

Read Online The Radicalism Of American Revolution

Gordon S Wood

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In his new book, Michal Jan Rozbicki undertakes to bridge the gap between the political and the cultural histories of the American Revolution. Through a careful examination of liberty as both the ideological axis and the central metaphor of the age, he is able to offer a fresh model for interpreting the Revolution. By establishing systemic linkages between the histories of the free and the unfree, and between the factual and the symbolic, this framework points to a fundamental reassessment of the ways we think about the American Founding. Rozbicki moves beyond the two dominant interpretations of Revolutionary liberty—one assuming the Founders invested it with a modern meaning that has in essence continued to the present day, the other highlighting its apparent betrayal by their commitment to inequality. Through a consistent focus on the interplay between culture and power, Rozbicki demonstrates that liberty existed as an intricate fusion of political practices and symbolic forms. His deeply historicized reconstruction of its contemporary meanings makes it clear that liberty was still understood as a set of privileges distributed according to social rank rather than a universal right. In fact, it was because the Founders considered this assumption self-evident that they felt confident in publicizing a highly liberal, symbolic narrative of equal liberty to represent the Revolutionary endeavor. The uncontrollable success of this narrative went far beyond the circumstances that gave birth to it because it put new cultural capital—a conceptual arsenal of rights and freedoms—at the disposal of ordinary people as well as political factions competing for their support, providing priceless legitimacy to all those who would insist that its nominal inclusiveness include them in fact. For the 250th anniversary of the start of the American Revolution, acclaimed historian Gordon S. Wood presents a landmark collection of British and American pamphlets from the political debate that divided an empire and created a nation: In 1764, in the wake of its triumph in the Seven

Years War, Great Britain possessed the largest and most powerful empire the world had seen since the fall of Rome and its North American colonists were justly proud of their vital place within this global colossus. Just twelve short years later the empire was in tatters, and the thirteen colonies proclaimed themselves the free and independent United States of America. Now, for the 250th anniversary of the Stamp Act Crisis, the momentous upheaval that marked the beginning of the American Revolution, Pulitzer Prize-winning historian Gordon S. Wood presents a landmark two-volume edition of the political debate that led to the Declaration of Independence. This unprecedented collection gathers in two authoritative Library of America volumes the complete texts of thirty-nine of the most fascinating and influential British and American pamphlets of the period: inexpensive, widely circulated works that were the instant media of their day, ideal for the rapid exchange of ideas. In the first volume a controversy about the origin and function of colonies quickly becomes a deeper dispute over the nature of political liberty itself, in which Massachusetts lawyer James Otis boldly asserts the colonists' natural rights; Benjamin Franklin gives dramatic testimony against the Stamp Act before the House of Commons; John Dickinson calls for collective action in the famous Letters from a Farmer in Pennsylvania; and the so-called "Boston Pamphlet," written by Samuel Adams and others, turns the focus of debate to the question of sovereignty, setting the stage for the final crisis to come. In the second volume Thomas Jefferson advances a vision of a radically new kind of empire in the work that first made him famous; Joseph Galloway presents an ingenious but ill-fated plan for preserving union with Great Britain; Samuel Johnson gives vent to his deep animus for the Americans and their pretensions to liberty; Edmund Burke makes an eloquent case for reconciliation before it's too late; and Thomas Paine, in the truly revolutionary *Common Sense*, proclaims that the "birthday of

a new world is at hand." Prepared by the nation's leading historian of the American Revolution, each volume includes an introduction, headnotes, biographical notes about the writers, a chronology charting the rise and fall of the first British empire, a textual essay describing the production, reception, and influence of each work, and detailed explanatory notes. As a special feature, the set also features typographic reproductions of the pamphlets' original title pages. LIBRARY OF AMERICA is an independent nonprofit cultural organization founded in 1979 to preserve our nation's literary heritage by publishing, and keeping permanently in print, America's best and most significant writing. The Library of America series includes more than 300 volumes to date, authoritative editions that average 1,000 pages in length, feature cloth covers, sewn bindings, and ribbon markers, and are printed on premium acid-free paper that will last for centuries.

