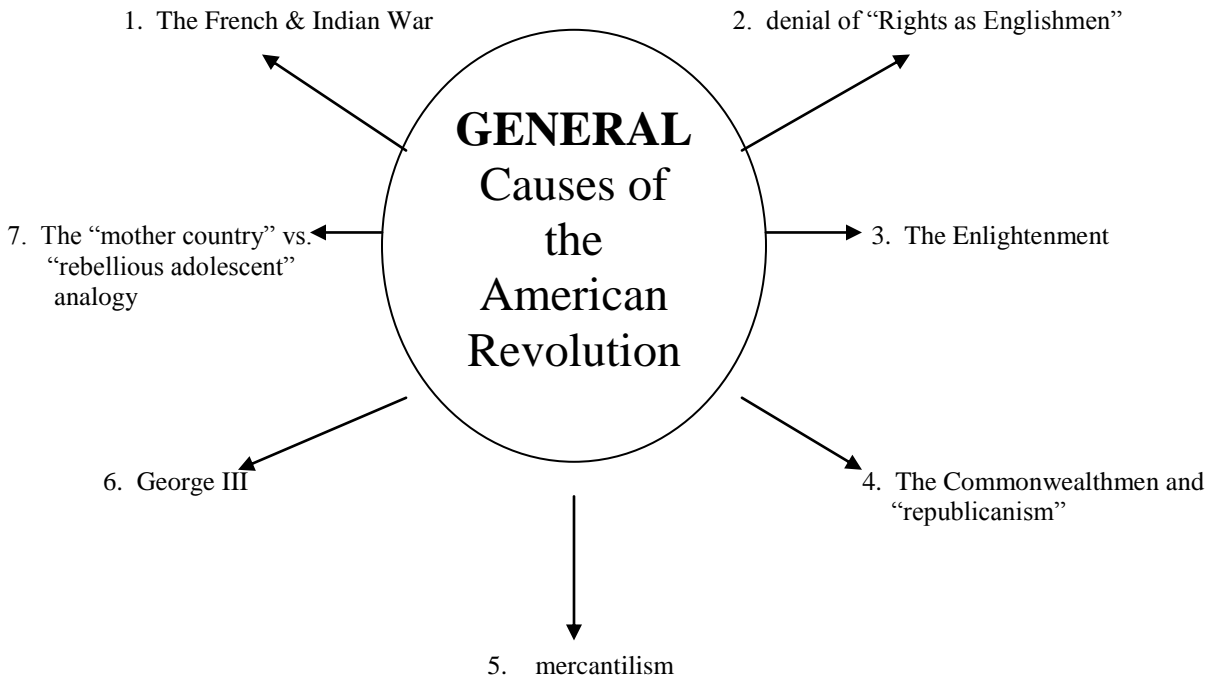


Packet: The American Revolution



THE ORIGINS OF THE AMERICAN REVOLUTION

(1) Consequences of the French and Indian War (1763)

- A. British debt doubled
 - 1/2 of British budget going to interest
 - Directly leads to taxation of the colonies
- B. Huge increase in territory to defend
 - British claim it will take 10,000 troops to defend
 - Americans told to either provide the troops or pay 1/3
- C. The French threat is gone
 - Tensions with England can be openly expressed
- D. End of the “benign neglect” era
 - Britain can now enforce mercantilism/navigation acts

(2) The threat to the colonists “rights as Englishmen”

- A. The people have the right to be represented in the government
- B. Only the people, through their elected representatives, have the right to levy taxes and enact laws.
- C. Every person accused of wrongdoing has the right to be tried fairly and to be judged by a jury of his equals.
- D. An arrested person has the right to a writ of habeas corpus, a court order entitling him
 - (a) to be informed of the charges against him
 - (b) to be given a speedy trial and
 - (c) to be released on bail while awaiting a decision in his case.
- E. A person may not be arrested, and a person’s home may not be entered and searched without a written court order, or warrant.
- F. Soldiers may not be lodged in a private home without the permission of the owner.
- G. The people have the right to ask the government to correct abuses and injuries.

