

September 11: Battle of Brandywine  
October 4: Washington is defeated at Germantown; his army retires to Valley Forge for the winter.

October 17: British General Burgoyne surrenders at Saratoga.

November 15: Articles of Confederation are approved by Congress and sent to states for ratification

1778

February 6: France and the United States form an alliance.

1779:

\*July 14, 1779: *The Cost of Freedom!*

1780

May 12: British capture Charleston, South Carolina.

*Continued on page 3*

**VIRGINIA TODAY  
SNAPSHOT**

**TOTAL AMERICAN  
POPULATION [1776]**

2.5 million people

**One Fifth—500,000 enslaved  
men, women, and children**

**Virginia had the most slaves:  
40% of population**

**Most slaves were held by  
Southerners**

**BUT**

**New York's population:  
14% enslaved**

**New Jersey's population:  
8% enslaved**

**Rhode Island's population:  
6% enslaved**

"Slavery was a national institution, and nearly every white American directly or indirectly benefited from it."

[Gordon Wood. *The American Revolution: A History*, pg. 56–57]

**AMERICANS  
*Becoming*  
TODAY**

CITIZENS AT WAR: 1776 TO 1781

**"THE REVOLUTIONARY CITY"**



**Citizens at War**

On Thursday, July 25, the Declaration of Independence was publicly read in Williamsburg to cheers. The celebration was tempered by the realization that independence would have to be won.

During the previous seven months, recruiting of soldiers had gone well. But troubling news about the invasion of Canada reached Virginia during the summer and enlistments decreased. The near capture of Washington's army at Brooklyn Heights in August 1776 and its retreat to Pennsylvania set the tone for the war in the north.

There were two exceptions. The victory at Trenton on December 25, 1776, proved the Continental army could fight and survive. The townspeople celebrated British General Burgoyne's defeat at Saratoga on October 17, 1777. That victory tipped France's hand. It signed a formal alliance with the United States in February 1778.

Recruiting soldiers for the Continental Army remained problematic. Returning soldiers told tales of poor rations and little or no pay. For a struggling planter with a family, service could mean condemning his family to poverty. The General Assembly offered incentives to boost enlistments—first extra money, then land in the west. When not enough volunteered, the assembly called for a draft, which was extremely unpopular. Many delegates who voted for the draft were turned out of office the next year. Although Virginia never met Congress's quota, a steady stream of Virginians became continentals.

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Even before the declaration was read, Virginians were putting out feelers to Europeans to replace lost British contacts. The French were eager to trade with Americans. The pent-up demand for manufactured goods coupled with the risks of running a British blockade kept the cost of French goods high. But for Virginians there was a ready market for tobacco in France. However, increased vigilance by the British navy beginning in 1778 coupled with a monetary crisis drove prices skyward. In late 1775, Virginia funded the war with paper money. It had few assets to back the currency. As long as the paper was accepted, it held most of its face value. However the war created public expenditures at levels unheard of in the colonial era. More and more money was printed to cover these expenses. Some delegates talked of raising taxes, payable with paper, as a way of retiring a large amount of circulating currency. Virginia taxpayers did not want higher taxes and delegates heard their message.

Not understanding the structural problem of the monetary system, many Virginians, like those in Williamsburg in July 1779, believed the high prices were caused by merchants who either hoarded goods or inflated their prices. Williamsburg residents wrongly believed an enforced set price would end the inflation. By the 1780s both Congress and the Virginia Assembly repudiated paper money. People made do the best way they could.

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After Dunmore departed in August 1776, very little of the war was fought in eastern Virginia, though there were occasional scares. For example, when General Howe's fleet carrying British troops entered the bay in August 1777, the militia was called out. In the summer of 1777, the General Assembly ordered adult males to sign a pledge of alliance to the state. The oath ordered the signers to identify Tories. A loyalty oath was again ordered in the winter of 1781, for a good reason.

Benedict Arnold, then a British general, captured and sacked Richmond in early January, 1781. His 1,200 troops were there to stay. In late March, Major General William Phillips, with nearly 2,000 troops, joined Arnold. In April and May, they raided up and down the James River. Militias mustered, but they were no match against British regulars. Finally, on May 20, Cornwallis's army joined with Arnold's at Petersburg. The combined army was 7,000 strong. Lafayette, with 1,500 continentals, was sent to Virginia to keep tabs on the British. But all Lafayette could do was shadow the larger British force.

Cornwallis ranged freely through central Virginia. In mid-June, he swung his army eastward arriving in Williamsburg, which he occupied until July 4. Cornwallis paroled most adult townsmen, making them promise not to take up arms against the British. Traveling with the British were perhaps 1,000 slaves seeking their freedom, and nearly all carried smallpox. The invaders' need for basic provisions strained the resources of the region. Cornwallis left Williamsburg, only to reappear at Yorktown on August 2.

With the British in the region and foraging the surrounding countryside, the militiamen of lower Tidewater were reluctant to muster. Their first priorities were protection of their families and personal property.

