

# **Freedom's Gateway**

**1777 – How the Empire State Built America  
and Delivered Upon the Promise of Liberty**

**By Robert T. Farley**

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# Acknowledgements

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*By Robert T. Farley*

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# Introduction

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*By Former Speaker of the House, Newt Gingrich*

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December 31, 2018



# Foreward

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*By Author - Historian, David Pietrusza*

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December 31, 2018



# Preface

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*By Robert T. Farley*

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December 2018

This book is essentially a story about two things. Remarkable people, and how their efforts created both America, and the freedom we enjoy today.

According to a 2012 Gallup Poll, freedom is the most important virtue that America has to offer. In that poll, over 92 percent of American respondents believe that the United States offers greater or equal personal freedom than any other industrialized nation. These respondents also declared that America offers more individual opportunity than any other place in the world.

The freedom so heralded in this poll, and which has become the essential hallmark of American life, is a gift given to us by the people of 1777 New York. Their efforts, and the events they shaped in that time and place, transformed the entire world. By so doing, it delivered upon the promise of liberty that we all enjoy today.

The principles of freedom, liberty and rights form the ultimate triangle of human empowerment. This collection of principles, to which the people of 1777 New York were so devoted, were inherent to their every day thinking. It was an undetachable part of their belief system. Each principle represented the way that those special people looked at the world, from a perspective of their own, personal life experience. At their base, these principles were each founded upon a respect for the value of every individual human being. The New Yorkers of 1777 held such a respect, and firmly believed in the vast possibilities and opportunity that any free person could potentially achieve.

When viewed in the abstract, outside of the experience of these special people of 1777 New York, this ultimate triangle of freedom, liberty and rights, are each represented by somewhat complex legal concepts. Each such principle evolved from Anglo-American Law. Each were unrealized in Europe. Each were not readily available to the average person in the 18<sup>th</sup> century non-American world. Sadly, even today, these critical principles of human empowerment, are still neither universal, nor are they universally valued by all cultures.

What the people of 1777 New York understood, and what a legal review of these principles clearly shows, is that at its very essence, real freedom is built

upon a foundation of respect for the individual. Where there is no respect for the individual, no true freedom can exist.

Freedom is fundamentally the status of not being hampered by outside restraints or interference. Such restraints or interference are most often imposed by government. But they can also emanate from religious, social or cultural institutions as well.

From a legal perspective, “freedom” is defined as the state of being free. An essential element of freedom’s legal status is “liberty”, which is defined as freedom from arbitrary or undue external restraint, especially from government, and/or a right, privilege or immunity enjoyed in the absence of a legal duty imposed upon a person.

Both freedom and liberty are founded in individual rights. A “right” is a legally recognized ability to exercise power or control over an action or an object. Rights are the legal justification upon which freedom and liberty are enjoyed. They are what keeps the restraint or interference upon an individual person at bay.

Our Declaration of Independence is one of the finest explanations of these factors that constitute freedom. As the people of 1777 New York held an inherent understanding and respect for freedom, it is not surprising that Thomas Jefferson, the principal author of the Declaration, described it as an expression of the American mind.

Freedom’s quintessential element of respect for the individual is characterized in the Declaration by the phrase that “all men are created equal.” It should be noted, that this description is not by accident. It does not say that all men are equal. Clearly, everyone knows that different people enjoy different talents and attributes. Instead the Declaration claims something far more important.

In saying that “all men are created equal”, it asserts that every individual person has inherent and equal value in the eyes of God. It contends that if God views us all as equal and valuable, than no man, no government, no institution, can dispute that equal standing.

The Declaration further states that every individual person is “endowed” (given by God) with certain “unalienable” (meaning they cannot be taken away) rights, including “Life, Liberty and the Pursuit of Happiness.” These rights, straight from a natural law viewpoint, are an expression of the legal justification for every individual’s endowment of the blessing of freedom.

In its text, the Declaration expressly contends that to secure these rights (and thereby guarantee individual freedom) that governments are instituted among

men, deriving their just powers from the consent of the governed. This is one of its most critical points contained within this inspired document.

For this provision asserts that freedom cannot exist without the protection of the rights of the individual, and that the entire purpose of government is to protect such rights.

The Declaration adopts the logic of Sir Edward Coke, arguing that freedom can only be guaranteed by means of the consent of the governed. This assertion is further expressed in the Constitution when it is held that the people are actually sovereign to the government (when that document's preamble begins from the start with the words "We The People").

Coke, the great British legal scholar of the Common Law, held that to protect rights, the law must be above all men, no matter how powerful or important such men might be. No man is above the law, Coke argued, and as government makes the law, it can only do so effectively with the consent of the governed. Oppression and tyranny are thereby the antithesis of freedom.