(3) The Enlightenment

- A. Definition: an intellectual movement in 18th century Europe which argued that man, using his reason, could comprehend and use the natural laws governing the universe.
- B. Originated in the natural sciences
 - Sir Isaac Newton and the law of gravity
 - Benjamin Franklin
- C. Spread by the French philosophes - Diderot, Voltaire, etc.
- D. Deism - “Nature’s God” as clockmaker (Jefferson, Franklin, Thomas Paine)
- E. John Locke - Two Treatises of Civil Government (1689)
 - 1. Contract theory of the state (social contract)
 - 2. Natural rights (life, liberty, property)
 - 3. Right of Revolution

(4) The Commonwealthmen and “republicanism”

- A. Who were they?
 - 1. Early 18th century radical English publicists
 - 2. Attacked the corruption of 18th century politics in England (“placemen” and “rotten boroughs”)
- B. Cato’s Letters (John Trenchard and Thomas Gordon)
- C. What ideas of theirs influenced the Americans?
 - 1. republicanism - a rejection of monarchy and aristocracy in favor of a government representative of and responsible to the people.
 - 2. the constant struggle between power and liberty
 - 3. only “public virtue” - the sacrificing of self interest for the public good - can preserve liberty
 - 4. there is a constant “plot” or “design” by those in power to “enslave” the people and deny them their liberty
- D. Little influence in England, a great deal in the American colonies

Revolutionary Statements:

- (1) speech urging that Virginia prepare for war. He closed with “Is life so dear, or peace so sweet, as to be purchased at the price of chains of slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death!”
- (2) “Disperse, ye rebels; lay down your arms.” - British officer to Minutemen at Lexington.
- (3) “Stand your ground. Don’t fire unless fired upon; but if they mean to have a war, let it begin here!” - Captain John Parker’s order to the Minutemen at Lexington.
- (4) *By the rude bridge that arched the flood,
Their flag to April’s breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.*
- Concord Hymn, Ralph Waldo Emerson

**For #3: Underline Enlightenment ideas.
Circle Commonwealthmen (republicanism) ideas.**

The Unanimous Declaration of the Thirteen United States of America

1. When in the Course of human events, it becomes necessary for one
2. people to dissolve the political bands, which have connected them with
3. another, and to assume among the powers of the earth, the separate and
4. equal station to which the laws of Nature and of Nature's God entitle
5. them, a decent respect to the opinions of mankind requires that they
6. should declare the causes which impel them to the separation. - We hold
7. these truths to be self-evident, that all men are created equal, that they are
8. endowed by their Creator with certain unalienable Rights, that among
9. these are Life, Liberty and the pursuit of Happiness. - That to secure these
10. rights, Governments are instituted among Men, deriving their just powers
11. from the consent of the governed, - That whenever any Form of Government
12. becomes destructive of these ends, it is the Right of the People to
13. alter or to abolish it, and to institute new Government, laying its foundation
14. on such principles and organizing its powers in such form, as to them
15. shall seem most likely to effect their Safety and Happiness. Prudence,
16. indeed, will dictate that Governments long established should not be
17. changed for light and transient causes; and accordingly all experience hath
18. shewn, that mankind are more disposed to suffer, while evils are sufferable,
19. than to right themselves by abolishing the forms to which they are
20. accustomed. But when a long train of abuses and usurpations, pursuing
21. invariably the same Object evinces a design to reduce them under absolute
22. Despotism, it is their right, it is their duty, to throw off such Government,
23. and to provide new Guards for their future security. - Such has been the
24. patient sufferance of these Colonies; and such is now the necessity which
25. constrains them to alter their former Systems of Government. The history
26. of the present King of Great Britain is a history of repeated injuries and
27. usurpations, all having in direct object the establishment of an absolute
28. Tyranny over these States. To prove this, let Facts be submitted to a candid
29. world.-

Read for #4 – Republicanism

Taken from “Republican Simplicity”, The Simple Life

Derived from the Latin term *res publica* republicanism was never precisely defined. In its simplest sense it meant a rejection of monarchy and aristocracy in favor of a government representative of and responsible to the people. In eighteenth-century America, however, it came to embody much more than just a rationale for political independence and popular representation. For many colonial leaders, republicanism entailed a comprehensive moral vision that provided a secular analogue of the Protestant ethic espoused by John Winthrop, John Cotton, William Penn, John Woolman, and others.

