AP UNITED STATES HISTORY

Chapter 2 Materials

*Beginnings of English America, 1607-1660*

Mr. Bailey-Room 401

cbailey@quaboagrsd.org

bailey401.weebly.com

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| Beginnings of English America: *Terms* | |
| **The Jamestown Colony**  Sir Walter Raleigh / Elizabeth I / Virginia  Spanish Armada  Joint-stock Company  Virginia Company  James I / Jamestown  Captain John Smith  Powhatan  “Starving Time”  John Rolfe / “Brown Gold”  Indentured Servants / Slave Labor  English Pattern of Conquest  1622 Massacre  Royal Colony | **The New England Colonies**  **Massachusetts** (Corporate)  John Winthrop  Plymouth Colony (*Separatists*)  Massachusetts Bay Colony (*Puritans*)  “City upon a Hill”  Roger Williams / Anne Hutchinson  Providence (Rhode Island) |

**John Smith, Starving Time in Virginia**

*In December 1606, the Virginia Company sent three ships to Virginia with 144 colonists, only 105 of whom actually disembarked at Jamestown the following May. Among them was Captain John Smith, a soldier-adventurer and promoter of the company, who became its chief historian. He had an especially resourceful spirit in many a dark day, and be saved the colony from starvation…*

***HIPP/NOTES:***

1607. Being thus left to our fortunes, it fortuned that within ten days scarce ten among us could either go or well stand, such extreme weakness and sickness oppressed us. And thereat none need marvel if they consider the cause and reason, which was this. While the ships stayed, our allowance was somewhat bettered by a daily proportion of biscuits, which the sailors would pilfer to sell, give, or exchange with us for money, sassafras, furs, or [love](http://www.outhistory.org/wiki/John_Smith:_Virginia,_June_1607). But when they departed, there remained neither tavern, beer, house, nor place of relief, but the common kettle. Had we been as free from all sins as gluttony and drunkenness, we might have been canonized for saints; but our president [Wingfield] would never have been admitted for engrossing to his private [use] oatmeal, sack, aquavitae, beef, eggs, or what not, but the kettle; that indeed he allowed equally to be distributed, and that was half a pint of wheat, and as much barley boiled with water for a man a day, and this having fried some twenty-six weeks in the ship's hold, contained as many worms as grains; so that we might truly call it rather so much bran than corn, our drink was water, our lodgings castles in the air.

With this lodging and diet, our extreme toil in bearing and planting **palisades** so strained and bruised us, and our continual labor in the extremity of the heat had so weakened us, as were cause sufficient to have made us as miserable in our native country, or any other place in the world.

From May to September, those that escaped lived upon sturgeon, and sea crabs. Fifty in this time we buried....

But now was all our provision spent, the sturgeon gone, all helps abandoned, each hour expecting the fury of the savages; when God, the Patron of all good endeavors in that desperate extremity so changed the hearts of the savages that they brought such plenty of their fruits and provision as no man [went hungry].

**Questions…**

1. What does this passage say about the beginnings of the English efforts to colonize America?
2. What problems did the Jamestown colony face in its first year?
3. What sort of relationship did the English colonists have with the local Indians?

**The Mayflower Compact (1620)**

**IN THE NAME OF GOD, AMEN**. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King *James*, by the Grace of God, of *Great Britain*, *France*, and *Ireland*, King, *Defender of the Faith*, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of *Virginia*; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience. **IN WITNESS** whereof we have hereunto subscribed our names at *Cape-Cod* the eleventh of November, in the Reign of our Sovereign Lord King *James*, of *England*, *France*, and *Ireland*, the eighteenth, and of *Scotland* the fifty-fourth, *Anno Domini*; 1620.

***HIPP/NOTES:***

**Questions…**

1. What is the main point of the document?

2. Why is it the Mayflower Compact historically significant?

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| **Historical Content & Context** |  |
| **Intended Audience** |  |
| **Point of View** |  |
| **Purpose** |  |

**John Winthrop, Reasons to be Considered for Justifying the Undertakers of the Intended Plantation in New England (1629)**

*In the Puritans' petition to leave England and to settle in North America, John Winthrop, who was to become governor of the Massachusetts Bay Colony, set forth that overpopulation and crowding in England destroys the possibility of enjoying the fruits of the earth and, hence, from fulfilling the relationship between man and nature as intended by God. Criticizing education practices and the politics of England, the petition claims that moving into the so-called wilderness of the New World would introduce proper Christian teachings in a pagan part of the world.*

***HIPP/NOTES:***

1. It will be a service to the Church of great consequence to carry the gospel into those parts of the world, to help on the coming of the fullness of the Gentiles, and to raise a bulwark against the kingdom of Antichrist which the Jesuits labor to rear up in those parts.

2. All other churches of Europe are brought to desolation, and our sins, for which the Lord begins already to frown upon us and to cut us short, do threaten evil times to be coming upon us; and who knows but that God hath provided this place to be a refuge for many whom he means to save out of the general calamity, and seeing the Church hath no place left to fly into but the wilderness, what better work can there be than to go and provide tabernacles and food for her against she comes thither?

3. This land grows weary of her inhabitants, so as man, who is the most precious of all creatures, is here more vile and base than the earth we tread upon, and for less price among us than an horse or a sheep; masters are forced by authority to entertain servants, parents to maintain their own children; all towns complain of the burden of their poor, though we have taken up many unnecessary-yea, unlawful-trades to maintain them, and we use the authority of the law to hinder the increase of our people, as by urging the statute against cottages and inmates, and thus it is come to pass that children, servants, and neighbors, especially if they be poor, are counted the greatest burdens, which, if things were right, would be the chiefest earthly blessings.

4. The whole earth is the Lord's garden, and he hath given it to the sons of men with a general commission (Gen. i.28) to increase and multiply, and replenish the earth and subdue it, which was again renewed to Noah; the end is double and natural, that man might enjoy the fruits of the earth and God might have his due glory from the creature. Why then should we stand here striving for places of habitation, etc. (many men spending as much labor and cost to recover or keep sometimes an acre or two of land as would procure them many, and as good or better, in another country),and in the meantime suffer a whole continent as fruitful and convenient for the use of man to lie waste without any improvement?

5. We are grown to that height of intemperance in all excess of riot as no man's estate almost will suffice to keep sail with his equals; and who fails herein must live in scorn and contempt. Hence it comes that all arts and trades are carried in that deceitful and unrighteous course as it is almost impossible for a good and upright man to maintain his charge and live comfortably in any of them.

