

FOREWORD BY **William J. Bennett**

Author of the *New York Times* Bestseller *The Book of Virtues*

AMERICAN PATRIOTS



Answering the Call to Freedom

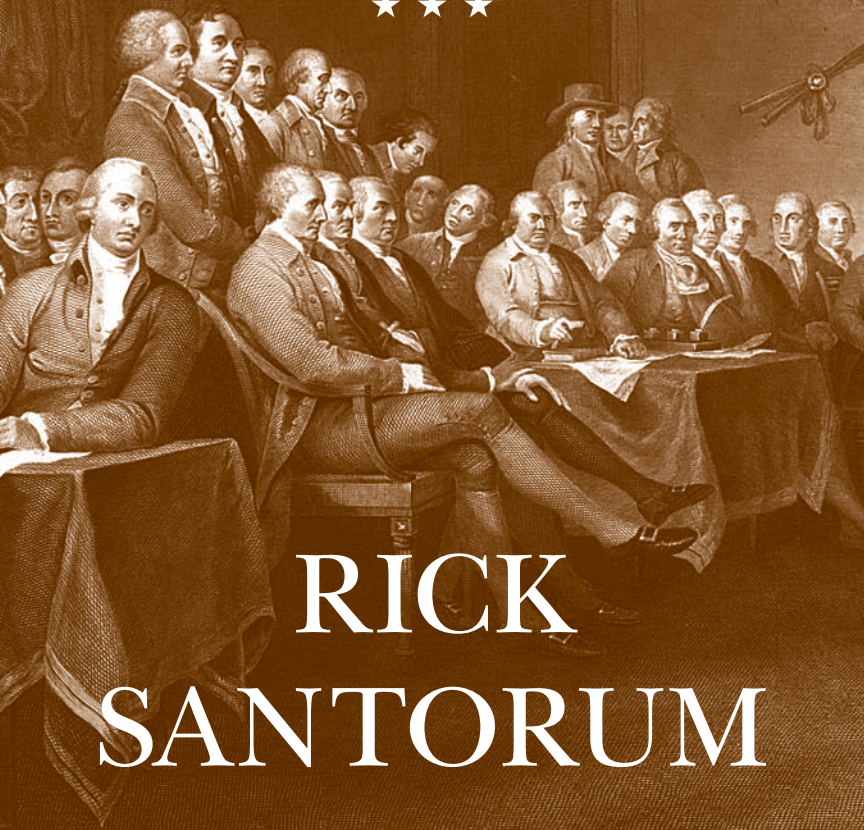
RICK SANTORUM

American Patriots



AMERICAN PATRIOTS

Answering the Call to Freedom



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SANTORUM



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American Patriots: Answering the Call to Freedom

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Foreword

In the course of human history, the story of America's founding is high and unique. There are few narratives quite as romantic or quite as profound as the unlikely birth of this nation.

Together, farmers, traders, statesmen, and colonists of all stripes altered the course of history and ushered in a constitutional republic—the first of its kind. We, the beneficiaries of such a republic, cannot forget their story, for it is our story as well. It was born of reflection, baptized with blood, and has become the morning and evening star of freedom, the standard by which other nations are judged and judge themselves.

It is the story of Patriots, both known and unknown—people like John Laurens, Nancy Morgan Hart, Lydia Darragh, and Haym Salomon. Do these names mean anything to you? They should. These men and women were not generals or presidents, but they were heroes of the Revolution nonetheless. Without them, the account of America's founding would be dramatically different.

American Patriots: Answering the Call to Freedom tells

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their stories, along with those of other equally important Patriots. Their stories will surprise you, delight you, and remind you of the difference individual men and women can make in the pursuit of life, liberty, and happiness. Leaders shape nations, but not without the work of many calloused hands, such as the ones described in this book. These early-American Patriots will inspire you to preserve what they so nobly fought for.

