

## Chapter 1 : Revolutionary Pie | Historic American cooking in a 21st-century kitchen

*A comic about two guys, one foul mouthed baby, and their path to spread truths and revolutions.*

If you compare the two over the past two centuries, it should be clear even to Bernie Sanders about which revolution has been more beneficial. In its 12 years, Nazi Germany plunged the world into a second World War and directly murdered six million Jews and five million others, including millions of Christians. In its 74 years, the Soviet Union killed more than 20 million people and inspired other communist regimes, including China, to slay an estimated 80 million more people in pursuit of heaven on earth without God. Socialism is even now destroying Venezuela and enslaving people from North Korea to Cuba. View Cartoon America, on the other hand, has been a beacon of freedom and prosperity despite the stain of slavery that was overcome at huge cost. Created in the image of God, each person has a sacred right to life, but people are morally flawed from birth. Hence, government exists to protect human life, but government itself must be restrained lest any man or men acquire too much power. It is wholly inadequate to the government of any other. They insist that they alone get to determine who can exercise the freedoms of speech, assembly, religion and even going about daily life without being harassed. They look enviously at Europe, whose abandonment of Christianity and acceptance of mass migration has brought that continent to the brink of a new authoritarianism. Try homeschooling in Germany, for instance. Or speaking your mind in merry old England, which locks people up for failing to salute the rainbow flag or the crescent and star. The same sort of mischief is percolating in America, held back only by the strength of American Christianity, which is why the Left assaults it at every turn. As religion writer Lauren Markoe writes: Recommended What The Hell? Matt Vespa In the s, French social critic Alexis de Tocqueville wrote that churches were the glue holding the new republic together. Many scholars now instead credit the secular Enlightenment and ignore the Great Revivals. Stalled in other cultures, science bloomed in Christendom precisely because of the understanding that God created a discernibly marvelous universe and gave human beings predominance over all living things. He also gave us the ability to scratch the surface of its intricate design, including its physical and natural laws. The myth birthed during the French Revolution that true human liberty comes from humanism without God persists against all historical evidence.

## Chapter 2 : "We are entering revolutionary times"

*Joseph Stalin Retweeted Revolutionary Times Forging a Socialist revolution is a memorable experience, but we must get to building a new society. Will it be Communism?*

Be a Realist, Demand The Impossible! In short, capitalism is less appealing than ever. Our friends in Germany, Portugal, and Latin America have recently made gains under similar circumstances. And yet we American socialists seem incapable of any fundamental breakthrough. Our problems, I think, are twofold: Socialists are a pessimistic bunch. The left, which 40 years ago remained a small but vital undercurrent in our society, has seen little but defeat since then. The social-democratic left has been marginalized within the Democratic Party, to the point where the Obama Administration seems intent on replacing moderate Republicans as the official voice of corporate America. Notice, for example, that demanding single-payer health insurance, once a staple of Democratic Party platforms, now marks one as an irresponsible radical. What of the radical left itself? What was once mere liberalism comes to seem almost revolutionary. The problem, in short, is that we have become unable or unwilling to articulate our original vision. We no longer believe in socialism. Oh, we believe in it, but in the same way we might believe there is a black hole at the center of our galaxy: This resignation makes socialists vulnerable to the old jibes that our ideas are basically utopian. This moderation is fatal. The small fact that capitalism is driving us toward environmental disaster. No other political philosophy can really deal with these problems. Worse yet, we give up on workers and the poor and the environment, too. Socialists in America are a little like awkward teenagers. We recognize that we are somehow unique, different, and this frightens us. But by doing this, we obliterate whatever made us interesting in the first place, and so become less popular than ever. As everyone should have learned by now, if you want to make friends and influence people you need to stop worrying too much about what they think. We need self-confidence, basically. We also need an intelligent strategy. One classic approach is to organize lots of protests and marches and petitions, with the hope of convincing those in power to change their ways. Not well, these quotes, unearthed by Bhaskar Sunkara of *The Activist*, suggest: Attending the [National Equality March] was a "waste of time at best," Barney Frank told a reporter a few days before. Speaking truth to power, Noam Chomsky once observed, is a waste of time. This is what Chomsky himself seems to favor. Politics in this view, is really just a form of education. This strategy actually has a lot of merits. We do need to educate people. It just happens to be too conservative. Instead, we need to demonstrate that socialism is better. Rather than convincing people to take political power at some future date, we should be helping them to gradually acquire power now. We need to figure out how we can place political and economic power into the hands of working people- we will teach them about socialism by creating it gradually, step by step. The key to such a project, I think, is an old slogan on the international left: This is the notion that we should engage in traditional electoral politics while also building radical democratic institutions, with the later supplementing and eventually supplanting the former. Here are some highly schematic suggestions on how to do this:

### Building Alternative Structures

We tend to fall into the liberal trap of equating democracy with electoral politics. In a genuinely socialist society, though, democracy would be radically expanded. Workplaces, as well as the local and national and eventually international economies, would be organized democratically. Moreover, at the level of municipal government, one would want to see a great deal of direct democracy. As socialists, we should be working to build up alternative democratic institutions within the existing economy. If we are serious about building egalitarian organizations outside of government bureaucracy, two actually existing institutions might be helpful: Of course, unions are quite weak in this country, and their leadership has an awful record. However, rank-and-file labor organizers and unionists are often quite radical, temperamentally if not ideologically. Co-ops are already relatively popular. Our goal should be to make them even more so. Our job should also be to remind co-op members that these highly successful institutions should be impossible, given capitalist ideology. Both unions and cooperatives teach people that democracy within the economy can have a real positive impact upon their lives. They are both democratic socialism, in embryonic form. Succeeding in Electoral Politics