6. The fountains of learning and religion are so corrupted as (besides the insupportable charge of their education) most children (even the best wits and of fairest hopes) are perverted, corrupted, and utterly overthrown by the multitude of evil examples and the licentious government of those seminaries where men strain at gnats and swallow camels, use all severity for maintenance of caps and other accomplishments but suffer all ruffianlike fashions and disorder in manners to pass uncontrolled.

7. What can be a better work and more honorable and worthy a Christian than to help raise and support a particular church while it is in its infancy, and join his forces with such a company of faithful people as by a timely assistance may grow strong and prosper, and for want of it may be put to great hazard, if not wholly ruined?

***HIPP/NOTES:***

From: Robinson, James Harvey. *Readings in European History*. 2 vols. Boston: Ginn and Co., 1904-6. Vol. II. 225-227.

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| **Historical Content & Context** |  |
| **Intended Audience** |  |
| **Point of View** |  |
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**A Model of Christian Charity**

(popularly referred to as “A City Upon a Hill” speech)

John Winthrop for the Massachusetts Bay Colony, 1630

***HIPP/NOTES:***

Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then hath he ratified this Covenant and sealed our Commission [and] will expect a strict performance of the [laws we created before Him], but if we shall neglect the observation of these [laws]. . ., shall fail to embrace this present world and [with] our carnal intentions seek grease (superfluous) things for ourselves and our posterity, the Lord will surely break out in wrath against us, be revenged of such a perjured people and make us know the price of the breach of such a Covenant.

Now the only way to avoid this shipwreck and to provide for our posterity is . . . to love mercy, to walk humbly with our God. For this end, we must be knit together in this work as one man, we must entertain each other in brotherly Affection, we must be willing to abridge ourselves of our superfluities, for the supply of others necessities, we must uphold a familiar Commerce together in all meekness, gentleness, patience and liberality, we must delight in each other, make others Conditions our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our Commission and Community in the work, our Community as members of the same body, so shall we keep the unity of the spirit in the bond of peace, the Lord will be our God and delight to dwell among us as his own people and will command a blessing upon us in all our ways, so that we shall see much more of his wisdom, power, goodness and truth than formerly we have been acquainted with.

We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies, when he shall make us a praise and glory, that men shall say of succeeding plantations: the lord make it like that of New England: for we must Consider that we shall be as a City upon a Hill, the eyes of all people are upon us; so that if we shall deal falsely with our god in this work we have undertaken and so cause him to withdraw his present help from us, we shall shame the faces of many of gods worthy servants, and cause their prayers to be turned into Curses upon us till we be consumed out of the good land whither we are going: And to shut up this discourse with that exhortation of Moses, that faithful! servant of the Lord in his last farewell to Israel, (Deut. 30.) Beloved there is now set before us life and good, death and evil . . . we are Commanded this day to love the Lord our God, and to love one another, to walk in his ways and to keep his Commandments and his Ordinance, and his laws, and the Articles of our Covenant with him that we may live and be multiplied, and that the Lord our God may bless us in the land whither we go to possess it: But if [we] shall turn away so that we will not obey, but shall be seduced and worship . . . other Gods . . . and serve them; it is propounded unto us this day, we shall surely perish out of the good Land whither we pass over this vast Sea to possess it…

**Questions…**

1. Winthrop uses the metaphor of a “body” to describe the Puritan community he envisions for Massachusetts Bay. What was his vision for this “body”?

2. Compare the values expressed here with your own. What value do you think Winthrop might have placed on such contemporary “American” values as individualism and privacy?

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**Maryland Act Concerning Religion (1644)**

Forasmuch as in a well governed and Christian Commonwealth matters concerning Religion and the honor of God ought in the first place to be taken, into serious consideration and endeavored to be settled, be it therefore ordered and enacted…

***HIPP/NOTES:***

That whatsoever person or persons within this Province…shall from henceforth blaspheme God, that is Curse him, or deny our Savior Jesus Christ to be the son of God, or shall deny the holy Trinity the father sonne and holy Ghost, or the Godhead of any of the said Three persons of the Trinity or the Unity of the Godhead, or shall use or utter any reproachful Speeches, words or language concerning the said Holy Trinity, or any of the said three persons thereof, shall be punished with death and confiscation or forfeiture of all his or her lands and goods to the Lord Proprietary and his heirs…

And be it also Enacted by the Authority and with the advice and assent aforesaid, That whatsoever person or persons shall from henceforth use or utter any reproachful words or Speeches concerning the blessed Virgin Mary the Mother of our Savior or the holy Apostles or Evangelists or any of them shall in such case for the first offence forfeit to the said Lord Proprietary and his heirs Lords and Proprietaries of this Province the sum of five pound Sterling or the value thereof to be Levied on the goods and chattels of every such person so offending, but in case such Offender or Offenders, shall not then have goods and chattels sufficient for the satisfying of such forfeiture, or that the same bee not otherwise speedily satisfied that then such Offender or Offenders shall be publicly whipt and bee imprisoned during the pleasure of the Lord Proprietary or the Lieutenant or chief Governor of this Province for the time being. And that every such Offender or Offenders for every second offence shall forfeit ten pound sterling or the value thereof to be levied as aforesaid, or in case such offender or Offenders shall not then have goods and chattels within this Province sufficient for that purpose then to be publicly and severely whipt and imprisoned as before is expressed. And that every person or persons before mentioned offending herein the third time, shall for such third Offence forfeit all his lands and Goods and bee forever banished and expelled out of this Province.

And whereas the enforcing of the conscience in matters of Religion hath frequently fallen out to be of dangerous Consequence in those commonwealths where it hath been practiced, And for the more quiet and peaceable government of this Province, and the better to preserve mutual Love and amity amongst the Inhabitants thereof, Be it Therefore…enacted (except as in this present Act is before Declared and set forth) that no person or persons whatsoever within this Province…professing to believe in Jesus Christ, shall from henceforth be any ways troubled, Molested or discountenanced for or in respect of his or her religion nor in the free exercise thereof within this Province…nor any way compelled to the belief or exercise of any other Religion against his or her consent, so as they be not unfaithful to the Lord Proprietary, or molest or conspire against the civil Government established or to be established in this Province under him or his heirs.

And that all and every person and persons that shall presume Contrary to this Act and the true intent and meaning thereof directly or indirectly either in person or estate willfully to wrong, disturb, trouble, or molest any person whatsoever within this Province professing to believe in Jesus Christ for or in respect of his or her religion or the free exercise thereof within this Province other than is provided for in this Act that such person or persons so offending, shall be compelled to pay triple damages to the party so wronged or molested, and for every such offence shall also forfeit 20*s* sterling in money or the value thereof, half thereof for the use of the Lord Proprietary, and his heirs Lords and Proprietaries of this Province, and the other half for the use of the party so wronged or molested as aforesaid, Or if the party so offending as aforesaid shall refuse or bee unable to recompense the party so wronged, or to satisfy such fine or forfeiture, then such Offender shall be severely punished by public whipping and imprisonment.