The people of New York in 1777 believed, as did the founders, that a government operating with the consent of the governed is freedom's best protector. One operating without it is freedom's biggest enemy.

Now nearly a quarter of a millenarian old, the Declaration, as the expression of the American mind, has truly stood the test of time. Its assertion that freedom is all about the rights of the individual, became a pillar upon which our American way of life stands. That every person is entitled to the respect and value he holds in the sight of God, allowed for the greatest empowerment for individuals that the world has ever seen.

The Declaration of Independence was a product of its time. The classical world before it was written had no clear understanding of the concept of individual rights. Even in the Roman Republic, upon which our founders based our form of American government, such individual rights had yet to evolve.

Indeed, what we think of as "rights" today did not even begin to germinate as an idea until after the Norman Conquest of England in 1066.

Although the Viking-Germanic cultures of the Anglo Saxons did hold a belief in the consent of the governed, such belief was never extended under their rule to form the principles of what we would consider today as individual rights. The development of that principle would have to wait for the arrival of William the Conqueror. For it was only under the Norman Conquest, and their transported economic structure of feudalism, that individual rights began to lay a formation for recognition..

For its was only under feudalism, where barons (landlords) and serfs (tenants) were morally deemed to owe each other reciprocal duties. This economic system required the landlord to provide the tenant with land, shelter and the means to grow crops. The tenant, accordingly, would reciprocally be required to provide the landlord with labor and a portion of the crops the tenant would grow. After 1066, for the first time, English law would begin to recognize that an otherwise powerless individual (a tenant farmer) was now owed a duty from a powerful person (a wealthy landlord).

It was also at this time that the common law, where cases in controversy would produce decisions based upon precedent and custom (*stare decisis*), began to truly develop throughout England. Under the leadership of Henry the Second, and his promotion of legal system reforms, common law courts and cases began to be formed to establish a body of law. It was also at this time that the reciprocal duties between landlords and tenants began to be firmly recognized.

A quarter century later, in 1215, the cause of freedom, liberty and individual rights took one of its greatest leaps forward.

Fearing the loss of their lands from a possible invasion by the ambitious King Philip of France, the landlord barons revolted against Henry's son, King John Lackland. Cornering him at a small creek known as Runnymede, these rebels forced King John to sign the Magna Carta, known at the time as the Charter of Liberties. This royal charter outlined, for the first time in history, the duties a King owed to his subjects. This critically important document became the foundation of what would become the British Constitution.

A half century later, in 1265, St. Thomas Aquinas, an Italian, Dominican priest, began to pioneer his famous work, the *Summa Theologica*. In the *Summa*, St. Thomas advanced the philosophical concept of "grace." This concept argued that all people have an individual relationship with God. This relationship, St. Thomas asserted, meant that God could reward each and every person for their good works and intentions. This new concept of grace, therefore, had the effect of elevating the individual to a new, and historic status.

At a time when the separation of church and state was at best illusory, the ground breaking work of St. Thomas, meant that civil governments would soon also have to begin to elevate the status of the individual. Building upon St. Thomas' work, other philosophers, clerics and legal scholars, such as William Ockham, John Wycliffe, Thomas Hobbes and John Locke, then began to argue that every human being is indeed an individual instrument of God. In this light, they would assert, and advocate in law, that every person, should be theoretically vested with fundamental, individual, natural rights.

Locke's historic book, *Two Treatises of Government*, published in 1689, was especially meaningful and compelling. In this important work, this brilliant English lawyer and philosopher, advocated that every individual should be allowed by government to live in freedom. He further asserted that each and every person, as an instrument of God, possessed three fundamental rights of natural law. These rights, the foundation of freedom, included life, liberty and the pursuit of property. Such rights, Locke argued, were inherent to our humanity. They were, Locke continued, given to each person by God, and no government, therefore, should ever infringe upon them, without just cause.

This Lockean philosophy was well known by the people of America in 1777. Indeed, they found his arguments so persuasive, that the American Declaration of Independence, adopted by the Continental Congress on July 4, 1776, even paraphrased his words from the *Two Treatises of Government*, stating:

*"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are **Life, Liberty and the pursuit of Happiness**. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."*

There is little question that without the aforementioned evolution of individual rights under English Law, that the people of New York in 1777 could not have transformed these important philosophical concepts into the guarantees of freedom we enjoy today.

The flip side of this is equally true, however. For history is littered with concepts that never become reality. And without the people and events of 1777 New York, there is a serious question of whether that reality of freedom, that we enjoy today, and that they delivered to both America and to the world, would have ever come to fruition.

