

We the People

Edited by John Notgrass and Charlene Notgrass



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ISBN 978-1-60999-146-3

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Cover design by Mary Evelyn McCurdy

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Printed in the United States of America.

Notgrass History
Gainesboro, TN
1-800-211-8793
notgrass.com

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Introduction

These letters, stories, speeches, journals, memoirs, articles, poems, songs, and documents are building blocks of the history of America. They are original sources written on the spot, as history happened. To learn history, we look both to historians who came after to describe and interpret events and to the recorded words of the people that made the history themselves—the people who were there.

We are indebted to the people who preserved these original sources: archivists of the United States government, newspapers that filed and preserved past editions, families that saved letters and journals, librarians who did not throw away all the books that looked old and tattered, and museum curators who skillfully preserved important documents. Thousands of original source materials have been lost to floods and fires, careless handling, and the trash can. We should be thankful to the people who realize that history is important—that a letter, article, or speech that seems commonplace and unimportant now will someday be history, something for people like us to read in order to understand the past.

These readings will remind you that American history is the story of real people. Like you, each boy and girl, man and woman who lived, worked, learned, loved, ate, slept, and played here in the United States is part of the story of our country. Most of the people who wrote the story of history never got their names in a book.

The ordinary people we call the Pilgrims looked from their ship toward the shore of Massachusetts, not knowing how their new life was going to be.

Families from Plains nations celebrated their favorite holiday traditions and told stories.

Founding fathers like George Washington were once young boys who had to copy their school lessons into a notebook.

John Jay, after he was the first Chief Justice of the Supreme Court, was an old man who had a loving family that came to visit him for Christmas.

Travelers during the 1800s were thrilled to see the same places we get excited about today, places such as Niagara Falls and Yellowstone.

Real husbands, fathers, and brothers bravely stood their ground at the Alamo, not knowing how it was going to turn out.

Women just like your mother waited day after day for a letter from their husbands fighting in the Civil War.

Susie Taylor King wrote about her experiences growing up in slavery and about her life as a free woman during and after the war.

People across the country eagerly devoured the newspaper article describing their bachelor president's White House wedding.

American housewives carefully followed the government's instructions to use less fat, sugar, and meat in their cooking so that millions of starving people in Europe would have enough after World War I.

Young men from every walk of life serving in World War II soberly read the letter that their beloved General Eisenhower wrote to them before they made a brave and heroic invasion on D-Day.

Grieving Americans looked to their president for words of comfort after seven astronauts perished as their space shuttle was taking off.

And you, part of a movement to bring education back home, learn from your parents and other American historymakers. We're all everyday Americans, making American history—a few big events and lots of everyday life. As you learn the great story, may you be inspired to make a positive impact on the history of America. We hope you enjoy getting acquainted with great Americans, the famous and the ordinary, in the pages of *We the People*.

Songs in *We the People*

Homeschooled students, graduates, and their families have recorded the songs included in *We the People*. Enjoy listening to these recordings at notgrass.com/absongs. See track numbers in the introductions to the songs.

Note about the Documents

Spelling, grammar, punctuation, and the words that people find acceptable change over time. Therefore, some of the wording in these documents seems strange to us. However, it is important when learning history to know exactly what people said, wrote, and thought at the time they were living.

A Note about Illustrations

Photographs, illustrations, and artifacts teach us about the past, too. Some of the photographs in *We the People* are modern, and some are historic. If an image is historic, it has a shadow behind it. If it is a modern photo taken after the year 2000, it does not. Be sure to enjoy the illustrations and read the captions as you enjoy these words from we the people.



Girls at an Independence Day celebration in Takoma Park, Maryland, on July 4, 1922



A modern photograph of the Wright Brothers National Memorial at Kill Devil Hills, North Carolina

America the Beautiful

Katharine Lee Bates, 1893 - Track 1

In 1893 Katharine Lee Bates took a trip to the top of Pikes Peak in Colorado and was inspired to write this poem about the beauty of America. It is usually sung to a tune written by Samuel A. Ward and has become one of America's most popular patriotic songs. Visit notgrass.com/absongs to hear a homeschooled soprano sing a beautiful rendition of "America the Beautiful" (Track 1).

