Thanks for booking the Historic Philadelphia Scavenger Hunt with Historic Philadelphia, Inc. (HPI). To maximize the educational value of your trip and create continuity with classroom instruction, HPI is happy to provide this Curriculum Booklet.

Inside you will find lesson materials inspired by the people, places, and events your students will discover on the Scavenger Hunt program. There are lesson materials on a variety of topics and, when combined with the Scavenger Hunt program, create a learning experience that is in compliance with Common Core standards.

If you have questions about the materials in this booklet please contact HPI’s Education Team. If your specific classroom needs require additional resources or materials please let us know that, too. We’ll do everything we can to create the most educationally rewarding experience for you and your students!

Thanks, again, for booking a Full Day Field Trip Experience with HPI!

- The Historic Philadelphia, Inc. Education Team
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Scavenger Hunt Writing Prompts
(Short essay topics based on the Historic Philadelphia, Inc. Scavenger Hunt)

Religion and Tolerance
★ Religious Diversity and Protection from Persecution
Why do you think William Penn set up Pennsylvania as a “Holy Experiment”? What experiences in his life might have inspired him to write the Charter of Privileges?

Government, Politics, and Civic Engagement
★ Forming the American Identity
Describe three things you learned on the Scavenger Hunt that surprised you about Philadelphia and/or American history. Why were things surprising to you?
★ Government and Politics
Who are some individuals you learned about on your Scavenger Hunt who played a role in forming the American idea of government? What were some of their contributions? Did you think Philadelphia played a larger role in American history before your Scavenger Hunt or afterwards?

Diversity and Multiculturalism
★ Race, Slavery, and Social Justice
Provide three examples of people, places, and/or events that show either oppression or liberation of one individual or group by another individual or group. How do these affect your understanding of the American experience?
★ Cooperation across Barriers
Do you think perceived groups (ethnic, racial, cultural, socioeconomic, etc.) are more or less cooperative today than they were in the colonial, Revolutionary, and Early Republic periods? Give three examples of one perceived group working in collaboration or out of charitable good will with another group. Do you think this cooperation exists or could exist today?

Arts and Culture
★ People in Places: Architecture as a Social Indicator
Thinking back to the types of buildings you saw, the groups who built them, and the times in which they were built, do you think architecture serves as a physical reminder of what mattered to different people at different time? Describe three examples of architecture (residential, public, religious, etc.) and explain what you think those structures tell us about what was important to societies at different times in America’s history.

General Topic
★ What were the three most interesting, important, and surprising things you learned on the Scavenger Hunt? What are two things you would like to learn more about and why?
Scavenger Hunt Test
(Multiple Choice, True/False, Identification, Short Answer)

Multiple Choice

1. Who was chaplain to the Continental Congress and U.S. Senate?
   A. Patrick Henry
   B. William White
   C. Richard Allen
   D. George Ross

2. What was the name of the document written by William Penn that granted religious freedom to colonists?
   A. Declaration of Independence
   B. Articles of Confederation and Perpetual Union
   C. Treaty of Amity and Commerce
   D. Charter of Privileges

3. William Strickland was a leader of what architectural movement in the early-19th Century?
   A. Colonial
   B. Greek Revival
   C. Victorian
   D. Federal

4. Where is the following Bible verse found: Proclaim Liberty throughout all the land unto all the inhabitants thereof?
   A. The Liberty Bell
   B. Independence Hall
   C. The Declaration of Independence
   D. The U.S. Constitution

5. Who controlled the colony of Pennsylvania from 1712 (when William Penn became ill) to 1726?
   A. John Penn
   B. Hannah Callowhill Penn
   C. Benjamin Franklin
   D. The Provincial Council

True/False

6. True or False: Betsy Ross was a seamstress by trade.

7. True or False: Robert Morris, who raised funds for the Revolution, made his fortune in the slave trade.

8. True or False: William Penn received deeds for lands that belonged to Native Americans.

9. True or False: Only white, male children were taught at Quaker schools in Colonial America.

10. True or False: The Choctaw Indian Nation sent food to Ireland during the Potato Famine in the 1840’s.
Identification

David Salisbury Franks  Betsy Ross  Mary Andrews  Chief Tamanend  William Penn  Thomas Paine
Benjamin Franklin  Thaddeus Kosciuszko  Robert Smith  Lafayette
John Nixon  Richard Allen  Absalom Jones  William White
Patrick Henry  Robert Morris  Dolley Madison

11. _____________________________ Though once a wealthy merchant and Superintendent of Finance, this individual spent three years in debtor’s prison after investing too heavily in land.

12. _____________________________ This individual was considered the patron saint of America and celebrated annually in Philadelphia until the American Revolution.

13. _____________________________ This individual wrote, “No person or persons inhabiting in this province, or territories shall be...compelled to frequent or maintain and religious worship place of ministry...”

14. _____________________________ This person and his/her daughter ran a business together for fifty years.

15. _____________________________ This individual said, “I am not a Virginian but an American,” while serving as a delegate to the first Continental Congress.

16. _____________________________ This person’s visit to America inspired the use of the name “Independence Hall.”

Short Answer

17. What did the Society for the Relief of Free Negroes Unlawfully Held in Bondage change its name to and what did it fight for?

18. The Liberty Bell gained its greatest symbolic power in the 19th Century when it was used as a symbol by what people?

19. What other groups have used the Liberty Bell as a symbol?

20. What thing did you find most interesting during your Scavenger Hunt and why?
Benjamin Franklin

Benjamin Franklin was born in Boston, Massachusetts in 1706. He was the eighth of ten children born to Josiah and Abiah. His father, a chandler and soap boiler also had seven children from a previous marriage.

From an early age, Ben was obsessed with reading. He read his father’s small library of religious literature and any money he made went directly to books. When Ben was young, he assisted his father in his trade for two years. In 1718, Franklin became an apprentice to his brother, James, as a printer. During his time as an apprentice, he penned the infamous Silence Dogood letters. Knowing his brother would not print his work, Franklin wrote under the pseudonym “Silence Dogood” using the persona of a middle-aged widow from a rural area. He would slip the letters under the door of the shop so as to conceal his identity as the author. These letters became very popular and are some of the earliest known writings of Benjamin Franklin.

Franklin left his brother’s business, in 1723, and headed for Philadelphia. When he got there, he went to Andrew Bradford’s printing house looking for work. At the time, Bradford did not need any help so he sent him to another printer, Samuel Keimer. Franklin found both of these printers to be ill-suited for the business. While working for Keimer, he met Governor William Keith, who encouraged Franklin to set up his own printing shop in Philadelphia. It wasn’t for another six years that he established himself as a master printer.

Franklin printed hundreds of documents in his time as a printer. He ran a popular newspaper, the Pennsylvania Gazette. He also wrote countless pamphlets, books, and other literary works. He was one of the first people in North America to write and publish material criticizing the British Empire.

Not only was Franklin an avid printer, he was also an extremely talented inventor and scientist. The story of Ben Franklin flying a kite in a lightning storm is common knowledge. Though Franklin did not “invent” electricity, he did invent a way to protect buildings and ships from it. He named it the lightning rod. Among his other inventions are bifocal glasses, a more efficient and safe stove for heating homes, and an odometer. Franklin is also credited with coming up with the idea of daylight savings time.

Franklin also founded or helped establish several organizations, many of which are still in existence today. Franklin had a hand in the creation of the American Philosophical Society. He advocated for the organization of a police force and a fire department. He helped found the Pennsylvania Hospital, the Library Company of Philadelphia, and the Academy and College of Philadelphia.

During his lifetime, Benjamin Franklin held many significant local and national political offices. In 1736, he was chosen to be the clerk of the Pennsylvania Assembly and held the position until 1751. He became postmaster of Philadelphia in 1737. He was sent to London twice (sixteen years total) as an agent for the Assembly. When the Revolution began, Franklin was sent as the Commissioner to France, and was part of the commission to make peace with Britain, in 1781. He also served as the president of the executive council of Pennsylvania, 1785-1788. He was a member of the Continental Congress, signed the Declaration of Independence (which he helped edit), and was involved in the framing of both the Pennsylvania and United States Constitutions.

Benjamin Franklin died in 1790, at the age of 84. He made a lasting impression on the state of Pennsylvania as well as the nation. He is buried in Christ Church’s burial ground.

1 http://www.benfranklin300.org/exhibition/_html/1_0/index.htm
2 http://books.google.com/books?id=w0YSAAAAYAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false
3 http://sln.fi.edu/franklin/inventor/inventor.html
4 http://www.archives.upenn.edu/people/1700s/franklin_ben.html
5 http://bioguide.congress.gov/scripts/biodisplay.pl?index=f000342
Questions

1. What name did Franklin use when writing letters at his brother’s shop and why? Is this the kind of beginning you expected Franklin’s life to have? Why or why not?

2. After leaving his brother’s printing shop, who did Franklin work for and what kind of work did he do?

3. Name three of the institutions or organizations founded or aided by Ben Franklin.

4. How does it influence your opinion of Franklin to know he was willing to write and publish materials critical of Great Britain before it was popular or common to do so?

5. Of Franklin’s inventions, civil service experience, and roles in institutions and organizations, which do you think are the most significant and why?
Benjamin Rush

On January 4, 1746, Benjamin Rush was born to John Rush and Susanna Hall Harvey in Byberry Township, Pennsylvania.

When John Rush passed away, in 1751, Susanna moved her family to Philadelphia to run a grocery store in order to support them. A few years later, she sent Benjamin to live with his uncle, Reverend Dr. Samuel Finley, Headmaster of Nottingham Academy. Finley provided Rush with an education. In 1760, after one year of study, Rush received a Bachelor of Arts degree from the College of New Jersey (now Princeton). He was fourteen years old.

After receiving his degree, Rush traveled back to Philadelphia. Here he apprenticed under John Redman, a successful physician and the first President of the Philadelphia College of Physicians. Redman encouraged Rush to study overseas at the University of Edinburgh, where he earned his medical degree. He then spent several months in 1768 training at St. Thomas’s Hospital in London. While there, Rush met Benjamin Franklin, who was in London serving as diplomat for the Pennsylvania Assembly. Franklin persuaded, and partially funded, Rush to travel to France to have the opportunity to meet numerous French physicians and scientists.

Rush returned to Philadelphia in the summer of 1769 and soon opened his own practice. Later that year, he was appointed the College of Philadelphia’s Professor of Chemistry. In 1770, he published the first American text on chemistry. He also published materials on the immorality of the slave trade and helped organize one of the first antislavery societies in America: the Pennsylvania Society for Promoting the Abolition of Slavery and the Relief of Free Negroes Unlawfully Held in Bondage. The diversity of Rush’s occupations and interests as a chemist, physician, educator, author, and abolitionist, was very much in line with the Enlightenment ideals of others of his generation.

Rush became politically active, working closely with some of the most prominent political figures of his day. Among them were Thomas Jefferson, John Adams, and Thomas Paine. It was Rush who urged Paine to write and publish his pamphlet on American independence and recommended the title “Common Sense.”

In the summer of 1776, the Constitutional Convention of Pennsylvania voted to send a different delegation to represent Pennsylvania at the Continental Congress. Rush took a seat in the Second Continental Congress and was one of the nine men from Pennsylvania to sign the Declaration of Independence.