Maintaining that the outbreak of revolution in 1775 was not the result of secret planning by radicals but rather the end product of years of painful evolution, Pauline Maier brilliantly traces the American colonists' road to independence from 1765 to 1776 and examines the role of popular violence as political allegiances corroded and once-loyal subjects were gradually transformed into revolutionaries. Mrs. Maier presents a view of the American leaders different from that which prevailed a generation ago, when historians saw them as lawless demagogues who, already set upon independence at the outset of the conflict with England, manipulated the public toward their goal through propaganda and mob violence. She shows that none of the men in the forefront of American opposition to British policies favored independence when the colonies blocked England's efforts to impose a tamp Tax upon them in 1765. Their love of British institutions was undermined gradually and for reasons beyond their opposition to legislation affecting American interest. Developments in England itself, in Ireland, Corsica, and the West Indies also fed American disillusion-

ment with imperial rule, until leading colonists came to believe that just government required casting loose from Britain and monarchy. Indeed, Mrs. Maier demonstrates that participants saw the American Revolution as part of an international struggle between freedom and despotism. Like independence, violence was a last resort. Arguing that colonial leaders, like many present-day "revolutionaries," quickly learned that popular violence was counterproductive, Mrs. Maier makes it clear that they organized resistance in part to contain disorder. Building association to discipline opposition, they gradually made self-rule founded upon carefully designed "social compacts" a reality. Out of the struggle with Britain emerged not merely separation, but the beginnings of American republican government.

During the seventy years which elapsed between the overthrow of the Stuart dynasty and the victory of Wolfe on the Heights of Abraham, the relations between the American colonies and the British government were, on the whole, peaceful; and the history of the colonies, except for the great and romantic struggle with New France, would have been almost destitute of striking incidents. In view of the perpetual menace from France, it was clearly unwise for the British government to irritate the colonies, or do anything to weaken their loyalty; and they were accordingly left very much to themselves. Still, they were not likely to be treated with any great liberality,—for such was not then, as it is hardly even yet, the way of governments,—and if their attachment to England still continued strong, it was in spite of the general demeanour of the mother-country. Since 1675 the general supervision of the colonies had been in the hands of a standing committee of the Privy Council, styled the "Lords of the Committee of Trade and Plantations," and familiarly known as the "Lords of Trade." To this board the governors sent frequent and full reports of the proceedings in the colonial legislatures, of the state of agriculture and trade, of the revenues of the colonies, and of the way in which the public money was spent. In private letters, too, the governors poured forth their complaints into the ears of the Lords of Trade, and these complaints were many and loud. Except in Pennsylvania and Maryland, which were like hereditary monarchies, and in Connecticut and Rhode Island, where the governors were elected by the people, the colonial governors were now invariably appointed by the Crown. In most cases they were inclined to take high views regarding the royal prerogative, and in nearly all cases they were unable to understand the po-

litical attitude of the colonists, who on the one hand gloried in their connection with England, and on the other hand, precisely because they were Englishmen, were unwilling to yield on any occasion whatsoever one jot or tittle of their ancient liberties. Moreover, through the ubiquity of the popular assemblies and the directness of their control over the administration of public affairs, the political life of America was both really and ostensibly freer than that of England was at that time; and the ancient liberties of Englishmen, if not better preserved, were at least more conspicuously asserted. As a natural consequence, the royal governors were continually trying to do things which the people would not let them do, they were in a chronic state of angry warfare with their assemblies, and they were incessant in their complaints to the Lords of Trade. They represented the Americans as a factious and turbulent people, with their heads turned by queer political crotchets, unwilling to obey the laws and eager to break off their connection with the British Empire. In this way they did much to arouse an unfriendly feeling toward the colonies, although eminent Englishmen were not wanting who understood American affairs too well to let their opinions be thus lightly influenced. Upon the Lords of Trade these misrepresentations wrought with so much effect that now and then they would send out instructions to suspend the writ of habeas corpus, or to abridge the freedom of the press. Sometimes their acts were absurdly arbitrary. In New Hampshire, the people maintained that as free-born Englishmen they had the right to choose their representatives; but the governor held, on the contrary, that this was no right, but only a privilege, which the Crown might withhold, or grant, or revoke, all at its own good pleasure.