The resources of lower Tidewater were stretched ever farther when the French fleet arrived with its sailors and St. Simon's 3,000 soldiers on August 26. The northern allied French and American army arrived in Williamsburg on September 28, 1781. Again the demand for supplies was high but this time things were different. The French paid with real money—gold and silver—for what they needed. The sense that Cornwallis would have to surrender would have a major impact in Great Britain. Supplies flowed into the greater Williamsburg area from as far away as Maryland.

The war ended in 1783. Virginia's economic problems persisted well into the 1780s, but one thing was clear—the General Assembly had become a constituent-led legislature. George Mason was not pleased. He noted that many of these new delegates came from families less socially prominent than those of the former burghesses. They failed to see the greater public good; rather they pandered to the local voter. Or perhaps they truly represented their constituents' interests.

[Submitted by Kevin Kelly]

Historic Area

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Republicanism

"Liberty was realized when the citizens were virtuous, that is, willing to sacrifice their private interests for the sake of the community, including serving in public office without pecuniary rewards. This virtue could be found only in a republic of equal, active, and independent citizens. To be complete virtuous citizens, men—never women, because it was assumed they were never independent—had to be free from dependence and from the petty interests of the marketplace. Any loss of independence and virtue was corruption.

Republicanism thus put an enormous burden on individuals. They were expected to suppress their private wants and interests and develop disinterestedness—the term the 18th century most often used as a synonym for civic virtue; it better conveyed the increasing threats from interests that virtue now faced. Dr. Johnson defined disinterest as being "superior to regard of private advantage; not influenced by private profit." Today we have lost most of this older meaning. Even most educated people now use "disinterested" as a synonym for "uninterested," meaning indifferent or unconcerned. Perhaps we cannot quite conceive of the characteristic that disinterestedness describes; we cannot imagine someone who is capable of rising above private profit and private advantage and being unselfish and unbiased when a personal interest might be present."

[Source: Gordon S. Wood, *The Radicalism of the American Revolution*, New York, 1992, pp. 104–105.]



**General Washington Arrives  
in Williamsburg**

September 14, 1776

Late on the afternoon of Friday, September 14, Washington, Rochambeau, and another French general, Francois-Jean Chevalier de Chastel de Chastellux, rode into Williamsburg. They had left the allied army at Baltimore and Head of Elk in hope that shipping could be found to transport the troops and save a tedious journey overland. En route Washington and his party rested for two days at Mount Vernon, which the American commander had not seen for over six years. As the three generals entered the old colonial capital, Lafayette, although ill with fever, rushed out to greet the commander in chief and embraced him, according to St. George Tucker, "with an ardour not easily described." French and American troops hastily lined up for a salute. That evening the officers attended a grand dinner, highlighted by a French band playing a popular tune from Andre Gentry's contemporary opera *Lucille*. The party broke up around ten o'clock, one observer recording, "after mutual congratulations and the greatest expressions of joy." But undoubtedly Washington found the greatest pleasure that night in the news that de Grasse had chased the British fleet away and that de Barras had arrived with Rochambeau's siege guns and heavy equipment from Rhode Island.

The French navy supplied ships to bring Washington's and Rochambeau's troops from Maryland. Units soon began arriving at College Landing and others came to Jamestown and to Burwell's and Tredell's landings on the James River. Contrary winds continued to impede movement up the river and kept some soldiers on board ship for fourteen days. By September 26, however, General Lincoln and Baron de Viomenil, who had been left in charge of movement, reached Williamsburg with the last contingents. Two days later the army set out on the last leg of its journey to Yorktown.

[Submitted by Kevin Kelly]

# TRANSFORMATIONS

## DECLARING . . .



Photograph by Bob Doares

The Scene:

July 25, 1776:

*A Declaration of Independence!*

The Declaration of Independence is read to the citizens of Williamsburg. The news arrives only a few weeks after Virginia's representatives have adopted their own Declaration of Rights and a constitution for the new state.

**"We hold these truths to be self evident, that all men are created equal"**

Incredible news has just reached this city from the Grand Congress in Philadelphia that these colonies are now officially "Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved." On July 2, 1776, Congress agreed to the separation. Two days later, on July 4, Congress gave its approval to an extraordinary document, the Declaration of Independence, that provides reasons to a candid world why these thirteen colonies are leaving the embrace of the mother country. Ever since King George III declared America in "open and avowed Rebellion," any possibility of reconciliation was ended. Independence was our only recourse. My fellow citizens, our delegates in Philadelphia have taken that fateful step. When any government threatens the safety and happiness of its people, "it is the right of the people to alter or abolish it, and to institute new government."