The timing of this book couldn't be more critical. Right now our country is engaged in serious national debate over the future course of this nation—a path toward autonomous, individual responsibility or a path toward an overreaching, intrusive caretaker. Our fate is not certain. Too many citizens today do not know these early American Patriots or understand why they fought and what they fought for. Sadly, US history is the worst subject for our high school seniors.

The burden falls on each of us to raise and educate a generation that understands its precious founding. William Wordsworth wrote, "What we have loved / Others will love, and we will teach them how." Without an active, informed citizenry, we risk becoming alien to the nation we inhabit.

Perhaps no cultural or political leader today grasps this better than Rick Santorum. It is entirely fitting that the son of hardworking Catholic Italian immigrants be the one to tell the story of America's great, but often overlooked, Patriots. From his time in the US Senate to his candidacy for presidential nominee, Santorum has defended the defenseless

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and spoken on behalf of those with voices often drowned out by popular culture or secular media.

In this important, timely book, Santorum stands up for some of our forgotten American Patriots, reminding us through historical narratives and compelling profiles of the unlikely voices that answered the call to defend freedom. This book, above all, should inspire a new generation of American patriots to rise up and defend the cause of liberty. The fate of the republic was at stake then, and the same may be true today.

William J. Bennett



Introduction

I've always felt blessed to have grown up in a home with an immigrant parent whose father brought him to this country in search of freedom and opportunity. As a child, I knew that the people I loved and respected the most had chosen to be Americans. I was told repeatedly that this country wasn't just a better place than their homeland; it was the best country in the world.

My grandfather came to America in 1923 from the region of northern Italy that had been part of Austria until after World War I. Unlike most Italian immigrants of that time, he didn't come because of economic hardship—he had a good job working on a mail train. He came because after fighting for a war-mongering, erratic leader and being severely wounded on the Russian front, he saw in Benito Mussolini another tyrant in the making. There were other countries in Europe he could have immigrated to where he would have been closer to his eight brothers and sisters, but he chose America. The United States was not just the land of economic opportunity; it was also where people went to be free from such tyrants.

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Like millions of other immigrants, my grandfather became an American the moment he walked through the gates of Ellis Island. Had he decided to move to France or Germany, he could have lived there for forty years and still not been considered French or German. From its beginning, the United States has been different from every other country in the history of the world. America is not about birthrights, classes, or bloodlines. We are not a tribe or an ethnic group or a civilization with a long written history on this continent.

America is an ideal—a set of common values that unite us not only as states, but as a people. Those ideals were expressed at the very founding of our country in the Declaration of Independence and reinforced in the United States Constitution.

We rightly revere these documents, but we also need to honor the Patriots who wrote them and the men and women who fought and sacrificed not just to win independence but also to set inspiring examples that would bring these documents—and indeed, our country—to life.

In the history of our nation, it has always been the individuals who embraced the ideals laid out by our founders who have made America such a great country. And so it is today, with a rebirth of citizen groups stressing the importance of our founding documents as still-relevant guides for governing the United States.

In recent decades, the idea that the Constitution is a “living, breathing document” has created

a legal playground for liberals to attempt to transform society. But now conservatives have reinjected into the main discourse of politics the Constitution's limits on federal governmental power. This concept is being asserted to preserve America's founding principles.

The Constitution is a vital document. It is the *how* of America—the operator's manual for our government. But as we see from years of judicial activism, the Constitution can be massaged to chart a course very different from the one our founders intended.

Unless the Constitution is anchored to something that gives it context and meaning, it could become a dangerous document, like the early constitutions of revolutionary France in the 1790s. Inspired in many ways by the American Revolution and our new Constitution, the French seemed to be heading down the same path as America with the passage of a similar constitution establishing a French Republic.

Yet the French Revolution, based on the seemingly high-minded concepts of liberty, equality, and fraternity, resulted in a republic marked by a reign of terror that collapsed within a decade.