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassion'd stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine ev'ry flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes prov'd
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And ev'ry gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

Pikes Peak, Colorado



Genesis 11:1-9

New American Standard Bible

God told Moses to write down the first five books of the Bible which are often called the Pentateuch. The first of those books is Genesis. Genesis tells about God creating the world and about the earliest events in world history. Chapters 6-8 tell about Noah and the Great Flood. Chapter 10 gives a record of the generations of Noah's sons, Shem, Ham, and Japheth, after the Flood. Genesis 10:32 tells that the nations that came after Noah's sons were separated on the earth after the Flood. Genesis 11:1-9 tells how that happened.

Now the whole earth used the same language and the same words. It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. They said to one another, "Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar. They said, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth." The LORD came down to see the city and the

tower which the sons of men had built. The LORD said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. Come, let Us go down and there confuse their language, so that they will not understand one another's speech." So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city. Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.



Elizabeth Capps embroidered this sampler in 1820 when she was eight years old. She labeled the picture in the middle *The Tower of Babel*.

The Mountain Chant: A Navajo Ceremony

Dr. Washington Matthews, 1883-1884

Dr. Washington Matthews observed members of the Navajo Nation while conducting research for the Smithsonian Institution. This excerpt is from a report from 1883-1884.

On two occasions I have witnessed a very pretty dance, in which an eagle plume was stuck upright in a basket, and by means of some well hidden mechanism, caused to dance in good time to the song, the beat of the drum, and the motions of the single Indian who danced at the same time; not only this, but the feather followed the motions of the Indian: if he danced toward the north, the feather leaned to the north while making its rhythmical motions; if he moved to the south, it bent its white head in the same direction, and so on.

On one occasion it was a little boy, five years old, son of the chief Manuelito, who danced with the eagle plume. He was dressed and painted much like the akáninili, or the arrow swallows, on a diminutive scale. The sash of scarlet velvet around his hips was beautifully trimmed with feathers. They said he had been several weeks in training for the dance, and he certainly went through his varied motions with great skill. I have rarely seen a terpsichorean [dance] spectacle that struck my fancy more than that of the little Indian child and his partner, the eagle plume.



Navajo family, 1905

Monument Valley, Navajo Nation, Arizona



Mesa Verde Wonderland Is Easy to Reach

Willa Cather, 1916

In 1906 the U.S. government established Mesa Verde National Park to protect archeological sites where Ancestral Puebloans lived. Today the park includes 600 cliff dwellings. American author Willa Cather visited Mesa Verde National Park less than ten years after it became a national park. She thought it was a special place. This excerpt is from an article she wrote and published in The Denver Times newspaper in 1916.

The Denver Times

January 31, 1916

The journey to the Mesa Verde . . . is now a very easy one, and the railway runs within thirty miles of the mesa. You leave Denver in the evening, over the Denver & Rio Grande. From the time when your train crawls out of La Veta pass at about 4 in the morning, until you reach Durango at nightfall, there is not a dull moment. All day you are among high mountains, swinging back and forth between Colorado and New Mexico, with the Sangre de Cristo and the Culebra ranges always in sight until you cross the continental divide at Cumbres and begin the wild scurry down the westward slope.

That particular branch of the Denver & Rio Grande is called the Whiplash, and most of the way you can signal to the engineer from the rear car . . .

From the streets of Mancos and from the hills about it one can always see the green mesa—not green at that distance but a darkish purple, a rather grim mass bulking up in the West. It sits like a cheese box in the plain, the deep canyons with which it is slashed imperceptible from far away. The mesa is forty-five miles long and twenty-five wide, and its sides are so steep that it is accessible from only one point. The government wagon

Cliff Palace, Mesa Verde



road is recent. Until within a few years there was only a difficult horse trail. Charles Kelly, who now takes travelers out to the mesa by wagon or motor, is the same guide who formerly provided mounts and provisions and pack horses for people who came to see ruins on the mesa. There is now a very comfortable tent camp on the mesa, just above the fine spring at Spruce Tree House, and the wife of the forest ranger provides excellent food. Anyone can be very comfortable there for several weeks.