For real freedom is much more than a philosophical or legal concept. It's a way of life. It was the people of New York in 1777, that helped to transform that concept into an actual reality. It was their sacrifice, their gift, that now allows each of us, the average person, to live a life of individual freedom.

The people of New York, in 1777 had, to a person, a direct, personal and full understanding of freedom. They believed in it. They promoted it. And as this book will show, they would fight and die for its preservation.

That is why their story is so captivating.

Theirs is a truly American story. It is a story shaped by the time and place of 1777 New York. It is a story of remarkable and courageous people. It is the story of the value, and the empowerment, of every individual person. It is the story of freedom.

And what exactly is this meaning of this freedom, that the people of 1777 New York delivered? All of us should reflect upon the gift, and these incredible people who gave it to us.

Freedom is the ultimate state of human existence.

As aforementioned, it is fundamentally a product of respect for the individual and their rights. Moreover, it is also opportunity. For true freedom empowers every person with the chance to rise as far as their talents will take them.

By its very nature, freedom allows each of us to fulfill and unlock our greatest potential.

It spawns creativity, fuels opportunity, and opens up new horizons.

Most importantly, freedom brings us closest to God, and His vision for our lives.

Ultimately, freedom unleashes all that we are, and all that we can be, as human beings.

But freedom can also be a very scary thing.

By its very nature, it does not guarantee outcome or success. Accordingly, the freedom to succeed, is also the freedom to fail.

That is why freedom is not without its opponents.

Because freedom is not just about the ability to do what everyone universally agrees is the right thing to do. It also allows us do things that some might think risky, unwise, or that is the wrong thing to do. It's about the ability to do things that some people simply do not want to have done.

As a result, by its very nature, freedom is the absence of control of the individual. That is why it is individual empowerment.

This lack of control over the individual is why there are those who are not always in support of freedom.

There have always been, and there will always be, those who crave power and control over others. Those who do not deem individuals worthy of the free exercise of their rights. Those who think the equality or guarantee of outcome is far more important than the uncertain chance of a greater success.

Some of freedom's opponents are evil. They simply want to control the actions of others for the sole purpose of benefiting themselves.

Other opponents are mistakenly well intentioned, believing they simply know better than the people to whom the freedom would be afforded. These opponents believe they are merely acting in a paternalistic manner, to protect individuals from themselves.

But both these opponents to freedom are wrong. They should not be allowed to stunt the opportunity of any person for a warped lust for power over others or for a mistaken belief that only they know what is best.

True freedom is not life with no regulation, it's life with self regulation. It's being allowed to make choices to get the outcome one wants, and then accepting the consequences that can result. For good and for bad. Its full accountability, but to oneself.

That is why our founders, who really understood the meaning of freedom, almost always advocated, that it must be coupled with personal responsibility. They knew that completely unrestrained freedom, without self control, and absent personal responsibility, can equally lead to tyranny and danger. That is why true freedom requires that the free actions not be hurtful to others. The excesses of the French Revolution are but one example of why our founders were right.

The people of 1777 New York, who delivered the freedom we enjoy today, made freedom their way of life. They saw and experienced it first hand. They lived both its blessings and its challenges. They understood freedom on the deepest level, and were dedicated not to lose it, and to pass it along to future generations.

New York, in 1777, was almost uniformly a forbidding wilderness. One hundred and fifty years of European colonization did not remake it into the Europe that these colonists' ancestors had left behind. And as New Yorkers worked to change the landscape of their new home, that landscape was also changing them.

Despite the elegant and meaningful writings of Hobbes, Locke, Montesquieu and Rousseau, true freedom in Europe was still a myth in 1777. Centuries of

monarchical based political systems, religious battles for control of the faithful, and landed money interests dependent upon uneducated, subservient labor, left little room for liberty or even less respect for individual rights.

Back in Europe, people lived and worked their whole lives on tiny plots of leased land. The small town or village they called home, was connected by a millennia of well used roads, social networks, and religious and political rules. People led relatively safe, sustainable and ordered lives. But they were also impoverished, stagnate, and absent any hope of upward mobility.

The new world of 1777 New York could not have been more different. It was dangerous, harsh, uncertain, scary and filled with almost unlimited opportunity.

Land was plentiful, and most people owned their own property. But as the Founders would recognize, with that opportunity came responsibility. Those New York Colonists who owned land had to transform that property out of the brutal wildness that was North America. They did it with their own two hands, felling huge trees, tearing out countless roots and rocks from the soil, digging wells, and making everything they had, from their house and barn, to their furniture, clothes, and tools. They made every decision, without rules, regulations or direction from a government, church or cultural oligarchy. They succeeded or failed, exclusively upon their own labor, guile and ingenuity.