America succeeded and has endured because both the Revolution and our operator's manual, the Constitution, were anchored to a different foundation in an all-important way. That anchor—the *why* of America, the heart of who we are as a nation—can be found in the words of the Declaration of Independence:

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We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

Like revolutionary France, our founders rooted this document in the concepts of equality and liberty. But unlike French leaders, our Founding Fathers recognized that our rights come not from *fraternity* (that is, from each other or, more accurately, from the government) but from *paternity* (the God of Abraham, Isaac, and Jacob). The acknowledgment that our rights come from God, not the government, separates the United States from every other country in the world.

The Constitution has succeeded as a framework for our republic because the government it establishes is inherently limited, not being the source of human rights. Further, the founders put strict limits on federal power. Our founders believed in limited government and the unlimited God-given potential of the American people.

The concepts I have described were at one time truly revolutionary ideas advanced by a relatively small group of freedom fighters who changed the course of human history. These Patriots were not just rebelling against the king of England; they were standing up to thousands of years of the elites ruling the masses. Undaunted, these brave individuals concluded the Declaration of Independence with the following oath:

With a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

The founders who affixed their names to this radical document, as well as the other Patriots who upheld it in word and deed, truly did risk all. Patrick Henry's famous exhortation to the Virginia colonial legislature in 1775, "Give me liberty, or give me death," was the choice made by every Patriot featured in this book. Every revolutionary, from baker and pastor to ship captain and soldier, was committing treason against the British Crown and faced lengthy imprisonment or execution if captured.

While the Patriots described on these pages may not be household names today, most of them were well known at the time of the Revolution. They were people from every walk of life who rose to meet the challenge of their day and, in so doing, set forth a template that would inspire future generations of citizen patriots.

While the American Patriots of the Revolution accomplished the monumental task of establishing freedom, it has been the responsibility of every subsequent generation to maintain that freedom. As Ronald Reagan said, "Freedom is a fragile thing and is never more than one generation away from extinction. It is not ours by inheritance; it must be fought for and defended constantly by each generation, for it comes only once to a people. Those who

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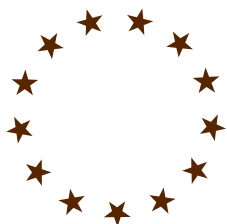
have known freedom and then lost it have never known it again.” He was right, and like the Patriots brought to life in these pages, we are now the ones responsible for upholding that legacy.

Today we are facing a threat to the very foundation our founders laid. That threat does not come from an alien force but from those who are willing and determined to abandon the concept of God-given rights. Like the royalty during the Revolution, today’s elites wish to return to the pre-Revolutionary paradigm in which they, through governmental force, allocate rights and responsibilities.

George Washington warned us of this danger: “Government is not reason, it is not eloquence—it is force! Like fire, it is a dangerous servant and a fearful master. Never for a moment should it be left to irresponsible action.”

My hope is that these stories inspire you, as they did me, to put on the cap of citizenship and fight for freedom. It is our watch. Like every generation of Americans, we are called to be good stewards of this great inheritance. After reading these stories, I hope you, like these Patriots, feel blessed to be living at a time when our country, which is the hope of the world, needs you.

