

History Making Productions

## The Storm: 1765-1790

Teacher Materials  
Lesson Plan and Answer Key

- *Learning Through Media-*

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## The Storm: Lesson Plan For Teachers

### BEFORE

*(Preparing for and showing the episode should take approximately one 50-minute class period.)*

To stimulate interest, show the **introductory PowerPoint**. The PowerPoint has images from the film that will ask students a) to begin thinking about colonial social structure, b) to confront the oft-forgotten fact that many Philadelphians were Loyalists, and c) to think about how social class differences influenced the Revolutionary War.

### Words before watching:

*These are terms that are used in the episode and/or on the note sheet. It will be helpful to review any unfamiliar terms with students or to distribute the **list** to students.*

Exploit- Make use of and derive a benefit from

Tyranny- Cruel and oppressive form of government

Elite- Member of a superior group

Exquisite- Extremely beautiful

Capital- Money

Sugar Act- A law passed by the British Parliament in April, 1764 that imposed a tax on many goods such as sugar, coffee, and wine that came to the colonies from other places and put an export tax on products such as lumber and cheese. As a result, the colonial economy was severely disrupted.

Townshend Revenue Act- A law passed by the British Parliament in June, 1764 that put a tax on goods such as glass, paint, oil, lead, and paper.

Envoy- Representative

Wrath- Anger

Cajole- Convince

Resonance- Personal meaning

Penchant- Tendency

Rabble rouser- A person who speaks with the intention of inflaming the emotions of a crowd of people, typically for political reasons

Firebrand- Someone who aggressively promotes a cause

Regicide- Murder of a king

Vestige- Something leftover from an earlier time

Proprietary rule- A period in Pennsylvania history in which the colony was controlled by the Penn family per a land grant from the King of England

Feudal- Relating to a system of land ownership in which people work the land in exchange for protection from the powerful landowner

Commonwealth- An independent nation, state, or community

Consummate- Complete

Litany- List

Fifth column- A group within a country at war who are sympathetic to or working for its enemies

Troy- An ancient city located in modern day Turkey that is the legendary site of the Trojan War and was captured and destroyed by Greek forces in about 1200 BCE

Squat- To illegally stay in a residence that one does not own

Nadir- Low point

Ambivalence- Indecision

Mischianza- Italian for a medley or mixture, it is the term for an elaborate going away party given in honor of British General Sir William Howe in Philadelphia on May 18, 1778

Hubris- Pride, arrogance

### Wondering before watching

*These are the essential questions that permeate the episode and all supplementary materials. You may choose to present them before and/or after watching.*

- What was the colonial class structure and how did it influence the unfolding of the American Revolution?
- In what ways did Benjamin Franklin's ideas evolve during the period depicted?
- Who were some of the key people who influenced Philadelphians during the American Revolution and what were their ideas?
- How did British occupation of Philadelphia begin and end?

### DURING

#### Work while watching:

*Students will fill out a **note-taking sheet** that, once filled out, will provide an outline of the episode. Note that you should assign a third of the students to circle and take notes on each of the following: Elizabeth Griscomb, Thomas Paine, and Charles Willson Peale. The answer key for this final section of the note-taking sheet has more information than students will be able to write down.*

#### Pause while watching:

*At 12 minutes, 5 seconds—Ask students to determine why Benjamin Franklin replaced the word “sacred” with the word “self-evident” in the Declaration of Independence.*

### AFTER

#### Discussion after watching

These questions can be presented as a class discussion or as a homework assignment and can be answered before or after going over the note-taking sheet.

- Why were artisans more likely to become Patriots and elites more likely to become Loyalists?
- Was the American Revolution successful because of American successes or British missteps?
- Which women were portrayed in the episode and what roles did they each play?
- You have probably heard the saying that “the pen is mightier than the sword.” Which aspects of the American Revolution support this idea?

