

Samuel Langdon - Government Corrupted by Vice - 1775

[by Samuel Langdon]

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called the city of righteousness, the faithful city. --- ISAIAH 1:26

Shall we rejoice, my fathers and brethren, or shall we weep together, on the return of this anniversary, which from the first settlement of this colony has been sacred to liberty, to perpetuate that invaluable privilege of choosing, from among ourselves, wise men, fearing God, and hating covetousness, to be honorable counselors, to constitute one essential branch of that happy government which was established on the faith of royal charters?

On this day, the people have from year to year assembled, from all our towns, in a vast congregation, with gladness and festivity, with every ensign of joy displayed in our metropolis, which now, alas! is made a garrison of mercenary troops, the stronghold of despotism. But how shall I now address you from this desk, remote from the capital (This sermon was preached at Watertown, Mass.), and remind you of the important business which distinguished this day in our calendar, without spreading a gloom over this assembly, by exhibiting the melancholy change made in the face of our public affairs?

We have lived to see the time when British liberty is just ready to expire; when that constitution of government which has so long been the glory and strength of the English nation, is deeply undermined and ready to tumble into ruins--when America is threatened with cruel oppression, and the arm of power is stretched out against New England, and especially against this colony, to compel us to submit to the arbitrary acts of legislators who are not our representatives, and who will not themselves bear the least part of the burdens which, without mercy, they are laying upon us. The most formal and solemn grants of kings to our ancestors are deemed by our oppressors as of little value, and they have mutilated the charter of this colony in the most essential parts, upon false representations, and new invented maxims of policy, without the least regard to any legal process. We are no longer permitted to fix our eyes on the faithful of the land, and trust in the wisdom of their counsels, and the equity of their judgment; but men in whom we can have no confidence, whose principles are subversive of our liberties, whose aim is to exercise lordship over us, and share among themselves the public wealth; men who are ready to serve any master, and execute the most unrighteous decrees for high wages, whose faces we never saw before, and whose interests and connections may be far divided from us by the wide Atlantic, are to be set over us as counselors and judges, at the pleasure of those who have the riches and power of the nation in their hands, and whose noblest plan is to subjugate the colonies first, and then the whole nation to their will.

That we might not have it in our power to refuse the most absolute submission to their unlimited claims of authority, they have not only endeavored to terrify us with fleets and armies sent to our capital, and distressed and put an end to our trade, particularly that important branch of it, the fishery, but at length attempted, by a sudden march of a body of troops in the night, to seize and destroy one of our magazines, formed by the people merely for their own security; if, as after such formidable military preparation on the other side, matters should not be pushed to an extremity. By this, as might well be expected, a skirmish was brought on; and it is most evident, from a variety of concurring circumstances, as well as numerous depositions, both of the prisoners taken by us

at that time, and our men then on the spot only as spectators, that the fire began first on the side of the king's troops. At least five or six of our inhabitants were murderously killed by the regulars at Lexington, before any man attempted to return the fire, and when they were actually complying with the command to disperse; and two more of our brethren were likewise killed at Concord Bridge by a fire from the king's soldiers, before the engagement began on our side. But whatever credit falsehoods transmitted to Great Britain from the other side may gain, the matter may be rested entirely on this--that he that arms himself to commit a robbery, and demands the traveler's purse, by the terror of instant death, is the first aggressor, though the other should take the advantage of discharging his pistol first and killing the robber.

The alarm was sudden; but in a very short time spread far and wide; the nearest neighbors in haste ran together to assist their brethren, and save their country. Not more than three or four hundred met in season, and bravely attacked and repulsed the enemies of liberty, who retreated with great precipitation.

[* * * * *]

That ever-memorable day, the nineteenth of April, is the date of an unhappy war openly begun, by the ministers of the king of Great Britain, against his good subjects in this colony, and implicitly against all the colonies. But for what? Because they have made a noble stand for their natural and constitutional rights, in opposition to the machinations of wicked men, who are betraying their royal master, establishing Popery in the British dominions, and aiming to enslave and ruin the whole nation, that they may enrich themselves and their vile dependents with the public treasures, and the spoils of America.

