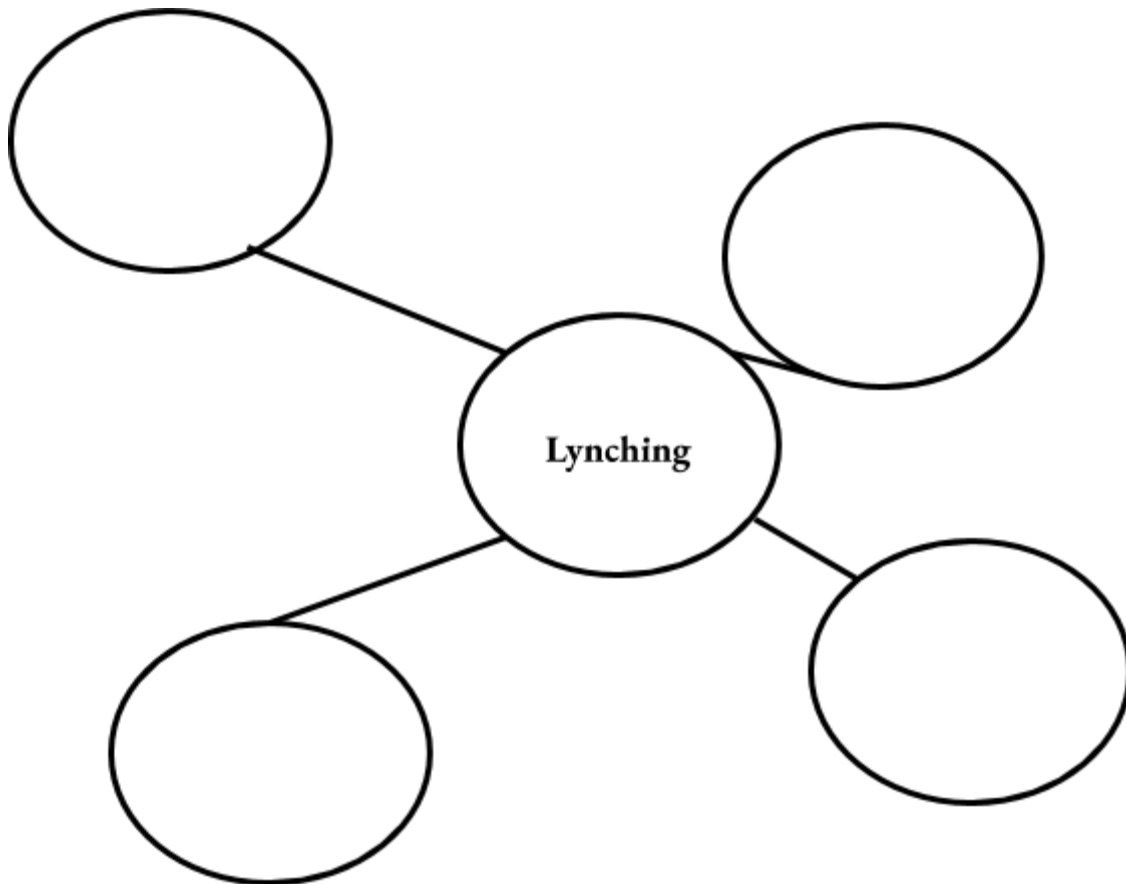


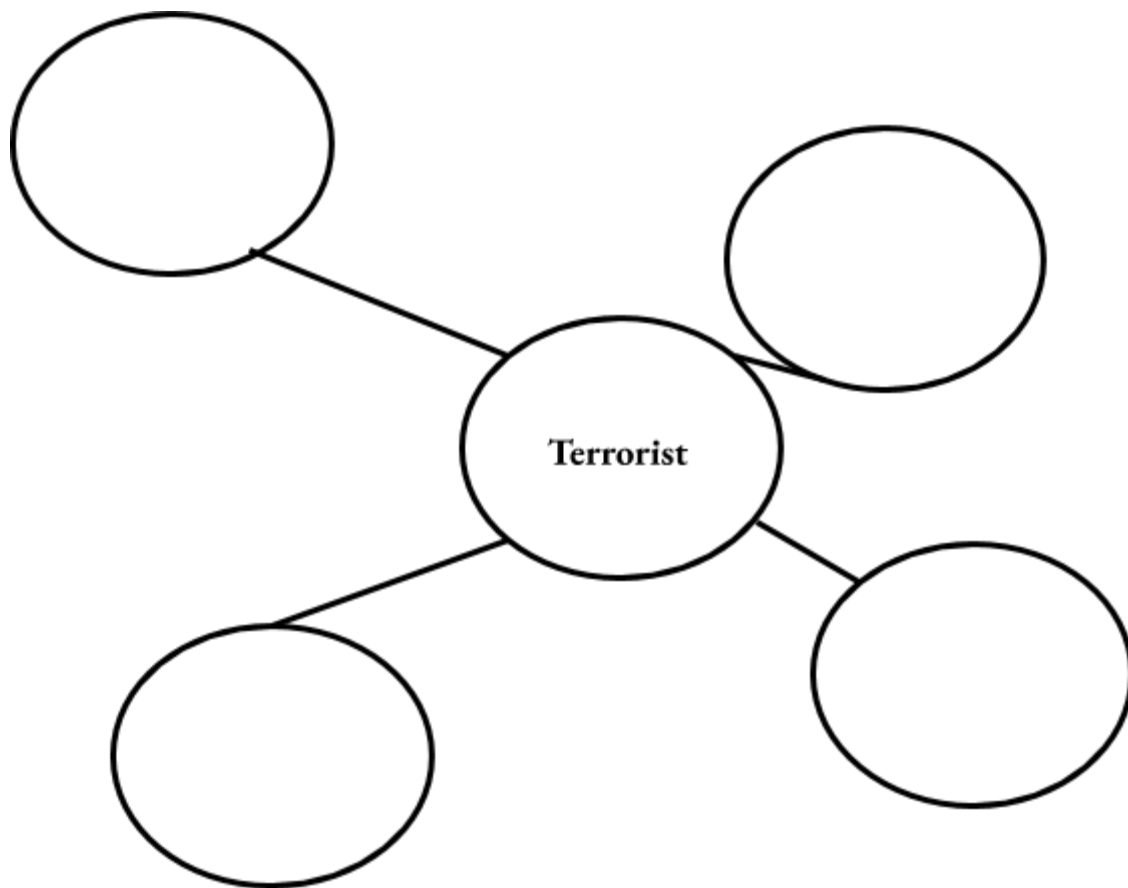
Name \_\_\_\_\_

Vocabulary Worksheet  
Lynching and Terrorism

Look at the word in the center of each web. In the circles that extend out of the center circle, write down words or short phrases that you associate with or use to define the word in the center. Some circles are closer to the center than others. Words that you closely associate with the center word can be written in the circles that are closer to the center. You can add more circles if you need them. **Then**, try to write a definition with a partner.



Possible Definition of **Lynching**:



Possible Definition of **Terrorist**:

## Definitions

We are going to examine the primary and secondary source documents looking for evidence of these two words.

### **Lynching:**

Noun: the act of killing someone without a legal trial, *usually* by hanging (killing using a rope around the neck).<sup>1</sup>

Verb: to put to death, especially by hanging, by mob action and without legal authority.<sup>2</sup>

What should we look for in our sources to find out if a lynching happened?

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- 
- 
- 

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<sup>1</sup> <https://dictionary.cambridge.org/us/dictionary/english/lynching>

<sup>2</sup> <https://www.dictionary.com/browse/lynching>

## **Terrorist:**

*noun:* a person who uses unlawful violence and intimidation, especially against civilians, in the pursuit of political aims.

*adjective:* unlawfully using violence and intimidation, especially against civilians, in the pursuit of political aims.

What should we look for in our sources to find out if there were terrorists?