Even though most “classical” republicans felt more comfortable with the rational humanism of the Enlightenment than either the predestinarian theology of Puritanism or the mystical piety of the Society of Friends, they shared with those religious groups a basic assumption that forging a successful society depended upon maintaining a necessarily tenuous balance among power, liberty, and virtue. The first two factors – power and liberty – would ideally counterbalance each other. But such an equilibrium between force and freedom fundamentally depended on developing and sustaining a virtuous citizenry. The virtues to be sought – industry, frugality, simplicity, enlightened thinking, and public spiritedness – were almost identical to those valued by the early Puritans and Quakers. Virtuous republicans, like virtuous Puritans and Quakers, were to be industrious without becoming avaricious. And they were expected always to subordinate private interests to the larger public good.

Such a republican social ethic was initially able to garner the support of both Protestant evangelicals and Enlightenment rationalists, gentry Whigs as well as patriot artisans and farmers. To those secular and spiritual idealists already worried about the cohesiveness of their society, the conflict with England came to represent more than an opportunity to gain political independence. It offered a vital chance to cleanse America’s soul of its impurities and halt the disquieting growth of a crass economic individualism that threatened to dissolve all traditional community and kinship ties. By doing so, republicanism added a “moral dimension, a utopian depth to the political separation from England – a depth that involved the very character of their society.”

Yet, while sharing many affinities with the Protestant ethic, republicanism differed in at least one crucial respect. Where the Puritans had directed their ethic of self-control and spiritual intensity in large measure at the masses in order to prevent material striving from upsetting the established social order, republican idealists, like the radical evangelicals and Quaker reformers such as Benezet and Woolman, increasingly aimed their protests at the upper ranks, the placemen, planters, patrons, and merchant princes who seemed more interested in selfish gain than social responsibility. “Is it equitable,” a New Yorker asked in 1765, “that 99, rather 999, should suffer for the Extravagance or Grandeur of one, especially when it is considered that Men frequently owe their wealth to the impoverishment of their Neighbors?” To ardent Whig moralists such as Sam Adams and Tom Paine, the ruling elites, not the toiling masses, were the primary source of political corruption, moral degeneration, and social decay. Instead of promoting deferential simplicity on the part of the common people, therefore, they stressed the need to replace officeholders of great wealth and luxurious habits with men of modest estates and demonstrated civic virtue. This transformation of the simple life from an instrument of social control to an agent for social change meant that the ideology was potentially far more sweeping in its effects than the Protestant ethic. Whether it would ultimately be more successful was another matter.

In reorienting the Protestant ethic along more secular lines, American republican thought turned from theology to history for its wellspring, discovering a rich tradition of simple living in Western culture dating back to classical antiquity. Colonial readers especially identified with the pastoral poetry of Virgil and Horace and the histories of the late Roman republic written by Sallust, Cicero, Livy, Tacitus, and Plutarch. These and other Roman writers portrayed the Republic as a serene, pastoral nation of virtuous citizens. As long as the majority of Romans had remained simple, rustic husbandmen devoted to the public good rather than to selfish interests, Rome had thrived. But spectacular success on the battlefield during the second century B.C. proved too powerful an intoxicant for the sober republicanism and Rome began to experience a moral crisis from which she never recovered. Increased plunder from eastern wars produced increasing personal extravagance and massive inflation at home. The avarice of the ruling classes made itself felt in the misery and discontent of the masses, and class strife grew rampant in a republic gone sour.