On the other side of the equation, how does the left achieve electoral

success? William Domhoff demonstrates in an interesting series of articles see [http:](http://) As Doug Henwood points out on his blog [http:](http://) It does make lots of money for local real estate interests. Since Chicago real estate magnates are major supporters of Mayor Richard Daily not to mention favorite son Barack Obama , both of these gentlemen were willing to spend large amounts of public money on the Olympics. City governments waste our money in similar ways all the time: If socialists could win control of a local government or two, we could redirect some of these funds toward worthwhile projects. Not only would this help a lot of people out and presumably make us a bit more popular , it would also be potentially quite radical. For example, public support for limited-equity housing cooperatives could erode the grip of the capitalist housing market. One could also imagine local governments supporting environmentally friendly cooperative industry. It would be wonderful if working class Americans started to associate socialism with jobs and cheaper, better housing- rather than with gulags and pretentious intellectuals. Socialists could also open up city governance to ordinary people, in the form of neighborhood councils with real budgeting and planning powers. If successful this could make it much harder for capitalists to erode working class gains. Best of all, we have models for this sort of program. For example, Bologna, Italy, under a long period of Socialist and Communist government, was able to make tremendous gains for its population. These were quite impressive: Moreover, these things happened under severe budget constraints and under a strongly anti-socialist national government. The left even has some experience doing these sorts of things. If we can do them on a small scale, then as we amass broader support, we could do them on an increasingly larger scale winning national elections, radicalizing the whole labor movement. The point is that we coordinate these smaller projects so that they all lead toward the larger goal of building socialism. The consequences could be revolutionary.

### Chapter 3 : American Revolutionary War - Wikipedia

*Revolutionary Period () British general Burgoyne's surrender at Saratoga in the American Revolution Defending the Colonies against attack by the French and others had cost the British a great deal of money.*

The Dutch established a patroon system with feudal-like rights given to a few powerful landholders; they also established religious tolerance and free trade. The city was captured by the English in 1664; they took complete control of the colony in 1674 and renamed it New York. However the Dutch landholdings remained, and the Hudson River Valley maintained a traditional Dutch character until the 1780s. Nya Sverige was a Swedish colony that existed along the Delaware River Valley from 1638 to 1681 and encompassed land in present-day Delaware, southern New Jersey, and southeastern Pennsylvania. The several hundred settlers were centered around the capital of Fort Christina, at the location of what is today the city of Wilmington, Delaware. The colony was captured by the Dutch in 1674 and merged into New Netherland, with most of the colonists remaining. It remains the oldest European-built house in New Jersey and is believed to be one of the oldest surviving log houses in the United States. Russian America and Russian colonization of the Americas Russia explored the area that became Alaska, starting with the Second Kamchatka expedition in the 1740s and early 1750s. Their first settlement was founded in 1784 by Grigory Shelikhov. In 1783, the U.S. The location of the Jamestown Settlement is shown by "J" England made its first successful efforts at the start of the 17th century for several reasons. During this era, English proto-nationalism and national assertiveness blossomed under the threat of Spanish invasion, assisted by a degree of Protestant militarism and the energy of Queen Elizabeth. At this time, however, there was no official attempt by the English government to create a colonial empire. Rather the motivation behind the founding of colonies was piecemeal and variable. Practical considerations played their parts, such as commercial enterprise, over-crowding, and the desire for freedom of religion. The main waves of settlement came in the 17th century. After 1607, most immigrants to Colonial America arrived as indentured servants, young unmarried men and women seeking a new life in a much richer environment. Alexander Hamilton "was a Scottish-born doctor and writer who lived and worked in Annapolis, Maryland. The Itinerarium of Dr. Alexander Hamilton is "the best single portrait of men and manners, of rural and urban life, of the wide range of society and scenery in colonial America. Biographer Elaine Breslaw says that he encountered: He faced unfamiliar and challenging social institutions: The business venture was financed and coordinated by the London Virginia Company, a joint stock company looking for gold. Its first years were extremely difficult, with very high death rates from disease and starvation, wars with local Indians, and little gold. The colony survived and flourished by turning to tobacco as a cash crop. On a more local level, governmental power was invested in county courts, which were self-perpetuating the incumbents filled any vacancies and there never were popular elections. As cash crop producers, Chesapeake plantations were heavily dependent on trade with England. With easy navigation by river, there were few towns and no cities; planters shipped directly to Britain. High death rates and a very young population profile characterized the colony during its first years. Historian Arthur Schlesinger says that he "was unique among the permanent comers in bearing so high a rank as baron.