The preeminent historian of the American Revolution explains why it remains the most significant event in our history. More than almost any other nation in the world, the United States began as an idea. For this reason, Pulitzer Prize-winning historian Gordon S. Wood believes that the American Revolution is the most important event in our history, bar none. Since American identity is so fluid and not based on any universally shared heritage, we have had to continually return to our nation's founding to understand who we are. In *The Idea of America*, Wood reflects on the birth of American nationhood and explains why the revolution remains so essential. In a series of elegant and illuminating essays, Wood explores the ideological origins of the revolution—from ancient Rome to the

European Enlightenment—and the founders' attempts to forge an American democracy. As Wood reveals, while the founders hoped to create a virtuous republic of yeoman farmers and uninterested leaders, they instead gave birth to a sprawling, licentious, and materialistic popular democracy. Wood also traces the origins of American exceptionalism to this period, revealing how the revolutionary generation, despite living in a distant, sparsely populated country, believed itself to be the most enlightened people on earth. The revolution gave Americans their messianic sense of purpose—and perhaps our continued propensity to promote democracy around the world—because the founders believed their colonial rebellion had universal significance for oppressed peoples everywhere. Yet what may seem like audacity in retrospect reflected the fact that in the eighteenth century republicanism was a truly radical ideology—as radical as Marxism would be in the nineteenth—and one that indeed inspired revolutionaries the world over. Today there exists what Wood calls a terrifying gap between us and the founders, such that it requires almost an act of imagination to fully recapture their era. Because we now take our democracy for granted, it is nearly impossible for us to appreciate how deeply the founders feared their grand experiment in liberty could evolve into monarchy or dissolve into licentiousness. Gracefully written and filled with insight, *The Idea of America* helps us to recapture the fears and hopes of the revolutionary generation and its attempts to translate those ideals into a working democracy. Lin-Manuel Miranda's smash Broadway musical *Hamilton* has sparked new interest in the Revolutionary War and the Founding Fathers. In addition to Alexander Hamilton, the production also features George Washington, Thomas Jefferson, James Madison, Aaron Burr, Lafayette, and many more. Look for Gordon's new book, *Friends Divided*.

Cuba's grassroots revolution prevailed on America's doorstep in 1959, fueling intense interest within the multiracial American Left even as it provoked a backlash from the U.S. political establishment. In this groundbreaking book, historian Teishan A. Latner contends that in the era of decolonization, the Vietnam War, and Black Power, socialist Cuba claimed center stage for a generation of Americans who looked to the insurgent Third World for inspiration and political theory. As Americans studied the island's achievements in education, health care, and economic redistribution, Cubans in turn looked to U.S. leftists as collaborators in the global battle against inequality and allies in the nation's

Cold War struggle with Washington. By forging ties with organizations such as the Venceremos Brigade, the Black Panther Party, and the Cuban American students of the Antonio Maceo Brigade, and by providing political asylum to activists such as As-sata Shakur, Cuba became a durable global influence on the U.S. Left. Drawing from extensive archival and oral history research and declassified FBI and CIA documents, this is the first multidecade examination of the encounter between the Cuban Revolution and the U.S. Left after 1959. By analyzing Cuba's multifaceted impact on American radicalism, Latner contributes to a growing body of scholarship that has globalized the study of U.S. social justice movements.

Winner of the Francis Parkman Prize, Society of American Historians "A tour de force. . . . No one has ever written a book on the Declaration quite like this one."—Gordon Wood, *New York Review of Books* Featured on the front page of the *New York Times*, *Our Declaration* is already regarded as a seminal work that reinterprets the promise of American democracy through our founding text. Combining a personal account of teaching the Declaration with a vivid evocation of the colonial world between 1774 and 1777, Allen, a political philosopher renowned for her work on justice and citizenship reveals our nation's founding text to be an animating force that not only changed the world more than two-hundred years ago, but also still can. Challenging conventional wisdom, she boldly makes the case that the Declaration is a document as much about political equality as about individual liberty. Beautifully illustrated throughout, *Our Declaration* is an "uncommonly elegant, incisive, and often poetic primer on America's cardinal text" (David M. Kennedy).