- As Benjamin Franklin’s life came to an end, which actions depicted in this episode would have made him most proud? About which would he have the most regret?
- *The Storm* portrays a city with distinct class divisions. Do you think the city is more or less divided today compared to the period depicted in the film?
- Refer to **essential questions**

**Activity after watching:**  
**(Approximately one class period)**

Have students meet in small groups with students who have taken notes on the same Revolutionary figures (Griscomb, Paine, or Peale). Have them compare answers to make sure that each student has as much information about “their” figure as possible.

Then, put students in groups of three or six, each student or each pair having taken notes on a different figure. Have students imagine that these three individuals are having a conversation in Philadelphia during the American Revolution. You can choose to let students choose the time and place of this encounter, or you can suggest that they are meeting at City Tavern during the period when the Mischianza is being held. Once students have written scripts of the length you require, have them perform these encounters for the other members of the class.


**Activity after watching—primary sources**  
**(Approximately one class period)**

Show students the document ***Pennsylvania Chronicle, July 4-11, 1768 Liberty Song***. Explain that the *Pennsylvania Chronicle* was a weekly newspaper printed between 1767 and 1774. Although the founder of the newspaper was William Goddard, Benjamin Franklin was also a partial owner. The newspaper challenged the authority of the Penn family and later the British crown.

This song was written by lawyer and political activist John Dickinson who submitted it to the *Pennsylvania Chronicle*. It was to be sung to the tune of “Heart of Oak,” the official march song for the Royal British Navy. (Lyrics to “Heart of Oak” and videos with images and music are readily available on-line.)

In the wake of the Townshend Acts of 1768, this song—which became known as “The Liberty Song”—spread quickly and was reprinted in numerous colonial newspapers. For more information and a music video, go to <http://allthingsliberty.com/2014/03/the-liberty-song/>. If you’d like to learn more about the song’s author, John Dickinson, go to [http://www.archives.gov/exhibits/charters/constitution\\_founding\\_fathers\\_delaware.html](http://www.archives.gov/exhibits/charters/constitution_founding_fathers_delaware.html).

When you distribute the Primary Source sheet to students, explain that the verses on their copies have been numbered to help them answer questions analyzing the song. Also, in colonial texts, the letter “f” was often used where we now use “s”. Those “f”s have been replaced for ease of reading, but you may want to zoom in on a few of them on the image of the original document.



Once they have answered the questions about “The Liberty Song,” you may want to have them write a similar song, poem, or rap from the Loyalist perspective, either individually or in small groups. If you do so, please submit the results to [amyc@historymakingproductions.com](mailto:amyc@historymakingproductions.com), and they will be shared on our website and social media.

## Relevant Pennsylvania Common Core Standards

### Key Ideas and Details

#### Grade 6-8

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions

#### Grade 9-10

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text

#### Grade 11-12

Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationship among the key details and ideas

### Integration of Knowledge and Ideas

#### Grade 6-8

Integrate visual information (e.g. in charts, graphs, photographs, videos, or maps) with other information in print and digital texts}

#### Grade 11-12

Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g. visually, quantitatively, as well as in words) in order to address a question or solve a problem

## The Storm: 1765-1820

Fill this in as you watch. Sentences in italics are direct quotations from the episode.

### Chapter 1: Class Divisions

1. On the table below, record characteristics of the elite and the artisan classes of 18<sup>th</sup> century Philadelphia.

Elite Class	Artisan Class
<ul style="list-style-type: none"> <li>• <b>A tight ruling class of prominent families</b></li> <li>• <b>Wealthy</b></li> <li>• <b>Culturally, want to be like the English</b></li> <li>• <b>Fancy clothing and furniture</b></li> <li>• <b>Could purchase from many skilled artisans</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Highly skilled</b></li> <li>• <b>Dependent on demands of upper class</b></li> <li>• <b>Apprentices could only become independent if they had enough money</b></li> <li>• <b>Hurt badly by British taxes</b></li> <li>• <b>Carpenters, dressmakers, silversmiths, brick makers etc.</b></li> </ul>

2. The Stamp Act, the **Sugar Act**, the *Townsend Revenue Act*, all of these in succession will serve to anger **merchants**, get people talking about breaking away from **British** tyranny.