This declaration lists twenty-seven charges against George III—a long list of abuses against his American subjects—that more than justify the termination of the social compact between His Majesty and these thirteen colonies. Thus, the die is cast. We have become a new nation, a new people. What lies ahead, we know not. Blood has already been shed and, I fear, more lives will be lost before the great task of implementing this declaration is over. As our representatives of this new United States of America declared and what we as citizens of this new nation must affirm is that "for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

"We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

## RISKY BUSINESS

Upon signing the Declaration of Independence, Thomas Jefferson's final words required everyone to "mutually pledge to each other our lives, our fortunes, and our sacred honor." Was this hyperbole? No it was not, because the signers knew full well that once they had put pen to paper they had committed treason. In essence these men had actually created their own blacklist for the British government. Perhaps Benjamin Franklin summed it up best when he said, "We must all hang together. Or most assuredly we shall all hang separately."

In an effort to protect the signers from retaliation, it was not until January 18, 1777—in the wake of George Washington's victories at Trenton and Princeton—that Congress authorized the printing of the declaration with the signers' names included. Independence would be won only through a long, bloody battle of winters and summers, despair and starvation.

John Adams spoke for many when he said "I am well aware of the toil and blood and treasure it will cost us to maintain this declaration, and support and defend these states. Yet through all the gloom I see the rays of ravishing light and glory. I can see that the end is worth all the means. This is our day of deliverance."

## UNFINISHED BUSINESS

The celebrated phrase "all men are created equal" did not imply the Founding Fathers believed all Americans should have equal rights. In 1776, women did not enjoy the same political or civil status as men, the vast majority of African Americans remained enslaved, and most Native Americans were considered separate peoples outside the new republic.

But if the declaration did not create the grounds for a free and equal society at the nation's birth, it served to inspire those excluded from their rights ever since. In 1865, the Thirteenth Amendment to the Constitution ended slavery in the United States. In 1920, women won the right to vote, and in 1924 the Citizenship Act allowed Native Americans to vote in federal elections (the right to vote in state elections were decided by individual states).

In this country and around the world, the language of equality expressed in the declaration has become the universal credo of freedom.



A picturesque View of the state of the Nation

The commerce of England shown as a cow, its horns being sawed off by America, being milked by Holland while France and Spain assist. In the distance a view of Philadelphia with General Howe asleep. A satire on the general decay of British commerce due to the war in America. This is one of the most popular and most copied prints of the period. [Unknown maker, black and white line engraving, England, 1778]

## FOLLOWING . . .



Photograph by Bob Doares

The Scene:

September 15, 1780:

*In Desperate Circumstances!*

The Scene:

Barbry Hoy, seeking work at the Raleigh Tavern, is initially turned away by tavernkeeper, James Southall. She was a camp follower whose soldier husband was captured in the siege at Charlestown, South Carolina. Bedraggled and in desperate straits, she appeals to the townspeople for assistance. Southall offers her food in exchange for work.

**"The women, the camp followers . . . cook their food. We do their laundry. We care for the wounded and then we watch them die. . ."**

Who were the "camp followers" of the American Revolution? They were the men, women, and children who followed and supported both the Continental (American) and Regimental (British) armies. The term "camp follower" was not typical to the 18th century. Most often these groups were referred to as "baggage trains" or "contraband." There were several groups of men who were not enlisted in the army but essential to its operation as well. They performed as drivers, sutlers (ones who sell provisions to the army), personal servants or slaves, and laborers.

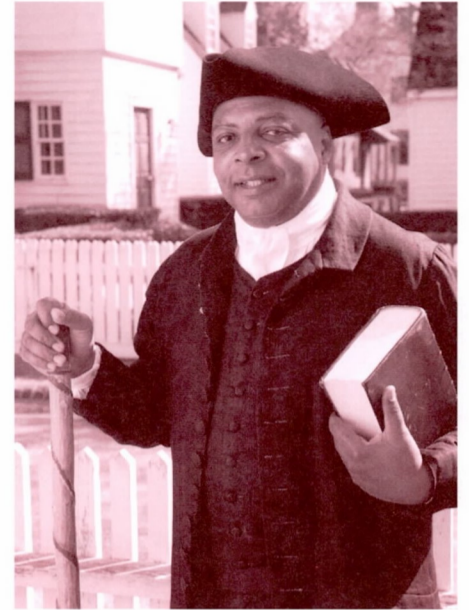
Historian John U. Rees states, "Like all the armies preceding it the Continental Army was not just a community of men. Numbers of women and their accompanying children followed the troops throughout the war, performing tasks that contributed to the soldier's welfare." These women performed typical duties such as laundry, nursing, and, for some, cooking. The women received the same rations as the men except for the allotment of alcohol.

The food ration issued to Continental troops and their followers was based on a standard originally set in 1776: "One pound of beef, or ¾ of a pound of pork or one pound of fish, per day. One pound of bread or flour per day. Three pints of peas or beans per week, or vegetables, equivalent, at one dollar per bushel for peas or beans. One pint of milk per man per day. One half-pint of rice, or one pint of Indian meal per man per week. One quart of spruce beer, or cider, per man per day, or nine gallons of molasses per company of one hundred men per week. Three pounds of candles to one hundred men per week, for guards. Twenty pounds of soft, or eight pounds of hard, soap for one hundred men per week." Keep in mind that even the soldiers did not always receive their full rations, especially when the army was "on the move."