A bold transatlantic history of American independence revealing that 1776 was about far more than taxation without representation *Revolution Against Empire* sets the story of American independence within a long and fierce clash over the political and economic future of the British Empire. Justin du Rivage traces this decades-long debate, which pitted neighbors and countrymen against one another, from the War of Austrian Succession to the end of the American Revolution. As people from Boston to Bengal grappled with the growing burdens of imperial rivalry and fantastically expensive warfare, some argued that austerity and new colonial revenue were urgently needed to rescue Britain from unsustainable taxes and debts. Others insisted that Britain ought to treat its colonies as relative equals and promote their prosperity. Drawing from archival research in

the United States, Britain, and France, this book shows how disputes over taxation, public debt, and inequality sparked the American Revolution—and reshaped the British Empire.

In the wake of American independence, it was clear that the new United States required novel political forms. Less obvious but no less revolutionary was the idea that the American people needed a new understanding of the self. Sensibility was a cultural movement that celebrated the human capacity for sympathy and sensitivity to the world. For individuals, it offered a means of self-transformation. For a nation lacking a monarch, state religion, or standing army, sensibility provided a means of cohesion. National independence and social interdependence facilitated one another. What Sarah Knott calls "the sentimental project" helped a new kind of citizen create a new kind of government. Knott paints sensibility as a political project whose fortunes rose and fell with the broader tides of the Revolutionary Atlantic world. Moving beyond traditional accounts of social unrest, republican and liberal ideology, and the rise of the autonomous individual, she offers an original interpretation of the American Revolution as a transformation of self and society.

One of the half dozen most important books ever written about the American Revolution.--*New York Times Book Review* "During the nearly two decades since its publication, this book has set the pace, furnished benchmarks, and afforded targets for many subsequent studies. If ever a work of history merited the appellation 'modern classic,' this is surely one.--*William and Mary Quarterly* "[A] brilliant and sweeping interpretation of political culture in the Revolutionary generation.--*New England Quarterly* "This is an admirable, thoughtful, and penetrating study of one of the most important chapters in American history.--*Wesley Frank Craven*

"I cannot remember ever reading a work of history and biography that is quite so fluent, so perfectly composed and balanced . . ." —*The New York Sun* "Exceptionally rich perspective on one of the most accomplished, complex, and unpredictable Americans of his own time or any other." —*The Washington Post Book World* From the most respected chronicler of the early days of the Republic—and winner of both the Pulitzer and Bancroft prizes—comes a landmark work that rescues Benjamin Franklin from a mythology that has blinded generations of Americans to the man he really was and makes sense of aspects of his life and career that would have otherwise remained mysterious. In place of the genial

polymath, self-improver, and quintessential American, Gordon S. Wood reveals a figure much more ambiguous and complex—and much more interesting. Charting the passage of Franklin's life and reputation from relative popular indifference (his death, while the occasion for mass mourning in France, was widely ignored in America) to posthumous glory, *The Americanization of Benjamin Franklin* sheds invaluable light on the emergence of our country's idea of itself.

Many treatments of the twentieth-century Latin American left assume a movement populated mainly by affluent urban youth whose nave dreams of revolution collapsed under the weight of their own elitism, racism, sexism, and sectarian dogmas. However, this book demonstrates that the history of the left was much more diverse. Many leftists struggled against capitalism and empire while also confronting racism, patriarchy, and authoritarianism. The left's ideology and practice were often shaped by leftists from marginalized populations, from Bolivian indigenous communities in the 1920s to the revolutionary women of El Salvador's guerrilla movements in the 1980s. Through ten historical case studies of ten different countries, *Making the Revolution* highlights some of the most important research on the Latin American left by leading senior and up-and-coming scholars, offering a needed corrective and valuable contribution to modern Latin American history, politics, and sociology.

Now an established classic, *Intellectual Origins of American Radicalism* was the first book to explore this alternative current of American political thought. Stemming back to the seventeenth-century English Revolution, many questioned private property, the sovereignty of the nation-state, and slavery, and affirmed the common man's ability to govern. By the time of the American Revolution, Thomas Paine was the great exemplar of the alternative intellectual tradition. In the nineteenth century, the antislavery movement took hold of Thomas Paine's ideas and fashioned them into an ideology that ultimately justified civil war. This updated edition contains a new preface by the author, which describes the inquiries that he undertook in his books of the 1960s and their conclusions. David Waldstreicher has contributed a new historiographical essay that discusses the book's lasting importance and contrasts its ideas with the work of Bernard Bailyn and Gordon Wood.