**Chapter 4 : Revolutionary Times**

*Unlike America's Revolution, which the colonists fought to restore God-given rights usurped by King George III, the French Revolution ushered in the false religion of socialism, grounded in atheism.*

From early on in the rule of President Bashar al-Assad, which began in 2011, very little leeway was allowed for any work that might challenge the regime. Academics, journalists, political activists, even humanitarian workers were subject to harsh measures of control. The situation worsened after peaceful protests erupted across the country in 2011. Nonviolent activists were imprisoned, exiled, or killed, and armed insurgents took their place. From the start, the conflict restricted movement around the country. Even worse, authorities on the government side and later among rebels wanted to manipulate any research or reporting from their tenuous zones of control. Into this confusion stepped two Syrian-born academics: They practiced traditional disciplines at reputable research institutions, but they wanted to conduct unconventional research. How were Syrians adapting to the transformation of their society and the disintegration of an old order? I wanted to understand participatory democracy, the different ways people were conducting politics after the collapse of the state. And research in a rapidly evolving war zone, in turn, required support from a flexible and imaginative institution. Dahi and Munif applied in the fall of 2011 for the first batch of funding offered by the grantmaking organization, known by its acronym, the ACSS. Dahi wanted to study the survival strategies of refugees. By the time his grant had been approved and he began research, the number of refugees had swollen from a few hundred thousand to nearly two million. He partnered with researchers and activists in the region who were devoting much of their time to the urgent needs of resettling refugees and defending their rights. Munif wanted to study the way local people took charge of their own lives and governed themselves. He chose a provincial city called Manbij, in northeastern Syria. By the time he began his field research, government troops had been driven from the city, leaving it in the hands of local civil society groups and rebels. By 2014, Munif had to interrupt his own work prematurely when Islamic State rebels conquered Manbij. With the Arab revolts they are funding some interesting projects that would not get funding from traditional sources. In his work among Syrian refugees in Lebanon, Turkey, and Jordan, Dahi identified ways that humanitarian aid manipulated the politics of the refugees, in some cases fostering deeper sectarian division, and in others strengthening a more inclusive kind of citizenship. At the same time, Dahi helped to build an online portal that will serve as a data resource for other scholars. He found many willing collaborators within the active community of regional researchers, advocates, and activists. Formally, the Arab Council incorporated in October 2014 but only hired staff and began operations from its Beirut headquarters in August 2015. The experiment is still young, but after two major conferences to present research, two business meetings of its general assembly, and the third cycle of grants underway, ACSS is moving from its organizational infancy into adolescence. Still, some might see its mission as exceedingly quixotic: And all this ambition comes against the backdrop of a region governed by despots for whom academic freedom is in the best cases a low priority, and in the worst, anathema. I think we have made a difference. There are 58 voting members out of a total of 100 in the general assembly, according to Shami. The founders and original funders were determined to promote regional scholarship. Carnegie Corporation in particular has aimed much of its funding in the region toward local scholars, with the intention of stimulating and enabling local knowledge production. The Arab Council complements a number of other efforts in the region to strengthen research and social science. New universities, think tanks, and research centers are emerging in the Arabian Peninsula. Arab and Western academics have formed partnerships, sometimes individually and sometimes at the level of academic departments or entire universities. All across the Middle East and North Africa, academic researchers face daunting obstacles. There are bright spots, like the active intellectual communities in the universities in Morocco and Algeria. But some of the oldest intellectual centers, like Egypt, struggle under aggressive security and police forces as well as university leaders whose top concern is to ferret out political dissent. War has disrupted intellectual life in places like Syria and Iraq. Government money has poured into the education sector in Qatar and the United Arab Emirates, but the lack of academic freedom has dulled its luster. The current logistical challenges underscore the difficulty of the

changing conditions for researchers in the Arab region. An organization dedicated to free inquiry, the ACSS chose to incorporate in Lebanon, where it could operate without governmental restrictions and draw on a vibrant local academic community. Even that location is an imperfect choice. Members from Egypt, for example, now face new restrictions when they want to visit Lebanon. For example, the ACSS is currently seeking special permission from the government of Lebanon to allow its international members to vote online on internal policy questions. Equally important, according to Shami, is that work permits for non-Lebanese people are becoming more difficult to obtain, which makes it challenging for the ACSS to hire staff from different parts of the region. Data about everything from the economy to food production to the population is treated as a state secret. Permits are difficult to secure. It was these challenges that the founders of the ACSS had in mind, but by the time the organization incorporated in borrowed space in Beirut, the ground had begun to shift. The horizons of possibility briefly opened up, until the old repressive regimes returned in full force almost everywhere except Tunisia. These are all big shocks for a young institution. But so far, so good. Its founders wanted to create a standing network for scholars from the region and who work in the region. Their goal was to empower new voices, connect them with established academics, and nurture the relationships over a long term. That way, even scholars at out-of-the-way institutions, or smaller countries traditionally ignored by the global academic elite, might get a hearing. The Council also wanted to integrate Balkanized research communities, bringing together scholars who often published and collaborated exclusively in Arabic, English, or French. Some of the grant categories, like the working groups and research grants, explicitly aim to change the discourse in academic social science. The ACSS is a membership organization; each grantee can choose to become a permanent member with voting privileges—a sort of institutional democracy and accountability in action that the Council hopes will filter into other institutions in the region. Finally, this summer the Council will publish its first in-house work, the Arab Social Science Report, a comprehensive survey of the existing institutions teaching and doing research in the social sciences in the region. The ACSS has established the Arab Social Science Monitor as a permanent observatory of research and training in the region and hopes to produce a new report on a different theme every two years, in keeping with its role as a custodian as well as mentor of the Arab social science community. The inaugural survey demanded an unexpected amount of sleuthing, said Mohammed A. Bamyeh, the University of Pittsburgh sociologist who was the lead author on the report and helped oversee the team that produced it. In some cases it was impossible to obtain basic data such as the number of faculty at a university or their salaries. Researchers identified many more academics and other researchers than they expected, and a wider range of periodicals and institutions. Freedom of research turned out to be a better predictor of quality than funding did, Bamyeh said. He was one of the founding members of the ACSS and currently sits on its board, but he is pointed about the bitter challenges impeding research in the region. The problem has been compounded, Hanafi said, by ideologues and clerics who want to fulfill the role that social science should rightfully play: Quality research anywhere in the world depends on money, intellectual resources, and the support of society and the state, according to Hanafi. He believes the Arab world needs stronger institutions of its own, including independent universities, governments sincerely committed to funding independent research, and professional associations for researchers. Efforts like the Arab Council can help pave the way. The Council also emphasizes the value of its members as a collective network. She said she was moved to hear her colleagues discussing their work in their own language. It is essential for social sciences in the Arab world to develop a strong sense of their own identity. A clerk was about to throw them away. The sociologist took them home and produced a seminal study of Egyptian attitudes and mentality. Instead, he was disappointed to find many American sociologists trying to apply existing Western models to the cases of Egypt and Tunisia. As a result of that research project, Abir Saksouk, an architect and urban planner without an institutional home of her own, launched an ongoing public campaign to save the last major tract of undeveloped coastline in Beirut. Today she is spearheading one of the most dynamic and visible grassroots social initiatives in Lebanon: The campaign that Saksouk helped initiate wants to stop the Dalieh from being transformed into a high-end entertainment and residential complex. She was mentored by academics, given a platform to publish in Arabic, and introduced to other people thinking about ways to engage with their city. The Civil Campaign has started a contest, soliciting