Any approach to the Mesa Verde is impressive, but one must always think with envy of the entrada of Richard Wetherill, the first white man who discovered the ruins in its canyons forty-odd years ago. . . . One December day a boy brought word to the ranch house that a bunch of cattle had got away and gone up into the mesa. The same thing had happened before, and young Richard Wetherill said that this time he was going after his beasts. He rode off with one of his cow men and they entered the mesa by a deep canyon from the Mancos river, which flows at its base. They followed the canyon toward the heart of the mesa until they could go no farther with horses. They tied their mounts and went on foot up a side canyon, now called Cliff Canyon. After a long stretch of hard climbing, young Wetherill happened to glance up at the great cliffs above him,

and there, through a veil of lightly falling snow, he saw practically as it stands today and as it had stood for 800 years before, the cliff palace—not a cliff dwelling, but a cliff village; houses, courts, terraces and towers, a place large enough to house 300 people, lying in a natural archway let back into the cliff. It stood as if it had been deserted yesterday; undisturbed and undesecrated, preserved by the dry atmosphere and by its great inaccessibility.

That is what the Mesa Verde means; its ruins are the highest achievement of [ancient] man—preserved in bright, dry sunshine, like a fly in amber—sheltered by great canyon walls and hidden away in a difficult mesa into which no one had ever found a trail. When Wetherill rode in after his cattle no later civilization blurred the outlines there. Life had been extinct upon the mesa since the days of the Cliff Dwellers. Not only their buildings, but their pottery, linen cloth, feather cloth, sandals, stone and bone tools, dried pumpkins, corn and onions, remained as they had been left. . . .



Willa Cather at Mesa Verde, 1915

The Coyote and the Turtle

Folktales as Told by Guanyanum Sacknumptewa to Hattie Greene Lockett, 1932

Hattie Greene Lockett learned this old Hopi folktale when she visited in the home of a Hopi family. Guanyanum sat on the clean clay floor of her house and husked a pile of corn while she told it. Her husband and children soon gathered around to enjoy her gifted, animated storytelling.

A long time ago, there were many turtles living in the Little Colorado River near Homolovi, southeast of Winslow, where Hopi used to live. And there was a coyote living there too, and of course, he was always hungry.

Now one day the turtles decided they would climb out of the river and go hunt some food, for there was a kind of cactus around there that they like very much. But one of the turtles had a baby and she didn't like to wake it up and take it with her because it was sleeping so nicely. So they just went along and left the baby asleep.

After a while the little turtle woke up and he said, "Where is my mother? She must have gone somewhere and left me. O, I must go and find her!"

So the baby turtle saw that the others had crawled up the bank, and he followed their tracks for a little way. But he soon got tired and just stopped under a bush and began to cry.

Little Colorado River



Now the coyote was coming along and he heard the poor little turtle crying. So he came up and said, "That's a pretty song; now go on and sing for me."

But the baby turtle said, "I'm not singing, I'm crying."

"Go on and sing," said the coyote, "I want to hear you sing."

"I can't sing," said the poor baby, "I'm crying and I want my mother."

"You'd better sing for me, or I'll eat you up," said the big hungry coyote.

"O, I can't sing—I just can't stop crying," said the baby, and he cried harder and harder.

"Well," the big coyote said, "if you don't sing for me I'm going to eat you right up." The coyote was mad, and he was very hungry. "All right, then, I'll just eat you," he said.

Now the little turtle thought of something. So he said, "Well, I can't sing, so I guess you'll have to eat me. But that's all right, for it won't hurt me any; here inside of my shell I'll go right on living inside of you."



Now the coyote thought about this a little bit and didn't like the idea very well.

Then the baby turtle said, "You can do anything you want with me, just so you don't throw me into the river, for I don't want to drown."

Now the old coyote was pretty mad and he wanted to be as mean as possible. So he just picked that baby up in his mouth and carried him over to the river and threw him in.

Then the baby turtle was very happy; he stuck his little head out of his shell and stretched out his feet and started swimming off toward the middle of the river. And he said, "Goodbye, Mr. Coyote, and thank you very much for bringing me back to my house so that I didn't have to walk back." And the little turtle laughed at the old coyote, who got madder and madder because he had let the little turtle go. But he couldn't get him now, so he just went home. And the baby turtle was still laughing when his mother got home, and she laughed, too. And those turtles are still living in that water.