The American Revolution describes and explains the crucial events in the history of the United States between 1763 and 1815,

when settlers in North America rebelled against British authority, won their independence in a long and bloody struggle and created an enduring republic. Placing the political revolution at the core of the story, this book considers: * the deterioration of the relationship between Britain and the American colonists * the Wars of Independence * the creation of the republican government and the ratification of the United States Constitution * the trials and tribulations of the first years of the new republic. The American Revolution also examines those who paradoxically were excluded from the political life of the new republic and the American claim to uphold the principle that all men are created equal. In particular this book describes the experiences of women who were often denied the rights of citizens, Native Americans and African Americans. The American Revolution is an important book for all students of the American past.

Contributors include Alfred F. Young, Gary J. Kornblith, John M. Murrin, Allan Kulikoff, Edward Countryman, Peter H. Wood, W. J. Rorabaugh, Alan Taylor, Michael Merrill, Sean Wilentz, and Cathy N. Davidson.

In 1798, English essayist and novelist William Godwin ignited a transatlantic scandal with *Memoirs of the Author of "A Vindication of the Rights of Woman."* Most controversial were the details of the romantic liaisons of Godwin's wife, Mary Wollstonecraft, with both American Gilbert Imlay and Godwin himself. Wollstonecraft's life and writings became central to a continuing discussion about love's place in human society. Literary radicals argued that the cultivation of intense friendship could lead to the renovation of social and political institutions, whereas others maintained that these freethinkers were indulging their own desires with a disregard for stability and higher authority. Through correspondence and novels, Andrew Cayton finds an ideal lens to view authors, characters, and readers all debating love's power to alter men and women in the world around them. Cayton argues for Wollstonecraft's and Godwin's enduring influence on fiction published in Great Britain and the United States and explores Mary Godwin Shelley's endeavors to sustain her mother's faith in romantic love as an engine of social change.

An analysis of America's founding leaders identifies the qualities that enabled them to make pivotal contributions to the country's formation, discussing how their vision of a national meritocracy was shaped by beliefs about character and leadership.

New York Times bestseller and Pulitzer Prize-winning author Gordon S. Wood eluci-

dates the debates over the founding documents of the United States. The half century extending from the imperial crisis between Britain and its colonies in the 1760s to the early decades of the new republic of the United States was the greatest and most creative era of constitutionalism in American history, and perhaps in the world. During these decades, Americans explored and debated all aspects of politics and constitutionalism--the nature of power, liberty, representation, rights, the division of authority between different spheres of government, sovereignty, judicial authority, and written constitutions. The results of these issues produced institutions that have lasted for over two centuries. In this new book, eminent historian Gordon S. Wood distills a lifetime of work on constitutional innovations during the Revolutionary era. In concise form, he illuminates critical events in the nation's founding, ranging from the imperial debate that led to the Declaration of Independence to the revolutionary state constitution making in 1776 and the creation of the Federal Constitution in 1787. Among other topics, he discusses slavery and constitutionalism, the emergence of the judiciary as one of the major tripartite institutions of government, the demarcation between public and private, and the formation of states' rights. Here is an immensely readable synthesis of the key era in the making of the history of the United States, presenting timely insights on the Constitution and the nation's foundational legal and political documents.

When the Revolutionary War began, the odds of a united, continental effort to resist the British seemed nearly impossible. Few on either side of the Atlantic expected thirteen colonies to stick together in a war against their cultural cousins. In this path-breaking book, Robert Parkinson argues that to unify the patriot side, political and communications leaders linked British tyranny to colonial prejudices, stereotypes, and fears about insurrectionary slaves and violent Indians. Manipulating newspaper networks, Washington, Jefferson, Adams, Franklin, and their fellow agitators broadcast stories of British agents inciting African Americans and Indians to take up arms against the American rebellion. Using rhetoric like "domestic insurrectionists" and "merciless savages," the founding fathers rallied the people around a common enemy and made racial prejudice a cornerstone of the new Republic. In a fresh reading of the founding moment, Parkinson demonstrates the dual projection of the "common cause." Patriots through both an ideological appeal to popular rights and a wartime movement

against a host of British-recruited slaves and Indians forged a racialized, exclusionary model of American citizenship.