alternative, public-minded proposals for the Dalieh peninsula. Her research collaborator, Nadine Bekdache, studied the history of evictions, and together the pair explored the concepts of public space and private property. These are theoretical concepts with explosive implications, especially in a place like Beirut where a few powerful families dominate the government as well as the economy. All this will lead to change. In the shadows of a police state In contrast, the clock has turned backward on the prospects for reform and innovation in Egypt, long considered a center of gravity for Arab intellectual life. In the two-year period of openness that began after Hosni Mubarak was toppled in , university faculty members won the right to elect their own deans and expel secret police from their position of dominance inside research institutions. Creative research projects proliferated. The ACSS was just one of many players during what turned out to be a short renaissance. A May U. Officials even took away his access to pen, paper, and books after his prison letters won a wide following. Universities have seen a severe decline in academic freedom and some researchers have stopped working or have fled. Outspoken academics like Khaled Fahmy, a historian who has been a critic of military rule and also a spokesman for freer archival access, are waiting out the current turmoil abroad. Political scientist Emad Shahin who left Egypt and now teaches at Georgetown University was sentenced to death along with more than a hundred others in May in a show trial. Some Egypt-based researchers have left since , many grantees remain. Cairo native and historian Alia Mossallam used her research grant to hold an open workshop about writing revolutionary history. They studied the history of Egyptian folk music and architecture, they looked at archives and newspaper clippings, and then the students used their new skills to produce historical research of their own. Contemporary politics might be a third rail, but in her workshop the Egyptian participants could talk openly about past events like the uprising and burning of Cairo in , or the displacement of Nubians to build the Aswan High Dam. At a time when political speech has been banned, history offers a safer way to talk about revolution. The Council encouraged her to find creative ways to engage as wide an audience as possible and gave her extra time to recalibrate her project as conditions in Egypt changed. No other Arab body gives comparable support to Arab scholars, Mossallam said.

**Chapter 5 : Revolutionary Times: All Invited for a Patriotic July 4th in Morristown | Morris County, NJ**

*Unlike Americas revolution, which the colonists fought to restore God-given rights usurped by King George III, the French Revolution ushered in the false religion of socialism, grounded in atheism.*

