

THE FRENCH & INDIAN WAR (THE SEVEN YEARS WAR)

Of the eighty-seven years between the Glorious Revolution (1688) and the American Revolution (1775), Britain was at war with France and French-allied Native Americans for thirty-seven of them. These were not wars in which European soldiers fought other European soldiers. American militiamen fought for the British against French Catholics and their Indian allies in all of these engagements. Warfare took a physical and spiritual toll on British colonists. British towns located on the border between New England and New France experienced intermittent raiding by French-allied Native Americans. Raiding parties destroyed houses and burned crops, but they also took captives. They brought these captives to French Quebec, where some were ransomed back to their families in New England and others converted to Catholicism and remained in New France. In this sense, Catholicism threatened to capture Protestant lands and souls.

France and Britain feuded over the boundaries of their respective North American empires. The feud turned bloody in 1754 when a force of British colonists and Native American allies, led by young George Washington, killed a French diplomat. This incident led to a war, which would become known as the Seven Years' War or the French and Indian War. In North America, the French achieved victory in the early portion of this war. They attacked and burned multiple British outposts, such as Fort William Henry in 1757. In addition, the French seemed to easily defeat British attacks, such as General Braddock's attack on Fort Duquesne, and General Abercrombie's attack on Fort Carillon (Ticonderoga) in 1758. These victories were often the result of alliances with Native Americans.

In Europe, the war did not fully begin until 1756, when British-allied Frederick II of Prussia invaded the neutral state of Saxony. As a result of this invasion, a massive coalition of France, Austria, Russia, and Sweden attacked Prussia and the few German states allied with Prussia. The ruler of Austria, Maria Theresa, hoped to conquer the province of Silesia, which had been lost to Prussia in a previous war. In the European war, the British monetarily supported the Prussians, as well as the minor western German states of Hesse-Kassel and Braunschweig-Wolfenbüttel. These subsidy payments enabled the smaller German states to fight France and allowed the excellent Prussian army to fight against the large enemy alliance.

However, as in North America, the early part of the war went against the British. The French defeated Britain's German allies and forced them to surrender after the Battle of Hastenbeck in 1757. That same year, the Austrians defeated the Prussians in the Battle of Kolin and Frederick of Prussia defeated the French at the Battle of Rossbach. The latter battle allowed the British to rejoin the war in Europe. Just a month later, in December 1757, Frederick's army defeated the Austrians at the Battle of Leuthen, reclaiming the vital province of Silesia. In India and throughout the world's oceans, the British and their fleet consistently defeated the French. In June, for instance, Robert Clive and his Indian allies had defeated the French at the Battle of Plassey. With the sea firmly in their control, the British could send additional troops to North America.

These newly arrived soldiers allowed the British to launch new offensives. The large French port and fortress of Louisbourg, in present-day Nova Scotia, fell to the British in 1758. In 1759, British general James Wolfe defeated French general Louis-Joseph de Montcalm in the Battle of the Plains of Abraham, outside Quebec City. In Europe, 1759 saw the British defeat the French at the Battle of Minden and destroy large portions of the French fleet. The British referred to 1759 as the *annus mirabilis* or the year of miracles. These victories brought about the fall of French Canada, and war in North America ended in 1760 with the British capture of Montreal. The British continued to fight against the Spanish, who entered the war in 1762. In this war, the Spanish successfully defended Nicaragua against British attacks but were unable to prevent the conquest of Cuba and the Philippines.

The Seven Years' War ended with the peace treaties of Paris and Hubertusburg in 1763. The British received much of Canada and North America from the French, while the Prussians retained the important province of Silesia. This gave the British a larger empire than they could control, which contributed to tensions that would lead to revolution. In particular, it exposed divisions within the newly expanded empire, including language, national affiliation, and religious views. When the British captured Quebec in 1760, a newspaper distributed in the colonies to celebrate the event boasted: "The time will come, when Pope and Friar/Shall both be roasted in the fire/When the proud Antichristian whore/will sink, and never rise more."

American colonists rejoiced over the defeat of Catholic France and felt secure that the Catholics in Quebec could no longer threaten them. Of course, some American colonies had been a haven for religious minorities since the seventeenth century. Catholic Maryland, for example, evidenced early religious pluralism. But practical toleration of Catholics existed alongside virulent anti-Catholicism in public and political arenas. It was a powerful and enduring rhetorical tool borne out of warfare and competition between Britain and France.

In part because of constant conflict with Catholic France, Britons on either side of the Atlantic rallied around Protestantism. British ministers in England called for a coalition to fight French and Catholic empires. Missionary organizations such as the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel were founded at the turn of the eighteenth century to evangelize Native Americans and limit Jesuit conversions. The Protestant revivals of the so-called Great Awakening crisscrossed the Atlantic and founded a participatory religious movement during the 1730s and 1740s that united British Protestant churches. Preachers and merchants alike urged greater Atlantic trade to bind the Anglophone Protestant Atlantic through commerce and religion.

Relationships between colonists and Native Americans were complex and often violent. In 1761, Neolin, a prophet, received a vision from his religion's main deity, known as the Master of Life. The Master of Life told Neolin that the only way to enter heaven would be to cast off the corrupting influence of Europeans by expelling the British from Indian country: "This land where ye dwell I have made for you and not for others. Whence comes it that ye permit the Whites upon your lands. . . . Drive them out, make war upon them." Neolin preached the avoidance of alcohol, a return to traditional rituals, and pan-Indian unity to his disciples, including Pontiac, an Ottawa leader.