Tom Paine's *America* explores the vibrant, transatlantic traffic in people, ideas, and texts that profoundly shaped American political debate in the 1790s. In 1789, when the Federal Constitution was ratified, "democracy" was a controversial term that very few Americans used to describe their new political system. That changed when the French Revolution--and the wave of democratic radicalism that it touched off around the Atlantic World--inspired a growing number of Americans to imagine and advocate for a wide range of political and social reforms that they proudly called "democratic." One of the figureheads of this new international movement was Tom Paine, the author of *Common Sense*. Although Paine spent the 1790s in Europe, his increasingly radical political writings from that decade were wildly popular in America. A cohort of democratic printers, newspaper editors, and booksellers stoked the fires of American politics by importing a flood of information and ideas from revolutionary Europe. Inspired by what they were learning from their contemporaries around the world, the evolving democratic opposition in America pushed their fellow citizens to consider a wide range of radical ideas regarding racial equality, economic justice, cosmopolitan conceptions of citizenship, and the construction of more literally democratic polities. In Europe such ideas quickly fell victim to a counter-Revolutionary backlash that defined Paineite democracy as dangerous Jacobinism, and the story was much the same in America's late 1790s. The Democratic Party that won the national election of 1800 was, ironically, the beneficiary of this backlash; for they were able to position themselves as the advocates of a more moderate, safe vision of democracy that differentiated itself from the supposedly aristocratic Federalists to their right and the dangerously democratic Paineite Jacobins to their left. -- Rosemarie Zagari, George Mason University, author of *Revolutionary Backlash: Women and Politics in the Early American Republic*

The enormous popularity of his pamphlet *Common Sense* made Thomas Paine one of the best-known patriots during the early years of American independence. His subsequent service with the Continental Army, his publication of *The American Crisis* (1776-83), and his work with Pennsylvania's revolutionary government consolidated his reputation as one of the foremost radicals of the Revolution. Thereafter, Paine spent almost fifteen years in Europe,

where he was actively involved in the French Revolution, articulating his radical social, economic, and political vision in major publications such as *The Rights of Man* (1791), *The Age of Reason* (1793-1807), and *Agrarian Justice* (1797). Such radicalism was deemed a danger to the state in his native Britain, where Paine was found guilty of sedition, and even in the United States some of Paine's later publications lost him a great deal of his early popularity. Yet despite this legacy, historians have paid less attention to Paine than to other leading Patriots such as Thomas Jefferson. In *Paine and Jefferson in the Age of Revolutions*, editors Simon Newman and Peter Onuf present a collection of essays that examine how the reputations of two figures whose outlooks were so similar have had such different trajectories.

Examines colonial society and the transformations in colonial life that resulted from the republican tendencies brought to the surface by the Revolution

In a grand and immensely readable synthesis of historical, political, cultural, and economic analysis, a prize-winning historian depicts much more than a break with England. He gives readers a revolution that transformed an almost feudal society into a democratic one, whose emerging realities sometimes baffled and disappointed its founding fathers.

This collection contains ten of the best scholarly essays on significant events and figures over the last two hundred years of the radical tradition in American history. Arranged chronologically, each chapter contains an introduction and one major article, plus four primary documents that bring to vivid life the ideas and people involved in particular radical struggles. Concise introductions to all articles and documents, chronologies, and suggested reading lists place this book at the forefront of student guides to American Radicalism.

This text delves into the many facets of the colonial uprising and its aftermath, concluding with the ratification of the Bill of Rights. The volume combines primary sources, analytical essays, chapter introductions, and headnotes to encourage students to think critically about the revolutionary era.

In a grand and immensely readable synthesis of historical, political, cultural, and economic analysis, a prize-winning historian describes the events that made the American Revolution. Gordon S. Wood depicts a revolution that was about much more than a break from England, rather it transformed an almost feudal society into a democratic one, whose emerging realities sometimes baffled and disappointed

its founding fathers.

Bonwick brings together related elements that have been treated separately on previous occasions--English radicals as personalities, their relations with one another, their connections with Americans; the imperial controversy between England and the colonies; the movement for parliamentary reform in England; and the campaign for civil rights for Dissenters. The study brings fresh meaning to English radicalism and ideas about liberty during the revolutionary era. Originally published 1977. A UNC Press Enduring Edition -- UNC Press Enduring Editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print. These editions are published unaltered from the original, and are presented in affordable paperback formats, bringing readers both historical and cultural value.