***HIPP/NOTES:***

**Questions…**

1. Members of which religious groups would be excluded from toleration under the Maryland law?

2. What does the law refer to as the major reason for instituting religious toleration?

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# **Jamestown and the Founding of English America**

*by James Horn*

Shortly before Christmas 1606, three small ships left London’s Blackwall docks to establish a settlement on Chesapeake Bay, in North America. The largest of the ships, the heavily armed, 120-ton merchantman Susan Constant, carried seventy-one passengers and crew, including the experienced commander of the fleet, Captain Christopher Newport; a highly successful privateer during the sea war with Spain, he had made many voyages to the Caribbean in the 1590s and early years of the seventeenth century and knew as much about American waters as any Englishman alive. The Godspeed followed with fifty-two men on board, while bringing up the rear was the tiny pinnace Discovery, which carried twenty-one men crammed together wherever they could find space in between provisions and equipment. Altogether, thirty-nine mariners and 105 adventurers set out to found what would be England’s first permanent colony in America.

The Jamestown expedition was not the first attempt to establish a colony on the mid-Atlantic coast. In 1585, Sir Walter Ralegh sponsored a colony on Roanoke Island, off the mainland of North Carolina, which ended the following year with the abandonment of the settlement. Another attempt made in 1587 under the leadership of John White also ended in failure and the disappearance of 117 men, women, and children (known since as the Lost Colony of Roanoke). On the eve of Jamestown’s founding, the English still had not succeeded in establishing a single colony in America.

In some respects, Jamestown was a belated continuation of Ralegh’s Roanoke ventures. In the winter of 1586, a small exploratory party had been dispatched from Roanoke Island to survey the Chesapeake Bay. The men had returned with highly favorable reports of the land and deep-water rivers that would make superb harbors for ocean-going ships and privateers, which could then plunder Spanish treasure fleets on their way across the Atlantic.

By the time planning began to establish a colony on the Chesapeake Bay, James I of England had already concluded a peace treaty with the Spanish and would not tolerate piracy, but he was prepared to allow the planting of English settlements in North America as long as they were located in lands uninhabited by other Europeans. On April 10, 1606, the king granted a charter to the Virginia Company to create two colonies, one to the south between latitudes 34 degrees and 41 degrees  North (from modern-day North Carolina to New York), and the other between 38 degrees; and 45 degrees (from the Chesapeake to northern Maine). The Virginia Company of London was responsible for promoting and governing the southern colony. Owing to the practical difficulty of overseeing day-to-day affairs in Virginia, the Company created a local council to rule the colony headed by an annually elected president.

The aims of the Jamestown expedition were to establish England’s claim to North America, search for gold or silver mines, find a passage to the Pacific Ocean (the “Other Sea”), harvest the natural resources of the land, and trade with Indian peoples. The settlers arrived off the Virginia capes on April 26 and the ruling council chose Edward Maria Wingfield, one of the prime movers of the expedition and a veteran of wars in the Netherlands and Ireland, as the colony’s first president. After reconnoitering lands along the James River for a couple of weeks, the council selected a site on a peninsula about fifty miles from the entrance to Chesapeake Bay, where they landed on May 14. They named the settlement Jamestown in honor of their king.

The English had settled in a region ruled by a powerful chief named Powhatan. Powhatan’s domains (called by the Indians Tsenacommacah) stretched from south of the James River to the Potomac River, and included more than thirty tribes numbering approximately 14,000 people. The colonists had been instructed by the Company to be cautious in their dealings with the Indians but to try to keep on good terms so as to encourage trade. Initial contacts indicated that some peoples were friendly but an attack on the English settlement by several hundred warriors at the end of May persuaded the colony’s leaders to construct a sturdy fortification. Work began on a triangular fort facing the James River, and was completed within three weeks.

Early explorations confirmed the area’s natural abundance, and information passed on by Indians hinted at great wealth to be found in the piedmont and mountains to the west. Secure within the palisades of their newly constructed fort, the settlers’ prospects appeared rosy, but after Newport returned to London in June 1607, the colony suffered a number of setbacks. During the summer and fall a combination of disease, sporadic Indian attacks, polluted drinking water, and poor diet led to the deaths of about two-thirds of the men. By December, only thirty-eight of the original 104 colonists who arrived at Jamestown survived. The colony was on the brink of collapse.

Reinforced by more colonists and fresh supplies early in 1608, the English continued to search for precious minerals and a river passage through the mountains that would lead them to the Pacific. Captain John Smith carried out two explorations of the Chesapeake Bay and its major rivers, revealing the extensiveness of the region, but found no evidence of mineral deposits or a passage. When he took over leadership of the colony in September 1608, he urged the colonists to give up the search for gold and silver and concentrate instead on producing goods and manufactures to return to England.

Meanwhile, the London Company, now led by the powerful merchant and financier Sir Thomas Smythe, had decided to thoroughly reform the colony to attract new investors and make the venture profitable. Emphasis was given to strengthening the colony’s leadership, producing manufactured goods and commodities, continuing the effort to find precious minerals, and bringing about the conversion of the Powhatans to Christianity.

The arrival of several hundred colonists during 1608 and 1609 led to a steady deterioration in relations with the Powhatans. Full-scale hostilities broke out in the fall of 1609 and in the winter the Powhatans sealed off Jamestown Island in an effort to starve the colony into submission. During the siege, later called by colonists “the starving time,” the colony’s numbers dropped from about 280 to ninety. Only the arrival of Sir Thomas Gates followed by Lord Delaware, along with hundreds of new settlers, in the spring of 1610 saved the settlement from abandonment.

Gates, Delaware, and another influential leader of this period, Sir Thomas Dale, all men with extensive military experience, introduced a severe code of martial law to maintain order among the colonists and prosecute the war. The “[Lawes Divine, Morall and Martiall](http://etext.lib.virginia.edu/etcbin/jamestown-browse?id=J1056),” as they were later known, set out the duties and obligations of settlers as well as penalties for transgressions. Officers were required to ensure all those under their command attended divine service twice daily and to punish anyone who blasphemed “Gods holy name” or challenged the authority of any preacher or minister. Serious crimes such as murder, treasonous acts and speeches, theft, trading with the Indians without permission, and embezzlement of Company goods were all punishable by death, while lesser offences such as slandering the Virginia Company or the colony’s leaders carried the penalty of whippings and galley service (serving at the oars of longboats).