3. Both Philadelphia's wealthy elite and its artisans put their faith in **Ben Franklin** now the colonies' chief envoy in **London**. But Franklin is inclined to please the **British** government.

4. After she turns an angry mob away from her house, **Deborah** Franklin convinces her husband to change his mind. He convinces the British to repeal the **Stamp Act**.

### Chapter 2: City Tavern

5. After the Boston Tea Party, Philadelphia becomes a place that develops a set of **political** principals.

6. City leaders encourage people to think "I could be an **American**."

7. Merchants *boycott* British **goods**, artisans begin to **arm** themselves.

### Chapter 3: Uncommon Man With Some Common Sense

8. It was a **perfect** time if you had a *penchant* for being a *rabble rouser*. Thomas Paine arrives in Philadelphia as emotions are **boiling up**.

9. *Common Sense* amounts to a **symbolic** literary act of *regicide*. When people read it, they can conceive of a **future** without a **king**.

10. A new Pennsylvania Constitution makes Pennsylvania a **Commonwealth**, something that belongs to **its people**.

11. The new constitution, which gave all tax-paying males the right to vote, was hated by which social class? **The elites**

### Chapter 4: Declaration

12. In that great line that comes in the preamble, Jefferson writes, "We hold these truths to be **sacred**. that all men are created equal." Benjamin Franklin scratches out the word *sacred* and writes in **self-evident**.

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13. Why wasn't a ban on the slave trade included in the final version of the Declaration of Independence?  
**Southern delegates did not want it; some Northerners have economic ties to slavery**

### Chapter 5: The Heat Is On...Loyalists

14. England was far and away the most **powerful** force on the planet. You had to be an imbecile....to think that this straggling bunch of **colonies** could win a war.

15. Upper class families must decide **what side** they're going to be on.

16. Why do people like Charles Willson Peale want to remove Loyalists from Philadelphia?

**Fear they will be a fifth column; spies and traders with the enemy**

17. After the Declaration of Independence, the British army destroys **New York** ; **Washington** brings his army to Philadelphia to calm people down.

18. But soon, the British take over Philadelphia, which pleases the city's **Loyalists**.

19. Franklin tries to persuade **France** to help the Americans fight the British.

20. American **passion** is equaled only by **British ambivalence** & strategic missteps.

21. What was the Mischianza? **An elaborate party in honor of British General William Howe**

### Chapter 6: Franklin's Last Acts

22. Franklin saves the Continental Army by getting help from **France**.

23. When Franklin returns to Philadelphia in 1785, he wants to **abolish** slavery even though he owned slaves and became rich by advertising for **runaway slaves**.

24. Although the Constitutional Convention does not end slavery, Franklin's last public act is to send an anti-slavery petition to **Congress**.

**Betsy Griscom                      Thomas Paine                      Charles Willson Peale**

Background/Personality	Role during the Revolution	Position or location after the Revolution
<p><b>Betty Griscom</b></p> <ul style="list-style-type: none"> <li>• <b>An upholsterer's apprentice</b></li> <li>• <b>From an family that goes back to the founding [of Penna?] and had long tradition of crafts (great-granddad was carpenter; dad is carpenter; brother is silversmith; others are dressmakers</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Drawn into street protests led by a fellow Quaker</b></li> <li>• <b>Expelled by other Quakers for joining the Revolution</b></li> <li>• <b>Marries an Anglican, John Ross</b></li> <li>• <b>Disowned by family</b></li> <li>• <b>Husband dies guarding an armory</b></li> <li>• <b>Uses seamstress skills to sew cartridge caps, musket cartridges (and the flag)</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Experiences blindness caused by a lifetime of sewing</b></li> </ul>