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- 

Take out two pens/highlighters. Assign each word a color. As you read each source, highlight evidence in the corresponding color. Fill in the key below.

|     |             |
|-----|-------------|
| Key |             |
|     | = Lynching  |
|     | = Terrorism |

## Historical Context

### What time period are we studying?

1760s

### Where are we studying?

Pennsylvania during the United States colonial period

### Who are we studying?

There are English colonial settlers. They are divided among ethnic, class and religious lines. There are **Quakers** who generally believed that Native peoples were peaceful and should be treated with respect. There were non-Quakers who also believed that Native peoples could peacefully live with the **colonists**. There were also colonists who believed that Native peoples were violent and/or living on land that belonged to the colonists. There were also Native peoples living on the land. In the town we are studying, they are the **Conestoga** people. They live on a reservation on the outskirts of town. They are part of a much larger tribal network called the **Susquehannas** who live through the region. At this time, the Conestoga are living peacefully with the colonists. There was a larger war called Pontiac's War in 1763. Tribes in a different part of the colonies rebelled against the British government. As a result of this rebellion, the British agreed to leave the land west of the Appalachian Mountains to the Native peoples.

### What are we studying?

**Source:** Dr. Will Fenton

"In December 1763, a mob of settlers from Paxtang Township murdered 20 unarmed Susquehannock Indians in Lancaster County, Pennsylvania. A month later, hundreds of "Paxton Boys" marched toward Philadelphia to menace and possibly kill more refugee Indians who sought the protection of

the Pennsylvania government. While Benjamin Franklin halted the march just outside of Philadelphia in Germantown, supporters of the Paxton Boys and their critics spent the next year battling in print. The Paxton Boys accused the Conestoga Indians of colluding with the Ohio Country Lenape and Shawnee warriors who were attacking Pennsylvania's western frontier, a charge that had no basis in fact. Their opponents accused the Paxton Boys of behaving more savagely than the Indians they had killed.”<sup>3</sup>

### **What are we going to do?**

We are going to study this event through primary and secondary sources. Then, you will conduct research to find additional information.

*Our focus questions are:*

1. Was the massacre of the Conestoga people a lynching?
2. Were the Paxton Boys terrorists?

Take notes in the graphic organizers. At the conclusion of this lesson, you will write your own “pamphlet” that answers the focus questions.

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<sup>3</sup> <http://digitalpaxton.org/works/digital-paxton/introduction?path=index>

## Research Graphic Organizer

### Lynching

Noun: the act of killing someone without a legal trial, *usually* by hanging (killing using a rope around the neck).<sup>4</sup>

Verb: to put to death, especially by hanging, by mob action and without legal authority.<sup>5</sup>

| <b>Components of Definition</b>            | <b>Evidence and Source</b> |
|--|----------------------------|
| Killing of someone by a mob                |                            |
| Killing of someone without legal authority |                            |

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<sup>4</sup> <https://dictionary.cambridge.org/us/dictionary/english/lynching>

<sup>5</sup> <https://www.dictionary.com/browse/lynching>

## **Terrorist**

*noun*: a person who uses unlawful violence and intimidation, especially against civilians, in the pursuit of political aims.

*adjective*: unlawfully using violence and intimidation, especially against civilians, in the pursuit of political aims.

| <b>Components of Definition</b>   | <b>Evidence and Source</b> |
|-----------------------------------|----------------------------|
| Unlawful violence or intimidation |                            |
| Against civilians                 |                            |
| Pursuit of political aims         |                            |



# Research Worksheet

Source: <http://digitalpaxton.org/works/digital-paxton/index>

I. Look at your graphic organizers.

What questions do you have about the Paxton Boys and the massacre of the Conestoga people?

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- 
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II. Star the questions above that would answer the focus questions.

III. Log onto <http://digitalpaxton.org/works/digital-paxton/index> and research in sources where the title of the source may help to answer your questions. Continue to take notes in your research graphic organizers.

## **Primary Sources**

Read the following excerpt looking for evidence of **lynching** or **terrorism**. You should be using two different pens or highlighters. One color is for **lynching** and the other color is for **terrorism**.