Journal of Christopher Columbus

Christopher Columbus kept a journal of his first voyage to the New World in 1492-1493 as a record for King Ferdinand and Queen Isabella of Spain, for whom he sailed. He wrote the following entry about his arrival on one of the islands of the Bahamas. Clements R. Markham translated it.



Christopher Columbus at the royal court of Spain by Václav Brožík

October 11, 1492

I, that we might form great friendship, for I knew that they were a people who could be more easily freed and converted to our holy faith by love than by force, gave to some of them red caps, and glass beads to put round their necks, and many other things of little value, which gave them great pleasure, and made them so much our friends that it was a marvel to see. They afterwards came to the ship's boats where we were, swimming and bringing us parrots, cotton threads in skeins, darts, and many other things; and we exchanged them for other things that we gave them, such as glass beads and small bells. In fine, they took all, and gave what they had with good will. It appeared to me to be a race of people very poor in everything. . . . All I saw were youths, none more than thirty years of age. They are very well made, with very handsome bodies, and very good countenances. Their hair is short and coarse, almost like the hairs of a horse's tail. They wear the hairs brought down to the eyebrows, except a few locks behind, which they wear long and never cut. They paint themselves black, and they are the color of the Canarians, neither black nor white. Some paint themselves white, others red, and others of what color they find.

Some paint their faces, others the whole body, some only round the eyes, others only on the nose. They neither carry nor know anything of arms, for I showed them swords, and they took them by the blade and cut themselves through ignorance. They have no iron, their darts being wands without iron, some of them having a fish's tooth at the end, and others being pointed in various ways. They are all of fair stature and size, with good faces, and well made. I saw some with marks of wounds on their bodies, and I made signs to ask what it was, and they gave me to understand that people from other adjacent islands came with the intention of seizing them, and that they defended themselves. I believed, and still believe, that they come here from the mainland to take them prisoners. They should be good servants and intelligent, for I observed that they quickly took in what was said to them, and I believe that they would easily be made Christians, as it appeared to me that they had no religion. I, our Lord being pleased, will take hence, at the time of my departure, six natives for your Highnesses, that they may learn to speak. I saw no beast of any kind except parrots, on this island.



Portrait by Sebastiano del Piombo, 1519

Florida Tourism Advertisement

New York Tribune, 1920

The December 19, 1920, edition of the New York Tribune had a special section called the "Winter Resort and Travel Number." Advertisements encouraged wealthy New Yorkers to get away from the cold. They could enjoy the mineral waters at White Sulfur Springs, West Virginia. They could take a first class train to Los Angeles, California, riding new Pullman equipment with a barber and valet on board. Or they could choose a cruise to the Mediterranean or East Asia.

This advertisement invited people to enjoy the vacation wonderland of Florida, including the city of St. Augustine. Businessman Henry Flagler owned the Ponce de León Hotel and the Alcazar Hotel. The Alcazar Hotel is now the Lightner Museum. This advertisement also mentions rail lines in Florida. Flagler was involved in developing those, too.



Former Alcazar Hotel with statue of Spanish Admiral Don Pedro Menéndez de Avilés who established St. Augustine in 1565



The Charm of Color

HAVE you ever realized the exhilarating effect that warm, pleasing colors, even in a picture, have upon your physical well-being? For instance, visualize this illustration in your mind's eye, in all its natural coloring—the blue sky, the verdant foliage and brilliant flowers, the sunlit buildings with their purple shadows, the sparkling, iridescent waters—and—presto, your troubles vanish and you are filled with a warm spirit of contentment.

The interesting feature of this illustration is, however, that this is no vision, but just a fragment of the real, summer-like environment that you find everywhere

ON THE WONDERFUL
FLORIDA
East Coast

Leave those gray skies and drab walls that oppress you and linger awhile among those radiant resorts, where every day is a holiday, and where Health, Happiness and Contentment are waiting to welcome you with open arms.

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FISHING SAILING TENNIS
MOTORING AVIATION
ETC., ETC.