Shortly after the Revolution began, Rush was appointed Surgeon General of the Continental Army. He soon became disgusted with conditions of the army hospitals. He saw that disorganization and corruption had become all too common. He regularly expressed his dissatisfaction to his superiors. After little response, he communicated his concerns to Congress. Congress investigated the situation and ruled against Rush, prompting him to resign from his post. He immediately went back to teaching and operating his own medical practice in Philadelphia. Rush played a role in founding and expansion of Pennsylvania colleges, including Dickinson, Franklin, and the College of Physicians.

In 1789, the Trustees of the College of Philadelphia elected Rush to be their Professor of Theory and Practice of Medicine. When the college merged with the University of Pennsylvania, Rush became the chair of the Institutes of Medicine and Clinical Practice. He later also became chair of Theory and Practice of Medicine.

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6 [http://www.archives.upenn.edu/people/1700s/rush_benj.html](http://www.archives.upenn.edu/people/1700s/rush_benj.html)
7 [http://www.archives.upenn.edu/people/1700s/redman_john.html](http://www.archives.upenn.edu/people/1700s/redman_john.html)
8 [http://etcweb.princeton.edu/CampusWWW/Companion/rush_benjamin.html](http://etcweb.princeton.edu/CampusWWW/Companion/rush_benjamin.html)
When the Yellow Fever epidemic of 1793 hit Philadelphia, Rush’s skills were put to the test. During the first month of the fever, his treatments were largely unsuccessful. By the end of that month, he was given a manuscript written by John Mitchell in 1744. In it, Mitchell described the treatments he had used during an outbreak of yellow fever. Mitchell highlighted purging as the most effective treatment for the fever. Rush put these practices into action in Philadelphia. He began giving patients purgatives and implemented a treatment known as bloodletting—a practice where a patient is cut and allowed to lose a certain amount of blood in the belief that the illness would leave with it. These treatments displayed more success than any other treatment he tried. He even applied his treatments on himself when he became ill. Despite some success with this treatment, Philadelphia lost nearly ten percent of its population in only three months. Philadelphia citizens celebrated Rush for his courageous decision to remain in the city and treat the sick when other physicians fled. His colleagues in the medical profession, however, criticized him heavily for his controversial use of bloodletting.

Early in 1803, Rush received a letter from President Thomas Jefferson. In the letter, dated February 28, 1803, Jefferson informs Rush of the upcoming expedition of Lewis and Clark. He asks Rush to assist Captain Lewis in any way he can. Rush obliged and gave a set of eleven instructions to Lewis describing what he should do if fatigued or ill; among these, Rush discussed purging the body.

Rush continued to practice medicine and teaching until his death in 1813. He became fascinated with the human brain and its functions and published materials on the subject. He invented devices aimed at treating mental illness such as the gyrator and tranquilizing chair. These devices and writings, the first of their kind in America, earned Rush the distinction as the “father of American psychiatry.” He became ill in the spring of 1813 and passed away in less than a week at the age of 67.

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9 http://jeffersonswest.unl.edu/archive/view_doc.php?id=jef.00045
10 http://jeffersonswest.unl.edu/archive/view_doc.php?id=jef.00046
Questions

1. How old was Benjamin Rush when he received his first college degree? _____________________

2. Who did Rush meet while studying in London? What advice and support did Rush receive?

3. In addition to his work in medicine, what cause did Rush become involved with in the 1770s and of what organization did he become a member?

4. What did Rush encourage Thomas Paine to do?

5. To what did the Pennsylvania government make Rush a delegate in 1776?

6. What position did Rush hold in the Continental Army and what was his experience in that role?

7. What was Rush’s preferred course of treatment during the Yellow Fever epidemic of 1793? How did different groups of people view his response to the Fever?

8. What prominent figure did Rush communicate with in 1803 and what was it regarding?

9. What did Rush study towards the end of his life and what was the title he earned because of his work in that field?

10. What activities in Rush’s life do you find most impressive and why? Do you think it is possible for individuals to make so many contributions to such diverse fields in the present? Why or why not?
Betsy Ross

On January 1, 1752, Elizabeth Griscom, familiarly called Betsy, was the eighth of 17 children born into the Quaker family of Samuel and Rebecca Griscom.

Samuel, a successful carpenter, moved his large family from their farmhouse in New Jersey to the growing city of Philadelphia when Betsy was three years old. They eventually settled into a large home on 4th and Arch streets.

Although Betsy is often referred to as a seamstress, she was actually a trained upholsterer. After completing her formal education at a school for Quaker children, Betsy went on to apprentice to John Webster, a talented and popular Philadelphia upholsterer. She spent several years under Webster, learning to make and repair curtains, bedcovers, tablecloths, rugs, umbrellas and Venetian blinds, as well as working on other projects that involved sewing.

While apprenticing to Webster, Betsy met and fell in love with a fellow apprentice named John Ross, an Anglican and son of the Assistant Rector of Christ Church. Being devout Quakers, Betsy’s family did not approve of her relationship with John. Marrying outside of the faith was an offense worthy of expulsion from the Quaker community. Nevertheless, on November 4, 1773, Betsy and John fled across the Delaware River to Hugg’s Tavern in Gloucester, New Jersey where they married without the blessing of her family and fellow Quakers.

Despite that, the newlyweds prospered, soon opening their own upholstery business in a rented house on Philadelphia’s Chestnut Street, in the heart of a bustling section of Philadelphia now known as Old City.

They were married for just over two years when their union was tragically cut short by the war for independence. John Ross, a member of the local militia, passed away, leaving Betsy a childless widow at the age of 24. Betsy continued to run her upholstery business, making extra income by mending uniforms and making tents, blankets, cartridges, and, of course, flags for the Continental army.

On June 15, 1777, Betsy married her second husband, Joseph Ashburn. Joseph was a mariner and was often at sea, leaving Betsy, a new mother, alone in Philadelphia. The sea was a dangerous place during the Revolution; in 1780 a British frigate captured Joseph’s ship. The crew was charged with treason and taken to Old Mill Prison in Plymouth, England. While Ashburn was imprisoned at Old Mill, his and Betsy’s first daughter, Zilla, died at only nine months old and their second daughter, Eliza was born. Joseph never learned of Zilla’s death nor had the opportunity to see his new daughter, because he died of an unknown illness before the British released the American prisoners in 1782.

Later in 1782, still grieving from the death of her first child, Betsy was visited by an old acquaintance named John Claypoole. He was a fellow prisoner and close friend of Joseph Ashburn. John was there to bring Betsy the news of her second husband’s death. Betsy learned that she was once again a widow at the age of 30.

John Claypoole and Betsy rekindled their old friendship and were married on May 8, 1783. A year later, Betsy returned to her Quaker roots when she and her husband joined the Society of Free Quakers—a sect, unlike the pacifist traditional Quakers, that supported America’s fight for freedom from British rule.

Betsy was finally able to enjoy a lengthy marriage to John Claypoole, but this 34- year relationship was not without its struggles. The couple had five more daughters together, but only four of them lived to maturity.

In 1793, Betsy’s mother, father, and sister died within days of each other from the yellow fever, leaving Betsy to raise her niece. In 1812, Betsy and John’s young, widowed daughter Clarissa moved into their home with her five young children and a sixth on the way. Once again, Betsy had a full house of children to care for. But the children were not the only members of the household who needed much of Betsy’s attention. For nearly 20 years, John Claypoole was disabled as a result of his earlier war injuries. He died from a lengthy illness in 1817.
Betsy continued her upholstery and flag-making business with the help of her daughter Clarissa. After over fifty years in her trade, she retired at the age of 76 and left the city to live on her daughter Susanna’s farm in the remote suburb of Abington. According to her descendants, although her vision was failing rapidly, Betsy continued to take the long carriage ride to the Free Quaker Meetinghouse in the city every week.

By 1833 Betsy was completely blind. She spent the last three years of her life living with her daughter Jane’s family on Cherry Street in Philadelphia. With family present, Betsy Ross died peacefully in her sleep on January 30, 1836. She was 84 years old.
Questions

1. How many brothers and sisters did Betsy Ross have? ________

2. In what trade was Betsy Ross trained? What kinds of things would she have made?

3. How did Betsy support herself when her first husband died?

4. Who was Joseph Ashburn and what happened to him in 1780?

5. Who did Betsy Ross marry in 1783? Describe their life together.

6. What did the Society of Free Quakers support that made them different from traditional Quakers?

7. What do you find most surprising about Betsy Ross’ life? Do you think her story tells us anything about the experience of working-class women in early American history that makes it worth knowing regardless of “The Flag Story”? Explain.
The Betsy Ross Controversy

Betsy’s story came out in 1870 when her grandson, William Canby, made a speech to the Historical Society of Pennsylvania. How can we trust him?

William Canby, along with Sophia B. Hildebrandt (Betsy’s granddaughter), Rachel Fletcher (Betsy’s daughter), and Margaret Donaldson Boggs (Betsy’s niece), all gave affidavits stating that Betsy Ross had told them the story of General Washington and the Flag Committee visiting her upholstery shop. The affidavits are virtually identical in their recollection Betsy’s story.\(^\text{11}\)

This type of history is called “oral history.” Many cultures, including American Indians, rely on oral history to pass important stories of their culture’s history from grandparents to grandchildren, generation after generation. More and more historians are seeing the value of oral histories as unique perspectives on the past.

How can we trust that Betsy Ross was telling the truth when she told her family the story?

According to her family, Betsy Ross received a visit from the Flag Committee in late May 1776. Though General Washington was away commanding the army at the time, he made a special trip to Philadelphia from May 23 – June 5, 1776 to pick up military supplies.\(^\text{12}\) Betsy got the date right.

If Betsy Ross made the first flag, why was she not famous during her lifetime?

At the time, flags were not revered like they are today. The flag was not a symbol of liberty or patriotism; it was simply a military supply like a tent or a uniform. Betsy Ross told her children and grandchildren the legendary story not because she had made the first flag, which was probably somewhat insignificant in her mind, but because she had met General George Washington, a great man who would later become the first President of the United States.

Why did Washington choose Betsy Ross for the special honor of making the Nation’s first flag?

Washington didn’t choose Betsy for the special honor of making the Nation’s first flag because there was no special honor. The flag was just another military supply. He could just have easily asked her to make tents for the army, and asked a different upholsterer to make the flag.

Deciding to conduct business with Betsy Ross would have been an easy one. George Ross, a member of Washington’s Flag Committee who was actively involved in defending the Delaware River from British invasion, was her uncle by marriage. George Ross knew that Betsy had been recently widowed, and may have suggested helping the struggling young upholsterer.

Is there any hard evidence to support the claim that Betsy Ross made the first flag?

Yes. Aside from strong circumstantial evidence, there are also the minutes from the Navy Board from May 1777 that clearly state that Betsy Ross was paid for making a flag: “An order on William Webb to Elizabeth [Betsy] Ross, for fourteen pounds, twelve shillings, two pence for making ship’s colours [flag].”\(^\text{13}\) This is the earliest receipt for an American flag on record.

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\(^{11}\) View the affidavits online http://www.ushistory.org/betsy/flagaffs.html

\(^{12}\) Miller, Marla, Betsy Ross and the Making of America, p. 174.