These people of colonial New York had to face every challenge that a harsh wilderness could present. But as if the perils offered by their natural environment were not enough, they also had to face the hostile Native Americans upon whose historical lands they encroached.

Protection and self preservation was their own, individual responsibility of these New Yorkers. There was no government entity upon which they could depend. This environment built tough, independent, self-reliant and self confident people. They were the product of their own success, and what tipped the balance and allowed them to build a life far more successful and prosperous than the Europe their ancestors had left behind, was one principle attribute. Freedom.

Because of the conditions in which they lived, the people of the wilderness frontier that was New York in 1777, were circumspect of any rules or regulations that any government, or any other authority, might proscribe upon them.

After the French and Indian War, the rulers of Great Britain, burdened by a crushing war debt, decided that the colonies needed to share in the cost of the protection that being a part of the mother country offered.

Accordingly, King George the Third and Parliament started to impose new taxes, new laws, new rules and new regulations that colonists had never before had to deal with. The people of New York, who had lived in freedom for 150 years, without these taxes or interference in their lives, seriously objected.

Some of these colonists even objected by means of taking up arms against their perceived oppressor. They wanted their freedom, and they would die to preserve it.

Englishmen, which despite their multicultural heritage, New Yorkers considered themselves, had a long and proud tradition of armed resistance against the government. From the time of the Magna Carta, to the English Revolution, and then the Glorious Revolution, the freedoms and rights of Englishmen were viewed by the average man as sacrosanct. Such freedoms were simply not to be trampled upon without consequence. New Yorkers thereby believed that any resistance in defense of their freedom, was both justifiable and based upon strong precedent.

In the age of the enlightenment and Lockean natural rights, the New York quest to maintain and preserve freedom, had never had more import or meaning than it did in 1777. This devotion to this ideal, led to earth shattering achievements.

These New Yorkers, who came together from all backgrounds and classes, left an enormous, positive, and meaningful legacy for all of us who are their posterity. In that time and place, these special, committed people risked everything for an ideal. An ideal of freedom.

Through their efforts, the people of 1777 New York, by putting the principle of freedom above everything else, including their very lives, delivered on its promise for all of us today. It is because of their efforts, their sacrifice, their commitment, that we live our lives today in unparalleled liberty.

But what exactly were they thinking? Why would they do this?

Perhaps the best perspective of this colonial mindset, that was so prevalent in New York in 1777, actually was told in 1843, when at the age of 90, Levi Preston, a Captain in a Massachusetts regiment, who had fought throughout the Revolutionary war, was asked to tell his posterity what the average man was thinking in 1777.

What, he was asked, was the true reason behind the conflict that became known as the American Revolution, and why did the average soldier join the fight in what was almost exclusively a volunteer army. His answer was as simple as his cause. Freedom.

Preston replied directly, that "what we meant in going for those Redcoats was this: we had always governed ourselves and we always meant to."

Just like Preston, the average person in New York, male or female, understood that they had controlled their own life before the Revolution, and had no intention of allowing Parliament, King George, or the British military, to ever change that status.

The people of 1777 New York had lived in freedom, they understood freedom, and had experienced both its blessings and perils, first hand. They feared its loss, and would give their very lives for its preservation.

The colonists of 1777 were thereby presented with a stark choice. As their fellow New Hampshire citizens had phrased it: Live Free or Die.

This was not a choice not sought by New Yorkers themselves, but rather one thrust upon them by the actions of the British government.

At that time and place, every person in the colonies needed to stand up and fight for their rights, or stand apathetically by and lose them. In an age of enlightenment, even the average person took the concept of rights and freedom very seriously. They lived it and it was engraved in their very being.

Today's Americans have received a great gift from those brave colonial New Yorkers that risked it all, and often died, for this philosophical cause, in which they deeply believed.

This was the first war fought truly for ideology, not for conquest, land or for power. It was over an ideal. And that ideal was freedom.

The freedom we enjoy today, that was so overwhelmingly supported in the 2012 Gallup poll, is a direct and unquestioned result of the sacrifice and commitment of the brave people of 1777.

One of the reasons I wrote this book is that I believe we must remember this sacrifice and commitment. We need to tell this story.

So that we many never lose its blessings, we need to remember what this cause of freedom means to us today, and what it meant to the people of 1777.

For the cause of freedom, which these 18th century New Yorkers held so deeply in their hearts, is often today, sadly taken for granted. We fail to remember the enormous cost these remarkable people of 1777 New York paid to give us that gift, or how really fragile that gift actually is.

In this modern age, far too many Americans, view freedom as just the way things are, and the way they will always be. People, far too often, look at freedom as a human guarantee, that will never be eroded, or taken from us. But such is really not the case.