Not all military men welcomed the "camp followers" but came to realize the need for them. In August 1777, General George Washington wrote, "the multitude of women in particular, especially those who are pregnant, or have children, are a clog upon every movement. The Commander in Chief therefore earnestly recommends it to the officers commanding brigades and corps, to use every reasonable method in their power to get rid of all such as are not absolutely necessary. . . ." He was, however, to find it impossible to rid the army entirely of these persistent females who performed any number of "necessary" tasks. As Washington admitted later in the war, he was "obliged to give Provisions to

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## BELIEVING . . .



The Scene:

September 28, 1781:

*The Promised Land, or A Matter of Faith*

An African American Baptist preacher talks about his hopes for the future in a new society where all citizens are equal, where there will be no state church connected to the government, like the Church of England had been. A young soldier confronts him with questions of faith in the face of war and world-changing events.

**"Here in Virginia they even want to make it the law that nobody can ever again make a law to tell you what to believe or where to worship."**

"The Promised Land, or a Matter of Faith" discloses layer upon layer of information about the religious life of Virginians in the era of the American Revolution: that the Virginia Declaration of Rights has moved Virginia away from mere toleration of different religious views toward free exercise of religion; that parish churches barely made room for African Virginians; that slaves found comfort and strength in Baptist and Presbyterian messages of equality before God; that a continuing connection between church and state was still a real possibility in Virginia; that the absence of church-based support for the needy left a gaping hole in the social fabric.

Back Story: In spite of the "free exercise" language in the Declaration of Rights, true religious freedom in Virginia was still years away in 1781. For his original draft of article sixteen of the Declaration of Rights, Mason was a conventional Virginia churchman: "All men should enjoy the fullest toleration of the exercise of religion according to the dictates of conscience." This reasonable-sounding statement did not go far enough for James Madison, the youthful delegate from Orange County making his first appearance in Virginia politics. "Toleration" implied condescension, that is, some higher power or institution was allowing individuals to follow their consciences—a privilege that could be revoked at any time. Madison had the satisfaction of seeing a compromise revision of article sixteen adopted that replaced "toleration" with "free exercise of religion," but the Declaration of Rights cannot be said to have disestablished the Church of England in Virginia. Dissenters took the wording at face value, but they also knew that they were still subject to rules and regulations put in place in colonial times. Consequently, they regularly sent petitions to the House of Delegates, beginning with its first meeting at the Capitol in October 1776, demanding everything from an end to mandatory church taxes to legalization of marriages performed by dissenting clergymen. Nor would men like Jefferson and Madison be satisfied with anything less than dismantling the establishment altogether. But the road from adoption of the Virginia Declaration of Rights in 1776 to passage of the Virginia Statute for Religious Freedom (first introduced in Williamsburg in 1779) in 1785 would be a long one.

What gets lost in the enthusiasm over "free exercise?" For one, non-Christian beliefs and the right to abandon religious belief altogether. Characters in "The Promised Land" speak approvingly of the phrase "mutual duty of all to practice Christian forbearance, love, and charity towards

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## FORUM

## A REVOLUTION ON THE STREETS

On May 15, 1776, the fifth convention meeting in Williamsburg passed three resolutions. Virginia's representatives at the Continental Congress were to propose that the colonies declare themselves free and independent states, and to assent to whatever measures Congress considered necessary for forming a confederation of the colonies and cementing foreign alliances. Meanwhile back in Williamsburg, the convention's delegates were to draft a declaration of rights and a constitution. Virginia had declared "for Independency" and the work of framing the new republican government had begun.

"Education for Citizenship" addresses the meaning and legacy of those three resolutions, their impact on the lives of people who lived through the American Revolution, and influence on successive generations of Americans down to our own times. The transfer of sovereignty from the monarchy to the people, the momentous shift from subjects to citizens, raised fundamental questions: what is the proper form of republican government and right balance of powers between its different branches? In what ways should citizens participate in the conduct of government, local and national? How should they prepare themselves for their new role? How might people safeguard or achieve their freedoms? Jefferson had little doubt that the price of liberty was eternal vigilance. "It is true," he wrote in 1782, that "we are as yet secured against [tyrannical laws] by the spirit of the times. . . . But is the spirit of the people an infallible, a permanent reliance?" Our rulers, he predicted, "will [might] become corrupt, our people careless."

Many of these fundamental issues still confront us today. "Education for Citizenship" invites guests and the public to join us in the never-ending conversation about the rights and responsibilities of citizenship. In the development of new programs for "The Revolutionary City" and Historic Area, a new citizenship website, new resources for schools that emphasize civics and the lessons of history, and regular conferences and forums designed to engage the public in wide-ranging discussions about questions of contemporary moment, the Foundation will help people make the connection between the past and present, between our times and the late 18th century, and thereby underline why the ideas and principles of the American Revolution remain vitally important today.

