

## **AP U.S. History - Summer Homework Assignment**

*May 8, 2023.* This is the date of the APUSH test and therefore the date we will be working towards all year. Seems a little early to worry about this date, eh? Let me give you some background (you will affectionately call this background “Contextualization” soon enough). We have 500 years to cover, countless people and events to learn about, and many historical thinking skills to master. We will have snow days, national testing days, and maybe even a state tournament or two to pull us out of the classroom. The College Board is unforgiving – not even a global pandemic can stop it. Although this summer seems too early to think about a test date in spring of 2023, ultimately it is not too early to think about that test date because there is a lot of information to cover, there are several skills we need to learn, and time flies when you’re having fun (you will call this last sentence a Split-Complex Thesis soon enough as well).

Welcome to AP U.S. History. For your summer homework, you will be responsible for two assignments. First, you will read from our text book, *The American Pageant*, AP edition (16<sup>th</sup> edition) and complete answers to the Reading Questions (see below). Second, you will complete the attached maps. I am of the opinion that you cannot truly appreciate history without a strong sense of geography.

*Please read the following completely, slowly and carefully. Re-read it when you finish.*

**ALL SUMMER HOMEWORK IS DUE THE FIRST DAY OF CLASS.**

### **I. Map assignments**

You should complete both maps prior to the first day of class. The first map will give you an overall idea about what the United States looked like before it was the United States. The second map will help you understand the geography of the original 13 colonies as we begin to learn how that geography is critical to the differences that emerge as our country is born.

### **II. Textbook reading**

#### **A. Assigned textbook reading**

You are expected to read Chapters 1 and 2 (Unit 1) from the textbook. It is highly recommended that you also consider reading Chapters 3-5 (Unit 2) as we will cover that material quickly within the first couple weeks of class.

## B. Reading Questions

During the school year, I will collect and grade the Reading Questions on the day of each unit test (expect for Unit 1, which will be due on the first day of class). I will collect the Reading Questions through Turnitin.com. Your responses to the Reading Questions should be completed in paragraph format. They are NOT full essay questions – no thesis, no conclusion. Each answer should contain several sentences. One or two sentence answers usually will not be sufficient.

## C. Key Terms

You should incorporate the Key Terms into your responses to the Reading Questions for each chapter. You are not *required* to provide written definitions to each Key Term but you will be responsible for knowing each one.

## **Chapter 1 - Reading Questions**

1. How did agriculture, specifically corn cultivation, shape the early Americas?
2. Compare and contrast the life of the Incas and Aztecs to the life of the native peoples in North America.
3. What are some of the “indirect” reasons for European exploration of the New World?
4. How and why does the practice of European slavery start with the Portuguese exploration of Africa?
5. How does the Renaissance create a spirit of exploration in Europe?
6. Describe the Columbian exchange, and be sure to explain what is transmitted from the Old World to the New World as well as the New World to the Old World.
7. How did the Treaty of Tordesillas benefit the Spanish? What conquistadores explored the New World, and what areas did they claim for Spain?
8. How was Cortés able to conquer the Aztecs?
9. How did the conquering of Mexico by Cortés change the culture of the area?
10. Describe the response of the native Pueblos to the creation of Spanish missions in New Mexico.
11. Why did the Spanish establish settlements in Texas?
12. Describe the Spanish presence in California.
13. Using the last two paragraphs of the chapter, describe the overall impact of the Spanish on the New World.

## **Chapter 1 - Key Terms**

- Pueblo
- Christopher Columbus
- Columbian Exchange
- Conquistadors
- Encomienda
- Mestizos
- Bartolome de Las Casas
- Pope’s Rebellion