Pontiac took Neolin's words to heart and sparked the beginning of what would become known as Pontiac's War. At its height, the pan-Indian uprising included Native peoples from the territory between the Great Lakes, the Appalachians, and the Mississippi River. Though Pontiac did not command all of the Indians participating in the war, his actions were influential in its development. Pontiac and three hundred Indian warriors sought to take Fort Detroit by surprise in May 1763, but the plan was foiled, resulting in a six-month siege of the British fort. News of the siege quickly spread throughout Indian country and inspired more attacks on British forts and settlers. In May, Native Americans captured Forts Sandusky, St. Joseph, and Miami. In June, a coalition of Ottawas and Ojibwes captured Fort Michilimackinac by staging a game of stickball (lacrosse) outside the fort. They chased the ball into the fort, gathered arms that had been smuggled in by a group of Native American women, and killed almost half of the fort's British soldiers.

Though these Indians were indeed responding to Neolin's religious message, there were many other practical reasons for waging war on the British. After the Seven Years' War, Britain gained control of formerly French territory as a result of the Treaty of Paris. Whereas the French had maintained a peaceful and relatively equal relationship with their Indian allies through trade, the British hoped to profit from and impose "order." For example, the French often engaged in the Indian practice of diplomatic gift giving. However, British general Jeffrey Amherst discouraged this practice and regulated the trade or sale of firearms and ammunition to Indians. Most Native Americans, including Pontiac, saw this not as frugal imperial policy but preparation for war.

Pontiac's War lasted until 1766. Native American warriors attacked British forts and frontier settlements, killing as many as four hundred soldiers and two thousand settlers. Disease and a shortage of supplies ultimately undermined the Indian war effort, and in July 1766 Pontiac met with British official and diplomat William Johnson at Fort Ontario and settled for peace. Though the western Indians did not win Pontiac's War, they succeeded in fundamentally altering the British government's Indian policy. The war made British officials recognize that peace in the West would require royal protection of Indian lands and heavy-handed regulation of Anglo-American trade activity in Indian country. During the war, the British Crown issued the Royal Proclamation of 1763, which created the proclamation line marking the Appalachian Mountains as the boundary between Indian country and the British colonies.

The effects of Pontiac's War were substantial and widespread. The war proved that coercion was not an effective strategy for imperial control, though the British government would continue to employ this strategy to consolidate their power in North America, most notably through the various acts imposed on their colonies. Additionally, the prohibition of Anglo-American settlement in Indian country, especially the Ohio River Valley, sparked discontent. The French immigrant Michel-Guillaume-Saint-Jean de Crèvecoeur articulated this discontent most clearly in his 1782 Letters from an American Farmer when he asked, "What then is the American, this new man?" In other words, why did colonists start thinking of themselves as Americans, not Britons? Crèvecoeur suggested that America was a melting pot of self-reliant individual landholders, fiercely independent in pursuit of their own interests, and free from the burdens of European class systems. It was an answer many wanted to hear and fit with self-conceptions of the new nation, albeit one that imagined itself as white, male, and generally Protestant. The Seven Years' War pushed the thirteen American colonies closer together politically and culturally than ever before. In 1754, at the Albany Congress, Benjamin Franklin suggested a plan of union to coordinate defenses across the continent. Tens of thousands of colonials fought during the war. At the French surrender in 1760, 11,000 British soldiers joined 6,500 militia members drawn from every colony north of Pennsylvania. At home, many heard or read sermons that portrayed the war as a struggle between civilizations with liberty-loving

Britons arrayed against tyrannical Frenchmen and savage Indians. American colonists rejoiced in their collective victory as a moment of newfound peace and prosperity. After nearly seven decades of warfare they looked to the newly acquired lands west of the Appalachian Mountains as their reward.

The Seven Years' War was tremendously expensive and precipitated imperial reforms on taxation, commerce, and politics. Britain spent over £140 million, an astronomical figure for the day, and the expenses kept coming as new territory required new security obligations. Britain wanted to recoup some of its expenses and looked to the colonies to share the costs of their own security. To do this, Parliament started legislating over all the colonies in a way rarely done before. As a result, the colonies began seeing themselves as a collective group, rather than just distinct entities. Different taxation schemes implemented across the colonies between 1763 and 1774 placed duties on items like tea, paper, molasses, and stamps for almost every kind of document. Consumption and trade, an important bond between Britain and the colonies, was being threatened. To enforce these unpopular measures, Britain implemented increasingly restrictive policies that eroded civil liberties like protection from unlawful searches and jury trials. The rise of an antislavery movement made many colonists worry that slavery would soon be attacked. The moratorium on new settlements in the West after Pontiac's War was yet another disappointment.

30PTS

1. Why does Franklin begin his program with temperance? Cite and explain evidence from the text in your answer.
2. Do you believe that it is possible to train oneself to break certain habits and gain virtues as Franklin discusses in this essay? What "price" does society pay for the law of competition?
3. Which virtues of Franklin's do you think are most important to you, personally? What virtues would you add or remove?
4. Franklin wrote his 13 virtues during the age of Enlightenment. He also wrote them under the influence of his strict Puritan ancestry. Do you believe that his virtues still apply to this day and age? Why or why not?