\(^{13}\) Navy Board minutes, May 1777, Pennsylvania State Archives, Harrisburg
Fourteen pounds was an enormous sum of money for the time. This means that either Betsy made one very large flag, or that she made many small ones. The receipt from the Navy Board is not specific.

About one month after Betsy Ross was paid, Congress passed the flag resolution on June 14, 1777: “Resolved, That the flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation.”

**Did Betsy make any other flags?**

Yes. Betsy made flags for over 50 years with the help of daughter Clarissa, many of which were government contracts. For example, in 1811, Betsy made over 50 garrison flags for the U.S. Arsenal on the Schuylkill River.

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Questions

Do you think Betsy Ross made the first American flag? Why or why not?

Betsy Ross most definitely made American flags during the American Revolution. How much does it matter if Betsy Ross made the first American flag? Why?
The Lenni-Lenape, Chief Tamanend, and the Penns

The Lenni-Lenape, or Delaware, Indians were the original inhabitants of the Delaware Valley, long before the arrival of Europeans. The Lenape were made up of three clans; the Munsee (Wolf), Unami (Turtle) and the Unalachtigo (Turkey). The three groups inhabited territory in modern-day New York, all of New Jersey and eastern parts of Pennsylvania. The Unami were the most significant of the three clans and were often the clan from which the sachem of the tribal councils was chosen. The word sachem means chief. Historians have estimated that the Lenni Lenape may have had a population upwards of 20,000 at the beginning of the 17th Century. However, due to several wars with other Native American tribes and epidemics introduced by Europeans, by the time William Penn arrived in modern-day Pennsylvania, their numbers had dwindled to around 4,000. Penn met with Chief Tamanend in 1683 to discuss the acquisition of land.

Little is known about the childhood of Tamanend, sachem of the Unami Clan of the Lenni Lenape in the 1680s. He was born around 1625 and died at some point between 1698 and 1701. The name Tamanend means “affable,” or pleasant and friendly. William Penn spoke to the Lenape who had assembled at Shackamaxon to settle a peace treaty. Unarmed and wearing plain, Quaker clothing, Penn said: “We meet on the broad pathway of good faith and good-will; no advantage shall be taken on either side, but all shall be openness and love. We are the same as if one man’s body was to be divided into two parts; we are of one flesh and one blood.” Chief Tamanend replied: “We will live in love with William Penn and his children as long as the creeks and rivers run, and while the sun, moon, and stars endure.”

After peace was established between the Lenape and Europeans, Tamanend and Penn created treaties to sell Penn several large pieces of land which would be incorporated into Penn’s colony, Pennsylvania. Peace continued between the Europeans and Natives and more purchases were made until William Penn’s death, in 1718.

Tamanend grew in popular legend and mythology and was celebrated as the patron saint of America—even being referenced as King Tammany and St. Tammany. He was celebrated annually, on May 1, until the American Revolution. On May 1, 1777, John Adams, serving in the Continental Congress wrote to his wife, Abigail, describing a Tamanend celebration. Because Philadelphia was the center of American politics, economics, and culture for much of the 18th Century, Tamanend’s popularity in that city quickly spread into national recognition. Tamanend or “Tammany” Societies appeared throughout the United States, most famously in New York City’s Society of St. Tammany which ultimately developed into the Democratic political machine known as “Tammany Hall.”

Nearly two decades after Tamanend’s passing, when Penn died in 1718, Penn’s secretary, James Logan, took over the dealings with the Lenape. With more Europeans coming to America, more land was needed. Logan urged the new Proprietors, Penn’s sons, to come to America to make new purchases. This is exactly what happened when Thomas Penn negotiated the purchase of land in the Schuylkill River Valley, in 1732. Logan and the Penns then focused on the lands further up the Delaware River. Chief Nutimus refused to sell the land for several years. Logan and the Penns provided “evidence” that the land had already been sold, to William Penn, in 1686. The “evidence” was a treaty, now thought to be forged, saying that Penn owned the land. The treaty, however, did not specify the geographic boundaries of the purchase; it simply said that it extended as far as a man could walk in a day and a half. Thomas Penn and James Logan hired three men to make the day-and-a-half walk. Penn and Logan chose men that would be able to run or walk fast for most of the way in order to extend the boundary of

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16 http://www.penntreatymuseum.org/americans.php
17 http://www.penntreatymuseum.org/treaty.php#intro
18 http://acqtc.org/Articles/Tamanend
20 http://www.portal.state.pa.us/portal/server.pt/community/things/4280/walking_purchase/478692
the purchase and gain control of more land. Of the three men, only one, Edward Marshall, completed the journey. He traveled 65 miles. The Lenape claimed that this was unfair because the treaty—which, again, was likely forged—indicated that distance was to be measured by how far a man could walk, not run. Nutimus and other Lenape signed letters protesting to Pennsylvania officials. These petitions were sent to the King of England. After a lengthy investigation, Nutimus changed his opinion. Logan had recruited leaders of the Six Nations, through bribes, to pressure Nutimus into changing this position. This incident is known as the “Walking Purchase” and is seen as one of the first major instances of the mistreatment of native peoples in Pennsylvania and a vast departure from the policies and expectations of William Penn.

Letter from John to Abigail Adams

“May 1, 1777

This is King Tammany's Day. Tammany was an Indian King, of this Part of the Continent, when Mr. Penn first came here. His Court was in this Town. He was friendly to Mr. Penn and very serviceable to him. He lived here among the first settlers for some Time and untill old Age and at last was burnt.

Some say he lived here with Mr. Penn when he first came here, and upon Mr. Pens Return he heard of it, and called upon his Grandchildren to lead him down to this Place to see his old Friend. But they went off and left him blind and very old. Upon this the old Man finding himself forsaken, he made him up a large Fire and threw himself into it. The People here have sainted him and keep his day.”

21 http://www.masshist.org/digitaladams/archive/doc?id=L17770501ja
Questions

1. Describe William Penn’s relationship with Tamanend and the Lenni-Lenape.

2. Describe the relationship between Penn’s sons, James Logan, and the Lenape.

3. How was Tamanend remembered until the American Revolution? What was his legacy in popular culture?

4. What does John Adams say, in his letter to Abigail, about the story of how Tamanend died? Do you think Adams believed the story? Why or why not?

5. Why do you think Americans stopped having annual celebrations of Tamanend after the American Revolution? What kind of people became popular heroes after Independence? What does this say about the American identity and, particularly, what does it say about how European-Americans viewed themselves and native peoples?
Dolley Payne Todd Madison

Dolley Payne was born in North Carolina on May 20, 1768, to John and Mary Coles Payne, Quakers originally from Virginia.

John moved the family to his home colony, in 1769, and then to Philadelphia, in 1783. Seven years later, at the age of 21, Dolley married John Todd, Jr., a lawyer in the area. They lived together in the house that still stands on the corner of 4th and Walnut Streets. They had two sons together, John Payne and William Isaac. William, at three months old, and his father passed away on the same day during the Yellow Fever Epidemic of 1793.

Following the death of Dolley’s father, Dolley’s mother opened up her house to boarders. One of the boarders that stayed there was Congressman Aaron Burr of New York. A few years later, after John Todd died, Burr introduced Dolley to Congressman James Madison of Virginia. Dolley and James were married, in 1794, despite having different religious backgrounds and her being 17 years his junior. Dolley was consequently read out of the Society of Friends—forced out of the Quaker faith—for marrying a non-Quaker. Three years later, Madison temporarily retired from public life and moved his new family to his home in Virginia.

In 1801, Dolley moved with her husband to Washington, the new capital city. Thomas Jefferson had been elected president and recruited his closest political ally, James Madison, to serve as his Secretary of State. Jefferson had been a widower for quite some time and did not remarry. This left him without a hostess in the President’s House. He turned to Dolley to fill this position. Dolley’s vibrant personality and ability to connect with others made her a perfect fit for this job.

James Madison succeeded Jefferson as president, in 1809. Dolley continued her duties as hostess and presided at the first inaugural ball in Washington. During the War of 1812, it became evident that the British would invade Washington. This led James to leave the city with the army but Dolley stayed behind. She packed state papers as well as household items, including the silverware, and famously ordered the removal and protection of Gilbert Stuart’s portrait of George Washington from the President’s House. Dolley, the portrait, and other valuables escaped the city before the British invaded. The Madisons temporarily relocated to the Octagon House and then the Seven Buildings, with Dolley still holding her weekly “squeezes,” or parties.

In 1817, James and Dolley retired to their mansion, Montpelier, in Virginia. Hundreds of people visited them during their time there and were all greeted by Dolley’s classic hospitable personality. She continued to entertain while James began organizing his papers for eventual publication, including his notes from the Constitutional Convention. Dolley helped him with this, particularly when arthritis prevented him from writing.

James Madison died on June 28, 1836. Dolley ran into financial hardship which the publication of James’ papers could not alleviate. These financial woes were caused partially by the debts accrued by her surviving son from her first marriage, who had taken a strong liking to gambling and alcohol. She was forced to sell Montpelier and return to Washington, in 1844.

Dolley remained fairly active in public life. She was awarded an honorary seat in Congress, the only First Lady to be given such an honor. She was also frequently consulted by future First Ladies Julia Tyler and Sarah Polk for advice on how to conduct their public lives. Dolley Madison died on July 12, 1849, at the age of 81. She is often referred to as the first First Lady, a title originating from then-President Zachary Taylor’s eulogy at Dolley’s funeral.
Questions

1. What happened to Dolley’s family during the Yellow Fever Epidemic of 1793?

2. Who introduced Dolley Todd to James Madison and how did he know the two individuals?

3. From 1801-1809, Dolley served as official hostess at the President’s House during whose administration? Why?

4. What did Dolley do when James Madison left the Presidential Mansion as the British were marching on Washington during the War of 1812? Would you have made the same decision or acted differently? How do Dolley’s actions inform your opinion of her?

5. What happened to Dolley after James Madison died? What did she do to try to fix the situation?

6. What does being given an honorary seat on the Congress floor say about Dolley, and how people felt about her?

7. Based on the information provided, explain your overall impression of Dolley Madison.
William White

William White was born in Philadelphia on March 24, 1747, to Esther Hewlings and Colonel Thomas White, a lawyer and surveyor.

When William was seven years old, he was transferred to the English school of the College of Philadelphia. Three years later, he went into the Latin school of the college. He continued his education at the College of Philadelphia and graduated with a Bachelor of Arts degree in 1765. After this, he began studying theology with Provost William Smith and the rector of Christ Church, earning a Master of Arts degree in 1767. He was ordained five years later, in Britain. When he returned to Philadelphia in 1773, White married Mary Harrison, with whom he had eight children.

Immediately upon his return to Philadelphia, in 1773, White was appointed assistant minister of Christ Church. In the years leading up to the Revolution, White became known as a moderate revolutionary. He believed that change was needed but was uncertain as to the best course of action. He was constantly worried about the American branch of the Anglican Church splitting from the branch in England. Out of this concern he devoted much of this time as assistant minister to keeping the church unified.

From 1777 to 1789, White served as Chaplain to the Continental Congress, then as chaplain to the United States Senate while the federal capital was located in Philadelphia. In 1779, he became the rector of Christ Church when his predecessor, a Loyalist, resigned. White held this position for the rest of his life. Following the Revolution, White worked tirelessly to repair the relationship between the Anglican Church in America and in England.

