

Land of Our Lady Series

Founders of Freedom

by

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Los Angeles, Calif.

Bearers of Freedom

by

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Leaders of Freedom

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Challenge of Freedom

by

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Cleveland, Ohio

Guardian of Freedom

by

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Akron, Ohio



Mary's Influence on Life

MEANING. These words of the Bible can be applied to Mary: "He that shall find me shall find life, and shall have salvation from the Lord" (Proverbs: 8:32-35). Our Lady is called the Gate of Heaven because Jesus came to us through her and because she obtains for us the friendship of God, without which we cannot obtain salvation.

APPLICATION. The purpose of man's life is to love and serve God in this world, and to be happy with Him in heaven (Catechism). The life we live in our home, our country, and among our associates, is directed along the pathway of serving God. By following the footsteps of Our Lady, we are guided to heaven because Mary is the Gate of Heaven.

Prayer

Gate of heaven, *pray for us.*

Litany of the Blessed Virgin

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
Holy Mary,¹
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,

Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Gate of heaven,
Ark of the covenant,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,

Queen assumed into heaven,
Queen of the most holy Rosary,
Queen of peace.
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, graciously hear us.
V. Pray for us, O holy Mother of God. R. That we may be made worthy of the promises of Christ.

Let us pray

Grant, we beseech Thee, O Lord God, unto us Thy servants, that we may rejoice in continual health of mind and body; and, by the glorious intercession of blessed Mary ever Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness. Through Christ our Lord. Amen.

¹ Pray for us.

An indulgence of 7 years. A plenary indulgence once a month on the usual conditions for the daily devout recitation of this Litany with its versicle and prayer (See "The Raccolta," the official work of indulgenced prayers, page 216).

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Courtesy of Rev. J. B. Carol, O. F. M.

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Leaders of Freedom

by *Sister M. Clarita, O.P.*

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Leaders of Freedom

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EDITORS' INTRODUCTION

WHEN the minutemen answered the call of Paul Revere in 1775, the struggle with England, the mother country, had begun. The outcome of that struggle was the birth of a new nation, independent and freed from all ties with England. During the years that followed, the fledgling democracy was tested and refined by the fire of political and economic troubles. The Christian principles of freedom and dignity, justice and equality, proved staunch bulwarks of solidarity and strength through the years of trial endured by the young nation.

The transition period of our country lasted through the period of Federalist power and the era known as Jeffersonian democracy. By degrees the United States emerged from its youthful difficulties, until about 1830 it commenced to breathe in an atmosphere of individuality all its own.

The content of this text deals with the eventful years mentioned above. It tells of the great documents of human liberty written during this period; namely, the Declaration of Independence, the Articles of Confederation, and the Constitution of the United States. It speaks of the noble minds and hearts that guided the pens and voices of our leading statesmen. Their inspiring influence is found in the pages of this text, fittingly named *Leaders of Freedom*.

The first Unit tells how the colonists won the fight for political freedom and emphasizes the principles found in the preamble of the Declaration of Independence. The circumstances surrounding the writing of the Articles of Confederation, and the Christian social principles upon which our Constitution is built, are given due consideration in the second Unit. The events connected with Washington's and John Adams' administrations are found in Unit Three. The fourth Unit narrates the important features of the administrations of subsequent Presidents Jefferson, Madison, Monroe, and John Quincy Adams. The extension of our land to the Mississippi is the subject of Unit Five. The development of early culture in America is portrayed in the last Unit of the text.

The contribution of Catholics during the period of American history covered by this text is given due emphasis in the pages of *Leaders of Freedom*. Catholics fought and died in both Wars for Independence along with their fellow men of other faiths. They brought with them the spiritual elements that enriched our land with their character, culture, and virtue. They labored courageously in the construction of roads, ships, and railroads. At the same time, they rose to positions of trust and honor in the United States. Although the record of early inventions and improvements is told in this text, the complete story of immigration is found in the text, *Challenge of Freedom*.

While the new government was still in its infancy, the Catholic Church was establishing its foundation in the United States. Along with the political, economic, social, and territorial development of the country there emerged the history of the Catholic Church in pioneer stage and growth.