Source: Account of the Indian murders, December 27, 1763<sup>6</sup>

Dear Sir

Lancaster 27th Dec, 1763

You have doubtly heard of that which is notorious to every Body here, the massacre of six Indians at Conestogoe by 57 men who are said to be but a small party of the multitude who are enraged agst the [Residue] of the Conestogoe tribe. They have shewn a ferocity equal to that of the Savages themselves. On acct of the murders of the Relatives of some of them, on the Frontier by Indians of other Nations. 14 The Remains of the whioe nation have been brot here & lodged in the goal by the adivice of Mr. Wright, thro' the care & activity of John Miller & Robert Beatty, who by order of the proprietary agents, have had for a considerable time the oversight of the Indian town Land &c: with the assistance of Mr. William Hay the Sheriff's son; tho' I belive at the Risque of their Lives: Because those murderers & their are [?] from here are so irritated & enraged agst those Indians & all others who have avowed their disapprobation of that murder, that none of them and [?] from the attempts of that blood-thirsty mob. Rumours & threats of pulling down the goal & killing the Indians there have been so well attempted that the gaoler has armed himself & sent after his Childn driven nights, & sundry magistrates have watched with him 'til and early hour of the morning. The Deed, minutes of passages, & other papers belonging to them & also such of their effects as have escaped the burning and Destruction of those Banditti, & have not been [?] by bad neighbours are at the Indns request secured by Beatty & Miller I have given you the trouble of this letter, from the only [?] the feelings

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<sup>6</sup> <http://digitalpaxton.org/works/digital-paxton/account-of-the-indian-murders-december-27-1763---5>

of humanity that you may take such measures as you think proper, & may be in your power to preserve this Land from further guilt. I am afraid there is not a good understanding between some of our magistrates & certain worthy Representatives of the County, which may have prevented measures which might have already been taken to prevent further bloodshed. I wish I may be wrong” in their conjecture, but so much think it my duty to advise you of

I am Sir your very humble servt

D A Henderson  
J Galloway Esqr.

Dr Sir

27 Decr. 8 P.M

The post did not go this morning so the enclosed has not been [Illegible] had till what I feared [obliterated] come to pass. About 4 hours ago these wild men came armed (in number 50 or thereabouts / & broke open the Goal in the presence of the Sheriff & Coroner / who commanded the peace Did the little in their power to prevent their design tho’ in Vain / & murdered all the Indians there. They went off hooping and hallowing having rode round the Courthouse in an inglorious triumph discharging their [pieces?].

They threaten to go to Philada, & murder the Indians on the Island they say their name is Legion & they are many & will stand by one another If these outrages are passed over with impunity all Civil Govt, isis at an end. I wish better times. God knows where this will end

I believe the expressl waits, & therefore in haste must subscribe

Your asst humble servt;

D A Henderson.

“...But let us next enquire into the Causes of these Calamities, under which we have laboured these seven or eight years, during the last & present War. Different Persons ascribe them to the different Causes, either from their Ignorance of some Facts, which are necessary to be considered; or from some sinister Views or bad Designs. All seem to be agreed, that the French instigated the Indians, first to strike us, & used every Method to retain them in their Interest, until their own Power was broken & destroyed in America.--- But the weak defenseless State of our long extended Frontier, was another Cause of the War, or at least of our feeling the Calamities of it as severely as we did. We had no Militia in the Province to come to our Assistance, no Stockades or Forts to repair to for Safety; the Inhabitants living formerly in Peace were unaccustomed to the life of Arms, & unacquainted with the Indian Method of making War; so that we were unable to defend ourselves against the first [Incurssions?] of our savage Enemies, & knew not where to look for Help.