White held many different positions during and after the war. In 1785, he was elected president of the first General Convention of the Protestant Episcopal Church. At the meeting, in Philadelphia, he helped write the constitution of the developing church. In 1786, the convention of the diocese of Pennsylvania elected White its Bishop and he served as the first Bishop of the Protestant Episcopal Church from 1795 to 1836. He also served as a trustee to the College of Philadelphia. He was the board’s treasurer from 1775 to 1777 and president from 1790 to 1791.

White was a beloved Philadelphian, due in large part to his charitable work both within and beyond the church. White was also a member of the American Philosophical Society and one of the first people involved in prison ministry in the city. In the 1790s, his stature grew when he ministered to those infected with Yellow Fever, while many other men of wealth abandoned the city. White also served as president of the Pennsylvania School for the Deaf from 1821 until his death.

White fell ill in June of 1836. He recovered briefly but fell from weakness in early July, leaving him bedridden until his death on July 17, 1836.

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25 http://books.google.com/books?id=mkYFAAAAYAAJ&printsec=frontcover&dq=bishop+william+white&hl=en&sa=X&ei=na_NrKLKsOAkQe_hlCoAg&ved=0CC0Q6AEwAA#v=onepage&q&f=false
26 http://www.archives.upenn.edu/people/1700s/white_wm.html
28 http://www.archives.upenn.edu/people/1700s/white_wm.html
29 http://www.ushistory.org/tour/bishop-white.htm
30 http://www.philaplace.org/story/1186/
31 http://books.google.com/books?id=XPUEAAAAYAAJ&printsec=frontcover&dq=bishop+william+white&hl=en&sa=X&ei=na_NrKLKsOAkQe_hlCoAg&ved=0CDMQ6AEwAQ#v=onepage&q=death&f=false
An account of the lead-up to the Revolution from William White’s autobiography:

Long before that period [the Revolutionary War], I had carefully studied the English history, and my reading in the department had been considerable. The principles which I had adopted are those which enter into the Constitution of England... The late measures of the English government contradicted the rights which the colonists had brought with them to the wilds of America and were, until then, respected by the mother country... Our quarrel was substantially with our free fellow-subjects of Great Britain, and we never objected to the constitutional prerogative of the Crown until it threw us out of its protection. This it did, independently on other measures, by what was called the Prohibitory Act passed in November, 1775, authorizing the seizure of all vessels belonging to persons of this country, whether friends or foes. The Act arrived about the time of the publication of Paine’s “Common Sense.” Had the Act been contrived by some person in league with Paine, in order to give effect to his production, no expedient could have been more ingenious. To a reader of that flimsy work at the present day the confessed effect of it at the time is a matter of surprise. Had it [been] issued six months sooner, it would have excited no feeling except that of resentment against the author. But there had come a crisis which the foremost leaders of American resistance were reluctant to realize to their minds.

Even in regard to war, there is a fact which shows how far it was from being sought for or anticipated by the American people. The Congress of 1774 concluded their address to them with the advice to be prepared for all events; and yet, until the shedding of blood at Lexington in April, 1775, there was no preparation beyond the immediate vicinity of the British army in Boston. The secretary of Congress, Mr. Charles Thomson, subsequently expressed to me his surprise at its not being generally understood that the Congress perceived the probability of what came to pass, and were of opinion that it should be prepared for, by being provided with the means of resistance.

Perhaps had the issue depended upon my determination, it would have been for submission, with the determined and steady continuance of the rightful claim. But, when my countrymen in general had chosen the dreadful measure of forcible resistance, — for certainly the spirit was almost universal at the time of arming — it was the dictate of conscience to take what seemed the right side. When matters were verging to independence, there was less to be said for dissent from the voice of the country than in the beginning.

Although possessed of these sentiments, I never beat the ecclesiastical drum. My two brethren in the assistant ministry preached animating sermons, approbatory of the war, which were printed, as did the most prominent of our clergy... Being invited to preach before a battalion, I declined and mentioned to the colonel, who was one of the warmest spirits of the day, my objections to the making of the ministry instrumental to the war. I continued, as did all of us, to pray for the King until Sunday before the 4th of July, 1776. Within a short time after, I took the oath of allegiance to the United States, and have since remained faithful to it. My intentions were upright, and most seriously weighed. I hope that they were not in contrariety to my duty.

http://www.archive.org/stream/lifetimesofbisho00wardrich/lifetimesofbisho00wardrich_djvu.txt
Questions

1. When does White say colonists “objected to the constitutional prerogative of the Crown”? What Act does White say pushed the colonists toward rejecting British authority? What did the Act do?

2. How does White describe Thomas Paine’s pamphlet “Common Sense”?

3. What “fact” does White use to show “how far it was from being sought for or anticipated by the American people” that they should go to war with England and declare independence?

4. What made White change his opinion of independence from “submission” to England to support for the American cause?

5. What is White talking about when he explains that he never “beat the ecclesiastical drum”? How does this influence your opinion of him? How would you have acted in the same situation?

6. When did White stop praying for the King? What oath did he take shortly after?
Robert Morris

Robert Morris was born near Liverpool, England, on January 20, 1734. His father, Robert Morris, Sr., was an ironmonger in Europe and became a tobacco exporter after immigrating to Maryland. Morris joined his father in Maryland when he turned 13.

In Maryland, after brief schooling in Philadelphia, Morris was employed with Thomas and Charles Willing’s shipping-banking firm. He became a partner at the age of 20 and was one of the company’s directors for almost forty years.33

During the uproar over the Stamp Act, in 1765, Morris protested along with other merchants in the colonies. Accordingly, he signed the Non-Importation Agreement in Pennsylvania.34 He did not, however, commit to the idea of independence from England until a decade later when the Continental Congress contracted his firm to import arms and ammunition. The same year, he was elected to the Pennsylvania Council of Safety, the Committee of Correspondence, and the Continental Congress. The following year, he also joined the Pennsylvania legislature.35

As a key Congressman, Morris specialized in financial affairs and obtaining supplies for the military. He worked closely with General Washington to secure war materiel. He borrowed money and even took out personal loans to finance the American cause. After leaving the Continental Congress, in 1778, Morris served two more terms in the state legislature where critics attacked him for profiteering.

Despite his reputation being sullied by his opponents, he served as the Superintendent of Finance under the Articles of Confederation, from 1781-1784. Congress was in such dire need of help they granted Morris near-dictatorial powers and accepted his condition that he still be allowed to continue his private enterprises. While in this position, he cut all governmental and military spending, tightened accounting procedures, and pressured the states to fulfill quotas of money and supplies. He also secured a large loan from France, part of which he used to organize the Bank of North America. It was designed, in part, to aid in financing the war and war debts of the new nation.

George Washington offered Morris a position in his cabinet as the Secretary of the Treasury. Morris declined and suggested Alexander Hamilton, who held similar opinions regarding financial policy. Morris instead took a seat in the U.S. Senate. He also began speculating in land, which often led him to overextend his credit. He was arrested in 1798 and sent to debtor’s prison in Philadelphia. He was released three years later with no property or fortune. He lived in relative poverty until his death, in 1806, at the age of 73.

33 http://www.archives.upenn.edu/people/1700s/morris_robt.html
34 http://bioguide.congress.gov/scripts/biodisplay.pl?index=m000985
35 http://www.archives.gov/exhibits/charters/constitution_founding_fathers_pennsylvania.html
Questions

1. Morris was made a partner of the shipping-banking firm at the age of 20. What does this imply about his financial prowess?

2. Why would Morris have been opposed to the Stamp Act?

3. Do you think Morris’ commitment to the Revolution occurred solely because he made money when Congress contracted his firm? Given all the good that he did for the cause, does it even matter if that was his reasoning?

4. While serving as Superintendent of Finance, Morris cut governmental spending, an issue that is commonly discussed today. Does it surprise you that the country is still debating an issue that was disputed during its founding?

5. What is significant about the fact that Morris suggested Alexander Hamilton to be the first Secretary of the Treasury? Or is it significant at all?
Hannah Callowhill Penn

Hannah Callowhill was born February 11, 1671, in Bristol, England. She was the sixth of nine children born to Quaker parents, Thomas and Hannah Hollister Callowhill, and the only one to survive to adulthood. She met William Penn at a Quaker meeting shortly after the death of his first wife. Penn was, by accounts, immediately attracted to Hannah, who was about half his age. After a year of courtship, Hannah and William went before a Meeting of Friends in Bristol to request Quaker approval of their marriage. They were married on March 6, 1696. They had seven children together.

In 1712, both of Hannah’s parents died and, as described in the letter below, William suffered multiple strokes. Each stroke grew in severity and weakened William mentally and eventually paralyzed him. Following doctors’ orders, she kept business from him. In fact, she took control of all of his business affairs. She performed his duties for six years until his death in 1718—essentially serving as acting governor of the colony of Pennsylvania. Following William Penn’s death, his heirs took over the running of the colony. But Hannah continued to be involved in the affairs of the Pennsylvania despite falling ill in 1721. She was even able to come to an agreement with Lord Baltimore defining the boundary between Pennsylvania and Maryland, something William was never able to accomplish. Hannah died, also of a stroke, on December 20, 1726.

A letter from William Penn to James Logan

I writ to thee of our great and unhappy loss and revolution at Bristol, by the death of our near and dear friends, father and mother Callowhill; so shall only say he has left all his concerns in America to poor John, who had almost followed his grandfather, and who by his sorrow at his death and burial, and also by his behaviour since, has justified my special regards to him, as of an uncommon character and capacity. Now, through the Lord's mercy, he is on the recovery, as I now likewise am, by the same Divine goodness; for I have been most dangerously ill at London.

[A few sentences followed and, then, in the midst of one, his pen stopped. He had sustained a second stroke of apoplexy. October 13, [1712] Hannah Penn added on the other side of her husband's letter a postscript to Logan.]

The enclosed my poor husband wrote, but had not time to finish before he was taken ill with a second fit of his lethargic illness, like as about six months ago at London; which has been no small addition to my late most severe exercises. But it has pleased the Lord, in the midst of judgments to show us mercy, in the comfortable prospect of his recovery, though as yet but weak. And I am ordered by the doctors to keep all business from him until he is stronger...

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36 https://ojs.libraries.psu.edu/index.php/phj/article/viewFile/25177/24946
37 http://books.google.com/books?id=5Xsy9O4YeMC&pg=PA27&dq=hannah+callowhill+penn&hl=en&sa=X&ei=B4LNUpqfM-HmAtADYDA&ved=0CC0Q6AEwAA#v=onepage&q=hannah%20callowhill%20penn&f=false
38 http://books.google.com/books?id=ulkB3wC&pg=PA68&dq=hannah+callowhill+penn&hl=en&sa=X&ei=BIJXNqqfOubisAS3wKIDQ&ved=0CDMQ6AEwAQ#v=onepage&q&f=false
Questions

1. What happened to members of Hannah Penn’s family in 1712?

2. Describe the role Hannah Penn played in Pennsylvania for six years from 1712 to 1718? What was one of her most significant accomplishments?