Louis XIV encouraged and enjoyed the "new invention" of classic French cuisine. Classic French cuisine was championed by chefs such as Pierre Francois de la Varenne. His book, *Le Cuisiner Francois* published in 1651, is still regarded as a turning point in culinary history. This was also the period of "New World" food introductions. Among the most significant: Salads of all sorts were also very popular, as were a battery of new sauces, which would define classic French cuisine. Of course, not everyone was able to partake in this new food revolution. What were the peasants eating in the 17th century France? A great number of dishes were served at each meal and there are many descriptions of the meals served at the table of Louis XIV, who ate too heavily for a true gourmet. The Palatine Princess wrote: Before this time, everything was piled up together in a large pyramid. In his reign, the culinary utensils of the Middle Ages were replaced by a *batterie de cuisine*, which included many new pots and pans in tinplate and wrought iron, and, later, the introduction of silver utensils. Oysters and lamb were particularly highly prized, and elaborate dishes were concocted. One sauce became famous: Coffee, tea and chocolate were favoured by the aristocracy, and doctors debated about their advantages and drawbacks. Establishments were set up specializing in these exotic drinks. For example, in the cafe Procope opened in Paris. Here, fruit juices, ices and sorbets, exotic wines, hippocras, oregat pastes, crystallized candied fruits and fruits preserved in brandy were sold. In addition to the coffee houses, taverns, inns and cafes had multiplied in the city and were visited frequently by princes and their courtiers. New York] p. The old recipes were there, but the new ones, harbingers of what is now thought as the classic French cuisine, were sharply contrasted. La Varenne began his book with a recipe for stock-in which most cookery writers have followed him ever since-gave sixty recipes for the formerly humble egg It was only when French cookery became culturally stylized and was used to mark social differences that it also became a model for the courtly and aristocratic cuisines of Europe. This conscious cultural creation of cookery and table manners shows itself most clearly in the fact that before the seventeenth century, cookbooks and recipe collections were rarely published. Then, suddenly, in the seventeenth and eighteenth centuries, many cookbooks appeared. The first of this series was *Cusinier Francois*, by Francois Pierre de la Varenne, published again and again from until In the seventeenth and eighteenth centuries Only cooking and eating that demonstrated wealth, luxury, and pomp could accomplish this goal and distinguish the aristocracy in no uncertain terms from the rising middle class The teachings of Olivier de Serres now bore fruit. Gastronomical customs and culinary recipes appeared in new forms that were very close to our own of today. Food supplies continued to increase. Market-gardens and kitchen-gardens under cultivation flourished. Vinyards produced the finest wine: Good food became an art. More and more cookbooks appeared He had a keen eye and his book is full of instructive information. In the chapter on arranging a formal dinner we read, for instance: The second course will consist of four substantial dishes set in the corners, either a court-bouillon, a pice of beef or a large roast, and salad on the plates. The third course will consist of roast poultry and game, small roasts and all the rest. The middle of the table is left free as otherwise the head steward will have difficulty in reaching across it, because of its great size. If desired, fill the centre of the table with melons, various salads in bowls or on little plates to make serving them easier, oranges and lemons. Preserves in syrup on marzipan biscuits could also be put there. The Sun King was a glutton. He ate without discernment, and he ate enourmously. He would think nothing of four huge plates of different kinds of soup, a whole pheasant, a partridge, vegetables, a large dish of salad, two big slices of ham, mutton with garlic, a plate of cakes and --to wind up a good meal--eggs prepared in various ways. Thanks to the Sun King, oysters regained the popularity they had lost since the days of the Romans Families no longer ate in their bedrooms or in the halls of their dwellings. Every respectable household now boasted a dining room The national dish was the pot-a-foie--it was to remain popular right up to the Revolution. The recipe is simple: Place a few aromatic herbs inside the poultry as well. Put it in the oven to roast. The most refined person ate only the stuffing; they left the goose for the servants The king drank it for

the first time in From coffee to cafes was but a step. In , an Armenian at the Saint-Germain fair opened the first shop where one could sample coffee The man made a fortune. This army was lodged in the Grand Commun, now the Hopital Militaire. Louis XIV generally ate alone, except when away from Versailles, he seldom if ever entertained another man and only admitted his family to his board on rare occasions when the Princes of the Blood wore their hats and he remained bareheaded, no doubt in order to convey that he was the host and at home, whereas th others were no more than transient guests. The roast was also flanked by two small dishes; one of capon, two snipe and two teal, and the other consisting of five partridges. However, during Lent, the King rested and allowed his royal stomach to benefit by abstinence. It much however be noted that a totally meatless meal, for fear that he might be too debilitated on fast-days, usually began with a soup made of capon, 4 lb. Veal and 4 lb. This purely hygienic precaution taken, abstinence began: All the King had then to do was retire to bed, but for fear of his collpasing from night starvation a tiny snack was put at his door Cleveland OH] p. Sarah Peterson Haute Cuisine: New York] "The Europe of Nation-states: English translations are available; M.

### Chapter 6 : Colonial history of the United States - Wikipedia

*We are entering revolutionary times. The law is no longer equally applied. The media are the ministry of truth. The Democratic party is a revolutionary force. And it is all getting scary.*

Colonists condemned the tax because their rights as Englishmen protected them from being taxed by a Parliament in which they had no elected representatives. The seizure of the sloop *Liberty* in on suspicions of smuggling triggered a riot. In response, British troops occupied Boston, and Parliament threatened to extradite colonists to face trial in England. Parliament then repealed all taxes except the one on tea, passing the Tea Act in , attempting to force colonists to buy East India Company tea on which the Townshend duties were paid, thus implicitly agreeing to Parliamentary supremacy. The landing of the tea was resisted in all colonies, but the governor of Massachusetts permitted British tea ships to remain in Boston Harbor. So, the Sons of Liberty destroyed the tea chests, an incident that later became known as the " Boston Tea Party ". Additionally, the royal governor was granted powers to undermine local democracy. Meanwhile, representatives from twelve colonies [62] [63] convened the First Continental Congress to respond to the crisis. The Congress narrowly rejected a proposal to create an American parliament to act in concert with the British Parliament; instead, they passed a compact declaring a trade boycott against Britain. In , it declared Massachusetts to be in a state of rebellion and enforced a blockade of the colony. These increasing tensions led to a mutual scramble for ordnance and pushed the colonies toward open war. Overnight, the local militia converged on and laid siege to Boston. Washington then moved his army to New York. They continued in at Canso and then a land assault on Fort Cumberland. The British marching to Concord Meanwhile, British officials in Quebec began lobbying Indian tribes to support them, [84] while the Americans urged them to maintain their neutrality. Quebec had a largely Francophone population and had been under British rule for only 12 years, [87] and the Americans expected that they would welcome being liberated from the British. On October 11, the British defeated the American squadron , forcing them to withdraw to Ticonderoga and ending the campaign. The invasion cost the Patriots their support in British public opinion, [97] while aggressive anti-Loyalist policies diluted Canadian support. Subsequent negotiations broke down, so Dunmore ordered the ships to destroy the town. Olive Branch Petition and United States Declaration of Independence After fighting began, Congress launched a final attempt to avert war , which Parliament rejected as insincere. Patriots followed independence with the Test Laws, requiring residents to swear allegiance to the state in which they lived, [] intending to root out neutrals or opponents to independence. Failure to do so meant possible imprisonment, exile, or even death. States later prevented Loyalists from collecting any debts that they were owed. Due to poor military intelligence , Washington split his army to positions on Manhattan Island and across the East River in western Long Island , [] and an informal attempt to negotiate peace was rejected by the Americans. Howe restrained his subordinates from pursuit, opting to besiege Washington instead.