In this miserable Situation we continued for more than a Year, while our Distresses were daily encreasing, many were murdered, many captivated, & more than 200 miles of a Frontier Country were laid waste & deserted.---But the defenseless State of our Frontiers is not sufficient to account for our Distresses. For one would think that a Government might do something to help a bleeding Frontier in less than a year; & who could suspect that the Men in Power refused to relieve the Sufferings of their Fellow Subjects. Unnatural as this appears, yet many of us were but too well convinced of it & constrained to believe it & mourn in Silence over our hard Fate. When we applied to the Government for Relief, the far greater part of our Assembly were Quakers, some of whom made light of our Sufferings & plead Conscience, so that they could neither take Arms in Defense of

themselves or their Country, nor from a Militia Law to oblige the Inhabitants to arm, nor even grant the King any money to enable his loyal Subjects in the Province to reduce the common Enemy. If they were conscientious in this matter, & found that it was inconsistent with their Principles to govern in a Time of War, why did they not resign their Seats to those who had no Scruples of this Kind? One would think, that if they really sympathized with us in our Sufferings, this is the least they could have done. But this they did not do, until they were forced to it; till their Friends in England interposed, and insisted upon it; lest a bill should pass in Parliament to disqualify such Persons from having any Share in Government in Time of War.---But this is not all, altho' our Charter secures to each County an equal Number of Representatives, four at least, and more if the Governor & Assembly, at any Time think proper; yet they allow our five Frontier Counties but ten Representatives in Assembly, while the three interior Counties have twenty four. Is this not a flagrant Instance of Injustice?

Now would any Person believe, that the Quakers would be so liberal to Savages, & at the same Time not contribute a single Farthing as a Society to help our Distresses the last Summer altho applied to for this Purpose when near a thousand Families of our Frontier Inhabitants were obliged to abandon our Habitations, when every other religious Society in the City of Philad. did? They did Nothing for us. And can any man believe after all this, that we judge wrong when we ascribe a great share of our Sufferings to the Quakers?..."

3dly. DURING the late and present *Indian Wars*, the Frontiers of this Province have been repeatedly attacked and ravaged by Skulking parties of the Indians, who have with the most savage Cruelty, murdered Men, Women and Children, without distinction; and have reduced near a Thousand Families to the most extream Distress. It grieves us to the very Heart, to see such of our Frontier Inhabitants as have escaped from savage Fury, with the loss of their Parents, their Children, their Husbands, Wives, or Relatives, left destitute by the Public, and exposed to the most cruel Poverty and Wretchedness; while upwards of One Hundred and Twenty of the Savages, who are with great Reason suspect-ed of being guilty of these horrid Barbarities, under the Mask of Friendship, have procured themselves to be taken under the Protection of the Government, with a view to elude the Fury of the brave Relatives of the Murdered; and are now maintained at the public Expence: Some of these Indians now in the Barracks of *Philadelphia*, are confessedly a part of the *Wyalusing Indians*, which Tribe is now at War with us; and the others are the *Moravian Indians*, who living amongst us under the Cloak of Friendship, carried on a Correspondence with our known Enemies on the *Great-Island*. We cannot but observe with Sorrow and Indignation, that some Persons in this Province are at pains to extenuate the barbarous Cruelties practised by these savages on our Murdered Brethren and Relatives, which are shocking to human Nature, and must pierce every Heart but those of the hardened Perpetrators or their Abettors.”

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<sup>7</sup><http://digitalpaxton.org/works/digital-paxton/a-declaration-and-remonstrance---12?path=a-declaration-and-remonstrance>

## **Secondary Sources**



Read the following excerpt looking for evidence of **lynching** or **terrorism**. You should be using two different pens or highlighters. One color is for **lynching** and the other color is for **terrorism**.

**Source:**

Dr. Will Fenton, "Historical Overview"

<http://digitalpaxton.org/works/digital-paxton/historical-overview>

Edited by: Jacqueline Katz

"After 1763 CE, Native peoples resumed their attacks on the Pennsylvania frontier. A group of Scotch-Irish militiamen feared new raids on their Paxtang settlement (a suburb of what is today Pennsylvania's capitol, Harrisburg). They targeted a peaceful Conestoga Indian (Susquehannock) town outside of Lancaster. The origins of the Conestoga reservation dates back to 1701, when William Penn, the man who founded Pennsylvania, had signed a treaty with them, promising them friendship and protection. The Conestoga had peaceably inhabited the area for three generations. During that time, the Conestoga community had good relations with the colonial provincial government and traded with colonists.