The colonists also learned about the virtues and fragility of classical republicanism from the English Opposition writers of the seventeenth century – James Harrington, John Milton, Algernon Sydney – and their eighteenth-century “real” Whig successors – James Burgh, Charles Davenant, Thomas Gordon, Richard Price, and John Trenchard. They likewise drew inspiration from the Tory Oppositionist Henry St. John, Viscount Bolingbroke. These outraged English Dissenters saw a striking historical analogy between the fall of the Roman republic and the contemporary condition of Great Britain. They repeatedly contrasted the pervasive luxury, immorality, and corruption of the Stuarts and Hanoverians with an idealized image of a simple, virtuous, pastoral British republic in the classical tradition, led by men of integrity, temperance, and public spirit. Bolingbroke insisted that the corrupt administration of Horace Walpole, so blatantly in collusion with financiers, speculators, and stock-jobbers, must be swept out of power. A republic could survive only as long as the majority of people lived on and worked their own land. Otherwise, manly virtue would continue to give way to effeminate vices, and public spiritedness would continue to be discarded in favor of private interest. Bolingbroke and the Oppositionists agreed with Montesquieu that private restraint on behalf of the commonweal was the actuating principle of successful republics. It was “absolutely necessary,” Montesquieu wrote, that “there should be some regulation in respect to ... all ... forms of contracting. For were we once allowed to dispose of our property to whom and how we pleased, the will of each individual

would disturb the order of the fundamental laws.” With this principle in mind, English radicals saw the experience of the Roman republic as providing a clear warning to their countrymen. The Romans, Thomas Gordon argued, initially led naturally simple lives, having “no Trade, no Money, no Room or Materials for Luxury.” With battlefield victories producing seemingly limitless booty, however, the Romans first “grew less Virtuous, then Vicious.”

The Scottish-born dissenting schoolmaster James Burgh was one of the most effective Whig propagandists in England during the eighteenth century, and he was especially popular in the American colonies. John Adams once claimed that Burgh’s books were “held in as high estimation by all my friends as they are by me. The more they are read, the more eagerly and generally they are sought for.” Burgh’s *Britain’s Remembrancer*, occasioned by the Jacobite rebellion of 1745, enjoyed three printings in America between 1747 and 1759. It presented a scathing indictment of modern British life and drew directly on Roman precedents in explaining “this thoughtless and voluptuous age.” Burgh noted that all great empires had collapsed “under Luxury and Vice” and warned that Great Britain was already mired in “luxury and irreligion ... sufficient to rend any state or empire.” From his study of the ancient republics, Burgh concluded that the “welfare of all countries in the world depends upon the morals of their people. For though a nation may get riches by trade, thrift, industry and from the benefit of its soil and situation ... when their manners are depraved, they will decline insensibly, and at last come to utter destruction.” As he looked about him at mid-century, Burgh lamented that his beloved England was following such a pattern. London was filled with scenes of “Wantonness, Pleasure and Extravagance.”

Americans visiting the mother country after mid-century confirmed this portrait of an increasingly corrupt, self-indulgent, and degenerate British society. The South Carolina planter Henry Laurens found the English “overwhelmed in Luxury and Corruption.” From London, Virginia’s Arthur Lee penned a similar account of British life in a letter to his brother in 1769: “Corruption has spread its baneful influence so universally that this country seems now to be nearly in a state in which Jugurtha found Rome.” Four years later, while still in London, he predicted that the British empire “must fall as Greece and Rome have fallen, in the same manner, and by the same means. In this prospect there is but one consolation. That liberty, when she abandons this country, will not ... relinquish us forever but will fix her favourite seat in the rising regions of America.”

The Pennsylvanian John Dickinson had said much the same while studying law in London during the 1750s. In 1754 he had written that “luxury and corruption” must be curbed by “a general reformation of manners, which everyone sees is absolutely necessary for the welfare of this kingdom.” Such a “general reformation” was crucial not only for England but for the colonies as well. Dickinson maintained that the source of America’s moral decline and domestic turmoil was not so much internal as external, the result of continued connection with a British empire that was clearly following the same lurid course toward self-destruction that had foredoomed the Romans. Britain was to America, he concluded, what “Caesar was to Rome.”