There are so many ways that a people can lose their freedom. It is not, sadly, the universal condition of all mankind. It never really existed for people, with a guarantee for its continuance, before the Revolution. Indeed, all over the globe, still today, one can see that people who did not enjoy the legacy of 1777, still live in tyranny, falling victim to others who desire power or control over their lives.

Freedom is very fragile. It can be lost at any time, and all too quickly.

It can be taken by a powerful, tyrannical government, as was the threat in 1777.

It can also be willingly ceded, by the people who enjoy its blessings. Handed over willingly, by apathy or neglect, to an unrecognized evil, or to a misguided or well meaning power, that seeks to control the actions of others.

Sometimes those who wish this control merely seek the pursuit of power.

Sometimes, thinking that they know far better than the average person, these control seekers think that the average person simply can't be trusted with freedom, which could allow people to do the wrong thing. These control seekers advocate that this ceding of control is for the achievement of the overall "public benefit".

This last threat, is the peril I fear we most often face today.

We all know that we clearly must live in the modern world.

We do not reside in the unbridled wilderness that was 1777.

There is no question that we share the challenges presented by 21st century life, and reasonable people do recognize that there is undoubtedly some

need, for a certain level of rules and regulations, in order to protect society as a whole.

We all want clean potable water, electricity that works when we flip the light switch, and highways which are not some version of a demolition derby.

But just as our Founders linked freedom with the balancing test of personal responsibility, we too must follow their lead, and balance it against the needs of modern society. We must keep the perspective that freedom, because it empowers the human condition, should be our overriding concern, and not allow it to fall victim to the expediencies of governmental overreach. Reasonableness must be the rule. Responsibility and accountability must be the means.

Conversely, there will always be others who want, for power, wealth, or twisted or misguided ideology, to control us.

That is the lesson that 1777 teaches us.

It is not that we should never have rules in our society. Rules developed by the consent of the governed are fine. Rules of responsibility and accountability are not inconsistent with freedom. Oppression is not.

We should always, vigorously resist the efforts of those who seek to deny us freedom without our consent. We should err on the side of freedom and not control. We should keep in mind that freedom can easily be lost along the road of good intentions.

Yes, freedom can be a scary thing. But it is the best way to live our lives.

Inherently, because freedom allows us the opportunity to succeed. It also offers us the possibility to fail. We cannot be paralyzed by that chance of failure. We cannot fail victim to those who preach that equalized outcomes mean more than freedom. It simply isn't true.

True success most often comes from overcoming failure. The New Yorkers of 1777 understood this. They would many times fail until they succeeded. That is why we must preserve our freedom with the same vigor and commitment as those brave New Yorkers did during the Revolution.

In the end, now in our third century since that time, we have learned, that freedom is the essential element that truly empowers the human condition.

If we truly want ourselves, and our posterity, to have the ability to rise as far as our talents will take us, then we need the level playing field of freedom, to get us where our hopes and aspirations wish to take us.

Our Founders clearly understood this. The legacy of freedom they have given us, is perhaps the greatest gift ever given to all mankind.

That is not to say that the Founders were perfect people. We should not get lost nor misled by that silly notion. There is no such thing. There are not now, and there were not then, any perfect people.

People then, and people today, can be hurtful, selfish, mean and sometimes evil. They can also be good, aspirational, empowering and helpful.

Bad people can do good things, and good people can do bad things. If we expect all people to be perfect, and be good and altruistic all the time, in every action throughout their entire life, we are bound to be nothing but disappointed.

What is so beautiful about the Founders, wasn't that they lived perfect lives, but that they held some transformational, beautiful, perfect ideas and aspirations.

Thomas Jefferson, was a flawed man in so many respects, as a slave owner, a manipulative politician, a man who would turn against those who had always supported and befriended him, and a spend thrift who died deeply in debt.

When he wrote those beautiful, aspirational phrases contained within the Declaration of Independence, however, he penned perhaps the most meaningful words in human history. They were words that elevated the value of every individual person. Words that conveyed the best attributes of humanity. Words that offered the promise of freedom, and liberty and prosperity to anyone who would seek to achieve it.

The fact that these magnificent ideals came from an imperfect man, does not diminish their power. It magnifies them.

All in all, I wrote this book for two principle reasons.

First, the story of 1777 in New York, is one of the greatest stories in human history.

Every element of the human condition exists within this period that make up a good story. The triumph of good over evil, the winning of the underdog against long odds, just when times appear to be at their darkest.

This story contains interesting characters, with all different talents, and numerous personal flaws and quirks, who all pull together to make the whole greater than the sum of its parts. Working toward a common goal of delivering freedom, these amazing people, from diverse and unique backgrounds, achieved an historic victory, when nobody, including sometimes not even themselves, believed it possible.