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<ul style="list-style-type: none"> <li>• 1 of 17 kids; had to work hard to help family</li> </ul>		
<p><u>Thomas Paine</u></p> <ul style="list-style-type: none"> <li>• Eloquent</li> <li>• Fiery</li> <li>• Meets Franklin in London who tells him to go to Phila.</li> <li>• Talented writer</li> </ul>	<ul style="list-style-type: none"> <li>• Meets with Benjamin Rush and form an impassioned team</li> <li>• Explains to Americans what America will be</li> <li>• Publishes <i>Common Sense</i> which sells quickly</li> <li>• Asks destructive questions about the King</li> <li>• Speaks directly to craftspeople</li> <li>• During the British occupation, he said “These are the times that try men’s souls” and “Tyranny, like hell, is not easily conquered.”</li> </ul>	<ul style="list-style-type: none"> <li>• Goes to France to join their revolution</li> </ul>
<p><u>Charles Wilson Peale</u></p> <ul style="list-style-type: none"> <li>• Son of a convicted forger; 30 years old</li> <li>• A painter</li> <li>• Hungry for knowledge and opportunity</li> <li>• Started at lowest level of colonial society but rose to political prominence because of support of 1776 Constitution</li> </ul>	<ul style="list-style-type: none"> <li>• Moves from Maryland to join rebellion in Phila.</li> <li>• Changes middle name to Willson</li> <li>• Thinks it his duty to join revolution</li> <li>• Paints a portrait of Washington that replaces one of King George III in state house</li> <li>• Joins revolutionary cell called Committee of Safety—they prowl the streets looking for wealthy Loyalists→ sends them into exile in VA.</li> </ul>	<ul style="list-style-type: none"> <li>• Created a museum dedicated to the heroes of the Revolution</li> </ul>



his rate, for gentlemen of good sense, education, character and estate; as much as any, perhaps, on the continent of America.

Now it appears to me exceeding impudent to attack his body; but thanks be to our Heavenly Father, they are above the reach of injury from any speaking, un-der-handed traitor or traitors—Though unworthy, I have had the honour and happiness of being a member, for some years, and I now declare it before God and the world, that I have never known the Synod, in any instance whatever, to have acted below their venerable character of *Ambassadors of the Lord Jesus Christ*, but with vast pleasure have observed them ever aiming nobly at the grand end of their institution, “the glory of God, and the best interest of mankind.” It is true the body of the Synod has some times met with some ignominious obstructions herein, but this has ever arose from the enemies of the best interest of the body. The Synod never transacts any business of moment as a Synod, (and as such, their character is to be scrutinized) but what they are willing to produce before all *Israel and the Sun*, and of which they keep an exact history, which, they well know, is to be finally reviewed by an almighty, omniscient, impartial, most righteous Judge.

Whenever the Synod hath occasion to call an interlocutor, and modestly request all but members to withdraw, it is not secretly to plot against the state, nor is it that they may devise measures to aggrandize their own party, at the expense of the liberties and privileges of their sister protestant churches in the Lord. But they do this barely from tenderness to the characters of some, whose morals their consciences oblige them to inspect, and whose general conduct lays them under suspicion of not aiming heartily, if at all, at the power of godliness.

Such as these, when detected, or if attempted to be detected, but by many subtleties escape, are chagrined, mortified and vexed at heart; and at length become so replete with virulency, that to prevent hurting them must use any artifice whatever, although mean and sordid, to spit out their venomous poison.

If this Lay-Elder letter-writer against the Synod, is a member at all, he must be a mortified member, but I cannot for my life think who could have attended last Synod as a member, and be so full of rancour against the interest of the venerable body; if he is a member, it is I am sure teeth outward! Let him call himself by what name he pleases, till he gives me his proper christian name and surname, I must call him *Judas Iscariot*; for, he, if a member, has acted indeed a Judas-like part, but if he is not a member of the Synod, in any capacity, I have another name for him, and that is *Joab the son of Zeruiah*, for he appears as if he was seeking the health of the body, and then strikes a blow under the fifth rib. The public is often forewarned receiving counterfeit bills, to the public is hereby forewarned against believing counterfeit members of our Synod: Believe him not, his design is evidently evil; to prevent the Synod's influence with their people, to prevent charity for pious uses: But this is his least design, he would fain stigmatize the Synod, and beget in the minds of those who are not acquainted with the Synod, an ill impression—And I am persuaded, no discreet judicious reader, of whatever denomination, will approve of such practice, but must treat it with abhorrence; for this is an open violation of the most sacred rights and privileges of all religious societies whatsoever; for every society hath its own arcana, which should be kept secret within itself, with the profoundest chastity, and be never divulged to the world.

