

Forgotten Patriot

*The Life and Times of
Major-General Nathanael Greene*

Lee Patrick Anderson

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by

Lee Patrick Anderson

Edited by

Lisa Skowronski

Universal Publishers
USA • 2002

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Dedication

To all of America's unsung heroes.

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Major General U.S. Army

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Chapter I

“From Cradle to Brigadier-General”

Quaker beliefs are as diverse as the New England fall colors. The lifestyles of the New England Quakers varied from those of their brothers and sisters in the Delaware Valley in and around Philadelphia, the largest city in the colonies at that time. Where one sect was fanatical in the writings and beliefs of their founder George Fox, another would look at those same writings and interpret them in a completely different way. How you should dress, how to conduct the weekly meetings, and how one should adhere to those beliefs were looked upon as a general guide by the Delaware Valley Quakers, but followed to the letter by Quakers in New England. However, almost all Quakers, no matter where their geographical home, would agree on some things. Diligent, rigorous work and the care and upbringing of their family was paramount in how a body should conduct itself on a daily basis. One such man who believed was named John Greene, a Quaker, merchant and surgeon who came from Salisbury, England in the late 17th century. He found himself in the coastal land called Providence, Rhode Island with his wife and three children. He would move his family inland because abundant land and prosperity called to him. However, he soon chose a far less inhabited area closer to the sea which was called Shawomet (Sho’ wo’ mot) near the town of Warwick. He purchased a tract of land on the left bank of the stream at the mouth of Greenwich Bay (now known as Narraganset), nestled between two hills where the stream formed a small pond. The homestead would be named after the land the Native Americans used for it, Potowomut (Poto’ wamot), “place of all the fires.”

It would be here, around the early 18th century, at the land called Potowomut, that Jabez would be the first settler of the land his grandfather, John Greene, had originally stacked out as the family homestead. Jabez Greene joined with Thomas Hill, as partners in the mills of the new settlement and together watched as this small part of the colony of Rhode Island began to grow in importance due to development of the new land and its expanding industries. At about 1740 though, the property was passed into the hands of the Greene family where the second Nathanael was one of six brothers of father Jabez. It was close to this time that this branch of the family had begun to follow the teachings of George Fox and become Quakers. Jabez had died without making out a proper will, but had declared early on that his oldest son, James, would inherit the estate and have it divided among all of his children. By the laws of the time in Rhode Island, James became sole heir of the property and the first thing he did was carry out his father’s wish and divide it with his five brothers, the second Nathanael, being the fourth, and a Quaker preacher.

Nathanael was highly regarded in the community as an eminent, vigorous enforcer of evangelical truth in the Quaker meetings. But he also was an owner of large tracts of land as well as a good businessman who helped his brothers with the running of the family grist mill, flour mill, saw mill, merchandise store, and a large forge and all became very profitable. As early as 1743 the forge, store (along with all of its merchandise) was valued at L8,055, with L2,408 in uncollected debts. By that time, the chief care of the forge and mills seems to have been given to Nathanael. When his sons grew to young adulthood, they were admitted to the family business as partners.

The senior Nathanael had married Phoebe, a second cousin who he had known since they were children. They would have two sons and one daughter who was named for his wife, but would not live

to see her second year. Soon after their young child's death, Phoebe also died of Yellow Fever in 1730. Soon after the Senior Nathanael married his second wife, Mary Mott, they had 6 more children, all of them sons. The fifth of this second brood would take on his father's name, Nathanael. Born the twenty-seventh of the fifth month, 1742. Now in our modern calendar that month would be May, but in 1742 England was still under the old style calendar and had yet to adopt the Gregorian calendar we go by today. For all civil and legal matters in the old calendar March was the first month, so Nathanael would have actually been born in July. In 1752 England adopted the Gregorian Calendar, and so did all of its subjects, including those in the new colonies would now consider the fifth month May. So, in any book or correspondence speaking of Nathanael Greene you will see May 27, 1742 as his birth date.

Having 8 sons could only enhance the Senior Nathanael's business holdings, and business was growing by leaps and bounds. Sailing vessels owned or chartered by the Greene family firm brought wheat from the Virginia colonies. The flour from the Greene's mill was then sent to Providence and Newport, the principal markets in the early days of the American colonies. Coal, also came from Virginia, and the best iron to be found on this side of the Atlantic came from Pennsylvania. Even then the state of Pennsylvania was known for its iron and ore production. Being one of the chief suppliers of dry goods in the area, a steady supply of merchandise for the store was required to sell to new settlers entering the expanding area of New England.

Another of the Greene's family businesses was the production of anchors, which were made in the Greene's family owned forge. The further management of shipping the anchors to market for sale to various seagoing firms was also necessary. Last, but certainly not least, the collection, posting and accounting of proceeds to all these various industries and then put to appropriate use was probably the most important of all. Add the duties of preacher as well as being a farmer and it was easy to see that the senior Nathanael was a very busy man and in the need of as much help as possible

The family's farm was abundant with good soil and the family wanted for nothing on their large table, but had little in their bank account. However, the elder Greene had made many investments in land throughout different parts of the State. Many of the tracts were farms operated by local inhabitants who paid a small amount to the senior Nathanael from a portion of the crops they grew and harvested on his land. The Greene's were extremely interested in agriculture and the manufacture of the crops it yielded. But, "agriculture" in the early to mid 18th century was mostly unchanged from a century before when grandfathers taught their sons from generation to generation. This can be seen in many of the books consulted at the time of the junior Nathanael's boyhood, such as, "Book of Husbandrie" published in 1523 and Tusser's "Five Hundred Points" written in the mid 16th century. It was years and miles away from the modern use of agriculture. The use of chemistry for analyzing soils, plants, and manure would reveal the laws of natural matter and materials as a force in harmony with nature. A more prolific answer to crop growth and harvesting is now common at the beginning of the 21st century.