James Horn  
Director of Research and  
O'Neill Director of the Rockefeller Library

## Newline . . . Continued from page 1

\*September 15, 1780: *In Desperate Circumstances!*

September 25: Benedict Arnold flees to the British after spying for them for more than a year.

October 7: British General Cornwallis's troops are forced to retreat from North Carolina.

## 1781

January 17: Battle of Cowpens, South Carolina

March 1: Articles of Confederation ratified

March 15: Battle of Guilford Courthouse, North Carolina

\*April 20, 1781: *The Town is Taken!: The British Occupy Williamsburg!*

\*April 20, 1781: *Running to Freedom!*

\*September 28, 1781: *The Promised Land, or A Matter of Faith*

\*September 28, 1781: *On to Yorktown and Victory!*

Oct. 19: Cornwallis surrenders to Washington at Yorktown, Virginia

\* "The Revolutionary City" Events  
[Chronology from Gordon Wood, *The American Revolution*, pp. xv-xvii]



"Advance of the Enemy" by A. W. Thompson]

The long war was costly for the new country, more than 25,000 American military deaths—nearly 1 percent of the population, second only to the Civil War in deaths relative to population.

Despite the end of the war, the peace still had to be won. The main objective of the new nation—independence from Great Britain—was clear and straightforward. But this objective and others concerning America's territorial boundaries and its rights to the Newfoundland fisheries had to be reconciled with the aims of America's ally, France, and with the aims of France's ally, Spain, which had been at war with Great Britain since 1799. The United States and France had pledged in 1778 not to

## Following . . . Continued from page 2

the extra Women in these Regiments, or loose by Desertion, perhaps to the Enemy, some of the oldest and best Soldiers In the Service."

Any females who chose to follow the army were allotted provisions; in return they were expected to perform some sort of service to benefit the troops. Their primary role was that of "wash women." It is evident while some women washed primarily for enlisted men, others performed the same service solely for officers.

Cooking was usually performed by the soldiers in messes of six, the same number of men usually assigned to a tent. There were occasions when the soldiers' duties made it necessary to have followers prepare meals. At Yorktown in 1781, follower Sarah Osborn mentioned that she "cooked and carried beef, and bread, and coffee (in a gallon pot) to the soldiers in the entrenchment."

[Excerpted from John U. Rees, *The proportion of Women which ought to be allowed. . . . Female Camp Followers with the Continental Army*. Published in *The Continental Soldier* (Journal of the Continental Line), vol. VIII, no.3 (Spring 1995), 51-58. Updated 2002.]

In her paper *Women's Service with the Revolutionary Army*, historian Kaia Danyluk writes about another aspect of female "camp followers." She explains, "Unfortunately for the reputations of those women, 'camp followers' had the stigma of prostitution attached it. In reality, very few women engaged in that activity in the American army. In fact, commanding officers of the American forces went to great pains to avoid having prostitutes in camp. They believed the presence of women of 'ill-repute' was detrimental to the health and morale of the soldiers."

Another way for women to earn money and rations with the Continental Army was through nursing the sick and wounded. The army preferred female nurses to males because it freed able-bodied, healthy men to participate in battle. Nurses were in high demand and there was a constant shortage. Even though nurses could and did receive regular pay and remain with the army throughout the war, the job itself carried special dangers. They were constantly exposed to highly infectious diseases like smallpox, dysentery, and various "camp fevers." They also cleaned-up after patients with other diseases involving "bodily fluid evacuations."

A Congressional resolution of July 27, 1775 allowed one nurse for every ten patients in Continental hospitals. The salary was two dollars a month. Matrons (those who supervised other nurses and assisted surgeons) received double. In 1776, Congress raised the pay to four dollars a month and in 1777, to eight dollars a month.

The "Rules and Direction for the better regulation of the military Hospital of the United States" described nurse's duties. They were required to stay clean and sober, empty chamber pots as soon as possible after use, wash new patients, wash the hands and faces of old patients, comb pa-

make a separate peace with Britain. But since France was bound to Spain against Britain until Gibraltar was recovered, there was great danger of American interests getting lost in the machinations of European powers. Despite the desire of France and Spain to humiliate Britain, neither Bourbon monarchy really wanted a strong and independent American republic. Spain, in particular, feared the spread of republicanism among its South American colonies and sought to protect its interests in the Mississippi Valley.

Gordon Wood, *The American Revolution: A History*, A Modern Library Chronicles Book, The Modern Library, New York, 86-87.

tients' hair daily, change linens, sweep out the hospital, sprinkle the wards with vinegar (as a disinfectant) three or four times a day, and deliver dead patients' belongings to the ward master. Nurses were not allowed to be absent without permission of their supervising physicians, surgeons, or matrons. They were forbidden to steal from patients and faced punishments if they did.