We have used our utmost endeavors, by repeated humble petitions and remonstrances--by a series of unanswerable reasonings published from the press, in which the dispute has been fairly stated, and the justice of our opposition clearly demonstrated--and by the mediation of some of the noblest and most faithful friends of the British constitution, who have powerfully pleaded our cause in Parliament--to prevent such measures as may soon reduce the body politic to a miserable, dismembered, dying trunk, though lately the terror of all Europe. But our king, as if impelled by some strange fatality, is resolved to reason with us only by the roar of his cannon, and the pointed arguments of muskets and bayonets. Because we refuse submission to the despotic power of a ministerial Parliament, our own sovereign, to whom we have been always ready to swear true allegiance--whose authority we never meant to cast off--who might have continued happy in cheerful obedience, as faithful subjects as any in his dominions--has given us up to the rage of his ministers, to be seized at sea by the rapacious commanders of every little sloop of war and piratical cutter, and to be plundered and massacred by land by mercenary troops, who know no distinction betwixt an enemy and a brother, between right and wrong; but only, like brutal pursuers, to hunt and seize the prey pointed out by their masters.

We must keep our eyes fixed on the supreme government of the ETERNAL KING, as directing all events, setting up or pulling down the kings of the earth at His pleasure, suffering the best forms of human government to degenerate and go to ruin by corruption; or restoring the decayed constitutions of kingdoms and states, by reviving public virtue and religion, and granting the favorable interpositions of His providence. To this our text leads us; and though I hope to be excused on this occasion from a formal discourse on the words in a doctrinal way, yet I must not wholly pass over the reli-

gious instruction contained in them.

Let us consider--that for the sins of a people God may suffer the best government to be corrupted, or entirely dissolved; and that nothing but a general reformation can give ground to hope that the public happiness will be restored, by the recovery of the strength and perfection of the state, and that Divine Providence will interpose to fill every department with wise and good men.

Isaiah prophesied about the time of the captivity of the ten tribes of Israel, and about a century before the captivity of Judah. The kingdom of Israel was brought to destruction, because its iniquities were full; its counselors and judges were wholly taken away, because there remained no hope of reformation. But the scepter did not entirely depart from Judah, nor a lawgiver from between his feet, till the Messiah came; yet greater and greater changes took place in their political affairs; their government degenerated in proportion as their vices increased, till few faithful men were left in any public offices; and, at length, when they were delivered up for seventy years into the hands of the king of Babylon, scarcely any remains of their original excellent civil polity appeared among them.

The Jewish government, according to the original constitution which was divinely established, if considered merely in a civil view, was a perfect republic. The heads of their tribes, and elders of their cities, were their counselors and judges. They called the people together in more general or particular assemblies, took their opinions, gave advice, and managed the public affairs according to the general voice. Counselors and judges comprehend all the powers of that government, for there was no such thing as legislative authority belonging to it, their complete code of laws being given immediately from God by the hand of Moses. And let them who cry up the divine right of kings consider, that the only form of government which had a proper claim to a divine establishment, was so far from including the idea of a king, that it was a high crime for Israel to ask to be in this respect like other nations; and when they were thus gratified, it was rather as a just punishment of their folly, that they might feel the burdens of court pageantry, of which they were warned by a very striking description, than as a divine recommendation of kingly authority.

Every nation, when able and agreed, has a right to set up over itself any form of government which to it may appear most conducive to its common welfare. The civil polity of Israel is doubtless an excellent general model, allowing for some peculiarities; at least some principal laws and orders of it may be copied, to great advantage, in more modern establishments.

When a government is in its prime, the public good engages the attention of the whole; the strictest regard is paid to the qualifications of those who hold the offices of the state; virtue prevails--every thing is managed with justice, prudence, and frugality; the laws are founded on principles of equity rather than mere policy, and all the people are happy. But vice will increase with the riches and glory of an empire; and this gradually tends to corrupt the constitution, and in time bring on its dissolution. This may be considered not only as the natural effect of vice, but a righteous judgment of heaven, especially upon a nation which has been favored with the blessing of religion and liberty, and is guilty of undervaluing them; and eagerly going into the gratification of every lust.