This was a captivating explanation of America’s fall from simplicity and piety, for it not only justified resisting British imperial policies but also promoted a return to the standards of the fathers. Heretofore, American evangelicals and social critics had tended to pinpoint the source of their failure to provide a beacon of virtuous living to the rest of the world in their own moral depravity and weakness as human beings in the face of material temptations. But increasingly after 1763, numerous colonial spokesmen focused on the continuing attachment to England as the source of the cancer infecting the morals and debasing the piety of the colonists. “Alas! Great Britain,” groaned one Virginian, “their vices have been extended to America! ... The Torrent as yet is but small; only a few are involved in it; it must be stopped, or it will bear all before it with an impetuous sway.”

For those Americans concerned about the moral fabric of the provinces, it was easy to see in British mercantile policies a conspiracy to foster excessive consumption among the colonists in order to satisfy the insatiable greed of British merchants.

Did the Colonials benefit from Mercantilism?

Parliament also enacted laws from 1709 to 1774 to provide bounties for ships' lumber, masts, bowsprits, and naval stores, including pitch, turpentine, tar, and hemp. These essentials were all badly needed to sustain the Royal Navy, which defended the colonies against the French and Spanish fleets. Bounty payments in this category alone cost 1,438,701 British pounds sterling from 1709 to 1774. The funds, of course, came from the pockets of the homeland English taxpayers, some of whom complained about subsidizing competition.

Britain's key woolens industry needed indigo - a blue dye. Parliament enacted legislation (1748 - 1763) granting bounties exceeding 185,000 pounds sterling, chiefly to the indigo growers of the Carolinas. All these payments were provided by the grumbling British taxpayer.

We never miss water until the well runs dry, and when the colonials bade a final but not fond farewell to the Mother Country in 1783, they discovered that after all there were substantial benefits in belonging to the Empire. Gone were the various cash bounties for maritime materials and indigo. Gone was the guaranteed market for tobacco and other "enumerated" products, although the Americans gained greater commercial freedom than before. Gone was the privilege of trading with other colonies within the Empire, notably the British West Indies, which were opened on a limited basis only in the 1830s, after a half-century of wrangling. Gone was the support of the potent British navy and the disciplined British army, all of which had been provided before 1763 by the London government. Now the citizens of the new republic had to reach down into their own pinched pockets and come up with the money for a minuscule naval force and army, both of which were quite inadequate for proper protection. Moreover, the restrictive land and currency policies of the infant United States government were substantially the same as those imposed by Britain, while the new taxes on molasses were heavier than those levied by Parliament after 1766.

In sum, before the end of the Seven Years' War in 1763, the colonials were not heavily burdened by the mercantile system. They were proud to be a part of the mighty British Empire. Their prosperity was the envy of other people, including Britons, who suffered from American competition in the sale of fish and ships. Moreover, the colonials enjoyed compensating advantages, but whether these balanced out no one can say. Some of the advantages, tangible and intangible, cannot be reckoned on a pounds-and-pence basis, such as the protection given by Britain's Army and Navy, the ready availability of English credit, and the ease of acquiring land. In addition, the colonists were granted the rights of Englishmen, which led to an extraordinary amount of free speech, political liberty, and self-government, more in fact than was enjoyed in England. These blessings in turn led to the mushrooming growth of American democracy. The colonists finally became completely free because they had been granted those freedoms which enabled them to organize effectively for liberty.

Parliament's acts of trade and navigation were often ignored or flagrantly violated, but the colonials learned to live with those that they obeyed. The system was more than 100 years old - something like three generations of colonials - before serious trouble developed. The American colonists were like a child born with one leg an inch or two shorter than the other: they had managed to get around without undue difficulty or resentment. Oddly enough, the mercantilistic burdens on their transatlantic trade had been proportionately greater in 1700 than in 1775, when the shooting began. But by that time other irritants, not directly related to the mercantilism, had led to the rupture.

Read for #6

Was George III a villainous King?

George III – “the Royal Brute of Britain” – was given a bad name by contemporary propagandists and early American historians. Thomas Jefferson, in the Declaration of Independence, excoriated him for many specific misdeeds for which he had little or no personal responsibility. The simple truth is that a constitutional crisis between London and the maturing American colonies was probably inevitable in the last quarter of the eighteenth century, and it came when George III happened to be sitting on the throne. Truth to tell, he accelerated rather than halted it.