War dragged on for four years before ending inconclusively in 1614. The marriage of Pocahontas, one of Powhatan’s favorite daughters, to John Rolfe, a prominent gentleman, was interpreted by the English as a diplomatic alliance and heralded an uneasy truce between the two peoples. Rolfe had been experimenting with the cultivation of tobacco for a couple of years and introduced a new type of leaf from the West Indies that was sweeter than the native Virginia plant and more palatable to English tastes. Settlers enjoyed a rapidly expanding market for tobacco in England leading to the rapid expansion of English settlement along the James River Valley. The Company proceeded with the establishment of a range of industries including glass blowing, iron smelting, and manufacture of potash, soap ashes, pitch, and tar. Settlers also produced a variety of timber goods, as well as attempting unsuccessfully to cultivate grapes for wine-making and mulberry trees for silk production.

In 1618, the Company introduced sweeping reforms designed to replace martial law with laws more like those of England. Land reforms permitted the acquisition of private property (previously all land and profits belonged to the Company). The following year the first representative legislative assembly in America, convened in Jamestown’s church at the end of July 1619, underlined that colonists would have some say in running their own affairs.

Just a few weeks later, in August of 1619, The White Lion, a privateer carrying about two dozen Africans, sailed up the James River. The Africans had been captured by Portuguese colonists in Angola and put on board a slave ship, the St. John the Baptist, bound for Vera Cruz in Spanish America. The White Lion had attacked the ship in the Gulf of Mexico and plundered her cargo. In Jamestown, the Africans were exchanged for provisions. Their status as slaves or indentured servants is uncertain but their arrival was an early forerunner of the tens of thousands of enslaved Africans who would follow over the next century and a half, and who would be the main source of labor in Virginia’s tobacco fields.

Four people working with harvested tobacco in shed. 1700-1800 (Library of Congress)

By the early 1620s the colony was booming. The white population, which had never been more than a few hundred in the early years, had risen to well over a thousand. As tobacco exports increased, profits multiplied and planters sought more laborers. The first mass migration to English America occurred between 1618 and early 1622 when at least 3,000 settlers arrived. Yet the spread of English settlement and taking of Indians’ lands brought misery and bitterness to local peoples. Led by Opechancanough (who had succeeded his elder brother, Powhatan, as de facto paramount chief on the latter’s death in 1618), Indian warriors attacked settlements all along the James River on March 22, 1622, killing about 350 settlers—one-quarter of the colony’s white population. The uprising and further losses of life and property over the next year were devastating blows to the Company, which, after a government investigation, collapsed in 1624.

Following the demise of the Company, the crown took control of Virginia, which became England’s first royal colony in America. The war with the Powhatans lingered on for the rest of the decade, but colonists quickly rebuilt plantations in response to the continuing demand for tobacco. The success of tobacco cultivation and defeat of the Powhatans secured the colony’s future after 1625.

At Jamestown the English learned the hard lessons of sustaining a colony. All successful English colonies followed in its wake, but Jamestown also presents two sides of America’s founding. On the one hand, England’s New World offered many settlers opportunities for social and economic advancement unthinkable at home; while on the other, colonization unleashed powerful destructive forces that were catastrophic for Indian peoples, whose lands were taken by colonists, and for enslaved Africans and their posterity, whose labor enabled Jamestown, and indeed America, to flourish.

**James Horn** is Colonial Williamsburg’s vice president of research and historical interpretation. He is the author of numerous books and articles on colonial America, including A Land as God Made It: Jamestown and the Birth of America (2005).

***IN A PARAGRPAH SUMMARIZE THE MAIN POINTS OF THE ARTICLE…***

***Were the Puritans Puritanical? -* Carl Degler**

*The original Puritans were sixteenth-century English Christians who sought to “purify” the Anglican church, England’s sole established church, by forcing it to adopt the tenets of Calvinism. Some Puritans, called* Separatists, *defied English law and formed their own churches in order to worship as they wished. Because they were ruthlessly persecuted, were imprisoned, and even put to death, many Puritans sought refuge in North America. One Separatist group in Virginia. Another—the celebrated Pilgrims—came over on the* Mayflower *in 1620 and established Plymouth Plantations just north of present-day Cape Cod. Ten years later, a third Puritan group founded Massachusetts Bay Colony, comprising most of what is now Massachusetts and New Hampshire*

*Led by even-tempered John Winthrop, their first governor, the Massachusetts Puritans sought to create a model Christian commonwealth—“a city on a hill”—that would stand as a beacon of inspiration for others to emulate. Each town had its own congregation and its own minister, whose sermons rang with Calvinist precepts. The system of local congregations that selected their ministers and ran their own affairs became known as the Congregational church. In their wilderness Zion, ministers and government officials worked together to maintain holiness, purity, and order. Only church members—the elect—could vote and hold political office. The government, in turn, protected the church by levying taxes to support it on members and nonmembers alike and by making church attendance compulsory. The Puritans, as Edmund S. Morgan said, “not only endeavored themselves to live a ‘smooth, honest, civil life,’ but tried to force everyone within their power to do likewise.”*

*The Puritans were pious, sedate folks, but were they puritanical? Alas for them, they have received a bad rap in American popular culture. In* Playboy *some years ago, Hugh Hefner summed up the popular misconception, referring to the Puritans as grim bigots who hated pleasure in any form and who turned America into a land of rigid sexual repression, censorship, and conformity. As do many others, Hefner confused the Puritans with the custodians of the Victorian moral code of the nineteenth and early twentieth centuries. They were the ones who forbade discussion of sexual matters. They were the ones who cringed at the very notion of sex for pleasure and demanded that it be restricted to the marriage bed solely for purposes of procreation. Those who subscribed to the Victorian moral code were so prudish that they referred to piano legs as* limbs*, because the word* legs *was too licentious for them.*

*In the selection that follows, Carl N. Degler, an eminent social historian, sets the records straight as far as the Puritans were concerned. As he points out, they proscribed* excesses *of enjoyment, not enjoyment itself. What was more, Puritan Massachusetts had the highest educational standard in the English colonies. Bay Colony Puritans were the first to attempt public-supported and -controlled local schools, and their innovation, as Degler says, was “the American prototype of a proper system of popular education.”*

***GLOSSARY***

*ANABAPTISTS Widely persecuted Christian sects that opposed infant baptism, holding that only believers should be baptized.*

*COMSTOCK, ANTHONY Americall moral crusader of the late nineteenth and early twentieth centuries who organized the New York Society for the Suppression of Vice and secured federal laws against obscene material.*

*COTTON, JOHN Purican clergyman and leader in Massachusetts who played a part in the expulsion of Roger Williams and Anne Hutchinson.*

*HUTCHINSON, ANNE Brilliant Puritan who emigrated to Massachusetts Bay in 1634, she was branded a heretic and expelled for preaching what the religious and secular authorities deemed unorthodox doctrine.*