St. Augustine—Ponce de Leon
Alcazar
Ormond-on-the-Halifax—Ormond
Palm Beach—Breakers
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Miami—Royal Palm
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The Founding of Jamestown

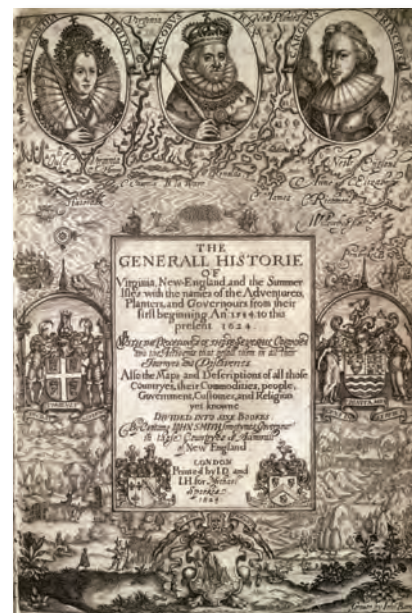
Captain John Smith, 1624

John Smith was one of the first leaders of the Jamestown settlement and one of the primary keys to its success. He also explored, made maps, and recorded the history of the early settlement of America. Below is an excerpt concerning the journey to and early days of Jamestown. The title of Smith's extensive work of history, with the original spelling, is: The Generall Historie of Virginia, New-England, and the Summer Isles: With the Names of the Adventurers, Planters, and Governours from Their First Beginning, Ano¹: 1584. To This Present 1624. See the title page of the book at right.

We watered at the Canaries, we traded with the [natives] at Dominica; three weeks we spent in refreshing ourselves amongst these west-India Isles; in Gwardalupa we found a bath so hot, as in it we boiled Pork as well as over the fire. And at a little Isle called Monica, we took from the bushes with our hands, near two hogsheads [barrels] full of Birds in three or four hours. In Mevis, Mona, and the Virgin Isles, we spent some time, where, with a loathsome beast like a crocodile, called a gwayn, tortoises, pelicans, parrots, and fishes, we daily feasted. Gone from thence in search of Virginia, the company was not a little discomforted, seeing the mariners [sailors] had 3 days passed their reckoning and found no land, so that Captain Ratliffe (Captain of the *Pinnace*) rather desired to bear up the helm to return for England, than make further search. But God the guider of all good actions, forcing them by an extreme storm to hull all night, did drive them by His providence to their desired Port, beyond all their expectations, for never any of them had seen that coast. The first land they made they called Cape Henry . . .

That night was the box opened,² and the orders read, in which Bartholomew Gosnoll, John Smith, Edward Wingfield, Christopher Newport, John Ratliffe, John Martin, and George Kendall, were named to be the Council, and to choose a President amongst them for a year, who with the Council should govern. . . . Until the 13 of May they sought a place to plant in, then the Council was sworn, Mr Wingfield was chosen President. . . .

Now falleth every man to work, the Council contrive the Fort, the rest cut down trees to make place to pitch their Tents; some provide clapboard to reload the ships, some make gardens, some nets, &c. The [members of native nations] often visited us kindly



¹ Ano is an abbreviation for Anno Domini which is Latin for "the year of the Lord."

² The box John Smith mentioned contained the orders of the Virginia Company, which supervised the founding of Jamestown from England. The settlers were ordered to leave the box sealed until they reached the site of the new colony.

Of Plimoth Plantation

William Bradford, c. 1620

William Bradford, governor of Plymouth Plantation, wrote a detailed history of the journey of the Pilgrims (Separatists) of England: to the Netherlands, back to England, and to the founding of a new home in the New World. The following are excerpts from his work. Bradford was using the Julian calendar for his dates, so they are 10 days earlier than the modern calendar.

On the arrival of the Mayflower in America:

Being thus arrived in a good harbor and brought safe to land, they fell upon their knees & blessed the God of heaven, who had brought them over the vast & furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element. . . .