In this chapter the prophet describes the very corrupt state of Judah in his day, both as to religion and common morality; and looks forward to that increase of wickedness which would bring on their desolation and captivity. They were a sinful nation, a people laden with iniquity, a seed of evil-doers, children that were corrupters, who had forsaken the Lord; and provoked the Holy One of Israel

to anger. The whole body of the nation, from head to foot, was full of moral and political disorders, without any remaining soundness. Their religion was all mere ceremony and hypocrisy; and even the laws of common justice and humanity were disregarded in their public courts. They had counselors and judges, but very different from those at the beginning of the commonwealth. Their princes were rebellious against God, and the constitution of their country, and companions of thieves, giving countenance to every artifice for seizing the property of the subjects in their own hands, and robbing the public treasury. Every one loved gifts, and followed after rewards; they regarded the perquisites more than the duties of their office; the general aim was at profitable places and pensions; they were influenced in every thing by bribery; and their avarice and luxury were never satisfied, but hurried them on to all kinds of oppression and violence, so that they even justified and encouraged the murder of innocent persons to support their lawless power, and increase their wealth. And God, in righteous judgment, left them to run into all this excess of vice to their own destruction, because they had forsaken Him, and were guilty of willful inattention to the most essential parts of that religion which had been given them by a well-attested revelation from heaven.

The Jewish nation could not but see and feel the unhappy consequences of so great a corruption of the state. Doubtless, they complained much of men in power, and very heartily and liberally reproached them for their notorious misconduct. The public greatly suffered, and the people groaned, and wished for better rulers and better management. But in vain they hoped for a change of men and measures and better times, when the spirit of religion was gone, and the infection of vice was become universal. The whole body being so corrupted, there could be no rational prospect of any great reformation in the state, but rather of its ruin; which accordingly came on in Jeremiah's time. Yet if a general reformation of religion and morals had taken place, and they had turned to God from all their sins--if they had again recovered the true spirit of their religion, God, by the gracious interpositions of His providence, would soon have found out methods to restore the former virtue of the state, and again have given them men of wisdom and integrity, according to their utmost wish, to be counselors and judges. This was verified in fact, after the nation had been purged by a long captivity, and returned to their own land humbled, and filled with zeal for God and His law.

By all this we may be led to consider the true cause of the present remarkable troubles which are come upon Great Britain and these colonies; and the only effectual remedy.

We have rebelled against God. We have lost the true spirit of Christianity, though we retain the outward profession and form of it. We have neglected and set light by the glorious gospel of our Lord Jesus Christ, and His holy commands and institutions. The worship of many is but mere compliment to the Deity, while their hearts are far from Him. By many the gospel is corrupted into a superficial system of moral philosophy, little better than ancient Platonism. And after all the pretended refinements of moderns in the theory of Christianity, very little of the pure practice of it is to be found among those who once stood foremost in the profession of the gospel. In a general view of the present moral state of Great Britain it may be said: There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, their wickedness breaks out; and one murder after another is committed, under the connivance and encouragement even of that authority by which such crimes ought to be punished, that the purposes of oppression and despotism may be answered. As they have increased, so have they sinned, therefore God is changing their glory into shame. The general prevalence of vice has changed the whole face of things in the British government.

The excellency of the constitution has been the boast of Great Britain, and the envy of neighboring nations. In former times the great departments of the state, and the various places of trust and authority, were filled with men of wisdom, honesty and religion, who employed all their powers, and were ready to risk their fortunes and their lives for the public good. They were faithful counselors to kings; directed their authority and majesty to the happiness of the nation; and opposed every step by which despotism endeavored to advance. They were fathers of the people, and sought the welfare and prosperity of the whole body. They did not exhaust the national wealth by luxury and bribery, or convert it to their own private benefit, or the maintenance of idle useless officers and dependents; but improved it faithfully for the proper purposes, for the necessary support of government, and defense of the kingdom. Their laws were dictated by wisdom and equity; and justice was administered with impartiality. Religion discovered its general influence among all ranks, and kept out great corruptions from places of power.