3. What is Hannah referring to when she writes, “a second fit of his lethargic illness”?

4. What were the “most severe exercises” Hannah was referring to in the letter?

5. What is ironic about Hannah’s writing about the “comfortable prospect of [William’s] recovery,” and her statement that, “I am ordered by the doctors to keep all business from him until he is stronger”? 
On Abraham Lincoln's inaugural journey to Washington, he stopped in Philadelphia at the site where the Declaration of Independence had been signed. One of the most famous statements in the speech was, "I have never had a feeling politically that did not spring from the sentiments embodied in the Declaration of Independence." This hall also was the place where Lincoln's body lay in state after his assassination in 1865, one of many stops his funeral train made before he was laid to rest in Springfield, Illinois.

I am filled with deep emotion at finding myself standing here, in this place, where were collected together the wisdom, the patriotism, the devotion to principle, from which sprang the institutions under which we live. You have kindly suggested to me that in my hands is the task of restoring peace to the present distracted condition of the country. I can say in return, Sir, that all the political sentiments I entertain have been drawn, so far as I have been able to draw them, from the sentiments which originated and were given to the world from this hall. I have never had a feeling politically that did not spring from the sentiments embodied in the Declaration of Independence. I have often pondered over the dangers which were incurred by the men who assembled here, and framed and adopted that Declaration of Independence. I have pondered over the toils that were endured by the officers and soldiers of the army who achieved that Independence. I have often inquired of myself, what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of the separation of the Colonies from the motherland; but that sentiment in the Declaration of Independence which gave liberty, not alone to the people of this country, but, I hope, to the world, for all future time. It was that which gave promise that in due time the weight would be lifted from the shoulders of all men. This is a sentiment embodied in the Declaration of Independence. Now, my friends, can this country be saved upon that basis? If it can, I will consider myself one of the happiest men in the world, if I can help to save it. If it cannot be saved upon that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than surrender it.

Now, in my view of the present aspect of affairs, there need be no bloodshed and war. There is no necessity for it. I am not in favor of such a course, and I may say, in advance, that there will be no bloodshed unless it be forced upon the Government, and then it will be compelled to act in self-defense.
My friends, this is wholly an unexpected speech, and I did not expect to be called upon to say a word when I came here. I supposed it was merely to do something toward raising the flag. I may, therefore, have said something indiscreet. [Cries of "No, no"] I have said nothing but what I am willing to live by and, if it be the pleasure of Almighty God, die by.

Philadelphia, Pennsylvania
July 4, 1962 (Independence Day)

In his speech President Kennedy praises the American democratic system which encourages differences and allows for dissent, discusses the enduring relevance of the Constitution and the Declaration of Independence, and addresses the role of the United States in relation to the emerging European Community.

It is a high honor for any citizen of our great Republic to speak at this Hall of Independence on this day of Independence. To speak as President of the United States to the Chief Executives of our 50 States is both an opportunity and an obligation. The necessity for comity between the National Government and the several States is an indelible lesson of our long history...

...Thus, in a very real sense, you and I are the executors of the testament handed down by those who gathered in this historic hall 186 years ago today. For they gathered to affix their names to a document which was, above all else, a document not of rhetoric but of bold decision. It was, it is true, a document of protest - but protests had been made before. It set forth their grievances with eloquence - but such eloquence had been heard before. But what distinguished this paper from all the others was the final irrevocable decision that it took - to assert the independence of free States in place of colonies, and to commit to that goal their lives, their fortunes, and their sacred honor.

Today, 186 years later, that Declaration whose yellowing parchment and fading, almost illegible lines I saw in the past week in the National Archives in Washington is still a revolutionary document. To read it today is to hear a trumpet call. For that Declaration unleashed not merely a revolution against the British, but a revolution in human affairs. Its authors were highly conscious of its worldwide implications. And George Washington declared that liberty and self-government everywhere were, in his words, "finally staked on the experiment entrusted to the hands of the American people."

...As apt and applicable as the Declaration of Independence is today, we would do well to honor that other historic document drafted in this hall - the Constitution of the United States. For it stressed not independence but interdependence - not the individual liberty of one but the indivisible liberty of all...
On Washington's birthday in 1861, standing right there, President-elect Abraham Lincoln spoke in this hall on his way to the Nation's Capital. And he paid a brief but eloquent tribute to the men who wrote, who fought for, and who died for the Declaration of Independence. Its essence, he said, was its promise not only of liberty "to the people of this country, but hope to the world . . . [hope] that in due time the weights should be lifted from the shoulders of all men, and that all should have an equal chance.

On this fourth day of July, 1962, we who are gathered at this same hall, entrusted with the fate and future of our States and Nation, declare now our vow to do our part to lift the weights from the shoulders of all, to join other men and nations in preserving both peace and freedom, and to regard any threat to the peace or freedom of one as a threat to the peace and freedom of all. "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."
Questions

1. Where did Lincoln say he got all of his political feelings?

2. What, according to Lincoln, “gave liberty”?

3. Besides people in this country, Lincoln said the Declaration of Independence gave liberty to whom? Do you agree with this statement? Why or why not?

4. If America could not be saved unless liberty was given up, what did Lincoln say he would rather have happen to him?

5. According to Kennedy, George Washington said liberty and self-government were part of an experiment entrusted to whom?

6. When Kennedy said, “For it stressed not independence but interdependence - not the individual liberty of one but the indivisible liberty of all.” What does this mean? Do you agree with this statement? Why or why not?

7. Whose speech does Kennedy reference at the end of his own speech?

8. Which speech do you think is more powerful, interesting, or meaningful and why?
Susan B. Anthony at Independence Hall
(The following declaration, written by Elizabeth Cady Stanton and Matilda Gage, was presented by Susan B. Anthony at Independence Hall, on July 4, 1876.)

Declaration of Rights of the Women of the United States by the National Woman Suffrage Association,
July 4th, 1876.

While the Nation is buoyant with patriotism, and all hearts are attuned to praise, it is with sorrow we come to strike the one discordant note, on this hundredth anniversary of our country's birth. When subjects of Kings, Emperors, and Czars, from the Old World, join in our National Jubilee, shall the women of the Republic refuse to lay their hands with benedictions on the nation's head?...Our faith is firm and unwavering in the broad principles of human rights, proclaimed in 1776, not only as abstract truths, but as the corner stones of a republic. Yet, we cannot forget, even in this glad hour, that while all men of every race, and clime, and condition, have been invested with the full rights of citizenship, under our hospitable flag, all women still suffer the degradation of disfranchisement.

The history of our country the past hundred years, has been a series of assumptions and usurpations of power over woman, in direct opposition to the principles of just government, acknowledged by the United States at its foundation, which are:

- **First.** The natural rights of each individual.
- **Second.** The exact equality of these rights.
- **Third.** That these rights, when not delegated by the individual, are retained by the individual.
- **Fourth.** That no person can exercise the rights of others without delegated authority.
- **Fifth.** That the non-use of these rights does not destroy them.

And for the violation of these fundamental principles of our Government, we arraign our rulers on this 4th day of July, 1876,—and these are our

ARTICLES OF IMPEACHMENT.

**BILLS OF ATTAINDER** have been passed by the introduction of the word "male" into all the State constitutions, denying to woman the right of suffrage, and thereby making sex a crime—an exercise of power clearly forbidden in Article 1st, Sections 9th and 10th the United States Constitution.

**THE WRIT OF HABEAS CORPUS**...which the Constitution declares "shall not be suspended, except when in cases of rebellion or invasion..." is held inoperative in every State in the Union, in case of a married woman against her husband,—the marital rights of the husband being in all cases primary, and the rights of the wife secondary.

**THE RIGHT OF TRIAL BY JURY OF ONE'S PEERS** was so jealously guarded that States refused to ratify the original Constitution, until it was guaranteed by the 6th Amendment. And yet the women of this nation have never been allowed a jury of their peers—being tried in all cases by men, native and foreign, educated and ignorant, virtuous and vicious...During the last Presidential campaign, a woman [Anthony], arrested for voting, was denied the protection of a jury, tried, convicted and sentenced to a fine and costs of prosecution, by the absolute power of a judge of the Supreme Court of the United States.

**TAXATION WITHOUT REPRESENTATION**, the immediate cause of the rebellion of the Colonies against Great Britain, is one of the grievous wrongs the women of this country have suffered during the century...we are taxed to support the very legislators, and judges, who make laws, and render decisions adverse to woman. And for
refusing to pay such unjust taxation, the houses, lands, bonds, and stock of women, have been seized and sold within the present year...

UNEQUAL CODES FOR MEN AND WOMEN...Laws catering to man’s vices have created two codes of morals in which penalties are graded according to the political status of the offender. Under such laws, women are fined and imprisoned if found alone in the streets, or in public places of resort, at certain hours...

SPECIAL LEGISLATION FOR WOMEN has placed us in a most [unusual] position...In some states, a married woman may hold property and transact business in her own name; in others, her earnings belong to her husband...In case of divorce, on account of adultery in the husband, the innocent wife is held to possess no right to children, or property, unless by special decree of the court. But in no state of the Union has the wife the right to her own person, or to any part of the joint earnings of the co-partnership, during the life of her husband...

UNIVERSAL MANHOOD SUFFRAGE, by establishing an aristocracy of sex, imposes upon the women of this nation a more absolute and cruel despotism than monarchy; in that, woman finds a political master in her father, husband, brother, son. The aristocracies of the old world are based upon birth, wealth, refinement, education, nobility, brave deeds of chivalry; in this nation, on sex alone; exalting brute force above moral power, vice above virtue, ignorance above education, and the son above the mother who bore him...

THESE ARTICLES OF IMPEACHMENT AGAINST OUR RULERS we now submit to the impartial judgment of the people...

In making our just demands, a higher motive than the pride of sex inspires us; we feel that national safety and stability depend on the complete recognition of the broad principles of our government...

It was the boast of the founders of the republic, that the rights for which they contended, were the rights of human nature. If these rights are ignored in the case of one half the people, the nation is surely preparing for its own downfall...From the earliest history of our country, woman has shown equal devotion with man to the cause of freedom, and has stood firmly by his side in its defence. Together, they have made this country what it is. Woman's wealth, thought and labor have cemented the stones of every monument man has reared to liberty.

And now, at the close of a hundred years, as the hour hand of the great clock that marks the centuries points to 1876, we declare our faith in the principles of self-government; our full equality with man in natural rights; that woman was made first for her own happiness, with the absolute right to herself—to all the opportunities and advantages life affords, for her complete development; and we deny that dogma of the centuries, incorporated in the codes of all nations—that woman was made for man—her best interests, in all cases, to be sacrificed to his will.

We ask of our rulers, at this hour, no special favors, no special privileges, no special legislation. We ask justice, we ask equality, we ask that all the civil and political rights that belong to citizens of the United States, be guaranteed to us and our daughters forever.
Questions

1. What three “Founding Documents” are alluded to in the Declaration?

2. Why do you think Susan B. Anthony chose July 4, 1876, to present this declaration to the public, and why do you think she chose to do so at Independence Hall?

3. How are rights within marriage described in the Declaration?

4. What specific example does the Declaration give to show the denial of the right to trial by jury? Considering who presented the Declaration, do you think this example helps or hurts the argument?

5. Why do you think the authors of this declaration, Elizabeth Cady Stanton and Matilda Gage, included the “taxation without representation” section? How strong do you think this argument is, given where and when the Declaration was presented? Explain your answer.