Secondly, it is my heart felt belief that this book should be written to tell the story of freedom.

The central overriding theme of those brave men and women who gave their lives during 1777, was that they were offering themselves up for the cause of freedom.

They understood that some things are larger than themselves. They believed that freedom is a gift from God, that no man should be allowed to take away.

They knew in their hearts, that people who are blessed to live under freedom's liberties, can accomplish anything, and are only limited by their own drive, individual talent, hard work and desire.

The freedom that resulted from the story of 1777 made New York and the United States the land of unlimited possibilities.

This incredible gift, that the people of 1777 New York gave to us, is not, however, assured, without our continued commitment to keep it alive.

We cannot afford to trade that gift for the expedencies of the present, when false solutions are offered by those who wish to control our actions for what they myopically deem to be the overall public benefit.

For freedom is a gift that was purchased by the people of 1777 at high cost. We dare not waste their sacrifice.

In their name, and we need to preserve it, both for ourselves and for our future generations.

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# Chapter One

## *General Schuyler – The Cultural Environment of 1777*

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December 31, 1776

New Year's Eve has traditionally been a time for reflection. It is a time to think of the mistakes of the past, and for the expression of aspirations for the future. 1776 had been a very dynamic year. It was a year of dramatic change, of novel firsts, of great victories, and of disappointing losses. As Major General Philip Schuyler gazed out upon the Hudson River from the northeast corner window of his splendid mansion in Albany, all these thoughts, hopes and fears swirled through his ample mind.

The year had started out with such promise. The surprise capture of Fort Ticonderoga in May of 1775, had allowed Schuyler's Northern Department to advance into the heart of British controlled Canada.<sup>1</sup> The campaign had started with such promise, with a two-tiered attack, led by Schuyler's second in command, General Richard Montgomery, taking Crown Point, Fort St. John and Montreal, meeting a second force, led by General Benedict Arnold, travelling through Maine, at the outskirts of Quebec City.<sup>2</sup> With their efforts, last New Year's Eve had presented the promise of a sweeping victory, with the hopes of adding a 14<sup>th</sup> Colony to join the new American Revolutionary cause.

But 1776 would prove a roller coaster ride. It would begin with the death of Montgomery, the wounding of Arnold, and the end of the Canada Campaign.<sup>3</sup> After the failed New Year's Eve assault on Quebec City, the beginning of 1776 would see a retreating Colonial Army, devastated by battle casualties and small pox, being chased back into New York, by Sir Guy Carlton, Governor General of Canada and Major General of His Majesty's Army.<sup>4</sup> Carlton would retake Montreal, St. John and Crown Point, only to be repulsed by a herculean effort of Benedict Arnold, who in days built a small armada, and pushed back the British Invasion fleet, in America's first naval battle at Valcour Island on Lake Champlain.<sup>5</sup>

March 1776 would see a huge victory for American Forces, when Continental Commanding Lieutenant General George Washington, through the ingenious plan of General Henry Knox of Maine, fortified Dorchester Heights outside Boston, with artillery Knox had delivered from Ticonderoga, over the Berkshire Mountains by sleds in the heart of winter.<sup>6</sup> This new artillery platform gave Washington the first victory of the war, freeing previously occupied Boston for

the Patriot cause, when British Commanding General William Howe evacuated his untenable position, and sailed his entire Boston Garrison to Halifax, Nova Scotia.<sup>7</sup>

July 4, 1776 would bring even more exciting news, when the Continental Congress passed a resolution Declaring Independence for the American Colonies from Great Britain and King George.<sup>8</sup> This formal act of separation was the measure that every true Patriot, like General Schuyler, needed to start the creation of their new nation, the United States of America.

The fundamental transformation that the Declaration would bring, would also have deep meaning in New York. Just weeks after Congress acted, influential leaders in New York would begin to organize in convention to draft a new state constitution.<sup>9</sup> The creation of this historic first, would be accomplished under the guidance of such mental giants as John Jay, Robert Livingston and Gouvenor Morris.<sup>10</sup> As a former member of both the New York Colonial Assembly, and the Continental Congress, General Schuyler would follow the progress of this critically important effort with great interest.<sup>11</sup>

But just as the euphoria of the Declaration, and the new state constitutional efforts, had begun to take hold, they were disparaged by a huge British victory in New York City.