Nathanael Greene's eight sons were set to learn all of the family holdings and workings at a young age. The youngest would begin in the fields, and young Nathanael was no exception. They were taught seed sowing, the proper days for harvesting the crops at their optimum time, collecting the cut fields' bounty and chafing the grains afterwards. We learn from many of Nathanael's letters throughout his life that the fields were not of his liking. It was evident early on that Nathanael was a precocious child who had more energy than most his age. The fields failed to keep his interest, but he worked them for the time expected and until he was old enough to move to the next test of his responsibilities. When the children became older, say 10 or 11 years old, they would work in either the grist mill where the harvested grain was sent or they would work at the location of the grains final destination, the flour mill. The gristmill was a frame building on the west bank of the Potowomut River, just a few yards below the dam on the Greene's property. The constant noise from the millstone and crushing of the

mill hopper, along with the constant gurgling of the water flowing over its gate on its way to the paddlewheel made it nearly impossible to talk in or around the mill structure. It would become one of young Nathanael's favorite places to study. Maybe because no one else would bother to venture there, or because he knew no one would bother to seek him out and attempt a conversation with him. It seemed perfect for uninterrupted reading, which would become Nathanael's life long passion.

Close to the mill, just on the lower area of their land, was the forge. A larger building than the mill, with a broad shingle roof coming so near to the ground that the Greene children and the local youngsters of the town played on it daily. Two large doors afforded a good breeze for back breaking, exhausting and overheated working conditions inside where three separate forges operated at least 12 hours a day. The forge had a huge bellows and two anvils with a separate one used for the anchors the family was famous for manufacturing. Off to the side was a modest forge, which was primarily used for blacksmith work. Working the forge was part of the Greene sons' training, but only the young Nathanael who excelled at the use of fire to iron, would carry it on as his young adulthood vocation. Each Quaker child was also expected to be trained in a handicraft. Young Nathanael would demonstrate his prowess at wielding a blacksmith hammer with more than adequate ability. At the end of a hot, tiring workday the Greene sons would meet on the bridge just below the milldam. From spring to fall, they enjoyed fishing for eels in the dark Potowomut waters and occasionally taking a swim in the warmer months.

The family house was a plain wooden, saltbox type with low ceilings, common for houses of early Colonial life. But it was substantial in size compared to most homes of the day and well adapted for a large Quaker family. The house was within ear shot of the forge and stood on the edge of a small hill which the boys would run down on their way to work in the morning. But it probably seemed like a steep mountain when they had to trudge up its face at the end of a long, hard workday.

In 1754 the Greene family would suffer a tragedy. Young Nathanael would lose his mother, but the senior Nathanael Greene would remarry after the usual time of mourning. His third wife, Mary Rodman, would bare no other children, but would always be known for quickly learning to treat her husband's children as her own. Years later, while in the Army of the Rhode Island militia, young Nathanael would echo those sentiments time and time again in his letters to his family and adopted mother.

The children were expected to not only absorb Quaker ideals and teachings, but also master a craft or vocation. Nathanael the father and preacher hoped that the two things would become one for at least one of his sons futures. Of course, this meant having one of his sons follow in his footsteps as a preacher, and also as a good businessman or farmer. The one who held the best chance of this was young Nathanael. But, he could not have picked a less willing pupil.

The family would travel two miles to the town meetinghouse. In most cases, father and mother would ride in a simple carriage, when used at all with the youngest behind on a bed of straw. The rest of the family, along with servants, followed obligingly by foot. Only Quakers with more than usual means rode in carriages, and the senior Greene was one such man. The children were expected to work long and hard in the fields, mills or forge and then study the teachings of George Fox the Quaker founder, and other writers like Townsend or Barclay. Required reading included literary masters such as, Fox & Townsend's "Apology", and Barclay's "Holy Scriptures." Reading was taught from Fox's, "Instructions for right Spelling and plain Directions for Reading and Writing true English."

Education in the late 18th century was simple and plain at best in most communities in the country. In the Quaker community, children were taught only the bare necessities of reading and ciphering (math). This would be all a Quaker child would need to get by in life and business. Most, but especially the senior Greene, did not believe learning to be important. Attempting to learn more than was needed was looked on as a form of vanity. What was the need to learn more than your neighbor, if

only to try and act as if you were smarter or better than he. What service did it hold for the community? Reading books took precious time away from doing more important services like work. The Quakers held idleness in contempt as one of the most horrible acts against the Lord that a Quaker could commit. Most did not work hard for material benefits. They worked diligently because George Fox taught that it was a form of thanks to the Lord for giving you life on Earth. If you were lucky enough to be given life, you should repay the favor by working as tirelessly as you can. It just so happened that by working so industriously, the reward was often prosperity as well.

As a result of their grueling 6-day workweek, they wanted for little. They had crops and animals for food, orchards for drink, funds for practical amounts of clothing, and a comfortable home to shelter them from the harsh New England elements. Family would gather around the father or head of the household and listen intently. He read religious passages and holy scripture to help each Quaker child understand the meaning of life and their obligation to God.

That is not to say that Quaker children and young adults had no time for a little fun. The Quaker calendar was made up of yearly, quarterly and monthly “great gatherings”, when the doors of meeting-houses and homes were opened to all and their tables overflowed with meats, grains, “butters” and fruits. The senior Nathanael Greene’s house was no exception. The occasions were used for teaching, but also for good cheer with friends and family. It was said that even the strictest Quaker would crack a smile at such occasions and find hope and joy with the young as well as old counsel. Talking of traditions, tales, stories, and even jokes that would cause the most stoic Quaker to break into laughter.

The “great gatherings” were not only a time for play, but also a time for teaching the young. By listening to these stories, the children would be taught Quaker history without reading about it. Life lessons were taught by bringing girls and boys together for a better understanding of the opposite sex. They danced, talked, and maybe even stole a kiss behind the barn or house. It also was a forum for young men to learn recreational competition. The Quakers did not want competition for the largest house or most luxurious carriage. But they did feel that competition for biggest crop; fattest calf or most productive sawmill could only help the Quaker community. So, tests of prowess were conducted between the young men within the community and between other meetinghouses. Games included who could stack hay the highest and firmest, who could furrow deepest in a field without straining the oxen, and who could lift the heaviest weight, usually a barrel of water or logs. Strong, young Nathanael was especially accomplished in this competition. He was exceptionally strong and could out lift most men in the area. After the competition or work for the day was finished, the young Greene boys were not immune to a swim in the summer or a slide on the ice in the colder months at the sheltered pond by their house. But the most prized merriment known to the boys by far was the husking parties on cool October evenings which were usually followed by dancing, much to the chagrin of the elder Quaker members. This was young Nathanael’s favorite vice, but not his only one.