I have not thought it worth while to enter the list with this gentleman, so as to dispute whether he reports matter of fact—for it is notorious that he is quite wrong in many respects; but only have proved his attempting to do what he has done, even on supposition all he says were true, is intolerably abusive and criminal in its own nature—And lest any should think this the defence of the Synod, or of any very important members consulting together, I think it my duty to take all the blame, or imperfection of it, on myself alone; and let the world know, that I will not do a thing I dare not avow, while I think it is my duty on this occasion, to declare that I am a member of the Synod of New-York and Philadelphia.

JOHN CARMICHAEL.

Philad. July 4, 1768.

Mr. GODDARD,  
Please to insert the following Song in your next  
Chronicle, and you will oblige yours, &c. D.

A S O N G.

To the Tune of HEART OF OAK, &c.  
COME, join Hand in Hand, brave AMERICANS all,  
And rouse your bold Hearts at fair LIBERTY'S Call;  
No tyrannous Ails shall suppress your just Claim,  
Or stain with Dishonour AMERICA'S Name.  
In FREEDOM we're BORN, and in FREEDOM we'll LIVE,  
Our Purges are ready,  
Steady, Friends, steady,  
Not as SLAVES, but as FREEMEN our Money we'll give.

Our worthy Forefathers—let's give them a Cheer—  
To *Chimæres unknown* did courageously steer;  
Thro' *Oceans to Desarts for Freedom* they came,  
And dying bequeath'd us their *Freedom and Fame*—  
In FREEDOM we're BORN, &c.  
Their generous Boloms all Ding us despis'd,  
So *highly, so wisely*, their BIRTHRIGHTS they priz'd;  
We'll keep what they gave, we will piously keep,  
Nor frustrate their Toils on the Land and the Deep.  
In FREEDOM we're born, &c.  
The TALKER their own Hands had to LIBERTY receiv'd,  
They liv'd to behold growing strong and rever'd;  
With Transport then cry'd, “now our Wishes we gain,  
For our Children shal gather the Fruits of our Pain.”

In FREEDOM we're born, &c.  
How sweet are the Labors that Freemen endure,  
That they shall enjoy all the Profit, secure—  
No more such sweet Labors AMERICANS know,  
If Britons shall reap what Americans sow—  
In FREEDOM we're BORN, &c.  
Swarms of *Placemen* and \* *Penioners* soon will appear,  
Like Locusts deforming the Charms of the Year;  
Suns vainly will rise, Showers vainly descend,  
If we are to drudge for what others shall spend.

In FREEDOM we're BORN, &c.  
Then join Hand in Hand brave AMERICANS all,  
By uniting we stand, by dividing we fall;  
IN SO RIGHTEOUS A CAUSE let us hope to succeed,

For Heaven approves of each generous Deed.—  
In FREEDOM we're BORN, &c.  
All Ages shall speak with *Amaze and Applause*,  
Of the *Courage* we'll show IN SUPPORT OF OUR LAWS;

To DIE we can bear—but to SERVE we disdain—  
For SHAME is to Freemen more dreadful than PAIN—  
In FREEDOM we're BORN, &c.  
This Bumper I crown for our SOVEREIGN'S Health,  
And this for BRITANNIA'S Glory and Wealth;  
That Wealth and that Glory immortal may be,  
If she is but just—and if we are but free.  
In FREEDOM we're BORN, &c.