But in what does the British nation now glory? In a mere shadow of its ancient political system? In titles of dignity without virtue? In vast public treasures continually lavished in corruption, till every fund is exhausted, notwithstanding the mighty streams perpetually flowing in? In the many artifices to stretch the prerogatives of the crown beyond all constitutional bounds, and make the king an absolute monarch, while the people are deluded with a mere phantom of liberty? What idea must we entertain of that government, if such an one can be found, which pretends to have made an exact counterbalance of power between the sovereign, the nobles, and the commons, so that the three branches shall be an effectual check upon each other, and the united wisdom of the whole shall conspire to promote the national felicity; but which in reality is reduced to such a situation that it may be managed at the sole will of one court favorite? What difference is there betwixt one man's choosing, at his own pleasure, by his single vote, the majority of those who are to represent the people; and his purchasing in such a majority, according to his own nomination, with money out of the public treasury, or other effectual methods of influencing elections? And what shall we say, if in the same manner, by places, pensions, and other bribes, a minister of state can at any time gain over a nobler majority likewise, to be entirely subservient to his purposes, and moreover persuade his royal master to resign himself up wholly to the direction of his counsels? If this should be the case of any nation from one seven years' end to another, the bargain and sale being made sure for such a period, would they still have reason to boast of their excellent constitution? Ought they not rather to think it high time to restore the corrupted dying state to its original perfection? I will apply this to the Roman senate under Julius Caesar, which retained all its ancient formalities, but voted always only as Caesar dictated. If the decrees of such a senate were urged on the Romans as fraught with all the blessings of Roman liberty, we must suppose them strangely deluded, if they were persuaded to believe it.

The pretense for taxing America has been that the nation contracted an immense debt for the defense of the American colonies; and that as they are now able to contribute some proportion toward the discharge of this debt, and must be considered as part of the nation, it is reasonable they should be taxed; and the Parliament has a right to tax and govern them in all cases whatever by its own supreme authority. Enough has been already published on this grand controversy, which now threatens a final separation of the colonies from Great Britain. But can the amazing national debt be paid by a little trifling sum squeezed from year to year out of America, which is continually drained of all its cash by a restricted trade with the parent country, and which in this way is taxed to the government of Britain in a very large proportion? Would it not be much superior wisdom and sounder policy for a distressed kingdom to retrench the vast unnecessary expenses continually incurred by its enormous vices? To stop the prodigious sums paid in pensions, and to numberless officers, without the least

advantage to the public? To reduce the number of devouring servants in the great family? To turn their minds from the pursuit of pleasure and the boundless luxuries of life, to the important interests of their country and the salvation of the commonwealth? Would not a reverend regard to the authority of divine revelation, a hearty belief of the gospel of the grace of God, and a general reformation of all those vices which bring misery and ruin upon individuals, families, and kingdoms, and which have provoked heaven to bring the nation into such perplexed and dangerous circumstances, be the surest way to recover the sinking state, and make it again rich and flourishing? Millions might annually be saved, if the kingdom were generally and thoroughly reformed; and the public debt, great as it is, might in a few years be cancelled by a growing revenue, which now amounts to full ten millions per annum, without laying additional burdens on any of the subjects. But the demands of corruption are constantly increasing, and will forever exceed all the resources of wealth which the wit of man can invent or tyranny impose.

Into what fatal policy has the nation been impelled by its public vices? To wage a cruel war with its own children in these colonies, only to gratify the lust of power, and the demands of extravagance? May God in His mercy recover Great Britain from this fatal infatuation; show them their errors, and give them a spirit of reformation, before it is too late to avert impending destruction. May the eyes of the king be opened to see the ruinous tendency of the measures into which he has been led, and his heart inclined to treat his American subjects with justice and clemency, instead of forcing them still farther to the last extremities! God grant some method may be found out to effect a happy reconciliation, so that the colonies may again enjoy the protection of their sovereign, with perfect security of all their natural rights, and civil and religious liberties.

But, alas! have not the sins of America, and of New England in particular, had a hand in bringing down upon us the righteous judgments of Heaven? Wherefore is all this evil come upon us? Is it not because we have forsaken the Lord? Can we say we are innocent of crimes against God? No, surely; it becomes us to humble ourselves under His mighty hand, that He may exalt us in due time. However unjustly and cruelly we have been treated by man, we certainly deserve, at the hand of God, all the calamities in which we are now involved. Have we not lost much of that spirit of genuine Christianity which so remarkably appeared in our ancestors, for which God distinguished them with the signal favors of providence, when they fled from tyranny and persecution into this western desert? Have we not departed from their virtues? Though I hope and am confident that as much true religion, agreeable to the purity and simplicity of the gospel, remains among us as among any people in the world, yet in the midst of the present great apostasy of the nations professing Christianity, have not we likewise been guilty of departing from the living God? Have we not made light of the gospel of salvation, and too much affected the cold, formal, fashionable religion of countries grown old in vice and overspread with infidelity? Do not our follies and iniquities testify against us? Have we not, especially in our seaports, gone much too far into the pride and luxuries of life? Is it not a fact open to common observation, that profaneness, intemperance, unchastity, the love of pleasure, fraud, avarice, and other vices, are increasing among us from year to year? And have not even these young governments been in some measure infected with the corruptions of European courts? Has there been no flattery, no bribery, no artifices practiced, to get into places of honor and profit, or carry a vote to serve a particular interest, without regard to right or wrong? Have our statesmen always acted with integrity? and every judge with impartiality, in the fear of God?