6. What does it tell you about the American Identity that one hundred years after America declared independence, “women [were] fined and imprisoned if found alone in the street, or in public places of resort, at certain hours”?

7. The authors mention an “aristocracy of sex.” What is this referring to and how do the authors describe it?
8. In the Declaration, the authors use a word not commonly used to describe leaders in America: rulers. Why do you think they would choose such a word? What do you think are the three strongest examples given of leaders acting more like rulers?

9. What things are declared and what things are denied at the end of the Declaration?

10. To what extent do you think the Declaration is relevant in 21st Century America? What things are still true? What is no longer true? How does this inform your understanding of the American Identity?
The Betsy Ross House

The building at 239 Arch Street, now known as the Betsy Ross House, was built over 250 years ago. The front portion was built around 1740, with the stair hall (or piazza) and the rear section added 10 to 20 years later.

The structure is a variation of a "bandbox" style house, with one room on each floor and a winding staircase stretching from the cellar to the upper levels.

The building's front façade, with a large window on the first floor to display merchandise, and its proximity to the Delaware River, made it an ideal location for a business. In fact, the house served as both a business and a residence for many different shopkeepers and artisans for more than 150 years. The first floor front room was used as the workshop and showroom. The business owner and his or her family lived in the rest of the house.

In the 18th century the house was occupied by a shoemaker, a shopkeeper, an apothecary and, of course, most famously, an upholsterer. It is believed that Betsy Ross lived here from 1776 to 1779. By the 19th century, a German immigrant family by the name of Mund moved into the building and ran various types of businesses from it, including a tailor's shop, a cigar store and a tavern.

By 1876 the building was generally recognized as the place where Betsy Ross lived when she made the first American Flag. Several of her surviving family members, including daughters, grandchildren and a niece said that this was the location of the legendary event.

The Mund family took advantage of the house's interesting history by posting a sign on the outside which read: "First Flag of the US Made in this House." An 1876 advertisement for the Munds' tavern read: "Original Flag House, Lager, Wine and Liquors. This is the house where the first United States flag was made by Mrs. John Ross."

By the late 19th century most of the other colonial-era buildings that once stood on this block of Arch Street had been torn down and replaced with large industrial buildings and warehouses. Many people feared that Betsy's home would meet the same fate.

In 1898, a group of concerned citizens established the American Flag House and Betsy Ross Memorial Association to raise money to purchase the house from the Munds, restore it, and open it as a public museum in honor of Betsy Ross and our first flag.

Charles Weisgerber was one of the founding members of the Memorial Association. In 1892 he painted Birth of Our Nation's Flag, a 9' x 12' painting that depicts Betsy Ross presenting the first American Flag to George Washington, Robert Morris and George Ross.

To raise the money to purchase the house, members of the American Flag House and Betsy Ross Memorial Association sold lifetime memberships to the organization for 10 cents. Each donor received a membership certificate imprinted with an image of Birth of Our Nation's Flag. Individuals were encouraged to form "clubs" of 30 members. The person who formed the club would receive a ten-color chromolithograph of the Weisgerber painting, suitable for framing, in addition to certificates for each club member.

Weisgerber moved his family into the home in 1898 and immediately opened two rooms to the public. The first floor front room was a souvenir shop and the room in the back of the house, where the meeting between Betsy and the Flag Committee was said to have occurred, was open for visitors to view.
By 1937, structural changes and general wear and tear on the house led to the dire need for restoration work. Philadelphia radio mogul, A. Atwater Kent offered to pay up to $25,000 for the restoration of the house. Historical architect, Richardson Brognard Okie was commissioned to do the work.

Under Okie, the house's original architectural elements were spared wherever possible. Where original components could not be reused, materials were obtained from demolished homes from the same period. A small structure containing a boiler room and a restroom was constructed in back of the original house with Revolutionary War era bricks.

In the historic house, three hidden fireplaces were uncovered, the front stairway and dormer were replaced and the door leading from the kitchen to the back of the house was restored. The most notable change, however, was to the front of the house. The doorway in the front of the building was moved from the western to the eastern corner and a new window was installed. Construction was completed and all eight rooms of the house were open to the public on Flag Day, June 14, 1937.

Atwater Kent then purchased the two adjacent properties to the west of the Betsy Ross House to develop a "civic garden." The entire property, including the historic house and courtyard, were given to the city of Philadelphia in 1941.

In 1965 an annex building was added to the property and in 1974 the courtyard was renovated and the fountain added. Two years later, the remains of Betsy Ross and her third husband, John Claypoole were moved from Mount Moriah cemetery in Yeadon, Pennsylvania, to the garden on the west side of the Betsy Ross House courtyard.

In 1995, a private nonprofit organization, Historic Philadelphia, Inc., began leasing the property from the City of Philadelphia and continues to manage the site.

Today, the Betsy Ross House is furnished in the period in which Betsy Ross' descendants said she lived here. Visitors can view seven period rooms, including bedrooms, the kitchen, the parlor and the only interpretation of an 18th century upholstery shop in the country. The rooms are furnished with period antiques, 18th-century reproductions and objects that belonged to Betsy Ross and her family. Highlights of the collection include Betsy Ross’ walnut chest-on-chest, her Chippendale and Sheraton side chairs, her eyeglasses, her quilted petticoat and her Bible.
Questions

1. How long ago was the Betsy Ross House built?

2. When is it believed Betsy Ross lived in this house? __________ to __________

3. What evidence exists that Betsy lived in the house at 239 Arch Street?

4. What organization was created in 1898 and who was one of its founding members?

5. How much did a lifetime membership cost in 1898?

6. Who paid for the restoration of the Betsy Ross House, in 1937, and how much was it?

7. Who was given the Betsy Ross House and courtyard in 1941?

8. What two individuals are buried in the courtyard at the Betsy Ross House?

9. Who has managed the Betsy Ross House since 1995?

10. What is the most unexpected thing you learned about the Betsy Ross House?
The Irish Memorial

Irish Potato Famine (an Gorta Móir)

The Irish Potato Famine, or An Gorta Mór, ranks among the worst tragedies in human history. Between 1845 and 1850—through a combination of crop failures and English laws regulating the distribution of food in Ireland—more than a million Irish men, women and children died of starvation or related diseases. As starving people poured into towns and cities for relief, epidemics of typhoid fever, cholera, and dysentery broke out, and claimed more lives than starvation itself.\(^\text{39}\)

By 1855, millions more fled Ireland to avoid a similar fate. In 1845, the Irish population numbered nearly 8.5 million. At the end of the Famine, in 1850, this figure had been reduced to 6.5 million. These statistics indicate the scale of the disaster, but since many affected by the famine lived in remote areas, it is likely far more people died than can be determined.\(^\text{40}\)

The long-term impacts of the Famine left Ireland with a population of roughly 5.5 million, by 1860. In fact, the population of Ireland has never returned to its pre-Famine levels. This devastating impact on the population makes the Great Potato Famine the greatest tragedy in the country’s history.

Irish Memorial in Philadelphia

The monumental bronze statue was designed to create a sense of movement. Approximately 12 feet high, 30 feet long, and 12 feet wide, the sculpture rests on a granite plinth, 2 feet high, and has the basic profile of a large wedge. The design suggests the multitudes with 35 life-size, bronze figures arranged in clusters of vignettes.

The monument’s flow depicts the starvation in Ireland, the people embarking for America and, then, the immigrants stepping onto American shores. The east end, suggesting a landscape, portrays the misery of the Irish Starvation. In contrast, the higher end, suggesting a ship, faces west as anxious immigrants dock in America and a

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\(^{39}\) [http://www.victorianweb.org/history/famine.html](http://www.victorianweb.org/history/famine.html)

\(^{40}\) [http://www.victorianweb.org/history/famine.html](http://www.victorianweb.org/history/famine.html)
number of figures rush forward in anticipation, full of hope and looking to the future of freedom and opportunity. The design is a true sculpture in the round, with engaging subjects and intriguing shapes seen from every angle. All of the figures are in period dress but are loosely modeled and impressionistic. The figures draw you close to experience the detail and expressions in the faces. The Memorial was created by Glenna Goodacre to mark the 150th anniversary of Ireland’s Great Hunger:

**Inscription from the Irish Memorial**

Erected to commemorate An Gorta Mór—
Ireland’s Great Hunger of 1845-1850
when more than one million Irish
were starved to death and another million
forced to emigrate. We celebrate the
indefatigable spirit of the Irish that enabled
them to triumph over tragedy.
With the opportunity to use their innate talents
in a free country, the survivors and their
descendants contributed in great measure
to the development of this nation.

Glenna Goodacre, Sculptor, 2002

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41 [http://www.irishmemorial.org/about/the-monument/](http://www.irishmemorial.org/about/the-monument/)
Questions

1. What do you think would happen if an event like the Irish Potato Famine happened in America in the 21st Century? How do you think you and others would feel and react if an equally devastating disaster (approximately 39 million people dying and another 39 million immigrating in a period of four years) occurred in the 2010’s?

2. Do you think the Memorial conveys the message Glenna Goodacre hoped it would? Why or why not?
London Coffee House

What images come to mind when you picture a coffee shop—like Starbucks or Dunkin Donuts—in the 21st Century? What kinds of people do you see and what kinds of things are they doing? Write a description of the scene as you imagine it.

In the 17th, 18th, and 19th Centuries, coffee shops—or coffee houses, as they were more commonly called—served a variety of purposes. The London Coffee House, on the corner of Front and High (now Market) Streets, was no exception.

Opened by William Bradford in 1754, The London Coffee House quickly became the place to talk politics and conduct business, including the inspection and auctioning of slaves. In 1796, James Stokes bought the establishment and converted it into his home and a store. In the following decades, until it was torn down, in 1883, the old building—which had been the center of business and political life in Philadelphia—housed a variety of businesses.

Look at the two images below. The first is an advertisement placed in a Philadelphia newspaper in the 18th Century. The second is an early 19th Century illustration of the London Coffee House.

“TO BE SOLD,
On Saturday the 27th Instant, at the London Coffee-House,
TWELVE or Fourteen valuable NEGROES, consist-
ing of young Men, Women, Boys and Girls; they have
all had the Small-Pox, can talk English, and are seasoned
to the Country. The Sale to begin at Twelve o’Clock.

SIX DOLLARS Reward.

DUN away, on the 19th Day of June last, from the Subscri-
What do these images show? What do the language used in the advertisement and elements of the illustration tell you about the frequency or regularity of slave trading at the London Coffee House?

How does it inform your understanding of the American identity that coffee shops were places where enslaved people were bought and sold? What does it say about attitudes regarding slavery and race that a business, not very different from a Starbucks or Dunkin Donuts, was a prominent location in the slave trade?
Pennsylvania Abolition Society

The Pennsylvania Abolition Society was created on April 14, 1775, under the name “The Society for Promoting the Relief of Free Negroes Unlawfully Held in Bondage.” This organization not only advocated for the abolition of slavery, but also attempted to integrate freed slaves into American society. One day after the Society of Friends submitted a petition to Congress, the Pennsylvania Abolition Society introduced their own. Benjamin Franklin, president of the society at that time, was one of the men who signed it. It was introduced to the House on February 12, 1790, and the Senate three days later. As with the Society of Friends’ petition, Congress cited the Constitution’s restraints on interfering with the slave trade and tabled the petition.