There were some women who actually challenged traditional gender roles and took up arms in support of the Revolution. One woman, Mary McCauley, followed the Seventh Pennsylvania Regiment of her husband John, an artillery man. During the Battle of Monmouth, New Jersey, on June 28, 1778, Mary hauled water to the cannon sponger to swab out the barrel. John collapsed during the battle, either because of a wound or the extreme heat of the day. Mary immediately took his place and assisted in firing the cannon with the rest of the crew for the remainder of the battle.

Margaret Corbin, wife of artillery man John Corbin, stepped in to fill her husband's position at the cannon after he was killed at the Battle of Fort Mifflin in 1776. She assisted with sponging and loading. Wounded in the arm and chest, she became disabled for life. She was an original member of the Invalid Regiment that Congress created in 1777 to care for disabled soldiers and was also granted a stipend of \$30 and a lifelong pension of a soldier's half-pay in 1779. Corbin was the first American woman to receive a disabled veteran's pension.

There were other women, like Deborah Sampson and Anna Marie Lane, who dressed as men to conceal their identities in order to fight for their country. On discovery of her real identity, Deborah was honorably discharged. After the war, Lane and her husband retired to Virginia. Deborah and Anna were both awarded a pension for their services. The Massachusetts legislature declared, "That the Said Deborah exhibited an extraordinary instance of female heroism by discharging the duties of a faithful and gallant soldier." According to the Virginia General Assembly, Lane, "in the revolutionary war, in the garb, and with the courage of a soldier, performed extraordinary military service, and received a severe wound at the battle of Germantown."

Danyluk states, "Women who offered their services to the army made a difficult decision. They had to give up the security of home and embark on a journey that offered discomfort, hardship, and danger. They worked hard to make a living for themselves and their families, in addition to supporting the army and its cause. Some even broke traditional gender roles in order to serve their country. They worked just as hard and suffered just as much as the men they worked beside. Despite Abigail Adams' famous plea to 'remember the ladies,' many of the contributions of Revolutionary War era women have been forgotten. It is only appropriate now to remember their courage and sacrifice, honoring them as well as the fighting men they supported."

[Submitted by Rose McAphee]

## WAR

## BRITISH INVASION OF NEW YORK

August 22, 1776

On August 22, 1776 before dawn on a magnificent clear morning, after a night of a "terrifying storm . . . as vicious as any in living memory," ninety British ships sailed into the narrows and by noon "a fully equipped army of 15,000 men and forty pieces of artillery had landed and rapidly and smoothly assembled in perfect formation on the adjacent plain." Loyalists greeted them by the hundreds.

"That the rank-and-file British regular was far better trained, better disciplined, better equipped, and more regularly paid than his American counterpart was beyond question, as the commanders on both sides well appreciated. Furthermore, the redcoats were in far better health over all. Proper sanitation was part of British army life, and discipline in this regard was as strictly enforced as any aspect of the daily routine. Even after their long summer encampment on Staten Island, the British troops, as their officers noted repeatedly, were in excellent health, in striking contrast to the reports of rampant illness among the rebels.

While the dregs of society did indeed count among the king's troops, the great majority were young countrymen from rural England, Scotland, and Ireland. They were farmers, unskilled laborers, and tradesmen—blacksmiths, cordwainers, carpenters, bakers, hatters, locksmiths, and weavers—who had been recruited, not pressed, into service, drawn by the promise of food, clothing, and steady, if meager, pay along with a chance at adventure, perhaps even a touch of glory. In their rural or small-town origins they were not greatly different from their American counterparts."

[Source: David McCullough, 1776, Simon & Schuster, New York, 2005, pp. 156-157, 166-167.]

## Believing . . . Continued from page 2



each other" in the Declaration of Rights as voluntary, rather than state-enforced, support for one's fellows. But that language keeps Virginia squarely in the "Christian" corner. It will take passage of Jefferson's statute in 1785 to guarantee freedom of religion for all faiths, as well as the right to hold no religious beliefs at all.

For another, many Virginians continued as loyal members of parish churches (shortly to be called Episcopalians). Bruton Parish Church had the same minister (John Bracken, born in England) from 1773 until 1818, and its members saw the church through a lean period of fewer parishioners, strained finances, and loss of some church land. Moreover, Williamsburg continued to have only one large church edifice—Bruton Parish Church—for many years. The Presbyterian meetinghouse was no more heard from after the Revolution.

The black Baptist congregations of Moses and Gowan continued to grow, but "The Promised Land" closes with a poignant reminder that there is a dark side to the joy and hope the people in this scene display—slavery: when will it end? And they might have added—until it ends, slavery stands to trump the benefits of "free exercise" for the African American Baptists in Williamsburg. White Virginians remained quick to associate slave religion with rebellion and to keep laws on the books to keep it in check for years to come.