In short, have all ranks of men showed regard to the divine commands, and joined to promote the Redeemer's kingdom and the public welfare? I wish we could more fully justify ourselves in all

these respects. If such sins have not been so notorious among us as in older countries, we must, nevertheless, remember, that the sins of a people who have been remarkable for the profession of godliness, are more aggravated by all the advantages and favors they have enjoyed, and will receive more speedy and signal punishment; as God says of Israel: "You only have I known of all the families of the earth, therefore will I punish you for all your iniquities."

[* * * * *]

Let me address you in the words of the prophet--"O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity." My brethren, let us repent and implore the Divine mercy. Let us amend our ways and our doings; reform every thing which has been provoking to the Most High, and thus endeavor to obtain the gracious interpositions of Providence for our deliverance.

If true religion is revived by means of these public calamities, and again prevails among us; if it appears in our religious assemblies, in the conduct of our civil affairs, in our armies, in our families, in all our business and conversation, we may hope for the direction and blessing of the Most High, while we are using our best endeavors to preserve and restore the civil government of this colony, and defend America from slavery.

Our late happy government is changed into the terrors of military execution. Our firm opposition to the establishment of an arbitrary system is called rebellion, and we are to expect no mercy but by yielding property and life at discretion. This we are resolved at all events not to do; and therefore, we have taken arms in our own defense, and all the colonies are united in the great cause of liberty.

But how shall we live while civil government is dissolved? What shall we do without counselors and judges? A state of absolute anarchy is dreadful. Submission to the tyranny of hundreds of imperious masters, firmly embodied against us, and united in the same cruel design of disposing of our substance and lives at their pleasure, and making their own will our law in all cases whatever, is the vilest slavery, and worse than death.

Thanks be to God, that He has given us, as men, natural rights, independent of all human laws whatever; and these rights are recognized by the grand charter of British liberties. By the law of nature any body of people, destitute of order and government, may form themselves into a civil society according to their best prudence, and so provide for their common safety and advantage. When one form is found, by the majority, not to answer the grand purpose in any tolerable degree, they may by common consent put an end to it, and set up another; only as all such great changes are attended with difficulty, and danger of confusion, they ought not to be attempted without urgent necessity, which will be determined always by the general voice of the wisest and best members of the community. If the great servants of the public forget their duty, betray their trust and sell their country, or make war against the most valuable rights and privileges of the people; reason and justice require that they should be discarded, and others appointed in their room, without any regard to formal resignations of their forfeited power.

It must be ascribed to some supernatural influence on the minds of the main body of the people through this extensive continent, that they have so universally adopted the method of managing the important matters necessary to preserve among them a free government, by corresponding committees and congresses, consisting of the wisest and most disinterested patriots in America, chosen by

the unbiased suffrages of the people assembled for that purpose, in their several towns, counties, and provinces. So general agreement, through so many provinces of so large a country, in one mode of self-preservation, is unexampled in any history; and the effect has exceeded our most sanguine expectations. Universal tumults, and all the irregularities and violence of mobbish factions, naturally arise when legal authority ceases. But how little of this has appeared in the midst of the late obstructions of civil government! Nothing more than what has often happened in Great Britain and Ireland, in the face of the civil powers in all their strength--nothing more than what is frequently seen in the midst of the perfect regulations of the great city of London; and, may I not add, nothing more than has been absolutely necessary to carry into execution the spirited resolutions of a people too sensible to deliver themselves up to oppression and slavery. The judgment and advice of the continental assembly of delegates have been as readily obeyed as if they were authentic acts of a long-established Parliament. And in every colony the votes of a congress have had equal effect with the laws of great and general courts.

It is now ten months since Massachusetts has been deprived of the benefit of that government which was so long enjoyed by charter. They have had no general assembly for matters of legislation and the public revenue. The courts of justice have been shut up; and almost the whole executive power has ceased to act. Yet order among the people has been remarkably preserved; few crimes have been committed punishable by the judge; even former contentions between one neighbor and another have ceased; [...]