To the Senate & House of Representatives of the United States,
The Memorial of the Pennsylvania Society for promoting the Abolition of Slavery, the relief of free Negroes unlawfully held in bondage, & the Improvement of the Condition of the African Races.

Respectfully Sheweth,

That from a regard for the happiness of Mankind an Association was formed several years since in this State by a number of her Citizens of various religious denominations for promoting the Abolition of Slavery & for the relief of those unlawfully held in bondage. A just & accurate Conception of the true Principles of liberty, as it spread through the land, produced accessions to their numbers, many friends to their Cause, & a legislative Co-operation with their views, which, by the blessing of Divine Providence, have been successfully directed to the relieving from bondage a large number of their fellow Creatures of the African Race. They have also the Satisfaction to observe, that in consequence of that Spirit of Philanthropy & genuine liberty which is generally diffusing its beneficial Influence, similar Institutions are gradually forming at home & abroad.

That mankind are all formed by the same Almighty being, alike objects of his Care & equally designed for the Enjoyment of Happiness the Christian Religion teaches us to believe & the Political Creed of America fully coincides with the Position. Your Memorialists, particularly engaged in attending to the Distresses arising from Slavery, believe it their indispensable Duty to present this Subject to your notice. They have observed with great Satisfaction that many important & salutary Powers are vested in you for "promoting the Welfare & Securing the blessings of liberty to the People of the United States." And as they conceive, that these blessings ought rightfully to be administered, without distinction of Colour, to all descriptions of People, so they indulge themselves in the pleasing expectation, that nothing, which can be done for the relive of the unhappy objects of their care, will be either omitted or delayed.

From a persuasion that equal liberty was originally the Portion, It is still the Birthright of all men, & influenced by the strong ties of Humanity & the Principles of their Institution, your Memorialists conceive themselves bound to use all justifiable endeavours to loosen the bounds of Slavery and promote a general Enjoyment of the blessings of Freedom. Under these Impressions they earnestly entreat your serious attention to the Subject of Slavery, that you will be pleased to countenance the Restoration of liberty to those unhappy Men, who alone, in this land of Freedom, are degraded into perpetual Bondage, and who, amidst the general Joy of surrounding Freemen, are groaning in Servile Subjection, that you will devise means for removing this Inconsistency from the Character of the American People, that you will promote mercy and Justice towards this distressed Race, & that you will Step to the very verge of the Powers vested in you for discouraging every Species of Traffick in the Persons of our fellow men.

Philadelphia February 3, 1790
B. Franklin
Presid’ of the Society

42 http://www.archives.gov/legislative/features/franklin/
Questions

1. Franklin draws multiple parallels between the cause of abolition and the Declaration of Independence. What are two examples of this?

2. Franklin also alludes to the United States Constitution. How does he do this most directly and what does he use the allusion to display?

3. Why do you think the Abolition Society made Franklin their President and what would have been the benefit of having his name attached to the petition?

4. Does Franklin write that people of all races are equal or does he say that people of different races should have equal rights? Cite examples from the text. What is the difference between the two? How does it inform your thinking about the issue of slavery in early America that Benjamin Franklin—in speaking for the Abolition Society—does or does not say that all people are equal?
Greek Revival Architecture

Second Bank of the United States

The Second Bank of the United States was founded by congressional charter in 1816. Nicholas Biddle, its most influential president, was a tireless champion of Greek architecture. When the Bank held a competition for the design of its new building, Biddle required all architects to use the Greek style. William Strickland’s design is one of the first, and finest, Greek Revival buildings in the country. Modeled on the Parthenon (the treasury of ancient Athens), it features plain Doric columns and little decoration. In contrast to the Greek exterior, the interior is Roman. A barrel-vaulted ceiling covers the banking hall.

The huge building, measuring 86 feet by 140 feet with porticoes, 16 feet by 10 feet, at the north and south ends, contains 11,954 square feet of interior space. The entrance is approached by a flight of marble stairs to a portico with eight large fluted Doric columns, 4 feet, 6 inches in diameter, and a full Doric entablature (section between the columns and roof). Coursed marble covers the three-story walls and the gabled roof is copper.

President Jackson’s veto of the bank’s charter in 1832 led to its demise. Strickland altered the building in 1844 for use as the U.S. Customs House, which it remained until 1935. Now part of Independence National Park, the Second Bank houses a portrait gallery with 185 paintings of colonial and federal leaders.

43 http://www.cr.nps.gov/history/online_books/butowsky2/constitution7.htm
44 http://aiaphiladelphia.org/buildings/second-bank-united-states
Philadelphia Merchants’ Exchange

When Philadelphia businesses became too numerous to meet in coffee houses and taverns, merchants formed the Philadelphia Exchange Company. William Strickland designed their building, now the oldest stock exchange in the country. At completion it was considered one of the most beautiful structures of its kind. The building, constructed between 1832 and 1833, consists of a rectangular main structure with a semicircular portico. Strickland used the Corinthian order on the colonnade (row of columns), reflecting the evolution of a more elaborate Greek Revival style than his early work on the Second Bank of the United States. He crowned the building with a lantern meticulously copied from the Choragic Monument of Lysicrates, one of the most copied monuments of the period.

The Exchange Room, in the curved portion of the building, was ornate by 19th Century standards. It had a mosaic on the floor, a domed ceiling supported on marble columns, and frescoes on the walls. Real estate dealings, auctions, and business transactions of all kinds took place in this room, where shipping news and newspapers from all over the world were posted. The Exchange dissolved during the Civil War. When wholesale food markets took over the area, sheds were erected around the east end of the building. These remained until 1952, when the Exchange was purchased by the National Park Service. 

http://aiaphiladelphia.org/buildings/merchants-exchange
Questions

1. Why do you think Greek Revival architecture became popular in the 1820’s? What about ancient Greek culture do you think Americans were trying to emulate?

2. Why do you think certain industries, like finance and commerce, would use certain styles of architecture and not others? What message do you think Nicholas Biddle and the Philadelphia Exchange Company were trying to convey when they hired William Strickland to design their buildings with Greek and Roman influences?

3. What other examples can you think of that show the on-going influence of Greek and Roman architecture in the United States? Do you think the use of Greek Revival architecture in other government and financial buildings has the same purpose as it did when the Second Bank and Merchants’ Exchange were built? Why or why not?
William Penn’s “Charter of Privileges,” as a Religious Document

(This charter was granted by William Penn, with the approbation of the General Assembly, and remained in force until the American Revolution. Below are the portions dealing with religious freedom.)

Charter of Privileges

Granted by William Penn, esq.
to the Inhabitants of Pennsylvania and Territories, October 28, 1701

WILLIAM PENN, Proprietary and Governor of the Province of Pensilvania and Territories thereunto belonging, To all to whom these Presents shall come, sendeth Greeting. WHEREAS King CHARLES the Second, by His Letters Patents, under the Great Seal of England, bearing Date the Fourth Day of March in the Year One Thousand Six Hundred and Eighty-one, was graciously pleased to give and grant unto me, and my Heirs and Assigns for ever, this Province of Pennsylvania, with divers great Powers and Jurisdictions for the well Government thereof...

AND WHEREAS for the Encouragement of all the Freemen and Planters, that might be concerned in the said Province and Territories, and for the good Government thereof, I the said WILLIAM PENN, in the Year One Thousand Six Hundred Eighty and Three, for me, my Heirs and Assigns, did grant and confirm unto all the Freemen Planters and Adventurers therein...Liberties, Franchises and Properties, as by the said Grant, entituled...

AND WHEREAS I was then pleased to promise, That I would restore the said Charter to them again, with necessary Alterations, or in lieu thereof, give them another, better adapted to answer the present Circumstances and Conditions of the said Inhabitants; which they have now, by their Representatives in General Assembly met at Philadelphia, requested me to grant.

KNOW YE THEREFORE, That for the further Well-being and good Government of the said Province, and Territories; and in Pursuance of the Rights and Powers before-mentioned, I the said William Penn do declare, grant and confirm, unto all the Freemen, Planters and Adventurers, and other Inhabitants of this Province and Territories, these following Liberties, Franchises and Privileges, so far as in me lieth, to be held, enjoyed and kept, by the Freemen, Planters and Adventurers, and other Inhabitants of and in the said Province and Territories hereunto annexed, for ever.

FIRST
BECAUSE no People can be truly happy, though under the greatest Enjoyment of Civil Liberties, if abridged of the Freedom of their Consciences, as to their Religious Profession and Worship...I do hereby grant and declare, That no Person or Persons, inhabiting in this Province or Territories, who shall confess and acknowledge One almighty God, the Creator, Upholder and Ruler of the World; and profess him or themselves obliged to live quietly under the Civil Government, shall be in any Case molested or prejudiced, in his or their Person or Estate, because of his or their conscientious Persuasion or Practice, nor be compelled to frequent or maintain any religious Worship, Place or Ministry, contrary to his or their Mind, or to do or super any other Act or Thing, contrary to their religious Persuasion.

AND that all Persons who also profess to believe in Jesus Christ, the Saviour of the World, shall be...to serve this Government in any Capacity, both legislatively and executively, he or they solemnly promising, when lawfully required, Allegiance to the King as Sovereign, and Fidelity to the Proprietary and Governor...

BUT because the Happiness of Mankind depends so much upon the Enjoying of Liberty of their Consciences as aforesaid, I do hereby solemnly declare, promise and grant, for me, my Heirs and Assigns, That the First Article
of this Charter relating to Liberty of Conscience, and every Part and Clause therein, according to the true Intent and Meaning thereof, shall be kept and remain, without any Alteration, inviolably for ever....

WILLIAM PENN.

THIS CHARTER of PRIVILEGES being distinctly read in Assembly; and the whole and every Part thereof, being approved of and agreed to, by Us, we do thankfully receive the same from, our Proprietary and Governor, at Philadelphia, this Twenty-Eighth Day of October, One Thousand Seven Hundred and One. Signed on Behalf, and by Order of the Assembly,

per JOSEPH GROWDON, Speaker.

EDWARD SHIPPEN,
PHINEAS PEMBERTON,
SAMUEL CARPENTER,
GRIFFITH OWEN,
CALEB PUSEY,
THOMAS STORY,
Proprietary and Governor's Council.
Questions

1. What year did Charles II give Penn the “Province of Pennsylvania”?

2. How much later did Penn grant the “Charter of Privileges” and how long does he say it will be in effect?

3. What religious freedoms and privileges does the “Charter” guarantee?

4. Does Penn’s “Charter” grant total religious freedom? If not, what are Penn’s religious requirement(s) for Pennsylvanians to maintain their freedoms and privileges?

5. In order to serve in the government, Penn required residents of this colony to profess belief, allegiance, and fidelity to whom? How does this influence your opinion of Penn’s understanding of religious freedom?
William Penn’s “Charter of Privileges,” as a Political Document

(This charter was granted by William Penn, with the approbation of the General Assembly, and remained in force until the American Revolution. Below are the portions dealing with the frame of Pennsylvania’s government.)