On June 9, 1776, General Howe and his army set sail from Halifax, appearing in New York waters on June 29, and landing on Staten Island on July 2.<sup>12</sup> Just weeks later, on August 22, 1776, the British commenced the Battle for New York City, landing unopposed on Long Island, and then on August 26, attacking and overrunning Colonial positions on Brooklyn Heights.<sup>13</sup>

In another story of Providential luck, despite being thoroughly routed, General Washington, under the cover of a fortuitous fog, was able to retreat, two days later on August 28, across the river to Manhattan, with the skillful help of Colonel John Glover, the commander of a Massachusetts corps of experienced ferryman.<sup>14</sup>

After suffering another series of defeats at Kip's Bay, Harlem and White Plains, and losing both Forts Washington and Lee on the Hudson, General Washington was able to finally escape this British offensive, by moving his forces to a position along the Delaware River in Pennsylvania.<sup>15</sup>

Just when times looked as dark as could be imagined, General Washington was able to transform public despair into hope. Staring on Christmas Eve, and using Colonel Glover to once again to ferry him and his troops across the Delaware River into New Jersey, Washington was able to end the year with two historic

and dramatic victories at Trenton and Princeton,.<sup>16</sup> This amazing campaign, which pulled victory from the jaws of defeat, raised the spirit of every Patriot, and sent shockwaves throughout the British high command.<sup>17</sup> Indeed the highly respected and experienced military commander, the King of Prussia Frederick the Great, remarked that the “achievements of Washington and his little band of compatriots between the 25th of December and the 4th of January, a space of 10 days, were the most brilliant of any recorded in the annals of military achievements.”<sup>18</sup>

And so, as General Schuyler gazed upon the frozen landscape of his estate, down to the Hudson River, and across to the hills of Rensselaer, the ups and downs of the past year filled his thoughts. What would 1777 bring? What would be the British response to their victories in Canada and New York City? What would be their response to their loses at Valcour Island, and New Jersey? Would the cause of liberty survive?

Although most of the success of Washington’s most recent campaign in New Jersey had yet to reach Schuyler’s upstate New York Command by New Year’s Eve, General Schuyler had enormous confidence in, and hope for, George Washington’s success. These two remarkable men were not just fellow compatriots and commanders, they were also contemporaries and friends, who shared strikingly similar backgrounds.

Each was born within months of the other, Washington on February 22, 1732 and Schuyler on November 20, 1733, to prominent, respected, multi generational, American families.<sup>19</sup>

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# Chapter Two

## *Timothy Murphy – The Original Frontier*

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January 1, 1777

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# Outline

## General Outline

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### Freedom's Gateway:

### 1777 - How the Empire State Built America and Delivered Upon the Promise of Liberty

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##### 00-02. Table of Contents

##### 00-03. Introduction – Newt Gingrich

##### 00-04. Foreward – David Pietrusza

##### 00-05. Preface – Robert T. Farley

##### 00-06. Table of Maps

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- Two Homes - Description
- Who He Was – Who Is Family Was
- The Wealth of Land
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- Directly Appointed to Northern Dept
- Devoted to the Cause of Liberty
- Similarities to Washington
  - Born within Months
  - Both Gentleman Farmers
  - Directly Appointed by Congress
  - Both Members of Congress
  - Both Slave Holders
  - Both Not Formerly Educated
  - Both Surveyors
  - Both Understood How to Win

- Scared of British Advance
- Protective / Paternalistic of His Army

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- 1774: First Continental Congress
- 1775 (March): Second Patrick Henry Speech

### ***The Characters on the Stage***

- ***British***

#### **Political**

1. George III – King of England
2. Fredrick North – Prime Minister
3. Lord George Germain – Secretary of State for the American Colonies
4. John Montagu – First Lord of the Admiralty
5. Charles James Fox – Opponent of Revolutionary War

6. William Tryon – Lieutenant General and Colonial Governor of New York

### **Military**

1. John Dyke Acland – Major, Commander of the Grenadiers
2. Lady Harriet Acland – Wife of John Acland
3. John Burgoyne – Lieutenant General and Commander of Upstate New York Invasion Forces
4. Joseph Brant – Native American Commander, Oriskany and St. Ledger Campaign
5. Friedrich Baum – General (Hessian Commander), Battle of Bennington
6. John Butler – Lieutenant Colonel, Loyalist Commander of Butler’s Rangers – Upstate NY Campaign
7. John Campbell – Brigadier General, New York – Hudson Highlands Campaign
8. Guy Carleton – Major General, Military Governor of Quebec
9. Henry Clinton – Commander of British Forces - New York City
10. Charles Cornwallis – Lieutenant General, Staff Officer to William Howe in New York City
11. Luc de la Corne – Indian Commander and Native Language Interpreter
12. William Erskine – Brigadier General, Commander 80th Foot Connecticut Campaign
13. Alexander Fraser – Captain, Commander of Select Marksmen, Upstate New York Campaign
14. Simon Fraser – Brigadier General, Upstate New York Campaign, Commander of Advance Forces
15. James Inglis Hamilton – Brigadier General, Upstate NY Campaign, Commander Center Forces
16. Richard Howe – Chief of North American Naval Forces
17. William Howe – Commander in Chief of North America
18. David Jones – Staff Officer to Simon Frasier, Finance to Jane McCrea
19. Roger Lamb – Sergeant, Burgoyne’s Upstate New York Campaign
20. Alexander Lindsay, Earl of Balcarres, Major – Commander Light Infantry, Upstate NY Campaign
21. William Phillips – Major General (Artillery) – Upstate New York Campaign
22. Philip Skene – Colonial, Loyalist Commander – Upstate New York Campaign
23. Barry St. Leger – Brigadier General, Upstate NY Campaign, Commander Mohawk Valley Forces
24. Friedrich Adolph Riedesel - General (German Force Commander) in New York Campaign
25. Frederika Charlotte Reidesel – Wife of German Force Commander