Chapter 7 : Revolutionary Times | Frontpage Mag

*Revolutionary times: New Haven's role at America's beginning. 1 / Back to Gallery Editor's note: This is the 26th story in the Register's Top 50 series. While New Haven may not always.*

Two hundred thirty-seven years later, Americans are once again fighting to be free. July 3, Daniel Greenfield Each anniversary, whether of a marriage or a nation, is marked by the time and place that it finds us. Anniversaries are not static. A wedding anniversary that arrives during a rough patch in a marriage changes the way that a couple looks back at that original date. So too it is with nations. The th anniversary of our independence comes at a time when independence seems to be an illusion. Dispirited by two terms of a man who may well be the worst person to ever sit in the Oval Office, many of the most patriotic men and women of our nation are questioning whether their country can survive. America is a relationship of peoples. A marriage of disparate groups brought together by common principles and needs. The relationship has been strained at times over the years and its future now seems grimmer than ever. Some among us have even given up hope. But there is no emotion that is quite as Un-American as despair. There are peoples for whom fatalism and apathy are constant companions, but the American character has always been molded by optimism, not the rose-colored optimism of the fool, but the determined optimism of Valley Forge, the wagon trains and the frameworks of the first skyscrapers rising over American cities. This young century of ours has been one long Valley Forge. For thirteen years we have faced wars, economic depressions and recessions and the larger sense that our culture and identity are slipping way. Like past generations, we have come face to face with our mortality, no longer shielded by the wide blue cloak of oceans or the might of an industrial superpower. No generation in a hundred years has shared the same sense that everything the United States is could slip away. The setbacks of the last thirteen years can fill us with despair and convince us that there is no hope. Or they can strengthen us for the fight ahead. We are living in revolutionary times. For two centuries we had the luxury of living in post-revolutionary times and celebrating the Fourth of July as an event that happened long ago. We no longer do. It is upon us now. If the spirit in which we encounter the Fourth is less carefree than usual, that brings us closer to the troubled time in which the Declaration of Independence was signed and printed. If we consider the United States endangered, imagine how endangered it was back then. If we feel a sense of national fragility, surrounded by enemies foreign and domestic, that state of mind puts us in touch with the emotions and arguments that animated the American Revolution. Post-revolutionary times are balanced. They have their dangers and threats, but there is a deep abiding sense that most things will go on as they always have no matter what happens tomorrow. Revolutionary times are turbulent. They are agitated by the common feeling that the balance has been lost and a tipping point has arrived. Even as we feel the sickening lurches of a nation that appears to be slipping toward the cliff, we should not despair. A revolutionary society moves easily because it is unmoored and can be turned around in the right direction. And when that happens, history changes. The birth of the United States was not inevitable. It happened against incredible odds and a torrent of difficulties. Now it is caught between decline and rebirth. Which of these it will be, we will learn when enough men and women push one way or another until the next tipping point is reached. Living in revolutionary times, we cannot idly celebrate a revolution of the past without also committing ourselves to changing the present. Independence is not a gift that was won once and never needs to be thought about again. We are privileged to live in a time when we can no longer take freedom for granted. It may seem like an odd sort of privilege to watch and worry as our rights are taken away, but freedoms are won and rights are secured out of such difficult times. And the freedoms won are much more satisfying and enduring when they are snatched out of the teeth of tyranny because it is only in such difficult times that the true meaning of freedom can be understood. Freedom is an intangible quality. Like health or light, we notice it most clearly in its absence. And so the only way to truly appreciate freedom is to be on the verge of losing it. Our Fourth of July may be more troubled than it was a century ago, but those troubles have brought us closer to a day some years ago that led to centuries of freedom. Political revolutions can happen once, but revolutions of liberty must take place again and again to secure the precious commodity that is so easily swallowed up by

the power of government. Earlier generations were lectured on the danger of taking freedom for granted. We can see the dark tunnel up ahead as right after right vanishes into the maw of the regulatory state. Our celebration of independence may be less carefree, but that is because we feel what is truly at stake. The freedom to think, to live our faith, to earn a living and to raise a family. For us, the struggle for freedom is not some abstract thing. It is not something that people in other countries far away across the ocean do. It is our struggle. It is our freedom that we are fighting for. We approach the Fourth of July in the same spirit as the men and women who were about to become the citizens of a new country did years ago. Their struggle is our struggle and our struggle is their struggle. The Fourth of July commemorates that ongoing struggle and reminds us that the patriots of our nation have confronted domestic enemies who would snatch away our freedom and come away with victories of ideas before. Freedom Center pamphlets now available on Kindle:

**Chapter 8 : The Revolutionary Times:**

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Introduction to Colonial African American Life Historical interpreters shoulder their tools and head for a day of labor in the fields as slaves would have done in colonial times. Introduction to Colonial African American Life Slavery existed in every colony At the dawn of the American Revolution, 20 percent of the population in the thirteen colonies was of African descent. The legalized practice of enslaving blacks occurred in every colony, but the economic realities of the southern colonies perpetuated the institution first legalized in Massachusetts in During the Revolutionary era, more than half of all African Americans lived in Virginia and Maryland. Most blacks lived in the Chesapeake region, where they made up more than 50 to 60 percent of the overall population. The majority, but not all, of these African Americans were slaves. In fact, the first official United States Census taken in showed that eight percent of the black populace was free. Whether free or enslaved, blacks in the Chesapeake established familial relationships, networks for disseminating information, survival techniques, and various forms of resistance to their condition. Slave labor required for farming and tobacco cultivating The majority of blacks living in the Chesapeake worked on tobacco plantations and large farms. Since the cultivation of tobacco was extremely labor-intensive, African slave labor was used, despite questions of whether slavery was morally right. Tobacco cultivation rivaled the sugar production of the British West Indies. Tobacco was an eleven-month crop. Cultivation began in late January with the preparation of the fields for planting, mending tools, and laying out the seed beds. Once the soil was ready usually in March , tobacco seedlings were transplanted to the fields. By mid summer, tobacco was growing in the fields, but the delicate plant required constant care. At harvest time, tobacco was gathered and prepared for its shipment to England. Plantation and farm slaves tend crops and livestock For slaves working on farms, the work was a little less tedious than tobacco cultivation, but no less demanding. The variety of food crops and livestock usually kept slaves busy throughout the year. Despite the difficult labor, there were some minor advantages to working on a plantation or farm compared to working in an urban setting or household. Generally, slaves on plantations lived in complete family units, their work dictated by the rising and setting of the sun, and they generally had Sundays off. The disadvantages, however, were stark. Plantation slaves were more likely to be sold or transferred than those in a domestic setting. They were also subject to brutal and severe punishments, because they were regarded as less valuable than household or urban slaves. In an interpretation of domestic slave life, a mother and daughter prepare a meal for the family. Few men on domestic sites Urban and household slaves generally did not live in complete family units. Most domestic environments used female labor; therefore there were few men, if any, on domestic sites. Most male slaves in an urban setting were coachmen, waiting men, or gardeners. Others were tradesmen who worked in shops or were hired out. In general, urban slaves did not have the amount of privacy that field slaves had. They lived in loft areas over the kitchens, laundries, and stables. Their work days were not ruled by the sun; instead, they were set by tasks. But there were advantages to working in town. Urban and domestic slaves usually dressed better, ate better food, and had greater opportunity to move about in relative freedom. They also were go-betweens for field slaves and the owners. They were privy to a great deal of information discussed in the "big house. The marketplace became the communal center, the place for "networking. They often aided runaways, and they kept a keen ear to those political events that might have had an impact on their lives. Slavery a part of 18th-century Virginia society Slavery was an integral part of 18th-century Virginia society. Attitudes and class structure legitimized a slave system based on color of skin; slavery touched virtually all aspects of life in 18th-century Virginia. Beginning with the arrival of the first Africans at Point Comfort in , an initially unplanned system of hereditary bondage for blacks gradually developed. Over the course of years, slavery became entrenched in Virginia society, increasingly supported by a series of restrictive laws and reinforced by the teachings of the community and family. Initially, planters bought slaves primarily to raise tobacco for export. By the last quarter of the 18th century, wealthy Virginia farmers were using slave labor in a diversified

agricultural regime. Enslaved African Americans also worked as skilled tradesmen in the countryside and in the capital city of Williamsburg. Many also served as domestics in the households of wealthier white Virginians. The constant interaction between black slaves and white masters as well as blacks and whites in general created an interdependence that led to the development of a distinctive Virginia culture. That interdependence was as destructive as it was unequal. The horrors endured by enslaved African Americans, whether physical or mental, were numerous. White Virginians were caught up in a system that measured social distinction based upon ownership of slaves. Economic reliance on slavery, fears about the consequences of emancipation, and unyielding racial prejudice and cultural bias all contributed to the continuation of slavery in an era of independence.