The God-given rights and liberties found in our Constitution and Bill of Rights have been the teaching of the Catholic Church since its foundation by Christ Himself. Some of these Christian social principles are those of freedom and justice, the dignity and equality of every human being, the acknowledgment of God as the Supreme Being and Source of all authority, rights and duties common to all men, and the interdependence of people throughout the world.

In the twentieth-century world of today, we are faced with a serious challenge to our rights and liberties. Forces of evil are bent upon the destruction of moral principles and Christianity itself. All, then, who are engaged in the work of Catholic education should welcome every opportunity for the development of correct attitudes in our pupils in regard to Christian social principles. The content of this text is, therefore, of major significance.

A realization of the worth and importance of the Christian principles that guided our Founding Fathers in establishing our fundamental laws should inspire our pupils with gratitude to Almighty God for giving us this great land. May He continue to protect and safeguard our sacred rights and freedoms in this glorious country, the *Land of Our Lady!*

THE EDITORS

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FOREWORD

THE publication of the "Land of Our Lady" Series marks a notable advancement in the field of history textbooks for Catholic elementary schools. The Series fulfills very effectively the need for history textbooks that are devoid of secularistic and materialistic tendencies and based on the sound principles of Christianity and therefore, a Christian philosophy of history.

This Series includes not only the factual data that comprise the history of America as a nation, but it incorporates also those elements of American Catholic history that can be assimilated by pupils of the elementary school level. The growth and development of the Catholic Church in the United States parallels the content of American history in each textbook of the Series.

The greatest contribution of these texts to the training and schooling of young American Catholic boys and girls is the manner in which Christian social principles are woven in the texts. As the various events of history are taken up for study, the textbooks point out the positive or negative correlation of the factual data to the principles of Christian social living.

We are grateful to the firm of Benziger Brothers, and to the competent Board of Editors and Authors for the task they have successfully accomplished in producing this American Catholic Series, "Land of Our Lady."

RT. REV. FREDERICK G. HOCHWALT, PH.D.
SECRETARY GENERAL, N.C.E.A.



Mary and Homes

MEANING. The angel told Mary: "The Holy Spirit shall come upon thee and the power of the most High shall overshadow thee" (Luke 1:35). Mary was like a beautiful golden house which became the dwelling place of the Holy Spirit, because she was the mother of God and was full of grace. The Catholic home should also be God's dwelling place. Through devotion to Jesus and Mary, through kindness to parents, brothers and sisters, a home can really become the "house of God."

APPLICATION. The family is the group in the community which sets an example of unity that is reflected among all other groups. A happy people passes on to others its spirit for the welfare of humanity. The family spirit of Nazareth, centering around Mary, the House of Gold, is a treasured example to all.

Prayer

House of gold, *pray for us.*

Litany of the Blessed Virgin

LORD, have mercy on us.
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Lord, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
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Christ, hear us.
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Holy Mary,¹
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Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,

Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
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Queen conceived without original sin,

Queen assumed into heaven,
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V. Pray for us, O holy Mother of God. R. That we may be made worthy of the promises of Christ.

Let us pray

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UNIT ONE

1763—DISSATISFIED ENGLISHMEN 1787—PATRIOTIC AMERICANS

CHAPTER I—MISUNDERSTANDINGS AND INJUSTICES LED TO SERIOUS QUARRELS

English and Colonial Ideas of Government
Troublesome Trade and Navigation Laws
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Organized Protests by Colonists

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UNIT ONE

1763—DISSATISFIED ENGLISHMEN 1787—PATRIOTIC AMERICANS

BECAUSE of unjust laws, the people in England could no longer worship God as they wished. In order to regain this lost freedom, some of them left their homes in England to come to the New World. Another reason why these English people came to America was the hope of becoming rich by farming and by trading with the Indians.

You have learned that the same land was often claimed by more than one country and that the French and Indian War was fought to settle these claims. The Treaty of 1763 gave the largest share of land to England.

England became the greatest colonial power in the world of that day and the undisputed "mistress of the seas."