George became King in 1760, at the immature age of twenty-two, and wore the crown nominally for sixty years – one of the longest reigns in history. At first he enjoyed unusual popularity. Unlike his predecessors, George I and George II, both of whom were Germans or German-oriented, he was born in England, spoke the English language, and gloried in the name of Briton. Unlike his brothers, sons, and many of his predecessors, he was a moral (if disagreeable) family man and the father of fifteen children. A dignified and devout churchgoer, he developed temperate habits, unlike much of contemporary royalty. He was personally brave and shrugged off various attempts on his life with noteworthy nonchalance.

George III was in many respects a good man but a bad king. Rigid, obstinate, tenacious, vengeful, intellectually narrow, censorious, and hot tempered, he was determined to rule as well as reign. Doggedly industrious, he took too active an interest – a meddling interest – in the affairs of the colonies. Envious of superior talents, he dropped the great Prime Minister William Pitt in 1761 – that “trumpeter of sedition” – and sought royal stooges until he found the perfect “yes man” in vacillating Lord North. Tory in his outlook, George II hated the members of the Whig factions, and resorted to bribery and other underhanded means (widely used at the time) in efforts to achieve his ends.

Jealous of his royal authority and resentful of colonial defiance, George III favored the Coercive Acts, but he alone could not have passed them through Parliament. His reactions to colonial disobedience evidently reflected the feelings of a great majority of articulate Englishmen. When war erupted with the colonies, he undertook to direct its overall operations and failed signally; in doing so he lost the most valuable portion of the Empire. Afflicted with periodic fits of what was then thought to be insanity, the royal invalid lived out the last 10 years of his life cursed with deafness, blindness, and mental derangement, while a regent ruled for him.



Brief Survey of the Revolutionary War

1. **British Successes in the Middle States (1776 – 1777).** Britain, a major military power, expected to subdue her rebellious subjects with little difficulty. Under Sir William Howe, a sizable British army sailed into New York Harbor, defeated George Washington's poorly trained forces, and occupied New York City. Washington retreated into New Jersey, where he gained morale-boosting triumphs at Trenton and Princeton. Thereafter, the British redcoats defeated the colonial forces in several engagements near Philadelphia and occupied that city.
2. **American Victory at Saratoga (1777).** In upstate New York, at Saratoga, the Americans defeated and captured General John Burgoyne and his entire army, which had come southward from Canada. The Battle of Saratoga was the turning point of the war. It convinced the French government that the Americans had a chance of winning the war. Until then, France had been providing the colonists with loans and munitions secretly. Now the French government, heeding our minister, Benjamin Franklin, recognized American independence and in 1778 signed a treaty of alliance with the new nation.
3. **American suffering at Valley Forge (1777 – 1778).** Meanwhile, having lost Philadelphia to the British, Washington and his men retreated some 20 miles away to Valley Forge. Inadequately fed and clothed, they suffered through an especially harsh winter. Washington held his army together only with great difficulty.
4. **American Victory in the Northwest Territory (1778 – 1779),** George Rogers Clark led a force of less than 200 frontiersmen down the Ohio River and into the western lands. Clark won a series of victories against British garrison forces, climaxed by the recapture of Vincennes. Clark's exploits ended British control of the Northwest Territory and established American claims to the area.
5. **War in the South (1778 – 1781).** The British left Philadelphia in 1778 and returned to New York City. Part of the British forces next moved southward. The British won several battles and occupied the major seaport cities of Savannah and Charleston. However, they could not crush the American forces. By early 1781 in the interior of the Carolinas, the British had suffered a series of reverses. British General Charles Cornwallis eventually withdrew northward to Yorktown, Virginia.
6. **Yorktown: The Final American Victory (1781).** By 1781 Washington's forces in the New York area had been augmented by a French army. Also, a French navy was moving northward from the West Indies. With Cornwallis sitting at Yorktown, Washington quickly moved his forces southward to overwhelm the British on land while the French navy cut off any possible British escape by sea. Cornwallis surrendered, and the war practically ended. The peace treaty was signed two years later.