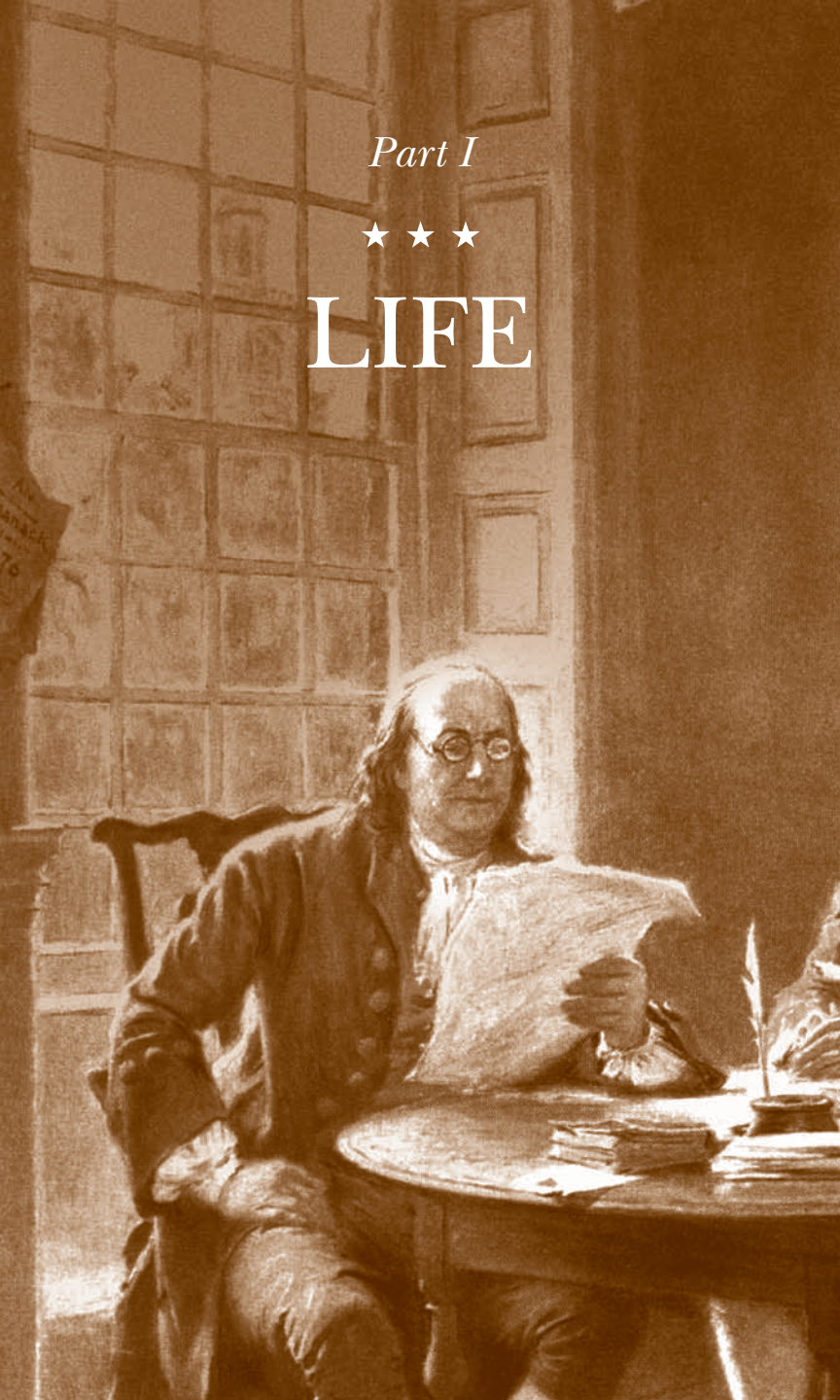
Rick Santorum



Part I



LIFE





Life, Liberty and the pursuit of Happiness.” Couldn’t Jefferson just as easily have written these enumerated rights, given to all by our Creator, in a different order? Liberty, happiness, and life? Or happiness, life, and liberty? The answer, of course, is that he could have written them in any order. But he made this decision consciously, knowing that each right is foundational for the next.

Is it possible to have liberty if you are denied the right to life? Can you pursue happiness if you are not free to do so? The founders logically ordered the rights to build on each other—from foundational to aspirational.

Life is clearly the foundational right. Our founders saw the government’s first and highest priority as the protection of life. It was obvious to them that all other rights were meaningless if life was denied or diminished. It is hard to fathom that any principle could have a broader consensus in our country than the belief that every American has the right to live.

However, American history is stained with examples of people who were denied this basic right. So perhaps it is not so surprising that of our country's basic rights, the right to life is at the core of the most contentious struggle.