King George III and his Parliament (par'-li-ment) decided to tax the colonists to help pay the large war debt. The colonists objected to these laws because the colonies were not represented in the English Parliament and thus had nothing to say in the making of these laws.

One quarrel led to another until the colonies openly rebelled against England and declared their independence. Before this independence was gained, it was necessary to fight the long, hard war of the American Revolution.

In this Unit you will study: (1) the causes that led to rebellion; (2) the acts of armed resistance; (3) the fight for freedom which gained for the colonies their independence.

CHAPTER I

MISUNDERSTANDINGS AND INJUSTICES LEAD TO SERIOUS QUARRELS

Anything worth having is worth struggling for. The early Americans had many reasons to struggle for freedom. As good Americans, we want to learn the reasons why our forefathers rebelled against England. She insisted on taxing the people of the thirteen colonies unjustly. They resisted secretly at first but were finally forced to fight openly to protect their liberty and secure independence.

In this chapter we shall study the causes which led colonial America to rebel openly against British authority.

1. English and Colonial Ideas of Government

England had one idea of a colony: the colonists another. England, like all European countries, founded colonies to increase her wealth. The colonists could supply the mother country with food and raw materials while goods made in England could

be sold in colonial markets.

England claimed the right to appoint colonial governors and to pass laws which would regulate trade and business in the colonies. She claimed the right to tax the colonies any time money was needed to run the home government. The English colonists had trouble with the French fur traders, and England sent troops and supplies to help the colonists. England wanted the colonists to pay for this help, so she decided to tax the colonists. England had been at war also and so she was in debt.

The colonists believed that they should choose their own governors, have their own form of government, and control their own trade. They did not wish England to interfere with their business. They believed they should be taxed only by a government in which they had representatives. Perhaps they

were selfish. Perhaps England was selfish. Perhaps each should have tried to understand the other's ideas.

Suppose you had lived in one of the colonies during the eighteenth century. Would you think that your father had the right to elect the man who was to pass the tax laws which would pay the nation's bills? Or, would you feel that the English Parliament should write the laws for him and for all the other colonists without their consent?

Misunderstanding. Has it ever happened that you said or did something which offended even your best friends? You said, "I really did not mean it that way; you just misunderstood me." The people in the colonies and the people in England misunderstood each other.

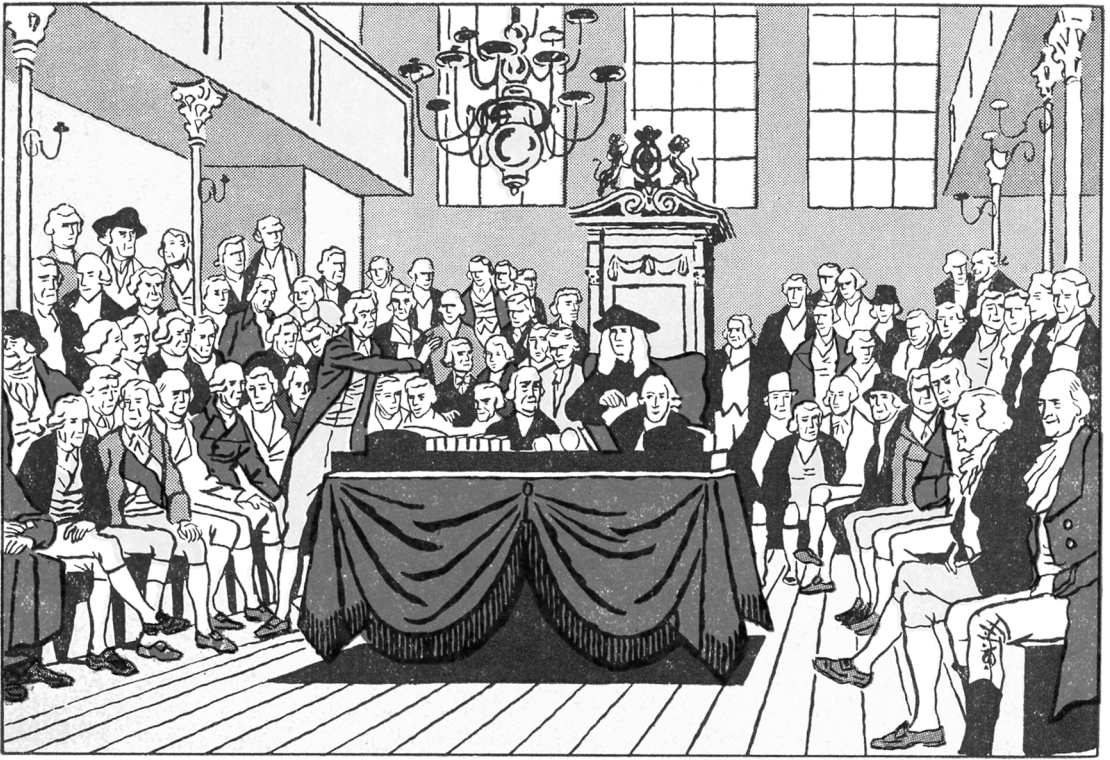
They lived far apart, separated by three thousand miles of ocean. It took weeks for letters to come and go between England and America. Besides, a new way of life had begun in the colonies. It was the "American Way." The English could not understand any way but an English way of government.