There are several stories told or written by his descendants of young Nathanael’s feats of strength, sharpness of wit, and ability to sneak out of the house without his father’s knowledge. One such tale, told in a biography on Nathanael Greene and written by his grandson tells how the senior Greene kept regular hours and would check all of the children before retiring at 9 o’clock. When young Nathanael was sure his father was in his own chambers, he would fix the covers to make it look as if he was under them, put on his clothes and slip out of the window and jump down from the second story. He would then go off to a husking party so he could dance. But one night it was close to midnight before young Nathanael got back home and as he turned the corner, he could see his father in the moonlight with the distinctive shadow of a riding crop in his father’s hand. Young Nathanael managed to get close to the house without being seen, but could not get into the house because his father was barring the usual way. He happened to be on the side of the house where he had stacked a fresh bundle

of cedar shingles for repairing the roof. So he formulated a plan. He took two shingles and dropped them into the back of his breeches (short pants). Then when his father would undoubtedly inflict the rod, as to not spoil the child, he would be somewhat protected from a morning and a day of standing rather than sitting. Though it has all of the markings of a legend, rather than the truth, the story gives us a wonderful idea of how people considered Nathanael Greene to be a shrewd strategist.

The senior Greene could forgive young Nathanael for the occasional truancy and lack of decorum. But one thing that the senior Greene vehemently disapproved of was Nathanael's love of books. "The only aspect of my life that I lament is the want of a liberal education," Nathanael Greene would write about his early life as the son of a Quaker preacher in 1772. He would go on to say, "My father was very superstitious and also had great piety. He believed in governing in his conduct to humanity with kind benevolence, but his mind was overshadowed with prejudice against literary accomplishments." As we noticed before, Quakers considered math and reading to be necessary studies, if not only to study the Bible. Conducting business accurately and legally required knowing basic addition and subtraction so that you knew how to exchange lambs for grain for instance. If a James Olsen gave you 4 lambs in payment for 4 pounds of grain, you would need to know basic mathematics.

Reading beyond the standard knowledge needed in everyday life was not looked upon as necessary in the Quaker hierarchy and the senior Nathanael was a staunch believer that books outside of the Quaker tradition were useless. But the young Nathanael strongly disagreed. And at the age of fifteen, while walking from the town of East Greenwich, he happened upon a young man named Giles who was coming home from college for vacation. As the two young men walked, the subject of books came up and Giles proceeded to discuss what he had learned at college. It aroused young Nathanael's curiosity about what there was to learn besides basic Quaker teachings. From that day forward young Nathanael Greene was a new boy. He could no longer stand by the forge and conduct his daily life without thinking about the knowledge that lay just beyond his tiny world. He had always looked up at the night sky and wondered about the motion of the stars and heavenly bodies, and watched the waves on the nearby beach and asked himself why the tides came in and out. He looked at the fire in his forge and now wondered aloud, what makes the heat soften the iron? In the future, into what distant seas will my anchors splash? He no longer could find the answers to such questions in the books his father provided for nightly reading. The day of unquestioning faith was gone. He required answers and from that day on would seek them relentlessly until he completely understood them.

Days later, Nathanael would cautiously approach his father and ask if he could pursue a better means of studying. His father was less than sympathetic and it would take multiple appeals from the young son to the Quaker preacher to soften him and ultimately allow his son to go against his wishes. But, with time the senior Nathanael did soften. His son was an efficient and tireless worker in the forge as well as a completely dutiful son, so it was hard to deny the young Nathanael this one wish.

The young Nathanael Greene's journey for expanded knowledge would take him to the quiet hamlet of East Greenwich near where the mouth of the Masquachugh river flows into Narraganset Bay. Here was a small, unassuming wooden house inhabited by a man by the name of Maxwell. No record lists the circumstances of how young Nathanael found this place, but it would possibly be the most important discovery of his life.

Mr. Maxwell was a learned man. He had studied extensively at several schools and universities in his native Scotland and was an expert in Geometry and the ancient languages, especially Latin. He would pass along that knowledge to his new and apt pupil.

As his studies intensified, Nathanael felt the longing he had known but did not understand, begin to melt away. In its place had formed a distinct awakening of the desire to know the world beyond his limited experience. He started to understand what Giles had told him in the numerous

conversations since they had met months before. This was knowledge beyond his basic Quaker upbringing that he had thirst for all his life. From numerous letters, we can see that the young Nathanael was finally experiencing the joy of learning and was enjoying it very much.

Latin did not seem to be Nathanael's forte. He struggled with it constantly with Maxwell. He was given several books that were required reading by the scholars of the 18th century. One of which was Seneca's "epistles", which were a collection of letters (scholars called them personal essays) written in Latin around 10 BC, to the people of Rome focusing on ethics and morality. Nathanael was said to have enjoyed the message Seneca was teaching, but had a hard time understanding it at first. Consider for instance, a 10 year-old child today trying to read Stephen Hawking's "A Brief History of Time."

But by far one of his favorite books was an immense, dog-eared, dark sheepskin volume of Horace's "Euclid." It was the very first book young Nathanael purchased with his own money and it was said that it "was hard to determine where his fingers ended and the book began." He was devoted to the study of this manuscript and did not go far without it. He would read it every chance he was allowed. When his boyhood friends would be playing, Nathanael would plop himself down under a tree and absorb every detail of every page. The "Euclid" was a collection of Horace's lyrical poetry that was written around 65 to 8 BC and had been reprinted about 1500 in Renaissance Italy. Nathanael especially enjoyed the poems about beauty and love even though he had yet to fully enjoy or understand them.

Another of the books Mr. Maxwell had lent Nathanael was Euclid's "Elements." Written over 2400 years ago, today it is still considered by scientist and mathematicians around the world to be the foremost manuscript on mathematics and the exact sciences. Euclid's "Elements" explains mathematics and scientific principles in layman terms. It would become the single most used formula Nathanael Greene would go by in his later years as a military strategist. With the mathematical equations taught to him by Euclid, Greene would be the foremost authority in mapping and surveying geographical areas that had no maps, no survey lines or posts and in some areas may have been the first white men to step foot on.

Nathanael was in love with books. His brother would kid him about the intoxication he had found in the books he would read. He never denied it, and in fact may have embraced the idea of knowledge taking such a hold on his being. He was no more than 13 years old and had discovered a part of himself that he truly enjoyed. Books. He wanted more, but could not expect his Quaker father to either give him the funds to buy books or have his father buy them for him. His father detested books outside the readings of Quaker beliefs. Young Nathanael would have to formulate some sort of plan to gain some meager earnings so he could purchase more books.