*LAUDIANS Following of Archbishop William Laud of England, who believed in the supremacy of the Church of England and who persecuted and imprisoned religious nonconformists.*

*MASSACHUSETTS CODE OF 1648 Puritan measure requiring that children be taught to read.*

*MENCKEN, H. L. Baltimore journalist, author, and social critic, 1880-1956, who lampooned middle·class complacency.*

*MORISON, SAMUEL ELIOT Twentieth-century Harvard historian who wrote a history of the institution.*

*REFORMATION Sixteenth-century religious revolution in Western Europe, which began as a movement to reform the Roman Catholic Church and led to the rise of Protestantism.*

*WILLIAMS, ROGER Puritan minister who was banished from Massachusetts Bay in 1633 for asserting that the king of England had no authority to seize Indian land without paying for it. Williams went on to found the colony of Rhode Island where the established the separation of church and state and welcomed religious dissenters.*

*WINTHROP, JOHN Principal by leader of Massachusetts Bay he served as its first governor for ten years and as deputy governor for nine; he presided over Anile Hutchinson's trial and approved of her expulsion.*

*WINTHROP, MARGARET The governor's wife, "a very gracious woman" who "epitomized the Puritan marital ideal.”*

To Most Americans -- and to most Europeans, for that matter -- the core of the Puritan social heritage has been summed up in (English historian Thomas Babington) Macaulay's well-known witticism that the Puritans prohibited bear baiting not because of torture to the bear, but because of the pleasure it afforded the spectators. And as late as 1925, H. L. Mencken defined Puritanism as "the haunting fear that someone, somewhere, may be happy." Before this chapter is out, much will be said about the somber and even grim nature of the Puritan view of life, but quips like those of Macaulay and Mencken distort rather than illumine the essential character of the Puritans. Simply because the word "Puritan" has become encrusted with a good many barnacles, it is worth while to try to scrape them off if we wish to gain an understanding of the Puritan heritage. Though this process is essentially a negative one, sometimes it is clarifying to set forth what an influence is *not* as well as what it is.

Fundamental to any appreciation of the puritan mind on matters of pleasure must be the recognition that the typical, godly Puritan was a worker in the world. Puritanism, like Protestantism in general, resolutely and definitely rejected the ascetic and monastic ideals of medieval Catholicism.Pleasures of the body were not to be eschewed by the puritan, for, as Calvin reasoned, God "intended to provide not only for our necessity, but likewise for our pleasure and delight." It is obvious, he wrote in his famous *Institutes,* that "the Lord have endowed flowers with such beauty....with such sweetness of smell" in order to impress our senses; therefore, to enjoy tem is not contrary to God's intentions. "In a word," he concluded, "hath He not made many things worthy of our estimation independent of any necessary use?"

It was against excess of enjoyment that the Puritans cautioned and legislated. "The wine is from God," Increase Mather warned, "but the Drunkard is from the Devil." The Cambridge Platform of the Church of 1680 prohibited games of cards or dice because of the amount of time they consumed and the encouragement they offered to idleness, but the ministers of Boston in 1699 found no difficulty in condoning public lotteries. They were like a public tax, the ministers said, since they took only what the "government might have demanded, with a more *general imposition*…and it employes for the welfare of the publick (sic), all that is raised by the lottery." Though Cotton Mather at the end of the century condemned mixed dancing, he did not object to dancing as such; and his grandfather, John Cotton, at the beginning saw little to object to in dancing betwen the sexes so long as it did not become lascivious. It was this same John Cotton, incidentally, who successfully contended against Roger Williams' argument that women should wear veils in church.

In matters of dress, it is true that the Massachusetts colony endeavored to restrict the wearing of "some new and immodest fashion" that was coming in from England, but often these efforts were frustrated by the pillars of the church themselves. (John) Winthrop reported in his *History,* for example that though the General Court instructed the elders of the various churches to reduce the ostentation in dress by "urging it upon the consciences of their people," little change was effected, "for divers of the elders' wives, etc., were in some measure partners in this general disorder."

We also know now that Puritan dress -- not that made "historical" by Saint-Gaudens' celebrated statue -- was the opposite of severe, being rather in the English Renaissance style. Most restrictions on dress that were imposed were for the purposes of class differentiation rather than for ascetic reasons. Thus long hair was acceptable on an upper-class Puritan like (Oliver) Cromwell or Winthrop, but on the head of a person of lower social status it was a sign of vanity. In 1651 the legislature of Massachusetts called attention to that "excess of Apparell" which has "crept in upon us, and especially amongst people of mean condition, to the dishonor of God, the scandall (sic) of our profession, the consumption of Estates, and altogether unsuitable to our poverty." The law declared "our utter destestation and dislike, that men and women of mean condition, should take upon them the garb of Gentlemen, by wearing God or Silver Lace, or Buttons, or Points at their knees, or to walk in great Boots; or Women of the same rank to wear Silk or Tiffany hoods, or Scarfes, which tho allowable to persons of greater Estates, or more liberal education, is intolerable in people of low condition." By implication, this law affords a clear description of what the well-dressed Puritan of good estate would wear.

If the Puritans are to be saved from the canard of severity of dress, it is also worth while to soften the charge that they were opposed to music and art. It is perfectly true that the Puritans insisted that organs be removed from the churches and that in England some church organs were be removed from the churches and that in England some church organs were smashed by zealots. But it was not music or organs as such which they opposed, only music in the meetinghouse. Well-known American and English Puritans, like Samuel Sewall, John Milton, and Cromwell, were sincere lovers of music. Moreover, it should be remembered that it was under Puritan rule that opera was introduced into England -- and without protest, either. The first English dramatic production entirely in music -- The Siege of Rhodes -- was presented in 1656, four years before the Restoration. Just before the end of Puritan rule, John Evelyn noted in his diary that he went "to see a new opera, after the Italian way, in recitative music and scenes...." Furthermore, as Percy Scholes points out, in all the voluminous contemporary literature attacking the Puritans for every conceivable narrow-mindedness, none asserts that they opposed music, so long as it was performed outside the church.

The weight of the evidence is much the same in the realm of art. Though King Charles' art collection was dispersed by the incoming Commonwealth, it is significant that Cromwell and other Puritans bought several of the items. We also know that the Protectors' garden at Hampton Court was beautified by nude statues. Furthermore, it is now possible to say that the Puritan closing of the theaters was as much a matter of objection to their degenerate lewdness by the 1640s as an object to the drama as such. As far as American Puritans are concerned, it is not possible to say very much about their interest in art since there is so little in the seventeenth century. At least it can be said that the Puritans, unlike the Quakers, had no objection to portrait painting.