The Scotch-Irish "Paxton Boys" sought to remove the Conestoga—and any other Indians they could find—from the Pennsylvania colony. Because the Conestoga people were unarmed, they were easy targets for the mob. On December 14, 1763, they marched to Conestogan village and murdered all the residents they could find, six in total, and torched their cabins. After the colonial government determined that the killings ought to be classified as murder, Pennsylvania Governor John Penn announced a reward for the capture of the "Paxton Boys" and placed the remaining Conestoga people in the custody of the Lancaster jailhouse for their own safety. The Paxton Boys broke into the facility and murdered another fourteen Conestoga, including women and children. They desecrated the victim's bodies and vowed to

march on Philadelphia, where Moravian Indians from the Susquehanna were being sheltered.

There was a debate among the colonists over what the Paxton Boys did. Critics and apologists rushed to shape popular opinion using pamphlets, which were produced from one or more sheets of paper printed on both sides and folded in halves, thirds, or fourths. Thanks to simplicity and economy of these materials, pamphlets could be produced quickly and in great volume. The Paxton debate comprised more than *one-fifth* of the Pennsylvania colony's total printed material in 1764, making it one of the most important pamphlet wars of the colonial period.”

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**Source:** Kevin Kenny

Excerpts from *Peaceable Kingdom Lost: The Paxton Riots*<sup>8</sup>

*Edited:* Jacqueline Katz

“Conflict between western colonists and Native Americans intensified during the French and Indian War (1754-63). During the war, Delaware Indians sided with the French and launched devastating raids on settlers Pennsylvania. The Pennsylvania provincial government responded by declaring war on the Delawares and, for the first time, establishing a local militia. A handful of strict pacifist Quaker activists, led by Israel Pemberton, remained true to William Penn’s vision and protested vigorously. Frontier settlers did most of the fighting and, from their perspective, both the Quaker-dominated Assembly seemed callously indifferent to their fate.

After this war was over, the short-sighted policies of Sir Jeffery Amherst helped trigger Pontiac’s War, the largest Indian rebellion in colonial

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<sup>8</sup><http://digitalpaxton.org/works/digital-paxton/peaceable-kingdom-lost-the-paxton-riots?path=historical-overview>

American history. Delaware and Shawnee Indians once again launched raids east of the Susquehanna River so the frontier settlers re-lived the nightmare of the French and Indian War. In December 1763 the Paxton Boys unleashed the full force of their accumulated rage against Indians and the provincial government by attacking the defenseless Conestogas.

The Paxton Boys arose directly out of a local militia created by the government in response to frontier demands for defense during the French and Indian War. In the summer of 1763 the government authorized the creation of two militia units in the Susquehanna Valley, appointing the two leading Presbyterian figures in the valley to recruit and command them – Colonel John Armstrong of Carlisle and the Rev. John Elder, the “fighting pastor” of Paxton Presbyterian Church. These units had a strictly defensive function, but Elder and Armstrong, the commanders, used them to launch punitive<sup>9</sup> raids against Delaware Indians. When these raids failed, the militiamen, known variously as the Paxtang Rangers and the Paxton Boys, attacked the Conestoga Indians instead.

At the end of January 1764 reports reached Philadelphia that hundreds, perhaps thousands, of Paxton Boys were on the march, threatening to sack the city unless their grievances were met. They also demanded the right to “inspect” 140 Delaware Indians who had been removed from Moravian missions on the frontier and placed in protective custody in the city. In the end, several hundred Paxton Boys reached Germantown, six miles outside Philadelphia, where a delegation led by Benjamin Franklin persuaded them to write down their grievances. Their spokesmen, Matthew Smith and James Gibson, submitted a Declaration and a Remonstrance for consideration by the provincial government.”

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<sup>9</sup> inflicting or intended as punishment