For more than a century and a half, the people in America had been governing themselves

in their own assemblies. They had been deciding many important matters in their town meetings also. This home rule made them more independent than the citizens of England. The English rulers did not realize that this change had taken place. They could not understand what the colonists meant when they used the word "representation."

In America, representation was based on population. The colonial legislatures were made up of men elected to represent the people in all sections of the colony. Each man elected went to the colonial assembly to safeguard the interests of the people by whom he was chosen. Towns or settlements were called burghs (burgs) or boroughs (bur'-owes), and representatives from the burghs were called burgesses (bur'-jes-es). The burgesses were elected by the people to represent them in the colonial legislatures, or assemblies.

In England, Parliament was the lawmaking body of the government. The authority of Parliament could not be questioned. Representation in Parliament was not based on population because no census had been taken for more than a hun-



The House of Commons, the lower house of Parliament, where tax laws were passed for the colonies

dred years. The people in the large cities had the same number of representatives as the people in the small villages.

The colonists could not understand why Parliament should claim the right to pass tax laws for them. Neither the English government nor the English people could understand what the colonists meant by "Taxation without Representation." Were they not British subjects? As such were they not represented in Parliament, even though they did not vote for their representatives?

The Trade and Navigation Acts. Another cause of misunderstanding was the trade and navigation acts which the English Parliament had passed in 1660 and 1663. Most of these acts were either broken or simply not enforced until after the French and Indian War in 1763. Then they were strictly enforced; so the colonists strongly protested.

The Navigation Acts were not new laws. They were laws passed to protect English trade. Many members of Parliament were merchants who were jeal-