Charter of Privileges

 Granted by William Penn, esq.,
to the Inhabitants of Pennsylvania and Territories, October 28, 1701

WILLIAM PENN, Proprietary and Governor of the Province of Pensilvania and Territories thereunto belonging, To all to whom these Presents shall come, sendeth Greeting. WHEREAS King CHARLES the Second, by His Letters Patents, under the Great Seal of England, bearing Date the Fourth Day of March in the Year One Thousand Six Hundred and Eighty-one, was graciously pleased to give and grant unto me, and my Heirs and Assigns for ever, this Province of Pennsylvania, with divers great Powers and Jurisdictions for the well Government thereof...

AND WHEREAS for the Encouragement of all the Freemen and Planters, that might be concerned in the said Province and Territories, and for the good Government thereof, I the said WILLIAM PENN, in the Year One Thousand Six Hundred Eighty and Three, for me, my Heirs and Assigns, did grant and confirm unto all the Freemen Planters and Adventurers therein, divers Liberties, Franchises and Properties, as by the said Grant, entituled, The FRAME of the Government of the Province of Pensilvania, and Territories thereunto belonging, in America, may appear...

AND WHEREAS I was then pleased to promise, That I would restore the said Charter to them again, with necessary Alterations, or in lieu thereof, give them another, better adapted to answer the present Circumstances and Conditions of the said Inhabitants; which they have now, by their Representatives in General Assembly met at Philadelphia, requested me to grant.

KNOW YE THEREFORE, That for the further Well-being and good Government of the said Province, and Territories; and in Pursuance of the Rights and Powers before-mentioned, I the said William Penn do declare, grant and confirm, unto all the Freemen, Planters and Adventurers, and other Inhabitants of this Province and Territories, these following Liberties, Franchises and Privileges, so far as in me lieth, to be held, enjoyed and kept, by the Freemen, Planters and Adventurers, and other Inhabitants of and in the said Province and Territories "hereunto annexed, for ever...

AND that all Persons who also profess to believe in Jesus Christ, the Saviour of the World, shall be capable (notwithstanding their other Persuasions and Practices in Point of Conscience and Religion) to serve this Government in any Capacity, both legislatively and executively, he or they solemnly promising, when lawfully required, Allegiance to the King as Sovereign, and Fidelity to the Proprietary and Governor, and taking the Attests as now established by the Law made at New-Castle, in the Year One Thousand and Seven Hundred, entitled, An Act directing the Attests of several Officers and Ministers, as now amended and confirmed this present Assembly.

II

FOR the well governing of this Province and Territories, there shall be an Assembly yearly chosen, by the Freemen thereof, to consist of Four Persons out of each County, of most Note for Virtue, Wisdom and Ability...upon the First Day of October for ever; and shall sit on the Fourteenth Day of the same Month, at Philadelphia...Which Assembly shall have Power to chuse a Speaker and other their Officers; and shall be Judges of the Qualifications and Elections of their own Members; sit upon their own Adjournments; appoint (committees; prepare Bills in order to pass into Laws; impeach Criminals, and redress Grievances; and shall have
all other Powers and Privileges of an Assembly, according to the Rights of the free-born Subjects of England, and as is usual in any of the King's Plantations in America...

III
THAT the Freemen in each respective County at the Time and Place of Meeting for Electing their Representatives to serve in Assembly...chuse a double Number of Persons to present to the Governor for Sheriffs and Coroners to serve for Three Years, if so long they behave themselves well; out of which respective Elections and Presentments, the Governor shall nominate and commissionate one for each of the said Offices...

IV
THAT the Laws of this Government shall be in this [style]...By the Governor, with the Consent and Approbations of the Freemen in General Assembly Met, and shall be, after Confirmation by the Governor, forthwith recorded in the Rolls Office, and kept at Philadelphia...

V
THAT all Criminals shall have the same Privileges of Witnesses and Council as their Prosecutors.

VI
THAT no Person or Persons shall...at any Time...be obliged to answer any Complaint, Matter or Thing whatsoever, relating to Property, before the Governor and Council...but in ordinary Course of Justice...

VII
THAT no Person within this Government, shall be licensed by the Governor to keep a...Tavern or House of Publick Entertainment, but such who are first recommended to him...in open Court; which Justices are and shall be hereby impowered, to suppress and forbid any Person, keeping such Publick-House as aforesaid, upon their Misbehaviour, on such Penalties as the Law doth...direct...

VIII
IF any person, through Temptation or Melancholy, shall destroy himself; his Estate...shall...descend to his Wife and Children, or Relations, as if he had died a natural Death; and if any Person shall be destroyed or killed by Casualty or Accident, there shall be no Forfeiture to the Governor by reason thereof.

AND no Act, Law or Ordinance whatsoever, shall at any Time hereafter, be made or done, to alter, change or diminish the Form or Effect of this Charter, or of any Part or Clause therein, contrary to the true Intent and Meaning thereof, without the Consent of the Governor for the Time being, and Six Parts of Seven of the Assembly met.

AND LASTLY, I the said William Penn, Proprietary and Governor of the Province of Pensilvania, and Territories thereunto belonging, for myself, my Heirs and Assigns, have solemnly declared, granted and confirmed, and do hereby solemnly declare, grant and confirm, That neither I, my Heirs or Assigns, shall procure or do any Thing or Things whereby the Liberties In this Charter contained and expressed, nor any Part thereof, shall be infringed or broken: And if any thing shall be procured or done, by any Person or Persons, contrary to these Presents, it shall be held of no Force or Effect.

IN WITNESS whereof, I the said William Penn, at Philadelphia in Pensilvania, have unto this present Charter of Liberties, set my Hand and broad Seal, this Twenty-Eighth Day of October, in the Year of Our Lord One Thousand Seven Hundred and One, being the Thirteenth Year of the Reign of King William the Third, over England, Scotland, France and Ireland, &c. and the Twenty-First Year of my Government...

WILLIAM PENN.
THIS CHARTER of PRIVILEGES being distinctly read in Assembly; and the whole and every Part thereof, being approved of and agreed to, by Us, we do thankfully receive the same from, our Proprietary and Governor, at Philadelphia, this Twenty-Eighth Day of October, One Thousand Seven Hundred and One. Signed on Behalf, and by Order of the Assembly, per JOSEPH GROWDON, Speaker.

EDWARD SHIPPEN,
PHINEAS PEMBERTON,
SAMUEL CARPENTER,
GRIFFITH OWEN,
CALEB PUSEY,
THOMAS STORY,
Proprietary and Governor's Council.
Questions

1. In order to serve in Penn’s Government “in any Capacity,” a person had to believe in ___________________, swear Allegiance to ___________________, and Fidelity to_________________________________________________________. What does this tell you about the separation of Church and State in Penn’s government?

2. With Article II, Penn creates what government body? How often would the members of the body be chosen? What are some of the things that body of government could do?

3. Article III references “Freemen.” If Penn had to specifically mention “Freemen” this means what institution(s) must have been legal in Penn’s colony?

4. Article IV explains how laws would come about in the colony. Did Penn create a government structure where he would have absolute power to impose any laws he chose? Does this surprise you? Why or why not?

5. Article V grants rights and protections to what groups of people? ________________________________

6. What does Penn mean in Article VI when he says “no Person...shall...be obliged to answer any Complaint, Matter or Thing whatsoever, relating to Property, before the Governor and Council...but in ordinary Course of Justice”?

7. Article VII allows Judges to prevent people from operating what kinds of establishments based on their behavior? ________________________________

8. With Article VIII, Penn protects the property inheritance rights of family members of individuals who do what? ________________________________

9. Who does Penn promise will never take away any of the rights and privileges guaranteed by the “Charter”?
10. Based on what you know about American government, do you think the government set up by Penn’s “Charter” could be effective? What are some problems you see in this system? What are things you think this system does well?

11. Based on what you know about governments before the American Revolution and the eventual creation of the U.S. Constitution and the Bill of Rights, how forward-thinking do you think Penn’s “Charter” government was? What influences do you think his government might have had on the formation of the “American Experiment” in representative government?
Congress: Then & Now

The First Continental Congress met nearly 250 years ago on September 5, 1774, at Carpenters’ Hall in Philadelphia. It included delegates from all but one of the original thirteen colonies. The current Congress is the 113th Congress of the United States and has about ten times as many members as the first. The size and power of Congress has changed greatly over time—especially after the ratification of the U.S. Constitution and its implementation in 1789. However, it may be surprising to see how little public opinion of Congress has changed over the years. Below you will find quotations from well-known historical figures, as well as current public figures.

Read the quotations and try to figure out who said it. Some names may be used more than once.

| Bill O'Reilly, TV news anchor and author | George Washington, Commander-in-Chief of the Continental Army, 1st President of the United States | John Adams, delegate to the First and Second Continental Congresses, 2nd President of the United States | Mary Fallin, Chairperson of the National Governors Association and former Congresswoman |
| Mark Twain, author/humorist | Jon Stewart, TV host | James K. Polk, 11th President of the United States |

1. “In my many years I have come to a conclusion that one useless man is a shame, two is a law firm, and three or more is a congress.”

   Name:

2. “Despite the recent budget agreement, partisan gridlock continues to prevent long-term policy solutions.”

   Name:

3. “There is no distinctly native American criminal class...save Congress.”

   Name:

4. “I allude to no particular state—nor do I mean to cast reflections upon any of them—nor ought I, it may be said to do so upon their representatives; but, as it is a fact too notorious to be concealed that [Congress]—is rent by Party—that much business of a trifling nature & personal concernment withdraw their attention from matters of great national moment at this critical period.”

   Name:
5. “Suppose you were an idiot. And suppose you were a member of Congress. But then I repeat myself.”

   Name:

6. “Congress doesn't know anything and it can't get anything done.”

   Name:

7. “There is more selfishness and less principle among members of Congress, as well as others, than I had any conception...”

   Name:

8. “Congress is the Justin Bieber of our government, throwing away for no reason whatsoever a tremendous opportunity because of immaturity and a lack of self-control.”

   Name:

9. “When it is also known that idleness & [greed] take place of close attention & application, a man who wishes well to the liberties of his Country and desires to see its rights established cannot avoid crying out where are our men of abilities? Why do they not come forth to save their Country?”

   Name:
Congress: Then & Now

Answers

1. John Adams
2. Mary Fallin
3. Mark Twain
4. George Washington
5. Mark Twain
6. Bill O’Reilly
7. James K. Polk
8. Jon Stewart
9. George Washington

Questions

1. Which is your favorite quotation and why?

2. Does it surprise you that some of the quotations are from three different presidents? Why or why not?

3. What are some common themes or criticisms of Congress that appear in the quotes?

4. Do you find it disturbing or comforting that similar opinions of Congress can be found throughout American history? When you consider how much has happened in the course of American history and how much America has done, do you think Americans are overly, appropriately, or insufficiently critical about the effectiveness of Congress? Why?
Thank you, again, for booking Historic Philadelphia’s Scavenger Hunt program! We hope the program was exciting, memorable, and—of course—educational.

If you need any additional information regarding the materials in this booklet or for help using, altering, expanding, or developing these or any other curricular materials, please let us know. If you just want us to help you write a few lesson plans or have questions related to the things you did and saw on your trip, we can do that, too!

You can contact Historic Philadelphia, Inc.’s Education Team the following ways:

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Thanks, again!