An erudite scholar and an elegant writer, Gordon S. Wood has won both numerous awards and a broad readership since the 1969 publication of his widely acclaimed *The Creation of the American Republic*. With *The Purpose of the Past*, Wood has essentially created a history of American history, assessing the current state of history vis-à-vis the work of some of its most important scholars--doling out praise and scorn with equal measure. In this wise, passionate defense of history's ongoing necessity, Wood argues that we cannot make intelligent decisions about the future without understanding our past. Wood offers a master's insight into what history--at its best--can be and reflects on its evolving and essential role in our culture.

Honorable Mention for the 2015 Book Award from the American Revolution Round Table of Richmond Honorable Mention for the 2015 Fraunces Tavern Museum Book Award In November 1774, a pamphlet to the "People of America" was published in Philadelphia and London. It forcefully articulated American rights and liberties and argued that the Americans needed to declare their independence from Britain. The author of this pamphlet was Charles Lee, a former British army officer turned revolutionary, who was one of the earliest advocates for American independence. Lee fought on and off the battlefield for expanded democracy, freedom of conscience, individual liberties, human rights, and for the formal education of women. *Renegade Revolutionary: The Life of General Charles Lee* is a vivid new portrait of one of the most complex and controversial of the American revolutionaries. Lee's erratic behavior and comportment, his capture and more than one year

imprisonment by the British, and his court martial after the battle of Monmouth in 1778 have dominated his place in the historiography of the American Revolution. This book retells the story of a man who had been dismissed by contemporaries and by history. Few American revolutionaries shared his radical political outlook, his cross-cultural experiences, his cosmopolitanism, and his confidence that the American Revolution could be won primarily by the militia (or irregulars) rather than a centralized regular army. By studying Lee's life, his political and military ideas, and his style of leadership, we gain new insights into the way the American revolutionaries fought and won their independence from Britain.

Women of the Republic views the American Revolution through women's eyes. Previous histories have rarely recognized that the battle for independence was also a woman's war. The "women of the army" toiled in army hospitals, kitchens, and laundries. Civilian women were spies, fund raisers, innkeepers, suppliers of food and clothing. Recruiters, whether patriot or tory, found men more willing to join the army when their wives and daughters could be counted on to keep the farms in operation and to resist encroachment from squatters. "I have Done as much to Carry on the War as many that Settle Now at the Helm of Government," wrote one impoverished woman, and she was right. *Women of the Republic* is the result of a seven-year search for women's diaries, letters, and legal records. Achieving a remarkable comprehensiveness, it describes women's participation in the war, evaluates changes in their education in the late eighteenth century, describes the novels and histories women read and wrote, and analyzes their status in law and society. The rhetoric of the Revolution, full of insistence on rights and freedom in opposition to dictatorial masters, posed questions about the position of women in marriage as well as in the polity, but few of the implications of this rhetoric were recognized. How much liberty and equality for women? How much pursuit of happiness? How much justice? When American political theory failed to define a program for the participation of women in the public arena, women themselves had to develop an ideology of female patriotism. They promoted the notion that women could guarantee the continuing health of the republic by nurturing public-spirited sons and husbands. This limited ideology of "Republican Motherhood" is a measure of the political and social conservatism of the Revolution. The subsequent history of women in America is the story of women's efforts to

accomplish for themselves what the Revolution did not.

NEW YORK TIMES BESTSELLER “An elegant synthesis done by the leading scholar in the field, which nicely integrates the work on the American Revolution over the last three decades but never loses contact with the older, classic questions that we have been arguing about for over two hundred years.”—Joseph J. Ellis, author of *Founding Brothers* A magnificent account of the revolution in arms and consciousness that gave birth to the American republic. When Abraham Lincoln sought to define the significance of the United States, he naturally looked back to the American Revolution. He knew that the Revolution not only had legally created the United States, but also had produced all of the great hopes and values of the American people. Our noblest ideals and aspirations—our commitments to freedom, constitutionalism, the well-being of ordinary people, and equality—came out of the Revolutionary era. Lincoln saw as well that the Revolution had convinced Americans that they were a special people with a special destiny to lead the world toward liberty. The Revolution, in short, gave birth to whatever sense of nationhood and national purpose Americans have had. No doubt the story is a dramatic one: Thirteen insignificant colonies three thousand miles from the centers of Western civilization fought off British rule to become, in fewer than three decades, a huge, sprawling, rambunctious republic of nearly four million citizens. But the history of the American Revolution, like the history of the nation as a whole, ought not to be viewed simply as a story of right and wrong from which moral lessons are to be drawn. It is a complicated and at times ironic story that needs to be explained and understood, not blindly celebrated or condemned. How did this great revolution come about? What was its character? What were its consequences? These are the questions this short history seeks to answer. That it succeeds in such a profound and enthralling way is a tribute to Gordon Wood’s mastery of his subject, and of the historian’s craft.