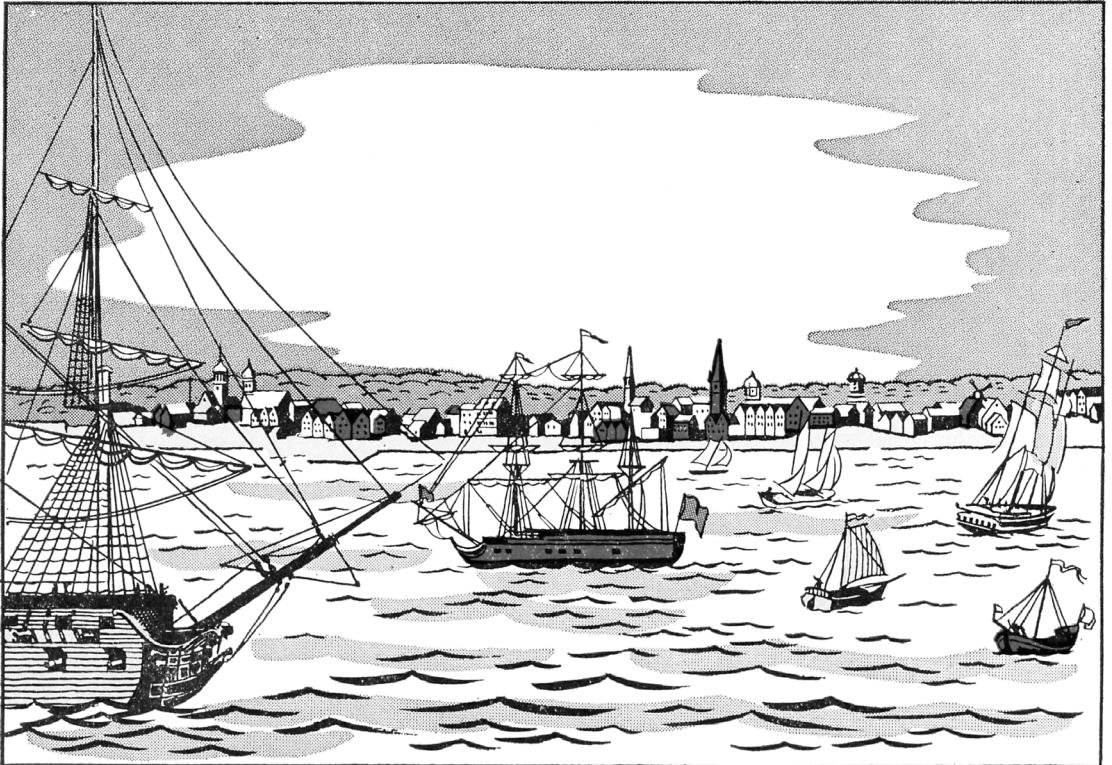
ous of the large fortunes made by Dutch traders in the colonies. These merchants demanded that Parliament pass laws which would stop competition from merchants of foreign countries.

The first trade law passed by Parliament ruled that all goods brought to England or to the American colonies must be carried in English- or colonial-owned ships. This trade law actually helped the colonies. It encouraged the shipbuilding industry in New England. It also gave profit to the merchants of

the ports of Boston, New York and Philadelphia. However, the British merchants feared that American ship owners were taking profit from them. They demanded other trade laws to limit this profit.

Disturbing news. Colonial ship owners and sea captains learned that England had passed another trade act. This time the colonists were still more displeased. The new law forbade them to carry products to any foreign country unless they first stopped at a British port and paid a tax.

An American harbor was a busy place in Colonial times. Why would Americans resent the Navigation Laws?



Many bitter words were spoken against the mother country as the old ship captains sat in the inns discussing their problems. The inn, in colonial days, was the place for exchanging news, since there were no daily newspapers. The news was carried from inn to inn by post riders.

The colonists could not understand why Parliament passed these trade laws. There was no reason for forbidding colonial trade with other nations. Many of the colonists would not pay the taxes because they believed the laws were unjust. They planned to trade secretly with the forbidden countries.

King George III

Culver



Secret trading to avoid the payment of taxes is called smuggling.

New trade law is ignored. For over a hundred years this secret trade continued. The British government, busy with war and other troubles at home, had little time to learn what was happening in America. Colonial legislatures were passing laws which the colonists believed necessary for peace and order. They passed tax laws to collect money for necessary colonial expenses. This showed that they did not object to taxation if they could decide the taxes for themselves. Any interference on the part of England which would take away their right to govern themselves was quickly resented. England watched the colonies grow rich and powerful.

2. A New King—Trouble Begins

George III. The colonists did not approve of the young King of England, George III. They believed he would not be a just king. George was the son of a German Princess. His mother had determined that her son should be a forceful ruler. She kept repeating to him: "George, be king!" When George became king he resolved that his Amer-

ican subjects must be made to accept the laws of Parliament. Perhaps trouble would not have started so soon if George III had understood his colonial subjects.

Disagreement. In 1763, Lord Grenville became Prime Minister, or the chief officer in the British government. He and King George III decided to enforce the old trade and navigation laws. But the colonists refused to obey the new laws because they had ignored the old trade and navigation laws. Besides, their trade with other countries was old and well established.