He finally discovered one, quite by accident. Nathanael was proficient with the hammer at his father's forge and was known to produce some of the best anchors in the seaside of Rhode Island. Once, while waiting at the forge for a piece of iron to heat up, young Nathanael had taken a scrap piece of iron shaving and absentmindedly twisted the metal in his hands. A friend who had happened by commented, "The iron shaving resembles one of your anchors, but much smaller." Nathanael did not think much of it at the time, but when it came time to produce earnings the idea reappeared and he set out to produce miniature anchors to sell as toys.

At that time, Newport was the major city in the colony of Rhode Island. With a larger population than his hometown and with a seaport as its main source of income, Newport seemed the perfect place to launch his small anchors venture. It did not hurt that Nathanael liked to go to the wharf at Newport and watch the collection of ships that had just days before been at distant places such as London and Bristol. He could also stop in at the Redwood Library near the Trinity Church and look upon more books than he could read in his lifetime.

But on one of these trips Nathanael would have a turning point in the progress of his pursuit of knowledge. While in a bookstore by the wharf, Nathanael asked the proprietor of the shop if there was a particular book he might recommend. At that moment, a gentleman wearing the garb of a clergyman turned to eavesdrop on the conversation between the young customer and the bookseller. "What do you like to read?" asked the shopkeeper. After some deep thought and short conversation about the few books Nathanael had at his disposal, the clergyman decided it was his time to step in and help the young man with the earnest face. It is unknown what book Nathanael decided to purchase at the bookstore. What is certain is that he came away with an important friend from the happenstance encounter. The man in the cleric clothing was none other than Ezra Stiles, future president of Yale University. Stiles would see thousands of young men prosper by the lessons and knowledge he would bestow on them over the years, but none would appreciate his lessons more than the young Quaker boy. Stiles never realized what an enormous impact his talks and lessons had on this young man who went on years later to fight for his country's freedom. Nathanael Greene on the other hand would never forget.

One of the first books Stiles would lend Nathanael was Locke's "Essay on the Human Understanding," this was a group of essays that spanned four volumes on numerous subjects, in which John Locke, philosopher, politician and writer described his own ideas on everything from God to air. As a student, Nathanael Greene would have been given this book by his teacher, Stiles, to help him to learn the study and laws of mental action. Basically, to think outside the box. Greene had been taught the Quaker way all of his life. He was a sponge to new things and was eager to improve his mind at every opportunity. Lessons from Euclid and Locke gave Nathanael rigorous training to demonstrate connected reasoning and further the power of his brain beyond anything he ever imagined. The young man had no idea there was so much he could learn, nor that he was so capable of learning. Stiles considered him an excellent student and would later use young Nathanael as a measuring stick for how well he would teach other young men. Years later, Stiles would write, "Few if any could live up to the scrutening that I would apply to them." Nathanael Greene would certainly be a hard act to follow.

In Greene's early lessons, Stiles knew that Nathanael wanted to learn more than the basics offered by the Quaker lifestyle. He was constantly questioning everything he assimilated in his first 15 years. Stiles planned on showing young Nathanael that there were always two sides to every problem and therefore, usually two answers. Having him read books by Locke, Horace, and other philosophers, Stiles could teach the young man different ways to approach a conclusion and at the same time expand his conceptions of how things could be processed with one's mind. It opened a new and wider field of inquiry into what could be accomplished and a better understanding of moral political truths. Another work that would further Nathanael's concept on such matters would be Watt's "Logic" and Rollin's series of essays on the frailty of human logic. Far and away Nathanael Greene's favorite author was Jonathan Swift. The Anglo-Irish satirist and political pamphleteer who was known for his book, "Travels into Several Remote Nations of the World," more popularly known today as "Gulliver's Travel's." Although originally meant to be an acidic attack on the vanity and hypocrisy of statesmen, political parties and the royal court, the book was also intended to reflect on the bitterness of human nature. It would become and it remains today a classic favorite, read from grammar school to high schools around the world.

Years before, while Swift was dean to St. Patrick's Cathedral in Dublin and a foremost political activist, he issued the "Dapier's Letters" which was Nathanael Greene's favorite book. It was a series of letters to the people of Ireland attempting to bring an end to the royal patent granted to an Englishman coining copper halfpence in Ireland. Swift also was a champion of ancient literary works, which young Nathanael was also a great fan of at the time. Nathanael saw Swift as a hero to the underprivileged and illiterate and felt a strong tie to his writings. Another Revolutionary forefather also looked upon Jonathan Swift for guidance. Benjamin Franklin was known to be a follower of Swift's

and injected many of Swift's beliefs into his own graceful and simple writing style.

Young Nathanael Greene's mind expanded by leaps and bounds. But even with this newfound knowledge that he now possessed, Nathanael never imagined a different occupation than the daily task of plowing and working the hammer on the anvil in his father's forge. He certainly wanted to learn more and experience as much life as possible now, but he also felt that the forge was his calling. This would remain his lot in life and the continued pursuit of knowledge was merely a hobby that he loved. But he also would write "I feel the mists of ignorance to surround me," and he would use his books to block out that ignorance and help him to ignore it. But being involved with Dr. Stiles only made it more unbearable. He came in contact with men of high learning and those men gave him glimpses of things beyond his small world that young Nathanael wanted and dreamed of experiencing. He felt the overwhelming attraction to experience all of the situations he had heard about.

Dr. Stiles often scheduled events for the benefit of Nathanael. It was at one of these meetings that Nathanael would meet the second most influential person in his life. A young man close to his own age and also born into a Quaker family, he was Lindley Murray, a young lawyer working for John Jay's firm in New York. Lindley had also yearned for more than a traditional Quaker education. Jay was the future president of the 1778-79 Continental Congress and later would be in the negotiation party of Paris with Benjamin Franklin and John Adams for peace between Britain and the United States. In the near future, Murray would become our country's foremost grammarian. Nathanael would learn the same things he also learned from Dr. Stiles, but by being closer to his own age Murray and Nathanael could discuss books that they had both read by looking at them with the blending of youth and faith that only young adults could experience. A humorous note about his strong relationship with a skilled grammarian like Murray you would imagine Greene would grow into an excellent user of the English language and a wonderful letter writer. Unfortunately this could not be farther from the truth. As we will see in the numerous letters Nathanael Greene would write throughout his life, he never became a skilled letter writer. Perhaps Greene could not escape the early aspect of his Quaker upbringing and the things he was taught. Years later he would comment on more than one occasion, "I lament the want of a liberal education." What all of this new education could do was take his training farther in later years when Greene would become more than just a reactionary Army officer. Nathanael Greene would be the foremost battlefield statistician of the entire Revolutionary War.