The War for Independence touched virtually every American. It promised liberty, the opportunity for a better life, and the excitement of the battlefield. It also brought dis-

appointment, misery, and mourning. In this collection of original essays that highlight the variety and richness of recent research, eleven leading historians investigate the diverse experiences of Americans from North to South, from coast to backcountry, from white townfolk to African American slaves. Revolutionary ideology may have inspired some soldiers in the Continental Army, but as the case studies in this volume document, the men of New England also weighed family commitments, economic concerns, and local politics when deciding whether or not to enlist in the militia. Slaves joined the army believing the war would bring them personal freedom while women served as auxiliaries or as camp followers. Those left behind defended the home front—unless the war took their homes and made them refugees. On the frontier, politically astute Native Americans weighed the relative advantages to themselves before deciding to support the patriots or the Crown. By bringing together the perspectives of soldiers, women, African Americans, and American Indians, *War and Society in the American Revolution* gives readers a fuller sense of the meaning of this historical moment. At the same time, these essays show that instead of unifying Americans, the war actually exacerbated social divisions, leaving unresolved the inequalities and tensions that would continue to trouble the new nation.

In this audacious recasting of the American Revolution, distinguished historian Gary Nash offers a profound new way of thinking about the struggle to create this country, introducing readers to a coalition of patriots from all classes and races of American society. From millennialist preachers to enslaved Africans, disgruntled women to aggrieved Indians, the people so vividly portrayed in this book did not all agree or succeed, but during the exhilarating and messy years of this country's birth, they laid down ideas that have become part of our inheritance and ideals toward which we still strive today.

The founding fathers were rebels against the British Parliament, Eric Nelson argues, not the Crown. As a result of their labors, the 1787 Constitution assigned its new president far more power than any British monarch had wielded for 100 years. On

one side of the Atlantic were kings without monarchy; on the other, monarchy without kings.

This text reveals the importance of radicalism's links to pre-industrial culture and attachments to place and local communities, as well the ways in which journalists who had been pushed out of 'respectable' politics connected to artisans and other workers.

A “deeply researched and bracing retelling” (Annette Gordon-Reed, Pulitzer Prize-winning historian) of the American Revolution, showing how the Founders were influenced by overlooked Americans—women, Native Americans, African Americans, and religious dissenters. Using more than a thousand eyewitness records, *Liberty Is Sweet* is a “spirited account” (Gordon S. Wood, Pulitzer Prize-winning author of *The Radicalism of the American Revolution*) that explores countless connections between the Patriots of 1776 and other Americans whose passion for freedom often brought them into conflict with the Founding Fathers. “It is all one story,” prizewinning historian Woody Holton writes. Holton describes the origins and crucial battles of the Revolution from Lexington and Concord to the British surrender at Yorktown, always focusing on marginalized Americans—enslaved Africans and African Americans, Native Americans, women, and dissenters—and on overlooked factors such as weather, North America’s unique geography, chance, misperception, attempts to manipulate public opinion, and (most of all) disease. Thousands of enslaved Americans exploited the chaos of war to obtain their own freedom, while others were given away as enlistment bounties to whites. Women provided material support for the troops, sewing clothes for soldiers and in some cases taking part in the fighting. Both sides courted native people and mimicked their tactics. *Liberty Is Sweet* is a “must-read book for understanding the founding of our nation” (Walter Isaacson, author of *Benjamin Franklin*), from its origins on the frontiers and in the Atlantic ports to the creation of the Constitution. Offering surprises at every turn—for example, Holton makes a convincing case that Britain never had a chance of winning the war—this majestic history revivifies a story we thought we already knew.