The Declaration also states that all men are created equal. From the beginning, our founders set forth this revolutionary principle that runs counter to most cultures: all human life is of equal value and should be treated equally under the law. Although this ideal did not become a reality for all groups of people at the time, it is undeniable that this core belief set the foundation for equal treatment in our country.

What is the origin of this radical concept that all are created equal? It certainly doesn't come from scientific observation, since no two people are identical, physically or mentally. We should be treated equally for one compelling reason: because we are equal in the eyes of the Creator—the God of Abraham, Isaac, and Jacob.

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Until the Revolution, the concept of all men being created equal flew in the face of thousands of years of human history. Man has drawn distinctions among people based on various criteria—race, creed, gender, age, or ethnicity. These discriminations, of course, have resulted in the most horrific of human tragedies. Man's inhumanity to man has been present in every civilization, and despite the greatness of American society, our government—usually with the support of a vocal and powerful minority—has been guilty of denying equal treatment to all humans.

While we, like our founders, struggle to live and govern in concert with the truths of the Declaration, there is no ambiguity or uncertainty in the document. The founders said that *all* of us are endowed by our Creator with the right to life. An endowment is not something that is merited; it is a gift. Of course, life itself is a mysterious gift from God, but the right to life is not something to be earned or created. Your God-given right to life, as recognized in the Declara-

tion, is attached to you the moment your life starts. The government has been entrusted with respecting and protecting that right.

Although the idea of all life being sacred was not put into practice in most pre-Revolutionary societies, this concept is deeply rooted in Western civilization. It is clear that according to earliest Judeo-Christian thought, life is considered to begin at conception:

*For you created my inmost being;
 you knit me together in my mother's womb.
I praise you because I am fearfully and wonderfully made;
 your works are wonderful,
 I know that full well.
My frame was not hidden from you
 when I was made in the secret place,
 when I was woven together in the depths of the earth.
Your eyes saw my unformed body;
 all the days ordained for me were written in your book
 before one of them came to be.*

PSALM 139:13-16, NIV

Not surprisingly, this biblical understanding found its way into British common law, which to a large degree is the basis for the US legal code. William Blackstone, an eighteenth-century British judge and jurist, was a favorite authority of our founders. Blackstone's commentaries—widely considered the definitive work on British common law—are still a required reference in many law schools today.

Judge Blackstone laid out quite clearly when life is to be protected:

Life is the immediate gift of God, a right inherent by nature in every individual: and it begins in contemplation of law as soon as an infant is able to stir in the mother's womb. For if a woman is quick with child, and by a potion or otherwise, kill[s] it in her womb; or if any one beat her, whereby the child die[s] in her body, and she is delivered of a dead child; this . . . was by the ancient law homicide or manslaughter.

With the aid of technology, we now know that life doesn't begin when a mother feels the child stir in the womb but at the moment of conception—the union between the sperm and the ovum. At that moment, a new human being is created with unique DNA. The zygote is biologically human and metabolizing and therefore alive. By definition, this constitutes a human life.

Today our country is deeply divided over this most basic right to human life, and that controversy is not limited to life in the womb. The same issues are at stake for the sick, the elderly, and those with disabilities. My wife, Karen, and I have personally faced this struggle on behalf of our daughter Bella, who was born with a condition that limits both her physical and her mental development. Many ethicists and physicians recommend abortion or denial of care after birth for individuals with such diagnoses, and we have had to fight at times to receive appropriate medical care for her.

Ultimately our culture is not so different from

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Revolutionary America. We, too, must struggle to ensure that the right to life is granted to everyone—including those who don't have a voice to speak for themselves.

As the stories in this book highlight, the foundational right to life has always been the core moral issue of our country. These Patriots were willing to see beyond the situational ethics of their day and their own financial interests to courageously fight for truth and the dignity of *all* human life.