By now it was 1760, and Nathanael was beginning to take several trips a year to New York to see his close friend Murray. Also, at this time smallpox was rampant in the city and young Nathanael was less than secure entering the town without getting inoculated. The inoculation for smallpox had been available for years by this time, but most people were hesitant to accept it. The reason being that many times it was either useless, or condemned as a rebellion against the will of God. Most states out and out rejected the use of inoculation, including Massachusetts and Rhode Island, but Greene found a doctor in New York that would administer the shot. Many times the inoculation would cause a light case of smallpox and thus cause several pox marks to form on the face, body and extremities. Greene weathered through the inoculation and had only a blemish in the right eye that did not impair his vision. What he did have was confidence from that time forward to move within and about New York to visit. Greene's experience with the inoculation for smallpox would again be a teaching form that would follow him to his days with the Army.

One of his visits to see his friend Murray was a business call. The senior Greene had given young Nathanael the management of a family lawsuit that involved the death of two half-brothers. The principles of the case were so confusing and intricate that several appeals were sent over to England for rulings. When Nathanael was given management of the lawsuit by his father he bought another book he thought would come in handy, "Jacob's Law Dictionary," which he read from cover to cover until he felt that he had mastered the contents. During the exchange of consequences involved with the case,

Nathanael also formed lasting acquaintances with several associate members of the bench in New York, which would, again, come in handy in later years. And so, Nathanael Greene was well on his way to adulthood with the experiences he learned from and the knowledge he had gained from several noted scholars. He gained experience as a subtle scrutinizer of men and their actions. As well as a thoughtful observer of nature, a great listener, a fond cultivator of the genteel influences of society, an entertainer of the fairer sex, a great lover of books, a curious observer and inquirer into the cause and reason of things. He was a man without the ambition and hunger of fortune that many men of his day possessed. Nathanael Greene went into his adult life with no more want than to own a comfortable home, enough fortune to allow him the purchase of his beloved books, and just enough leisure time so that he may read all of them.

His father would gaze at him in puzzlement at times. An astrologer his father had known, Dr. Spencer, had announced at Nathanael's birth that he would "be a great man of Israel." The senior Greene had grave doubts of the prophecy's fulfillment. The outside knowledge young Nathanael had gained made it very unlikely that he would take one of the high seats in the meeting house his father had always hoped for his son.

Also, around the time of 1762 young Nathanael Greene began experiencing health problems. Most notably asthma, which kept him awake most nights, especially in the spring and summer. Although said to be around 5 foot 10 inches tall with strong build especially in the chest and shoulders, his right knee began to swell often and stiffen without cause or reason. He mentioned later that "was not enough to prevent me from running, jumping or wrestling with the strongest of active companions; but enough to be seen a limp in my gait." We gain a good insight into Nathanael Greene's appearance from a detailed description written by his grandson George Washington Greene from the biography he wrote in 1867, "a well-filled oval face, with a forehead that declare prominent attention. His eyes of clear, liquid blue and a nose that was rather Grecian than Roman. A deep-set mouth with full lips and a full, rounded chin." The ladies seemed to think he was handsome and he had no lack of suitors, it was said. He was also thought to be quite the comedian for his day. Always ready with a joke or an impersonation, although no mention of who he impersonated is given, other than an old family friend by the name of Dr. Slop.

His demeanor was considered of a nervous temperament at first, but he brought it under control and bore the reputation of being firm, but fair. There is no mention of a fiery or tenacious temper. He despised arrogance and so never allowed himself to show any. Looking back on his youth there is nothing that distinguishes Nathanael Greene as the great man of refined mind and character he would become. Nothing that indicates the intellectual fortitude, the systematic decision making or distinctive character many other famous public figures showed in their youth. Greene's private life bore no such criteria to show that this was a man who would display the personality and emotion that would lead him to be one of the greatest Generals this country has ever seen. Perhaps all of the qualities Greene possessed made him a great individual. Something you needed to become a leader of men in wartime.

By now, it was 1770 and the Greene family was prospering and looking to expand. The Quaker way of life was to never let the grass grow under one's feet, lest one would accuse you of slacking in time or effort. The senior Greene would never allow his family or himself to let that happen. So he decided to put to work a plan to expand the operations between the forge in Potowomut and the one that was built just before the younger Nathanael's birth in Coventry, some ten miles away. The iron used at the works from Pennsylvania was mostly shipped through the little seaport town of Apponaug in the northwest portion of Greenwich Bay. It was tough going to get the ore from there to the small town of Cranston. It was then carted by farmers on ox carts to be smelted and then taken to Coventry to be forged (mostly into anchors) carted again to Apponaug in ox carts, and then shipped by

waterway to Newport. With the manufacturing business flourishing, the senior Greene who was in the latter part of his life, had to travel several times a year to manage the affairs of both forges. Ten miles does not sound like a large distance today, but in the summer of 1770 in the wilds of Rhode Island it was as if you were traveling a distance of 100 miles today. It was decided that the senior Greene need not make the bi-monthly trip with a group of young and strong sons at his disposal and it was decided that one son would become the manager of the Coventry forge and go to live there. When it came to pick which son would make the move it was not a hard choice. It would be the son with the most energy, the son with the broadest education and the son with wanderlust in his veins. The son that kept him up at night with worry, but who was destined to accomplish the most as his namesake; Nathanael.

This was quite an event for the younger Nathanael, who was used to living under the same roof with his parents and siblings his whole life. Although he was now twenty-nine, it was customary for Quaker families to live under the same roof well into adulthood. If they were to move, it was usually on the same property as their parents. To move to another town was therefore considered a life-altering event. With a heavy heart Nathanael said his good-byes with the added excitement of starting his life on his own. For a home he chose a site on the side of a hill overlooking the river that was shaded by woods on the western exposure. Beneath him was a broad strip of woodlands that stretched to the Coweset Bay and above was seen the summit of Warwick Neck. The house was a neat, two-story building with four rooms on each floor and divided by a wide entryway and on the outside showed a great resemblance to his old homestead of Potowomut which he missed very much.