**Chapter 9 : The Revolutionary Times**

*Amid the turbulence of the Middle East and North Africa, a new kind of social science is being invented at a historical juncture.*

Some of his acts wounded the sensibility of world opinion, which viewed with sympathy the African-American candidate? Basing himself on one of the worst economic crises that the world has ever seen, and the pain caused by young Americans who lost their lives or were injured or mutilated in his predecessor? Out of an elemental sense of ethics, Obama should have abstained from accepting the Nobel Peace Prize when he had already decided to send 40,000 soldiers to an absurd war in the heart of Asia. The anti-democratic document imposed at the Copenhagen Summit on the international community? The United States, the largest issuer of greenhouse gases, was not willing to make the necessary sacrifices, despite the sweet words of its president beforehand. It would be interminable to list the contradictions between the ideas which the Cuban nation has defended at great sacrifice for half a century and the egotistic policies of that colossal empire. In spite of that, we harbor no antagonism toward Obama, much less toward the U.S. We believe that the health reform has been an important battle, and a success of his government. It would seem, however, to be something truly unusual, years after the Declaration of Independence in Philadelphia in 1776, inspired by the ideas of the French encyclopedists, that the U.S. Before that, after almost half a century of independence and after a bloody war, Abraham Lincoln was able to attain legal freedom for slaves. On the other hand, I cannot stop thinking about a world in which more than one-third of the population lacks the medical attention and medicines essential to ensuring its health, a situation that will be aggravated as climate change and water and food scarcity become increasingly greater in a globalized world where the population is growing, forests are disappearing, agricultural land is diminishing, the air is becoming unbreathable, and in which the human species that inhabits it? Accepting that health reform signifies a success for the Obama government, the current U.S. Obama, the leaders of the free countries and their allies, their scientists and their sophisticated research centers know this; it is impossible for them not to know it. I understand the satisfaction in the presidential speech expressing and recognizing the contributions of the congress members and administration who made possible the miracle of health reform, which strengthens the government? It would be worse if those who engaged in torture, assassinations for hire, and genocide should reoccupy the U.S. As a person who is unquestionably intelligent and sufficiently well-informed, Obama knows that there is no exaggeration in my words. I hope that the silly remarks he sometimes makes about Cuba are not clouding his intelligence. In the wake of the success in this battle for the right to health of all Americans, 12 million immigrants, in their immense majority Latin American, Haitian and from other Caribbean countries, are demanding the legalization of their presence in the United States, where they do the jobs that are the hardest and with which U.S. The vast majority of them immigrated to Northern America as a consequence of the dictatorships imposed on the countries of the region by the United States, and the brutal policy to which they have been subjected as a result of the plunder of their resources and unequal trade. Their family remittances constitute a large percentage of the GDP of their economies. They are now hoping for an act of elemental justice. When an Adjustment Act was imposed on the Cuban people, promoting brain drain and the dispossession of its educated young people, why are such brutal methods used against illegal immigrants of Latin American and Caribbean countries? The devastating earthquake that lashed Haiti? The Cold War did not bring any benefits to the world population. The immense economic, technological and scientific power of the United States would not be able to survive the tragedy that is hovering over the planet. President Obama should look for the pertinent data on his computer and converse with his most eminent scientists; he will see how far his country is from being the model for humanity he extols. Because he is an African American, there he suffered the affronts of discrimination, as he relates in his book, *The Dreams of My Father*; there he knew about the poverty in which tens of millions of Americans live; there he was educated, but there he also enjoyed, as a successful professional, the privileges of the rich middle class, and he ended up idealizing the social system where the economic crisis, the uselessly sacrificed lives of Americans and his unquestionable political talent

gave him the electoral victory. Despite that, the most recalcitrant right-wing forces see Obama as an extremist, and are threatening him by continuing to do battle in the Senate to neutralize the effects of the health reform, and openly sabotaging him in various states of the Union, declaring the new law unconstitutional. The problems of our era are far more serious still. The International Monetary Fund, the World Bank and other international credit agencies, under the strict control of the United States, are allowing the large U. Federal Reserve issues at its whim the convertible currency that pays for the wars of conquest, the profits of the military industrial complex, the military bases distributed throughout the world and the large investments with which transnationals control the economy in many countries in the world. It is argued that the [U. That is affirmed when, in reality, it is the world economy which is paying for that debt with the huge spending on goods and services that it provides to acquire U. Anyone can understand that such a system is unsustainable and why the wealthiest sectors in the United States and its allies in the world defend a system sustained only on ignorance, lies and conditioned reflexes sown in world public opinion via a monopoly of the mass media, including the principal Internet networks. Today, the structure is collapsing in the face of the accelerated advance of climate change and its disastrous consequences, which are placing humanity in an exceptional dilemma. Wars among the powers no longer seem to be the possible solution to major contradictions, as they were until the second half of the 20th century; but, in their turn, they have impinged on the factors that make human survival possible to the extent that they could bring the existence of the current intelligent species inhabiting our planet to a premature end. A few days ago, I expressed my conviction, in the light of dominant scientific knowledge today, that human beings have to solve their problems on planet Earth, given that they will never be able to cover the distance that separates the Sun from the closest star, located four light years distant, a speed that is equivalent to , kilometers per second? The United States is investing fabulous sums to discover if there is water on the planet Mars, and whether some elemental form of life existed or exists there. Nobody knows why, unless it is out of pure scientific curiosity. Millions of species are disappearing at an increasing rate on our planet and its fabulous volumes of water are constantly being poisoned. The new laws of science? One of them, our Brazilian friend Frei Betto, approaches the issue in his book *La obra del artista*: Scientific advances in the last years have impacted on traditional approaches that prevailed for thousands of years in the social sciences and even in philosophy and theology. The interest that the most honest thinkers are taking in that new knowledge is notable, but we know absolutely nothing of President Obama? Meanwhile, it is worthwhile, now and then, to devote time to meditating on those issues. Certainly human beings will not cease to dream and take things with the due serenity and nerves of steel on that account. It is a duty?