## ● *American*

### **Political**

1. John Adams – Member, Continental Congress
2. Benjamin Franklin – American Representative to the French Court
3. John Hancock – President, Continental Congress
4. John Jay – NYS Constitution Drafter
5. Robert R. Livingston – NYS Constitution Drafter
6. Gouverneur Morris – NYS Constitution Drafter

### **Military**

1. Ethan Allen – Brigadier General – First Commander of the Green Mountain Boys
2. Benedict Arnold – Major General – Northern Department, Wing Commander
3. George Clinton – Brigadier General, First Governor of New York
4. James Clinton – Colonial, Brother of George Clinton, Commander Fort Clinton on Hudson Highlands
5. Henry Dearborn – Major, Continental Army, Regimental Commander at Saratoga
6. Peter Gansevoort – Brigadier General, Commander of Fort Stanwix
7. Horatio Gates – Major General, Second Commander of the Northern Department
8. John Glover – Brigadier Gen, Marine Transport Specialist, Continental Army, Brigade Commander
8. Nicholas Herkimer – Brigadier General of Tryon County Militia, Commander at Oriskany
9. Henry Knox – Brigadier General and Commander of Artillery for the Continental Army
10. Ebenezer Learned - Brigadier General, Continental Army, Brigade Commander at Saratoga
11. Charles Lee – Major General, Court Marshalled by George Washington
12. Henry Brockholst Livingston – Staff Officer to both General Schuyler and General Gates
13. James Livingston – Colonial, Northern Department, Regimental Commander Saratoga/Ft. Stanwix
14. Benjamin Lincoln – Major General – Northern Department, Wing Commander
15. Richard Montgomery – Major General, Continental Army, Second in Command to Schuyler
16. Daniel Morgan – Colonial (Later Brigadier General), Commander Colonial Rifle Company
17. Timothy Murphy – Colonial Sharpshooter (New York) – Morgan’s Rifle Company

18. John Nixon - Brigadier General, Continental Army, Brigade Commander at Saratoga
19. John Paterson – Brigadier General, Continental Army, Brigade Commander at Saratoga
20. Enoch Poor – Brigadier General, Continental Army, Brigade Commander at Saratoga
21. Israel Putnam – Brigadier General, Continental Army, Hudson Highlands
22. John Stark - Brigadier General –Commander of the New Hampshire State Militia
23. Arthur St. Clair – Major General, Commander of American Forces at Ticonderoga
24. Philip Schuyler – Major General, First Commander of the Northern Department
25. John Sullivan – Brigadier General, Continental Army
26. Seth Warner - Brigadier General – Second Commander of the Green Mountain Boys
27. George Washington – Commanding General, Continental Army

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- 1775 (May): Fort Ticonderoga Captured
- 1775 (May): Second Continental Congress
- 1775 (June): George Washington named Commander in Chief
- 1775 (June): Battle of Bunker Hill
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- 1775 (Nov-Dec): The Great Knox Artillery Adventure
- 1776 (January): Thomas Paine prints Common Sense
- 1776 (March): British evacuate Boston

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- 1775 (Oct-Dec): Arnold’s March Through Maine
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- 1776 (Oct): Battle of Lake Champlain
- 1776 (Oct-Dec): The Tide Rolls Back

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- 1776 (July): Declaration of Independence

- 1776 (July): White Plains Convention opens for NYS Constitution

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- 1776 (August): Battle of Long Island
- 1776 (Sept): British begin Occupation of NYC
- 1776 (Sept): Battle of Harlem Heights
- 1776 (Oct): Battle of White Plains
- 1776 (Nov): British capture Forts Mifflin and Red Bank
- 1776 (December): Washington Crosses Delaware
- 1776 (December): Battle of Red Bank
- 1777 (January): Battle of Red Bank
- 1777 (January): Washington retires to winter quarters in Morristown

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