[Submitted by Linda Rowe]

## INTERPRETATION



"THE REVOLUTIONARY CITY"  
HISTORIC SITES

**CAPITOL**

During tours of the Capitol, guests will discover how the English colonial system of government gave rise to decades of growing dissent in the American colonies, leading to a radical revolution and transformation into a new nation.

**PUBLIC GAOL**

Guests visiting the Public Gaol will investigate crime and punishment in colonial Virginia through the stories of its prisoners, whose fate often rested on decisions of gentlemen on a nearby hill in the Capitol's Great Court.

**RALEIGH TAVERN**

What was life like in a colonial tavern? The Raleigh Tavern was a special place in Williamsburg. Who stayed there? Who played there? Who lived and worked there? Meet the people who labored, played and plotted at this popular Williamsburg establishment. Experience the revolutionary events that played out at the Raleigh.

**HISTORIC TRADES**

Step into the shops of the 18th-century working trades of "The Revolutionary City." War brings great changes. Explore how these tradesmen and women adapted their work and lives to meet the challenges.

**APOTHECARY**

Visit the Apothecary and learn of the challenges of healthcare while facing possible shortages of medicine due to nonimportation of medical supplies from Great Britain.

**GUNSMITH**

Whether they chose a fowling piece or rifle, the militiamen of 1774-1776 had to possess and maintain their own weapons. Step into the Gunsmith's workshop to discover the technology and expertise necessary to accommodate this requirement.

**MILLINER AND MANTUA-MAKER**

Step into the shop of the Milliner, who makes fashion accessories for the whole family, and Mantua-maker, who creates every sort of gown for children, babies, women, and ladies. Stay a while and discover the newly arrived goods suitable to the season.

**TAILOR**

Armed with needles and shears, the tailors wield the tools of their trade to clothe citizen and soldier alike.

**SILVERSMITH**

From the fine silver dust on the floor to the hollowware on the shelves, discover how silver equals sterling and sterling equals money in relation to the upheavals faced by all Virginians before and during war time.

**WIGMAKER**

Step into the shop of the peruke maker and discover what the fashion-conscious members of society have on their minds as well as on their heads.

## ENGAGE! PROVOKE! DELIVER!



CITIZENS AT WAR  
THE HISTORIC AREA

The country is at war and everyone's lives and livelihoods are affected by events that are occurring at an ever increasing rate. The story doesn't only exist in "The Revolutionary City," but in all of the Historic Area. Come explore with us.

The **Palace** is much changed, but despite the demands of wartime government, the Palace is also the home of Patrick Henry, his family, and staff. Guests come to understand how the events of the Revolution changed not only the usage and decoration within the Palace but also the role of the governor. Despite these changes, however, the function of the Palace itself changed very little until the capital moved to Richmond.

The volunteer staff of the **Everard House** focuses their interpretation on the associations of 1774 and their impact on Mr. Everard's household. Mr. Everard was appointed as commissioner to sell Lord Dunmore's property and welcomed a new neighbor in Governor Patrick Henry. The household was also affected by the pardons given to runaway slaves if they returned to their masters.

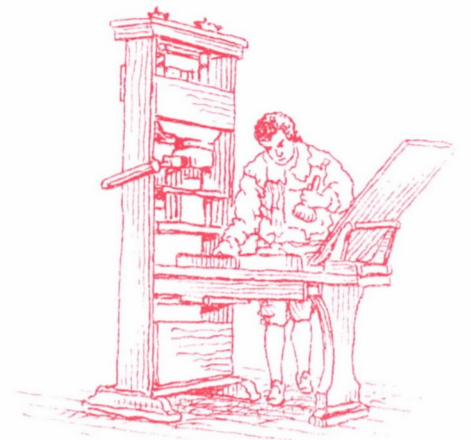
The **Wythe House** staff interprets Mr. Wythe's role in helping to secure the rights and freedoms of British Americans through his involvement in Virginia's Fifth Convention and signing The Declaration of Independence. Guests learn of the combined master and slave efforts to establish, sustain, and promote a gentry lifestyle and how that lifestyle was affected by the Declaration of Independence. They learn that Mr. Wythe offered his home as headquarters for George Washington and his officers. In the rooms of this original house guests can imagine the discussions that took place between Wythe and his student, Thomas Jefferson, as well as George Washington, his officers, and other men of influence.

The **Geddy House** staff interprets the consequences the war had on James Geddy's silversmith business and consequently, his family. As a luxury service during a time of war and laboring under the Nonimportation Act of all British goods, James Geddy's business faltered and his profits dwindled. Unlike his brothers, William and David, who found ready use for their foundry talents in the support of the local militia, James found few takers for the extravagant fineries produced by a silversmith's hand. As a slaveholder, Lord Dunmore's Proclamation may have put James, his business, and his family to further tests. Guests readily see the dour effects of the war on this patriot's household in the family's move, in 1778, to Dinwiddie County where James Geddy takes up farming to better support his growing family.