\* The Ministry have already begun to give away in PENSIONS, the Money they lately took out of our Pockets, WITHOUT OUR CONSENT.

FINE LONDON LOAF SUGAR, choice LISBON WINE, of the Vintage 1765, a few Tons of SHOT, a neat Assortment of MILL, CROSS-CUT, and HANDSAWS, and a few Sets of PURVER'S TRANSLATION of the BIBLE, bound and half bound, on much lower Terms than the last Importation, together with a large Assortment of EUROPEAN and EAST-INDIA GOODS, suitable for the Season, to be sold by

Joshua Fisher and Sons.

N. B. Supposed to be taken, by Mistake of the Porters, from alongside the Britannia, Capt. Jiffries, from London, a CASK of WOOL CARDS, containing thirteen dozen. It is thought the Mistake arose from the marked Head being out. As the Owner has not received it, whoever may see the same, are requested to inform said JOSHUA FISHER and SONS.

Wanted on Interest,

FIVE HUNDRED POUNDS, for which good security, in the county of Chester, will be given. For further particulars inquire of the Printer,

TEN POUNDS Reward.

STRAYED or STOLEN, on Monday night, the 4th instant, from the Subscriber's pasture on Schuylkill, adjoining the Middle Ferry, a LIGHT BAY HORSE, about 14 hands 3 inches high, strong made, has a little white on his forehead, and under his right ear, hanging mane, and switch tail, about 7 years old; he trots fast in a carriage, but paces altogether under the saddle. Also a LIGHT BAY HORSE, 14 hands and a half high, a natural rotter, bob tail, his mane has been bagged, but now grown out, and hangs on the off side. They are both in good order, and shod all round. Whoever secures the above horses, so that the subscriber may get them again, shall receive the above reward, and reasonable charges.

JOHN LITTLE.



STRAYED off the Commons, about a fortnight ago, a BRINDLED COW, with a white Face, Tail, and Feet. She is about six or seven Years old, and in very good Order. Whoever secures said Cow, so that the Subscriber may have her again, shall receive TEN SHILLINGS Reward.

JAMES BRINGHURST.

A Servant Man, fit for Town or Country, to be sold cheap. Inquire of the Printer.

Philadelphia, June 27, 1768.

BROKE out of the work house, in the borough and county of Chester, on the fourteenth instant, an English servant man, named HENRY SMITH, about twenty-three years of age, fair complexion, grey eyes; light, straight, yellowish hair; a little marked with the small-pox; a mark on his cheek, like a large peck-mark; about five feet seven or eight inches high; a carpenter or wheelwright by trade; but his employ in this country has been attending a saw-mill: had on when he went away, a half-worn felt hat, a white oxenbrigs shirt, a half-worn darkish cloth coloured jacket, with pewter buttons, partly coat fashion, with the cuffs turned up, and old breeches of the same cloth, a striped silk handkerchief, grey yarn stockings, old calf-kim pumps, with brass buckles. He ran away about two years ago, and lived under Captain Hetherington, near Reading town, and it is thought he is gone that way again. Whoever takes up and secures said servant in any goal, so that his master may have him again, shall have FIVE POUNDS Reward and reasonable charges, if taken within 25 miles of Chester, or TEN POUNDS, if further off, paid by WILLIAM PETERS.

To be SOLD by Public Vendue,

At the house of the Widow Jenkins, the sign of the Conestogo Waggon, in Market-street, on Wednesday, the 20th of July, at six o'clock in the evening, or at any time before, by private sale,

A GOOD two story brick house, two story brick kitchen, with back buildings, and lot of ground on the north side of Market-street, nearly opposite the Conestogo Waggon, and well situate for shop keeping, or other public business. The lot contains in breadth 16 feet front, on Market-street, and in length or depth 100 feet, bounded on the east by a house and lot belonging to Robert Wain, on the west by a house and lot of William Jones, and on the north by land of Jonathan Price, with the privilege of an alley, and is subject to a ground rent of about 11. 12s. sterling, per annum. For further particulars inquire of WILLIAM KOSTOR, cooper, in W. Ind-street, above Fourth-street, or of HENRY CLIFTON, joiner, in Third-street, above Arch street.