Steps on the Road to Revolution

- 1763** - Treaty of Paris ends Seven Years' War between England and France; France cedes Canada to England
- 1764** - Sugar Act sets higher duties on imported sugar and lower duties on molasses and enlarges the power of vice-admiralty courts
- 1765** - Stamp Act requires revenue-raising stamps purchased from British-appointed stamp distributors on printed documents.

Stamp Act Congress meets in New York

Quartering Act requires colonies to furnish British troops with housing and certain provisions

Sons of Liberty formed in New York City and thereafter in many towns.
- 1766** - Declaratory Act asserts Parliament's sovereignty over the colonies after repealing Stamp Act.

Rent riots by New York tenant farmers.
- 1767** - Townshend Revenue Acts impose duties on tea, glass, paper, paints, and other items.

South Carolina Regulators organize in backcountry.
- 1768** - British troops sent to Boston.
- 1770** - British troops kill four and wound eight American civilians in Boston Massacre.
- 1771** - Battle of Alamance pits frontier North Carolina Regulators against eastern militia led by royal governor.
- 1772** - British schooner *Gaspee* burned in Rhode Island.

Committee of Correspondence formed in Boston and thereafter in other cities.
- 1773** - Tea Act reduces duty on tea but gives East India Company tea into Boston harbor.

Boston Tea Party dumps £10,000 of East India Company tea into Boston harbor.
- 1774** - Coercive Acts close port of Boston, restrict provincial and town governments in Massachusetts, and send additional troops to Boston.

Quebec Act attaches trans-Appalachian interior north of Ohio River to government of Quebec.

First Continental Congress meets and forms Continental Association to boycott British imports.
- 1775** - Battles of Lexington and Concord cause 95 American and 273 British casualties; Americans take Fort Ticonderoga.

Second Continental Congress meets and assumes many powers of an independent government.

Dunmore's proclamation in Virginia promises freedom to slaves and indentured servants fleeing to British ranks.

Prohibitory Act embargoes American goods.

George III proclaims Americans in open rebellion.

1776 - Thomas Paine publishes *Common Sense*.

British troops evacuate Boston.

Declaration of Independence.

Why did the American Colonists Win?

COMPARISON OF AMERICAN AND BRITISH STRENGTHS & WEAKNESSES

American Strengths	American Weaknesses
<ol style="list-style-type: none"> 1. A great leader – George Washington 2. Fighting for homes and freedom 3. Conditioned by pioneer life to hardship. 4. Received military and financial aid from foreign countries 5. Accustomed to the use of firearms 6. Military experience gained in the struggles against both the Indians and the French 7. Campaigning on familiar ground 	<ol style="list-style-type: none"> 1. 1/3 of the people, called <i>Tories</i> or <i>Loyalists</i>, opposed the rebellion and remained loyal to the mother country 2. Inadequate financial resources; paper money (Continental currency), issued in great quantity, soon lost its value 3. Virtually no manufacturing facilities; had to rely on foreign purchases for military supplies 4. Shortage of supplies and ammunition 5. Short-term enlistments; continuous turnover of men in army 6. Unaccustomed to military discipline 7. Lacked a strong navy
British Strengths	British Weaknesses
<ol style="list-style-type: none"> 1. Well-equipped and well-trained forces 2. Professional military leadership 3. Powerful navy capable of transporting troops to the fighting fronts and blockading the American coastline 4. Able to hire foreign soldiers to supplement her own troops 5. Possessed the financial means and manufacturing facilities to supply her armies adequately with materials of war 6. Received the support of American Loyalists 	<ol style="list-style-type: none"> 1. Unaccustomed to wilderness warfare. 2. Leaders underestimated American military ability 3. Separated from the battlefronts by 3,000 miles of ocean; reinforcements and war orders took months to reach America 4. Hired soldiers had no interest at stake except their pay 5. Unable to devote complete effort to the fighting in America because England was also at war with France, Spain, and the Netherlands 6. Some Englishmen opposed the war; the <i>Whigs</i>, led by Lord Chatham (William Pitt) and Edmund Burke, sympathized with the American cause