PETER FRANCISCO

The Virginia Giant



The Spirit of the LORD came powerfully upon him. . . . Finding a fresh jawbone of a donkey, he grabbed it and struck down a thousand men.

JUDGES 15:14-15, NIV

At the heart of the fundamental right to life is a belief that every life is a gift and will make a contribution to society if given the chance. Or, as I was taught as a child, God doesn't make mistakes. There is no better example of this principle during the Revolution than the contribution made by a giant of a man who mysteriously appeared on a dock in City Point, Virginia, in 1765.

According to an eyewitness account, "a foreign ship sailed up the James River, dropped anchor opposite the dock, and lowered a longboat to the water with two sailors in it. Then a boy of about five years was handed down and rowed to the wharf, where he was deposited and abandoned. The boat returned, quickly, to its ship. The ship weighed anchor at once, sailed back down the James River, and was never heard from again."

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The boy was well dressed, with silver buckles on his shoes. One buckle formed the initial *P*, and the other the initial *F*. He spoke a combination of European languages, and he was eventually able to communicate to bystanders that his name was Pedro Francisco. According to some accounts, a Portuguese noble named Francisco was being pursued by political enemies, and he orchestrated his son's abduction to protect the boy. Other stories speculate that he was kidnapped by sailors who intended to hold him for ransom or sell him as an indentured servant.

Francisco was shuffled around, moving from seaside warehouses to the county poorhouse, until his story intrigued a local judge named Anthony Winston, who took him in. The judge treated Francisco well and offered the boy all the advantages of someone growing up in a well-to-do household. And grow he did! At a time when the average height of a man was five feet four, Francisco towered over everyone else at the impressive height of six feet six. Remarkably strong, he weighed around 260 pounds.

In 1774 Judge Winston became one of the first Patriot leaders to defy royal authority by participating in illegal legislative sessions. Later he decided to bring fourteen-year-old Peter with him to one of these meetings. Virginia's greatest Revolutionary voices, such as Thomas Jefferson, Richard Henry Lee, and Judge Winston's soon-to-be-famous nephew, Patrick Henry, attended the meeting at St. John's Church in

Richmond. The treasonous topic was armed defiance of British authority, and there Francisco witnessed Patrick Henry give his famous "Give me liberty, or give me death!" speech. Francisco's patriotic fervor was sparked from that moment.

Before the end of the meeting, the convention authorized a Virginia militia, which Francisco wished to join immediately. Judge Winston entreated him to wait a year, which he did. As soon as the year was up, Francisco, age fifteen, eagerly joined the Tenth Virginia as a private. Not long after his enlistment, he saw his first battle and received a minor bullet wound at the Battle of Brandywine Creek. He convalesced at a Quaker home with his new friend, the Marquis de Lafayette.

A month later, Francisco was back in action, defending Philadelphia at the Battle of Germantown and the Siege of Fort Mifflin. He was one of the few who survived to spend the winter of 1777 at Valley Forge. The following summer he was severely wounded at the Battle of Monmouth in New Jersey, and his injuries were so extensive that it took him a year to heal.

Undaunted, he reenlisted and returned under the command of General Washington, where he was one of twenty skilled soldiers selected for the front lines of battle. This group was known as the "forlorn hope," so called because their chances for survival were slim. They were to lead the light infantry assault on Stony Point on the Hudson River, just south of West Point. Peter was the second Patriot soldier to scale the fort's

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wall, where he engaged in hand-to-hand combat, suffering a nine-inch bayonet gash across his abdomen. He killed three soldiers before capturing the British battle flag. Francisco was one of only four from the "forlorn hope" to survive the assault.

Francisco's enlistment was up shortly after this battle, but he went back and enlisted a third time, then headed south to the next British offensive. Accounts about Francisco's legendary exploits at the Battle of Camden vary somewhat in terms of chronology, but there is no dispute about his bravery on the battlefield.