Soon a fleet was ordered to patrol the coast to stop the smuggling. Troops were landed in America to see that all taxes ordered by Parliament were paid. The colonists believed that these soldiers were their enemies. They made fun of them and nick-named them "red-coats" because of the color of their uniforms. These soldiers did not want to be in America. They were not happy when they had to search the homes of the colonists, for they too believed that "An Englishman's home is his castle."

Writs of Assistance. Even the fleet sent by England did not

stop the smuggling. Parliament now passed a law which allowed the use of papers called "Writs of Assistance." These writs permitted English soldiers to enter the home or the store of any colonist to search for smuggled goods.

Colonists protest the Writs of Assistance. Meetings of protest were held in every colony. Leaders of the colonists criticized the government for daring to issue these writs. They questioned the right of Parliament to allow searches of private homes in the colonies. These leaders demanded that something be done and urged the colonists to resist such unfair treatment.

From the balcony of the Old State House in Boston, James Otis (owe'-tis) addressed a gathering of cheering townspeople. In a fiery speech, he declared that England was making the colonists almost slaves. He said that England was taking from them the rights to live, to be free, to be happy, and to enjoy the privacy of home.

These are sacred, God-given rights which every good government must protect. Every citizen must safeguard them by knowing and appreciating their value.

Words you should know

burgesses
enforce
legislature

competition
representation
representatives

interference
census
assemblies

Things to talk about

1. It is 1765. Your Father, a Catholic merchant in the colonies, is losing business because of the Trade Laws. What should he do?
2. James Otis, a lawyer in Massachusetts, defended the colonists against the Writs of Assistance. Was he justified? What did he have to say?

Match Column A with Column B

Column A

1. Parliament
2. Writs of Assistance
3. smuggling
4. James Otis
5. George III
6. rebellion

Column B

- a. fight against the government
- b. lawmaking body in England
- c. stirred the people against injustices
- d. our way of governing
- e. trading secretly to avoid taxes
- f. a heavy tax
- g. an unreasonable ruler of England
- h. papers permitting English soldiers to search colonial property at any time.

Who's Who in Chapter I

Number lines on a paper from 1 to 8. After each number write the correct answers. There are two answers for each number.

1. In what two ways were colonies valuable to the mother country?
2. A conflict arose between two ways of life. What were these two ways?
3. Its members believed it was unjust to make the British people at home pay all the war debt. Name this body. Its ruler believed the same. Who was he?
4. People who believed they should be taxed only by a government in which they had representatives. Name the people. What were their representatives called?

Select the word or words which best complete the sentence.

1. James Otis defended the colonists against
 - a. smuggling
 - b. Writs of Assistance
 - c. George III
 - d. Indians
2. The English taxed the _____ in order to pay for the French and Indian war.
 - a. Indians
 - b. Canadian fur traders
 - c. American colonies
 - d. red-coats
3. _____ claimed the right to appoint colonial governor for the colonists
 - a. England
 - b. French missionaries
 - c. Colonial merchants
 - d. Judges
4. In early America, representation was based on _____.
 - a. competition
 - b. census
 - c. representation
 - d. wealth
5. One big cause of misunderstanding between the English government and the colonies was _____.
 - a. the townspeople
 - b. Lafayette
 - c. Trade and Navigation Laws
 - d. Benjamin Franklin
6. George III was the son of _____.
 - a. a German Princess
 - b. a French King
 - c. an English nobleman
 - d. a Canadian governor
7. From the balcony of _____, Otis declared England was making the colonists almost slaves
 - a. a private home
 - b. the State House
 - c. an English auditorium
 - d. a town hall
8. England and the colonies were separated by _____ of ocean.
 - a. 80 leagues
 - b. 300,000 sq. yards
 - c. 3,000 miles
 - d. 100 miles
9. _____ was made up of men elected to represent the people in the colonies.
 - a. the English Parliament
 - b. the British Navy
 - c. the red-coats
 - d. the colonial legislature
10. An English fleet patrolled the Atlantic Coast in order to stop _____.
 - a. American leaders
 - b. the smuggling
 - c. fur traders
 - d. Spanish explorers