To be SOLD by EDWARD PENNINGTON, at his Sugar-House, the upper End of Market-street,

TREELE, Double, and Single refined Loaf-Sugar, Lump Dittos, Muscovado Dittos, in Hog-heads and Burels, Molasses, Sugar-cane, y, Bohea, Common, Green, and Hyfen Teas, choice Dorsetshire Beers in Hog-heads, and Burels, plain and ribbed worsted Stockings, &c. &c.

7w 4

**The Storm: 1765-1820** Primary Source Lesson **ANSWER KEY**

*This song, submitted to The Pennsylvania Chronicle newspaper in July of 1768, was meant to be sung to the tune of “Heart of Oak,” the official marching song of the British Royal Navy.*

1. Before reading the song lyrics, list the words that are written in LARGE, CAPITAL LETTERS. You do not need to list words that are used more than once. What do these words indicate about the message the songwriter was intending to convey?

**COME, AMERICANS, LIBERTY, FREEDOM, NOT SLAVES, FREEMEN, IN SO RIGHTEOUS A CAUSE, IN SUPPORT OF OUR LAWS, DIE, SERVE, SHAME**

**The songwriter seems passionate about the importance of American liberty/freedom.**

2. In the first verse, to what “tyrannous acts” might the songwriter be referring?

**Answers could include any of the following: Sugar Act (1764), Currency Act (1764), Stamp Act (1765), Quartering Act (1765), Townshend Acts (1767).**

3. In the third verse, what is the “BIRTHRIGHT” that has been left, and from whom was it given?

**The forefathers who bravely came to America bequeathed liberty to their descendants.**

4. Explain the line “No more such sweet Labors AMERICANS know, If Britons shall reap what Americans sow” in the fifth verse.

**Americans cannot happily do their work if the British are going to take their profits in the form of taxes.**

5. Explain the metaphor used in the sixth verse.

**The songwriter is comparing British agents to locusts who are ruining the “crops” for American “farmers.” He is referring more generally to these agents destroying the work of Americans by taking the profits.**

6. The word “Bumper,” as used in the ninth verse, is a large glass of alcohol, such as one would use in making a toast. To what does the songwriter propose a toast and under what conditions?

**He toasts to the health of the British king and the wealth of Britain as long as it does not come at the expense of the Americans who deserve to be free.**



## The Storm: 1765-1820 Quiz Questions (Based on Note Taking Sheet)

1. \_\_\_\_ Each of the following is true of colonial Philadelphia's artisan class EXCEPT
  - a. They wanted to be culturally like the English.
  - b. They were dependent on the upper class.
  - c. Many had to serve as apprentices.
  - d. Many were highly skilled.
  
2. \_\_\_\_ Benjamin Franklin was able to convince the British to repeal
  - a. The Stamp Act.
  - b. The Sugar Act.
  - c. Both of the above.
  - d. Neither of the above.
  
3. \_\_\_\_ Each of the following led Philadelphians to believe that they could govern their own affairs without British control EXCEPT
  - a. Pennsylvania became a Commonwealth.
  - b. Thomas Paine's *Common Sense*.
  - c. British soldiers began joining their cause.
  - d. City leaders encouraged people to think of themselves as Americans.
  
4. \_\_\_\_ British forces came to Philadelphia
  - a. After they conquered Boston.
  - b. But were immediately defeated by Washington's troops.
  - c. Following an invitation by Benjamin Rush.
  - d. To the delight of many members of the city's elite.
  
5. \_\_\_\_ At the end of his life, Benjamin Franklin
  - a. Returned to France where he died peacefully.
  - b. Went bankrupt following the failure of his newspaper.
  - c. Sent an anti-slavery petition to Congress.
  - d. All of the above.

### Answer Key:

1. **a** 2. **a** 3. **c** 4. **d** 5. **c**