As the battle intensified, the Patriots' lines broke and American soldiers went into full retreat. Francisco and a few others tried to stem the tide, but eventually they were caught in the chaos. A British dragoon on horseback approached Francisco, his weapon poised to kill him. "Surrender or die!" he shouted.

Francisco responded, "My gun—it isn't even loaded," as he cautiously stood up and extended the musket toward the British soldier. At the last second, Francisco swung it around and impaled the trooper with the bayonet, then lifted the skewered soldier off his horse. Francisco mounted the horse and rode until he encountered more cavalry, which he managed to make his way through by acting like a British sympathizer. Then he spotted his regimental commander, Colonel Mayo, being led away by a British officer. He killed the officer and gave Colonel Mayo the horse he had captured so Mayo could get away.

A second act of heroism at that battle was recognized by the United States Post Office in 1975 with a stamp commemorating Francisco's incredible strength and valor. In the midst of the Patriots' retreat in one battle, Francisco noticed a cannon carriage stuck in the mud. Knowing it would be vulnerable to falling into the hands of the British, he hoisted the 1,100-pound barrel onto his shoulder and carried it to safety.

Several accounts suggest that in recognition for Francisco's outstanding service, George Washington personally had a five-foot-long broadsword made for him. Washington was quoted as saying about Francisco, "Without him we would have lost two crucial battles, perhaps the War, and with it our freedom. He was truly a One Man Army."

Francisco's fourth enlistment landed him in a cavalry unit under the command of Colonel William Washington. Many stories about Francisco's bravery surround his service in the cavalry, but the best known occurred at Guilford Courthouse in 1781. During a single charge, Francisco reportedly killed eleven British guards. An early-American historian named Benson Lossing wrote that later in



"Without [Francisco] we would have lost two crucial battles, perhaps the War, and with it our freedom. He was truly a One Man Army."

GEORGE WASHINGTON

the battle a British soldier "pinned Francisco's leg to his horse with a bayonet. . . . [Francisco] assisted the assailant to draw his bayonet forth, when, with terrible force, he brought his broadsword down and cleft the poor fellow's head to his shoulders!"

Francisco continued the attack until he was injured a second time—again by a bayonet in the leg, but this time it slashed him from his knee all the way to his hip. He held on to his horse until he was away from the battle, and then he fainted from the pain. He was left for dead, bleeding profusely, until a Quaker came to his aid and nursed him back to health. For his bravery, Francisco was offered a commission by William Washington, but he refused it due to the fact that he was illiterate.

Having survived five wounds—two of them nearly fatal—Francisco decided his fighting days were over. He enlisted as a scout in what turned out to be the final year of the war. While reconnoitering at a Loyalists' tavern, he was captured by nine British dragoons. There are various accounts of exactly what happened, but most agree that he escaped, leaving several of the nine dragoons dead. Francisco finished his military career by witnessing the surrender of the British at Yorktown.

Finally finished with fighting, the man referred to as George Washington's One-Man Regiment, the Virginia Giant, and the Hercules of the American Revolution directed his passion toward a new pursuit. Her name was Susannah Anderson. Tradition says that Francisco and the Marquis de Lafayette were

walking by the same church where Patrick Henry had delivered his famous "Give me liberty!" speech when a lovely girl came down the steps and tripped. The legendary war hero caught her, and he promptly fell in love. There was one glitch, however: Susannah's father objected to him due to his illiteracy. But Francisco wasn't about to let her get away. As one historian put it, "The offer of a commission in William Washington's cavalry hadn't inspired him to try to learn to read and write; but the lure of Susannah Anderson proved a more potent stimulant." After setting up some businesses and putting his nose to the books, Francisco was married to Susannah in 1785.

Francisco's last service to our country was in the Virginia House of Delegates as sergeant at arms, a position he held from 1825 until his death in 1831. Every year on March 15, Peter Francisco Day is celebrated in Virginia, Massachusetts, and Rhode Island to honor Francisco, the mighty defender of life.