When Nathanael was settled, he often would saddle his horse and take long journeys into his new surroundings. He loved horseback and unconsciously prepared himself for his next vocation, soldiering. An unknown, family friend later wrote about Nathanael, "His first visit, after a absence from home was always to the stable." When going on the new route he had laid out to Newport from Greenwich he would often meet a party of friends on the small, rocky island halfway down the bay known as Hope Island. There the friends would meet, have supper and finish the night in one of Nathanael's favorite pastimes, dancing. He was becoming, quite the distinguished party guest and would be very proud when he learned he was invited to a particular party given by an important person of the area. Several of his friends were left off the list. This was Nathanael's first, real experience with formal social activity and being put on the "A" list. It was hard for him to understand why he was picked over guests that were just as accomplished and willing to be invited as he was. When Nathanael was the one giving the party, it was just as hard for him to leave anyone off the guest list. So he usually did not. But on the other hand, with each party given with Nathanael being one of the privileged few, it was also hard for him not to think he was becoming someone of some sort of importance, and indeed he was becoming just that.

Greene was known for his hospitality and we get some insight into it from a letter written by David Howell to his sister at one such meeting. Howell was then a tutor at Rhode Island College and later a famous attorney, judge, and congressman for the state. He wrote, "Mr. Greene is a very remarkable man. I had rode down to borrow a book from him and found myself in conversation which naturally ran till late in the evening. Mr. Greene invited me to stay the night, but I arose very early the next morning before daylight in order to make sure of reaching home in time for my recitation. But I was surprised to find Mr. Greene up before me and pouring over a book by the light of the fire. I had apologized for the necessity to leave early in the morning and bid him goodbye that night and expecting no offer for breakfast. But when morning came the table was found set and breakfast was ready and waiting for my arrival."

Soon after Nathanael moved to Coventry, his father died. He would write soon after that it was, "an event, which turned all our affairs into different channels, that made it requisite for me to give the closest application and attention to the settlement of matters." But, in fact no serious changes were

made in the family's business relations and transactions and everything continued as if nothing had upset the brother's concentration. The senior Nathanael had trained his sons well at the art of work with the feeling that while working for their father, they were actually working for themselves. When the estate was passed onto the Greene's sons, they were more than prepared to share the burden and the profits equally amongst them.

In Rhode Island state law stated that only the eldest son of a freeholder who held real estate valued at more than forty pounds sterling could vote. Back in 1760, Nathanael was the executor in the holdings of his half-brother Thomas who had died. One of the holdings that had been passed onto Nathanael was an estate in West Greenwich and according to the law made him a freeman in Warwick in April of 1765. A freeman, but especially a Quaker was expected to make a "solemn affirmation to the protest of bribery and corruption" as taught by their Quaker founder George Fox and the state law prescribed. At about this time, the passage of the Stamp Act was instigated and was headed into Parliament by a gentlemen that would become a future opponent in another matter to Nathanael, Lord Charles Cornwallis - Lord of the Bedchamber. Briefly, the Stamp Act of 1765 was a tax that was imposed on the American colonists on any printed paper product used by them. Legal documents, ship logs, newspapers, and even playing cards were taxed. The tax was minuscule by comparison to any other tax that had been levied to them in the past. But this tax enraged the colonists because it was used to raise money to defend the frontier (along the Appalachian Mountains) where taxes in the past had only been levied to regulate commerce. This was further viewed as another attempt to by-pass American colony legislatures and if allowed to pass without resistance would pave the way for England levying future taxes on the colonist whenever they deemed appropriate.

Needless to say, the colonist did not take kindly to this intrusion of power into their relatively quiet lifestyle. This was the beginning of the American colonist's rebellion to the motherland of England. So in 1768, when legislation for the non-importation resolution which would counteract the Stamp Act was introduced, Greene was chosen to head the committee for canvassing the county for necessary signatures to pass that resolution. When Nathanael moved to Coventry he was chosen to represent his new home in the General Assembly. His first official public act in the assembly was to start a movement to establish a school in his new hometown. His next important step was to draft a political letter which was addressed to Moses Brown, who later would become a famous Quaker educator and philanthropist in Providence. The letter addressed the opposition to the reelection of a Judge Potter in the upcoming election. Greene wrote, "I should be remiss not to give you timely information of all matters that were likely to concern civil polity or the well-being of the government and in an especially manner when I thought you would be likely to adopt any plan to obviate their schemes. I know not for what reason, but there is the greatest opposition forming against Judge Potter's ensuing election that I have ever seen in my life against any representative. His conduct and mine hath been almost uniformly the same in public measures. Was I not conscious that the Judge would do his town and the government better service than any other person in it, I would not be so strongly attached to his interest as to oppose any man better sort of the people thought worthy, by their suffrage, to represent them in the General Assembly." Why is this letter important? It clearly shows how Greene played on the power of reading character and controlling men as one of the founders of the soon-to-be nation. It is just a sampling of the strong virtue and unwavering leadership that Nathanael Greene would bring as a General in the Army of American Revolution in the Southern States campaign.

Although most of Greene's legislative accomplishments have fallen into obscurity, others have survived the test of time. Local details of legislation, like discussions on fundamental principals were foremost in Nathanael's mind. This was a subject he had long studied about and would not allow a moment to go by without a word or two about his convictions on the subject. When the resolution of 1774 against the "Importation of Negroes" was passed, he was no longer a member of the Rhode Island

Assembly. But his declaration a few years later is an example of his beliefs and how he would have voted had he still been a member of that body, "As for slavery, nothing can be said in its defense." Outside of the Legislature he was now a public man and took an active interest if not an active part in public measures. His training for dealing with men, all men, and taking responsibility for them had begun.

An example of Greene's heartfelt and growing patriotism are the incidents surrounding the grounding and subsequent destruction of "His Majesty's Ship Gaspee" on a shoal in Newport harbor. Legend has always placed Nathanael Greene at the insurrection and even had him leading the crowd involved. But in fact Abraham Whipple, a Rhode Island sea captain agreed to lead the band of 8 long-boats that silently rowed out to the Gaspee before the morning flood tide could free her. Whipple and his band crept onto the sleeping ship and found her captain, Horace Dudingston walking the deck. One of the colonists struck the captain and technically drew the first English blood of the Revolution. The captain and his crew were taken prisoner and removed to the village of Pawtuxet. Before Whipple and his men castoff, they set fire to the Gaspee, which burned to her waterline before the fire reached its powder magazine and blew-up. A letter written by Greene's close friend E. Brown to Artemas Ward, Jr., who would later distinguish himself as a General for the Continental Army, placed Greene with him that warm July evening. Greene did travel to Providence the next day and took the route along the bay where he would notice the smoldering hull floating in the harbor. However, his name was still attached with the band lead by Whipple.