On their explorations and first encounter with Native Nations:

Being thus arrived at Cape Cod the 11th of November, and necessity calling them to look out a place for habitation . . . whereupon a few of them tendered themselves to go by land and discover those nearest places. . . . It was conceived there might be some danger in the attempt, yet seeing them resolute, they were permitted to go, being sixteen of them well armed, under the conduct of Captain Standish, having such instructions given them as was thought meet. They set forth the 15th of November and when they had marched about the space of a mile by the sea side, they espied five or six persons with a dog coming towards them, who were [members of native nations], but they fled from them and ran up into the woods and the English followed them partly to see if they could speak with them, and partly to discover if there might not be more of them lying in ambush. But the Indians seeing themselves thus followed, they again forsook the woods and ran away on the sands as hard as they could. . . . So, night coming on, they made their rendezvous and set out their sentinels, and rested in quiet that night, and the next morning followed their tract till they had headed a great creek, and so left the sands, and turned another way into the woods. But they still followed them by guess, hoping to find their dwellings; but they soon lost both them and themselves, falling into such thickets as were ready to tear their clothes and armor in pieces, but were most distressed for want of drink. But at length they found water & refreshed themselves, being the first New-England water they drunk of



On the discovery of the place for settlement in the midst of a storm at sea:

And though it was very dark, and rained sore, yet in the end they got under the lee of a small island, and remained there all that night in safety. But they knew not this to be an island till morning, but were divided in their minds; some would keep [stay on] the boat for fear they might be amongst the Indians; others were so weak and cold, they could not endure, but got ashore, and with much ado got fire, (all things being so wet,) and the rest were glad to come to them; for after midnight the wind shifted to the north-west, and it froze hard. But though this had been a day and night of much trouble and danger unto them, yet God gave them a morning of comfort and refreshing (as usually He doth to his children), for the next day was a fair sunshining day, and they found themselves to be on an island secure from the Indians, where they might dry their stuff, fix their pieces, and rest themselves, and gave God thanks for His mercies, in their manifold deliverances. And this being the last day of the week, they prepared there to keep the Sabbath. On Monday they sounded the harbor, and found it fit for shipping; and marched into the land, and found diverse cornfields, and little running brooks, a place (as they supposed) fit for situation [to live in]; at least it was the best they could find, and the season, and their present necessity, made them glad to accept of it. So they returned to their ship again with this news to the rest of their people, which did much comfort their hearts.

On the 15th of December: they weighed anchor to go to the place they had discovered, and came within leagues of it, but were fain [inclined] to bear up again; but the 16th day the wind came fair and they arrived safe in this harbor. And afterwards took better view of their place, and resolved where to pitch their dwelling, and the 25th day began to erect the first house for common use to receive them and their goods.



Reconstructed homes and garden at Plimoth Plantation

Flushing Remonstrance

Edward Hart, 1657

Governor Peter Stuyvesant denied religious freedom to Quakers. The town of Flushing in the colony of New Netherlands had many Quakers. In 1657, 30 brave citizens of Flushing sent a remonstrance (protest) to Governor Stuyvesant stating that they would follow God instead of his unfair law. An excerpt from Flushing Remonstrance, one of the first documents in the struggle for religious freedom in America, is printed below. The Quaker meeting house in Flushing, New York, was built in 1694.

Right Honorable,

You have been pleased to send up unto us a certain prohibition or command that we should not receive or entertain any of those people called Quakers. . . .

The law of love, peace and liberty in the states extending to Jews, Turks, and Egyptians, as they are considered the sons of Adam, which is the glory of the outward state of Holland, so love, peace and liberty, extending to all in Christ Jesus, condemns hatred, war and bondage. And because our Saviour saith it is impossible but that offenses will come, but woe unto him by whom they cometh, our desire is not to offend one of his little ones, in whatsoever form, name or title he appears in, whether Presbyterian, Independent, Baptist or Quaker, but shall be glad to see anything of God in any of them, desiring to do unto all men as we desire all men should do unto us, which is the true law both of Church and State; for our Savior saith this is the law and the prophets. Therefore, if any of these said persons come in love unto us, we cannot in conscience lay violent hands upon them, but give them free egress and regress [coming and going] unto our town, and houses, as God shall persuade our consciences. And in this we are true subjects both of Church and State, for we are bound by the law of God and man to do good unto all men and evil to no man. And this is according to the patent and charter of our town, given unto us in the name of the States General [the country of Holland], which we are not willing to infringe, and violate, but shall hold to our patent and shall remain, your humble subjects, the inhabitants of Vlishing. [Flushing]

Written this 27th day of December, in the year 1657, by me
Edward Hart, Clericus [Town Clerk]



1957 stamp commemorating the 300th anniversary of the Flushing Remonstrance

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