The **Magazine** staff interprets events from 1776 and beyond. Third-person interpretation emphasizes such events as the opening military action of the war in Virginia, the Battle of Great Bridge, and forming a three-tiered army after the collapse of royal government. Interactive experiences such as an expedition training program and drilling of recruits are offered.

The **Courthouse** presents the "Committee of Safety," an interactive first-person program that interprets the role of Committees of Safety to commission the officers, to command the troops, to appoint agents to equip and feed them, to pay the military expenses of the state, to imprison its hostile inhabitants, to hear appeals from the Admiralty Court, from the County Courts of Inquiry, and from Courts Martial. Committees of Safety throughout the colonies served as de-facto governments in the time of great change and upheaval.

## INTERPRETATION



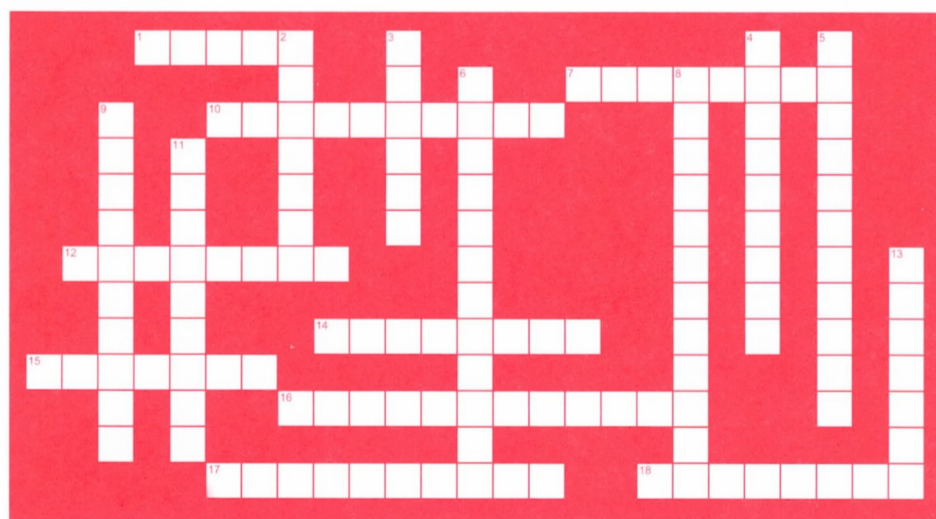
The **Randolph House** staff explores how the British occupation of Williamsburg in 1781, was the opportunity for the Randolph slaves to be "gone to the enemy." These enslaved men and women had to make a decision to remain with Mrs. Randolph or to join the "baggage train" of over a thousand former slaves seeking immediate freedom under the authority and protection of Cornwallis' army. Guests experience the story of enslaved African-Virginians' ethical dilemmas by exploring their choices, decisions, and the consequences they faced no matter what decision they made.

The staff of **Great Hopes Plantation** explores the civic duties of white citizens and enslaved people in 1781 and the consequences for their families. Throughout the war years, enslaved people could choose to join the British or remain with their masters. Some enslaved males could choose to serve in the American military, as substitutes for their masters, in exchange for their freedom. In 1781, Benjamin Valentine performed his civic duty in the militia, leaving his wife, children, and enslaved people behind. What role did Sarah Valentine play in protecting their home while her husband was at war? Guests experience the daily activities of a rural Virginia plantation even as the war raged around them.

Mr. Powell did quite well as he, too, became a citizen at war. He was named to the Williamsburg Committee of Safety and also profited nicely from army contracts, building barracks and supplying wood. War and independence changed his and his family's life. One underlying theme amongst those changes must always be remembered—family life goes on, no matter what. The day-to-day, season-to-season realities and responsibilities still had to be met. The **Powell House** site is an excellent venue to portray how much things changed and yet remained the same.

Much is happening throughout Williamsburg, no matter the place or time of day. Guests are able to put their entire experience into perspective as they explore the past come to life.

[Submitted by The Historic Area Revolutionary City Planning Team]

**ACROSS**

- A Williamsburg black Baptist preacher
- This was formed with France in 1778
- This defeat for Washington preceded the battle at Valley Forge
- Burgoyne was defeated here in October 1777
- She took her fallen husband's place at the Battle of Monmouth
- New Jersey town on the banks of the Delaware River
- Stigma often wrongly attributed to "camp followers"
- This 1865 amendment to the Constitution ended slavery in U.S.
- Article 16 of the Virginia Declaration of Rights promoted free exercise of this

**DOWN**

- Service provided by women who accompanied an army
- Captured and sacked Richmond in 1781
- A result of a British blockade
- This listed 27 charges against King George III
- The Virginia Convention adopted this on June 29, 1776
- Richard Henry Lee moved this in Congress
- French general who fought in Williamsburg with Washington
- He could do little to impede Cornwallis's movement through Virginia
- Signing the Declaration of Independence constituted this

*Becoming AMERICANS*  
TODAY

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