Some modern writers have professed to find in Puritanism, particularly the New England brand, evidence of sexual repression and inhibition. Though it would certainly be false to suggest that the Puritans did not subscribe to the canon of simple chastity, it is equally erroneous to think that their sexual lives were crabbed or that sex was abhorrent to them. Marriage to the Puritan was something more than an alternative to "burning," as the Pauline doctrine of the Catholic church would have it. Marriage was enjoined upon the righteous Christian; celibacy was not a sign of merit. With unconcealed disapprobation, John Cotton told a recently married couple the story of a pair "who immediately upon marriage, without ever approaching the *Nuptial* Bed," agreed to live apart from the rest of the world, and "afterwards from one another, too....: But, Cotton advised, such behavior was "no other than an effort of blind zeal, for they are the dictates of a blind mind they follow therein and not of the Holy Spirit which saith,  *It is not good that man should live alone."*  Cotton set himself against no only Catholic asceticism but also the view that women were the "unclean vessel," the tempters of men. Women, rather than being "a necessary Evil are a necessary good," he wrote. "Without them there is no comfortable Living for Man..."

Because, as another divine said, "the Use of the Marriage Bed" is "founded in man's Nature" the realistic Puritans required that married men unaccompanied by wives should leave the colony or bring their wives over forthwith. The Puritan settlements encouraged marriages satisfactory to the participants by permitting divorces for those whose spouses were impotent, too long absent, or cruel. Indeed, the divorce laws of New England were the easiest in Christendom at a time when the eloquence of a Milton was unable to loosen the bonds of matrimony in England.

Samuel Eliot Morison in his history of Harvard has collected a number of examples of the healthy interest of Puritan boys in the opposite sex. Commonplace books, for example, indicate that Herrick's poem beginning "Gather ye rosebuds while ye may" and amorous lines from Shakespeare, as well as more erotic and even scatological verse, were esteemed by young Puritan men. For a gentleman to present his affianced with a pair of garters, one letter of a Harvard graduate tells us, was considered neither immoral nor improper.

It is also difficult to reconcile the usual view of the stuffiness of Puritans with the literally hundreds of confessions to premarital sexual relations in the extant church records. It should be understood, moreover, that these confessions were made by the saints or saints-to-be, not by the unregenerate. That the common practice of the congregation was to accept such sinners into church membership without further punishment is in itself revealing. The civil law, it is true, punished such transgressions when detected among the regenerate or among the non-church members, but this was also true of contemporary non-Puritan Virginia. "It will be seen," writes historian Philip A Bruce regarding Virginia, "from the various instances given relating to the profanation of Sunday, drunkenness, swearing, defamation, and sexual immorality, that, not only were the grand juries and vestries extremely vigilant in reporting these offences, but the courts were equally prompt in inflicting punishment; and that the penalty ranged from a heavy fine to a shameful exposure in the stocks, and from such an exposure to a very severe flogging at the county whipping post." In short, strict moral surveillance by the public authorities was a seventeenth-century rather than a Puritan attitude.

Relations between the sexes in Puritan society were often much more loving and tender than the mythmakers would have us believe. Since it was the Puritan view that marriage was eminently desirable in the sight of God and man, it is not difficult to find evidence of deep and abiding love between a husband and wife. John Cotton, it is true, sometimes used the Biblical phrase "comfortable yoke mate" in addressing his wife, but other Puritan husbands come closer to our romantic conventions. Certainly John Winthrop's letters to his beloved Margaret indicate the depth of attachment of which the good Puritan was capable. "My good wife ... My sweet wife," he called her. Anticipating his return home, he writes, "So ... we shall now enjoy each other again, as we desire .... It is now bed time; but I must lie alone; therefore I make less haste. Yet I must kiss my sweet wife; and so, with my blessing to our children, I commend thee to the grace and blessing of the lord, and rest."

Anne Bradstreet wrote a number of poems devoted to her love for her husband in which the sentiments and figures are distinctly romantic.

To my. Dear and loving Husband

I prize thy love more than whole Mines of gold

Or all the riches that the East doth hold.

My love is such that Rivers cannot quench,

Nor aught but love from thee give recompense.

In another poem her spouse is apostrophized as

My head, my heart, mine Eyes, my life, nay more

My joy, my Magazine of earthly store

and she asks:

If two be one, as surely thou and I.

How stayest thou there, whilst I at Ipswich lye?

Addressing John as "my most sweet Husband," Margaret Winthrop perhaps epitomized the Puritan marital ideal when she wrote, "I have many reasons to make me love thee, whereof I will name two: First, because thou lovest God and, secondly, because thou lovest me. If these two were wanting," she added, "all the rest would be eclipsed.”

It would be a mistake, however, to try to make these serious.' dedicated men and women into rakes of the Renaissance. They were sober if human folk, deeply concerned about their ultimate salvation and intent upon living up to God's commands as they understood them, despite their acknowledgment of complete depravity and unworthiness. "God sent you not into this world as a Play-House, but a Work-house," one minister told his congregation, To the Puritan this was a world drenched in evil, and, because it truly is, they were essentially realistic in their judgments. Because the Puritan expected nothing, Perry Miller has remarked, a disillusioned one was almost impossible to find. This is probably an exaggeration, for they were also human beings; when the Commonwealth fell, it was a Puritan, after all, who said, "God has spit in our faces." But Professor Miller's generalization has much truth in it. Only a man convinced of the inevitable and eternal character of evil could fight it so hard and so unceasingly.

The Puritan at his best, Ralph Barton Perry has said, was a "moral athlete." More than most men, the Puritan strove with himself and with his fellow man to attain a moral standard higher than was rightfully to be expected of so depraved a creature. Hence the diaries and autobiographies of Puritans are filled with the most torturous probing of the soul and inward seeking. Convinced of the utter desirability of salvation on the one hand, and equally cognizant of the total depravity of man's nature on the other, the Puritan was caught in an impossible dilemma which permitted him no rest short of the grave. Yet with such a spring coiled within him, the Puritan drove himself and his society to tremendous heights of achievement both material and spiritual.

Such intense concern for the actualization of the will of God had a less pleasant side to it, also. If the belief that "I am my brother's keeper" is the breeding ground of heightened social conscience and expresses itself in the reform movements so indigenous to Boston and its environs, it also could and did lead to self-righteousness, intolerance and narrow-mindedness. But this fruit of the loins of Puritanism is less typical of the early seventeenth-century New Englander than H. L. Mencken would have us think. The Sabbatarian, anti-liquor, and anti-sex attitudes usually attributed to the Puritans are a nineteenth century addition to the much more moderate and essentially wholesome view of life's evils held by the early settlers of New England.