Although American records show Greene to be elsewhere at the time of the Gaspee incident, the British government believed Greene was involved as official documents of the time indicate. The British government however offered a reward for information leading to the capture of the men and ringleaders of the Gaspee plot and announced that when the perpetrators were caught, they would be tried in England and not in the colonies. But the colonists kept the names of the men involved secret and no one ever claimed the reward. None of the men involved were ever discovered or apprehended by the British. Legend has it that Abraham Whipple was the first to utter the famous line about King George III and repeated several times during the Revolution, "If he's to hang me, he first must catch me!" Abraham Whipple would go on to distinguish himself further during the fight for Independence. In 1775, the newly named commander-in-chief of the Continental Navy, Esek Hopkins, sailed on one of the first ships commissioned by Congress, the *Katy*. Abraham Whipple was the captain and joined the other vessels in the Delaware River for operations defending Philadelphia against the British. In 1778, Whipple sailed to France in command of the frigate *Providence*, carrying munitions and the following year was responsible for taking a fleet of heavily laden East Indiamen, one of the richest prizes of the Revolutionary War. He was later taken prisoner in the siege of Charleston and was held prisoner the remainder of the war.

Greene and Whipple would be linked indirectly again during the ill-fated battle of Charleston where Nathanael commanded the infantry. But for now, Greene was busy defending himself against the burning of the Gaspee, while becoming offensive with the Rhode Island governing body which was assisting the British in their investigation of the matter. "When the new-fangled court," as Greene described it, assembled at Newport to receive information against the suspected persons taking a part in the destruction of the royal cutter, he condemned the General Assembly as "alarming to every virtuous mind and lover of liberty in America. The Assembly seems to have lost all that spirit of independence and public virtue that has ever distinguished them since they have first been incorporated, and sunk down into a tame submission and entire acquiescence to ministerial mandates." Already his views were embraced throughout the whole country and further letters were written by him to express his political sentiments toward union: "If this court and mode of trial is established as a precedent towards its people, it will naturally affect all of the other colonies."

Nathanael Greene's words echo many of the correspondence and documents of the day: James Otis's "Rights of the British Colonies," Josiah Quincy's "Observations on the Boston Port Bill," and John Adams "Dissertation of the Canon and Feudal Law." They were all required reading for the revolutionist and patriot of the day. They prepared the public mind for the open resistance that was to follow. Greene himself was expecting and preparing for the worst when he wrote, "the civil ministry seem to be determined to imbue their cursed hands in American blood." These sentiments brought him to the forefront with the popular leaders. In a letter to Samuel Ward, an associate judge at the time, dated January 25, 1773, he wrote, "I spent last evening with your father (Governor Ward), Mr. Marchant, and a sundry of other gentlemen at your uncle Greene's." The uncle being William Greene of the Warwick branch of the large family and who years later became chief justice and then governor of Rhode Island. Mr. Marchant was attorney general and only two years before had been sent to England to collect French & Indian War debt for the Rhode Island colonist. He would later fill the congressional seat that Samuel Ward had held earlier. Throughout the years leading up to the struggle that would become the American Revolution, men such as these always seemed to be brought together in one eventful goal. Liberty.

The idea of a General Congress was beginning to take shape. The Congress of 1765 was used as a means of obtaining redress at the time, and now the private talk in taverns and street corners of resurrecting that body was gaining influence once more. The first official action taken would be a town-meeting in Providence on the evening of May 17, 1774, instructing their "deputies to the General Assembly to use their influence for promoting such a Congress." The first election sent the leaders of Rhode Island's two great parties (Hopkins & Ward) to sit side by side in the newly formed Congress and work together in a single goal of a common defense. Greene obviously felt the solemn note of this act when he wrote, "Heaven bless their congressional consultations with her seasoning grace, and crown their resolution with success and triumph!" The choice of then governor Ward was particularly pleasing to him. "The mean motives of interest, of partial distinction of ministers of state, will have no influence upon his virtuous soul: like Cato of old, he'll stand or fall with the liberties of his country."

In the December session, although no longer a member of the state Assembly, he was put on the "committee to revise the militia laws of the colony and report as soon as may be." The events surrounding this time made this duty more important with each passing day. Cannon had already been removed from Fort George and a resolution was made for the immediate formation of a public powder magazine. Outfitted with lead, flints, and the recommendation "to all the inhabitants of this colony, that they expend no gunpowder for mere sport and diversion, and only in pursuit of game." The act of issuance for the report of the committee of militia laws to provide a monthly exercise in "martial discipline and for the manner in which the forces within the colony shall march to the assistance of any of our sister colonies when invaded or attacked." It was posted as if by prophecy less than 4 months before the standoff at a small bridge in Lexington and Concord, Massachusetts. Of all these preparations, none hit home to Greene's personal feelings than the organization of the Kentish Guards. They were an independent company from East Greenwich, Warwick, and Coventry, similar to other bodies of men and militias being planned and organized all over the country. Greene was bound to this particular organization because of its ties to three particular locations. Born in Warwick Township, he grew up meditating at the Quaker meeting-house in East Greenwich and currently resided in Coventry.

All of the members of this elite company were his neighbors, acquaintances and friends, and Nathanael entered the group at its inception as a private. The Kentish Guard was formed on September 24, 1774. Nathanael Greene was among the first petitioners of a charter for the group. The Kent County Courthouse, which still stands in East Greenwich, served as the group's first Armory. At the formation of the Continental Army during the siege of Boston in 1775, George Washington particularly noted how well equipped, trained, and disciplined the members of the Guard were. The Guard built

Fort Daniel at the entrance to Greenwich Cove, equipped with nine 18-pounders, and garrisoned it throughout the Revolutionary War. Among its first officers were James Mitchel Varnum, a man of “exalted talents” whom Greene “loved with the greatest esteem,” and who would take an honored place in the civil and military history of the American Revolution. Another was Christopher Greene, who was to follow Arnold on the ill-fated attack on Quebec, and defend Fort Mercer against the Hessians at Red Bank, New Jersey. Later in the war he would fall and die, a victim of the negligence of militiamen, so often seen during many of the battles in the war. More than 35 men would move onto the regular army and the Continental line during the war.