[* * * * *]

A Congress succeeded to the honors of a General Assembly as soon as the latter was crushed by the hand of power. It gained all the confidence of the people. Wisdom and prudence secured all that the laws of the former constitution could have given. And we now observe, with astonishment, an army of many thousands of well-disciplined troops suddenly assembled, and abundantly furnished with all the necessary supplies, in defense of the liberties of America.

But is it proper or safe for the colony to continue much longer in such imperfect order? Must it not appear rational and necessary, to every man that understands the various movements requisite to good government, that the many parts should be properly settled, and every branch of the legislative and executive authority restored to that order and vigor on which the life and health of the body politic depend? To the honorable gentlemen, now met in this new congress as the fathers of the people, this weighty matter must be referred. Who knows but in the midst of all the distresses of the present war to defeat the attempts of arbitrary power, God may in mercy restore to us our judges as at first, and our counselors as at the beginning.

On your wisdom, religion, and public spirit, honored gentlemen, we depend, to determine what may be done as to the important matter of reviving the form of government, and settling all the necessary affairs relating to it in the present critical state of things, that we may again have law and justice, and avoid the danger of anarchy and confusion. May GOD be with you, and by the influences of His Spirit direct all your counsels and resolutions for the glory of His name, and the safety and happiness of this colony. We have great reason to acknowledge with thankfulness the evident tokens of the Divine presence with the former congress; that they were led to foresee present exigencies, and make such effectual provision for them. It is our earnest prayer to the Father of lights, that He would irradiate your minds, make all your way plain, and grant you may be happy instruments

of many and great blessings to the people by whom you are constituted, to New England, and all the united colonies.

Let us praise our God for the advantages already given us over the enemies of liberty; particularly, that they have been so dispirited by repeated experience of the efficiency of our arms; and that in the late action at Chelsea, [***] when several hundreds of our soldiery, the greater part open to the fire of so many cannon, swivels, and muskets from a battery advantageously situated, from two armed cutters, and many barges full of marines, and from ships of the line in the harbor, not one man on our side was killed, and but two or three wounded; when, by the best intelligence, a great number were killed and wounded on the other side, and one of their cutters was taken and burned, the other narrowly escaping with great damage.

If God be for us, who can be against us? The enemy has reproached us for calling on His name, and professing our trust in Him. They have made a mock of our solemn fasts, and every appearance of serious Christianity in the land. On this account, by way of contempt, they call us saints; and, that they themselves may keep at the greatest distance from this character, their mouths are full of horrid blasphemies, cursing and bitterness, and vent all the rage of malice, and barbarity. And may we not be confident that the Most High, who regards these things, will vindicate His own honor, and plead our righteous cause against such enemies to His government, as well as our liberties. Oh, may our camp be free from every accursed thing! May our land be purged from all its sins! May we be truly a holy people, and all our towns, cities of righteousness! Then the Lord will be our refuge and strength, a very present help in trouble; and we shall have no reason to be afraid though thousands of enemies set themselves against us round about, though all nature should be thrown into tumults and convulsions. He can command the stars in their courses to fight His battles, and all the elements to wage war with His enemies. He can destroy them with innumerable plagues, or send faintness into their hearts, so that the men of might shall not find their hands. In a variety of methods He can work salvation for us, as He did for His people in ancient days, and according to the many remarkable deliverances granted in former times to Great Britain and New England, when popish machinations threatened both countries with civil and ecclesiastical tyranny. [***]

May the Lord hear us in this day of trouble, and the name of the God of Jacob defend us; send us help from His sanctuary; and strengthen us out of Zion. We will rejoice in His salvation, and in the name of our God we will set up our banners; let us look to Him to fulfill all our petitions..¹

Endnotes:

1. Bartleby, *The World's Famous Orations - America: I. (1761–1837) - On the Treaty with Great Britain* Fisher Ames (1758–1808) (1796), <http://www.bartleby.com/268/8/22.html>
Photo, courtesy of the Library of Congress, <http://lcweb2.loc.gov>

When a people lose their history they lose a part of who they are.
It's time to reclaim your heritage.

www.GodTheOriginalIntent.com

Copyright © 2008 Michael A. Shea - All Rights Reserved