To realize how different Puritans could be, one needs only to contrast Roger Williams and his unwearying opponent John Cotton*.* But despite the range of differences among Puritans, they all were linked by at least one characteristic. That was their belief in themselves, in their morality and in their mission to the world. For this reason, Puritanism was intellectual and social dynamite in the seventeenth century; its power disrupted churches, defied tyrants, overthrew governments, and beheaded kings.

The Reformation laid an awesome burden on the souls of those who broke with the Roman Church. Proclaiming the priesthood of all believers, Protestantism made each man's relationship to God his own terrifying responsibility. No one else could save him; therefore no one must presume to try. More concerned about his salvation than about any mundane matter. The Puritan was compelled, for the sake of his immortal soul, to be a fearless individual.

It was the force of this conviction which produced the. Great Migration of 1630-1640 and made Massachusetts a flourishing colony in the span of a decade. It was also, ironically, the force which impelled Roger Williams to threaten the very 1ega1 and social foundations of the Puritan Commonwealth in Massachusetts because he thought the oligarchy wrong and himself right. And so it would always be. For try as the rulers of Massachusetts might to make men conform to their dogma, their own rebellious example always stood as a guide to those who felt the truth was being denied. Such individualism, we would call it today, was flesh and bone of the religion which the Puritans passed on. Though the theocracy soon withered and died, its harsh voice softened down to the balmy breath of Unitarianism, the belief in self and the dogged resistance to suppression or untruth which Puritanism taught never died. Insofar as Americans today can be said to be individualistic, it is to the Puritan heritage that we must look for one of the principal sources.

In his ceaseless striving for signs of salvation and knowledge of God's intentions for man, the Puritan placed great reliance upon the human intellect, even though for him, as for all Christians, faith was the bedrock of his belief. "Faith doth not relinquish or cast out reason," wrote the American Puritan Samuel Willard, "for there is nothing in Religion contrary to it, tho' there are many things that do transcend and must captivate it." Richard Baxter, the English Puritan, insisted that "*most religious* are the *most* truly, and *nobly* *rational*.” Religion and reason were complementary to the Puritans, not antithetical as they were to many evangelical sects of the time.

Always the mere emotion of religion was to be controlled by reason. Because of this, the university-trained Puritan clergy prided themselves on the lucidity and rationality of their sermons. Almost rigorously their sermons followed the logical sequence of "doctrine," reasons." and "uses." Conscientiously they shunned the meandering and rhetorical flourishes so beloved by Laudian preachers like John Donne, and in the process facilitated the taking of notes bytheir cager listeners. One of the unforgivable crimes of Mistress Anne Hutchinson was her assertion that one could "feel" one's salvation, that one was "filled with God" after conversion, that it was unnecessary in order to be saved, to be learned in the Bible or in the Puritan writers. It was not that the Puritans were cold to the Word—far from it. A saint was required to testify to an intense religious experience—almost by definition emotional in character—before he could attain full membership in the Church. But it was always important to the Puritans that mere emotion—whether it be the anarchistic activities of the Anabaptists or the quaking of the Friends—should not be mistaken for righteousness or proper religious conduct. Here, as in so many things, the Puritans attempted to walk the middle path—in this instance between the excessive legalism and formalism of the Catholics and Episcopalians and the flaming, intuitive evangelism of the Baptists and Quakers.

Convinced of reason’s great worth, it was natural that the Puritans should also value education. "Ignorance is the mother (not of Devotion but) of Heresy," one Puritan divine declared . And a remarkably well-educated ministry testified to the Puritan belief that learning and scholarship were necessary for a proper understanding of the Word of God. More than a hundred graduates of Cambridge and Oxford Universities settled in New England before 1640, most of them ministers. At the same date not five men in all of Virginia could lay claim to such an educational background. Since Cambridge University, situated on the edge of Puritan East Anglia. supplied most of the graduates in America, it was natural that Newtown, the site of New England's own college, would soon be renamed in honor of the Alma Mater. "After God had carried us safe to New-England," said a well-known tract, some of its words now immortalized in metal in Harvard Yard. "one of the next things we longed and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when the present ministers shall lie in the dust." "The College," founded in 1636, soon to be named Harvard, was destined to remain the only institution of higher learning in America during almost all the years of the seventeenth century. Though it attracted students from as far away as Virginia, it remained, as it began, the fountainhead of Puritan learning in the New World.

Doubt as one may Samuel Eliot Morison's claims for the secular origins of Harvard, his evidence of the typically Renaissance secular education which was available at the Puritan college in New England is both impressive and convincing. The Latin and Greek secular writers of antiquity dominated the curriculum, for this was a liberal arts training such as the leaders had received at Cambridge in England. To the Puritans the education of ministers could be nothing less than the best learning of the day. So important did education at Harvard seem to the New Haven colony in 1644 that the legislature ordered each town to appoint two men to be responsible for the collection of contributions from each family for "the mayntenaunce of scolars at Cambridge…"

If there was to be a college, preparatory schools had to be provided for the training of those who were expected to enter the university. Furthermore, in a society dedicated to the reading of the Bible, elementary education was indispensable. "It being one chief project of that old deluder Satan to keep men from the knowledge of the Scriptures” began the first school laws of Massachusetts (1647) and Connecticut (1650). But the Puritans supported education for secular as well as religious reasons. The Massachusetts Code of 1648, for instance, required children to be taught to read inasmuch "as the good education of children is of singular behoof and benefit to any Commonwealth.”

The early New England school las provided that each town of fifty families or more was to hire a teacher for the instruction of its young; towns of one hundred families or more were also directed to provide grammar schools, “the master thereof being able to instruct youths so far as they may be fitted for the University.” Though parents were not obliged to send their children to these schools, if they did not they were required to teach their children to read. From the evidence of court cases and the high level of literacy in seventeenth-century New England, it would appear that these first attempts at public-supported and public-controlled education *were* both enforced and fruitful.

No other colony in the seventeenth century imposed such a high educational standard upon its simple farming people as the Puritans did. It is true, of course, that Old England in this period could boast of grammar schools, some of which were free. But primary schools were almost nonexistent there, and toward the end of the seventeenth century the free schools in England became increasingly tuition schools. Moreover, it was not until well into the nineteenth century that the English government did anything to support schools. Primary and secondary education in England, in contrast with the New England example, was a private or church affair.

Unlike the Puritans, the Quakers exhibited little impulse toward popular education in the seventeenth and early eighteenth centuries. Because of their accent on the Inner Light and the doctrine of universal salvation, the religious motivation of the Quakers for learning was wanting. Furthermore, the Quakers did not look to education, as such, with the same reverence as the Puritans. William Penn, for example, advised his children that "reading many books is but a taking off the mind too much from meditation.” No Puritan would have said that.