The Kentish Guard would serve as sentries at Prudence Island in Narragansett Bay, Warwick Neck, Warren, Bristol, Portsmouth, Middleton, Newport and Tiverton. From 1776 to 1781 the Guards had duties and activities including: countering several attacks on Greene’s hometown of Potowomut, East Greenwich, Warwick Neck and Wickford. They single-handedly launched an attack on and successfully destroyed a British artillery battery in Jamestown, Rhode Island. In 1781 the Kentish Guard escorted the travel weary French troops under Rochambeau from Connecticut Island to their rendezvous with Washington in Yorktown, Virginia, as well as guard duty on Sachuest Beach in Newport up until the end of the British occupation of the city in 1782. The Kentish Guard operates to this day under their original charter, opting to stay as a separate organization in the early 1900’s when the trend was to incorporate smaller groups into what is now the modern National Guard.

Soon after joining the Kentish Guard, many of Greene’s friends tried to persuade Nathanael to petition for a lieutenant’s commission. But they forgot something that would block their good-natured efforts. Nathanael’s stiff knee, which gave him “a limp in his gait” would soon cause the foundation for an unwelcome turn of events from what originally was to be a noteworthy act. In the eyes of the village elders and leaders of the township, Nathanael’s limp, although slight, was looked upon as a serious blemish, rendering him unfit not merely as an officer, but even as a private. A limping soldier in their elite ranks would be seen as a weakness of the entire company. Greene was beside himself with the ridicule he was receiving and took it solely to heart. His friends were indignant and Varnum threatened to withdraw his name as First Officer. The loss of Varnum to the newly organized company would be a serious blow to their credibility.

The resentment Greene felt to the village could not be explained by word-of-mouth to his friends and so he took pen to hand to write of his passion and duty as a soldier and a citizen. Dated Monday, two o’clock, P.M., Coventry. “Dear Sir, --- I was informed the gentlemen of East Greenwich said that I was a blemish to the company. I confess it is the first stroke of mortification I ever felt from being considered, either in private or public life, a blemish to those with whom I associated. Hitherto, I have always had the happiness to find myself respected in society in general, and my friendship courted by as respectable characters as any in the government. Pleased with these thoughts, and anxious to promote the good of my country, and ambitious of increasing the consequence of East Greenwich, I have exerted myself to form a military company there; but little did I think that the gentlemen considered me in the light of an obtruder. My heart is too susceptible of pride, and my sentiments too delicate, to wish a connection where I am considered in an inferior point of light. I have always made it my study to promote the interest of Greenwich, and to cultivate the good opinion of its inhabitants, the severity of the speech, and the union of sentiment coming from persons so unexpected, might wound the pride of my heart deeper than the force of the observation merited.”

Greene goes on to describe the circumstances surrounding the commission his friends tried to obtain for him and then attempts to explain that it was they and not he who wished the promotion. But he continues with the following; “but if I conceive right of the force of the objection of the gentlemen of the town, it was not as an officer but as a soldier, for that halting was a blemish to the rest of my comrades. I confess it is my misfortune to limp a little, but I did not conceive it to be so great; but we

are not apt to discover our own defects as others do. I feel the less mortified as it is natural, and not a stain or defection that resulted from my action. I have pleased myself with the thought of serving under you, but as it is the general opinion that I am unfit for such an undertaking, I shall desist. I feel not the less inclination to promote the good of the company, because I am not to be one of its members. I will do anything that's in my power to continue to procure the charter." Nathanael continues by asking his commander to halt any further protest by the men or his superiors. He felt that continuing any such actions would only bring disgrace upon the company and in closing writes. "I feel more mortification than resentment, but I think it would manifest a more generous temper to have given me their opinion in private rather than make proclamation of it in public; for no one loves to be the subject of ridicule, however true the case. I am, with great truth, your sincere friend."

The honest hurt Nathanael Greene felt is evident in his letter and it is hard not to feel sympathy for what he must have endured. Like most problems in one's life, this one had a happy ending. The circumstances of how the situation was resolved is lost to time and history, but safe to say that Greene remained in the company, but as a private. His next difficult problem, although less personal, would be no less important.

To be in the military, either regular army, militia or local guard, a soldier had to have five major articles. A coat or hunting frock, a canteen, a hat of some kind, shoes and of course, a firelock. Where would he find a flintlock (musket)? The military was already having difficulty getting gunpowder, muskets and assorted accouterments. He decided the best place to start was in Boston, where his business relations would probably be able to assist him in some way. The only problem was that it was the first year of the "Boston Port Bill" and that meant the British Crown effectively shut down the port of Boston to any incoming traffic or trade. Presumably until the town of Boston paid for the tea that the East Indian Tea Company had lost when several of their crates were unceremoniously thrown into Boston Harbor some years before. So, finding things like hats, shoes, English tea and muskets was difficult indeed to find in the later days of 1774.

When Greene journeyed to Boston he usually lodged at the "Bunch of Grapes Inn," on the small square just in front of Faneuil Hall. It is here some say the first whispers of revolution were uttered at protest meetings over the taxation policies of the British Empire. Several times many of the people involved in those meetings became agitated and the discussion spilled out into the street and became violent. Some of the instigators were men like Sam and John Adams, James Otis, Dr. Joseph Warren, and Josiah Quincy. Quincy had written several articles in the Boston Gazette titled, "Observations on the Act of Parliament Commonly called the Boston Port Bill." What is not well known is that after a group of British soldiers opened fire on a riotous group of protesters, killing 5 civilians in 1773, Quincy and John Adams were the defending attorneys for the British soldiers and had them acquitted. The 1773 event that many used as propaganda for the swelling of resentment toward the British occupation did not remain unknown to history. It has been called the "Boston Massacre." Due to Greene's past positions on several issues, it is easy to believe that he would have made time while visiting Boston to sit down with some of the men who would become the "Sons of Liberty" and discuss a bit of treason.

There are a few mentions in some of Greene's letters of the time, that alluded to a meeting he may have had with Samuel Adams and Dr. Warren, where they discussed the chance of recruiting 20,000 men to start a organized army. Massachusetts had just asked Rhode Island to join with New Hampshire and Connecticut to help raise such a force. They would have used Josiah Quincy's sixteen page pamphlet, describing how the General or First Continental Congress of Philadelphia had drafted a proclamation from Pennsylvania's Joseph Galloway with a plan to reconcile the colonies differences with Great Britain. It was a measure that was popular with the representatives present when it was drafted and it nearly passed, but with the arrival of the Suffolk County contingent (Boston) the debate