Virginia in the seventeenth century, it should said, was also interested in education. Several times in the course of the century, plans were well, advanced, for establishing a university in the colony. Free schools also existed in Virginia during the seventeenth century, though the lack of village communities made them inaccessible for any great numbers of children. But, in contrast with New England, there were no publicly supported schools in Virginia; the funds for the field schools of Virginia, like those for free schools in contemporary England. came from private or ecclesiastical endowment. Nor was Virginia able to bring its several plan for a college into reality until William and Mary was founded at the very end of the century.

Though the line which runs from the early New England schools to the distinctly American system of free public schools today is not always progressively upward or uniformly clear, the connection is undeniable. The Puritan innovation of public support and control on a local level was the American prototype of a proper system of popular education.

**QUESTIONS TO CONSIDER**

l. Discuss the reality of the widely held belief that Puritan society' was grim, colorless, bigoted, and repressed. How would Degler respond to H. L. Mencken's 1925 definition of Puritanism as “the haunting fear that someone, somewhere may be happy”? How did Puritan social and moral standards and ideals compare with those of Catholics, Quakers, and others in the seventeenth century?

2. What does Degler mean by saying the Puritan at his or her best was a “moral athlete”? How did Puritanism and Quakerism embody the bourgeois spirit that historian Max Weber called the “Protestant Ethic”? Was his ethic merely religious justification for ruthless materialism, or was it something more? How was the Protestant ethic transformed into the American work ethic?

3. How did the Puritans' belief in their duty to God influence their view of the responsibility of individuals to themselves and to society? What have been the lasting influences of this view on American attitudes as they have developed since the seventeenth century?

4. What was the Puritan position on the traditional juxtaposition of emotion and reason? How did they compare in this matter with their contemporaries of different religions?

5. What was the educational background of the Puritans who settled in New England, and how did it compare with that of the Virginians? What did the England Puritans see as the role and importance of education in society? How did they go about realizing their ideal, and how did their achievements compare with those of England and Virginia? What has been their lasting influence on the American educational ideal and system?

Colonial Settlement Matrix

*Fill in the information for the appropriate colony using Chapter 2 and 3 in your text.*

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Colony** | **Date Settled/**  **Founder** | **Type of colony** | **Reasons Founded** | **Economy** | **Religion** | **Who lived there?** |
| **Virginia** |  |  |  |  |  |  |
| **Georgia** |  |  |  |  |  |  |
| **South Carolina** |  |  |  |  |  |  |
| **North Carolina** |  |  |  |  |  |  |
| **Maryland** |  |  |  |  |  |  |
| **Delaware** |  |  |  |  |  |  |
| **Colony** | **Date Settled/**  **Founder** | **Type of colony** | **Reasons Founded** | **Economy** | **Religion** | **Who lived there?** |
| **New Jersey** |  |  |  |  |  |  |
| **Pennsylvania** |  |  |  |  |  |  |
| **New York** |  |  |  |  |  |  |
| **Connecticut** |  |  |  |  |  |  |
| **Rhode Island** |  |  |  |  |  |  |
| **Massachusetts** |  |  |  |  |  |  |
| **New Hampshire** |  |  |  |  |  |  |

**Interpretation: 17th Century Puritanism**

**A:** The colonists in New England… were severely handicapped in their struggle to keep up civilized standards. For the most part they were leading a tough pioneer life; their audience was small; their contacts with the centers of learning and culture in Europe were tenuous; their chances of publication were slight. But the puritans of New England did have it their own way as to the shape, the form, and the content of their intellectual life. Their tastes, desires, and prejudices dictated what would be read, studied, written, and published. Everyone knows that those tastes were in a sense narrow-for instance, they proscribed the drama. What is not sufficiently known or appreciated is this: puritanism not only did not prevent, but stimulated an interest in the classics, belles-lettres, poetry, and scientific research. Neither pioneer hardships nor other restrictions were ever so great as to prevent the burgeoning of a genuine intellectual life in that series of little beachheads on the edge of the wilderness, which was seventeenth-century New England. – Samuel Eliot Morison, *The Intellectual Life of Colonial New England*, 1956

**B:** [Puritan leaders] were thus attempting to found and maintain an aristocracy or oligarchy to guard a church polity which was unconsciously but implicitly democratic, their position was rendered precarious at the very outset, and increasingly so as time went on, but the necessary presence in the colony of that large unfranchised class which was not in sympathy with them. As we have seen, even under strong social and political temptation, three quarters of the population, though probably largely Puritan in sentiment and belief, persistently refused to ally themselves with the New England type of Puritan church. Their presence in the colony was undoubtedly due to economic motives, more especially perhaps, the desire to own their lands in fee. It must also have been due to economic considerations on the part of the Puritan rulers. The planting of a Bible-Commonwealth might have been due to economic considerations on the part of the Puritan rulers. The planting of a Bible-Commonwealth might have been possible without these non-church members, but the creation of a prosperous and populous state was not….it is probably that many were without strong religious motives; that few realized the plans of the leaders; and it is practically certain that the great bulk of them had never seen the charter. – James Truslow Adams, *The Founding of New England,* 1921

Explain the differences between Interpretation **A** and Interpretation **B**: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Specific Historical Evidence to Support **A** (not mentioned in passage): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Specific Historical Evidence to Support **B** (not mentioned in passage): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Beginnings of English America: Political Cartoons**

**Analyze the cartoon and answer the questions.**

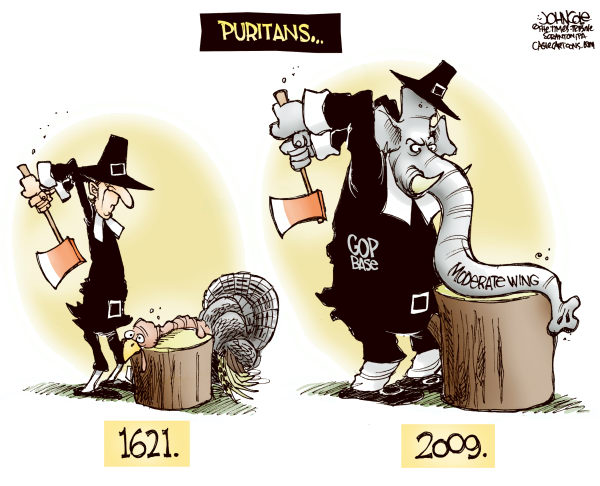
1. What are the characters and symbols in the cartoon, and what does each one represent?

2. How do the words help you identify the cartoonist’s intention?

3. What action is taking place in the cartoon?

4. What opinion is the cartoonist expressing?

**Analyze the cartoon and answer the questions.**

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