## Chapter 2 - Reading Questions

1. How did the Protestant Reformation help to bring England into the race for colonies in North America?
2. What is the significance of the defeat of the Spanish Armada for the New World?
3. What conditions and laws in England led to the birth of English exploration in the 17<sup>th</sup> century?
4. What was the purpose of the Virginia Company?
5. Why is the charter of the Virginia Company a significant document in American history?
6. Describe the early years at Jamestown, and explain how John Smith responds to the problems the group faced.
7. Describe the relationship between the settlers at Jamestown and the local Powhatan Confederacy.
8. Following the Second Anglo-Powhatan War, what happens to the Powhatan Indians?
9. The book describes how the Powhatans fell victim to the “three Ds.” How did each of these impact the Powhatans?
10. How did interactions with Europeans change life for the Native Americans? (Section “The Indians’ New World”)
11. How did the introduction of tobacco to Virginia by John Rolfe change the fate of that colony?
12. Explain the two significant events that happen in Virginia in 1619.
13. Explain the economic and religious significance of the colony of Maryland.
14. Describe the economy of the islands in the West Indies. (Crop, labor source, farming method)
15. Describe the Barbados Slave Code and how it eventually affects the American colonies.
16. Explain why the colony of Carolina was created. Describe how the relationship with the West Indies impacted the colony and its economy.
17. What people settle the area that becomes North Carolina? What distinguishes North Carolina from its neighbors Virginia and South Carolina?
18. Describe the relationship between the settlers of North Carolina and natives in the area.
19. Describe the two major reasons that Georgia was created.
20. Using the final section of the chapter, explain the characteristics the “plantation colonies” shared with each other.

## Chapter 2 – Key Terms

- Queen Elizabeth I
- Roanoke Island
- Primogeniture
- Joint-stock company
- Pocahontas
- “Starving time”
- House of Burgesses
- Indentured servants
- Act of Toleration
- “Squatters”
- Tuscarora/Yamasee Wars



*OPTIONAL/STRONGLY RECOMMENDED SUMMER WORK* - Due after the start of the school year (approximately week 2-3).

### **Chapter 3 - Reading Questions**

1. Describe the ideas of John Calvin and explain how they impact the Puritans and other American settlers.
2. Explain the difference between the Puritans and the Separatists.
3. Describe the steps in the journey the Separatists, or Pilgrims, took from England to eventually end up in the New World.
4. What is the significance of the Mayflower Compact?
5. Describe the first two years of the Pilgrims in Plymouth Colony. What factors allow them to survive after the first winter?
6. How were Plymouth and Massachusetts Bay different from the beginning?
7. Why was Governor John Winthrop's influence on Massachusetts Bay so important?
8. Who got to vote in Massachusetts Bay? Who paid taxes? What power did a congregation have over its minister?
9. Describe Puritan life in Massachusetts Bay, both at work and at play.
10. Two figures become symbols of dissent in Massachusetts Bay: Anne Hutchinson and Roger Williams. Explain the ideas of both as well as what happens to them.
11. Explain how the ideas of Roger Williams are seen in the colony of Rhode Island. What makes Rhode Island so different from Massachusetts Bay?
12. How does New England spread out in the 17<sup>th</sup> century? In the case of Connecticut, what is the significance of their "Fundamental Orders?"
13. Describe the evolution of the relationship between the Native Americans in the Puritans.
14. What is the lasting significance of "King Philip's War?"
15. Explain the significance of the New England Confederation.
16. What was the purpose of the creation of the Dominion of New England?
17. Following the Glorious Revolution, how did the royal government deal with the American colonies?
18. Describe the settlement of New Netherland and New Amsterdam by the Dutch.
19. How does New Amsterdam turn into New York?
20. Describe the beliefs of the Quakers.
21. How does William Penn create Pennsylvania, and what tactics does he use to promote settlement of the area?
22. How does Penn's treatment of Native Americans differ from his New England neighbors?
23. Describe the government and laws of Pennsylvania under Penn's leadership.
24. Using the final section of the chapter, what did the group of colonies from New York to Delaware, known as the Middle Colonies, have in common? What differentiated the region from its neighbors in New England to the north and the Plantation colonies to the South?

### **Chapter 3 – Key Terms**

- Calvinism
- Predestination
- Conversion
- Mayflower Compact
- Massachusetts Bay Colony
- Great Migration
- Antinomianism
- Fundamental Orders
- Pequot War
- King Philip's War
- English Civil War
- Dominion of New England
- Navigation Laws
- Glorious (Bloodless) Revolution
- Salutary Neglect
- Patroonships
- Blue Laws

## Chapter 4 - Reading Questions

1. Describe life in the Chesapeake colonies during the seventeenth century.
2. Describe the expansion of tobacco production in the Chesapeake colonies.
3. What labor source worked the tobacco plantations during most of the seventeenth century, and why were they the preferred source at that point?
4. Describe the headright system, and explain the life of an indentured servant in the new Chesapeake settlements.
5. What factors lead to Bacon's Rebellion? What is the major effect of Bacon's Rebellion?
6. Describe the expansion of slavery in the American colonies from 1619 to 1750.
7. How did laws distinguish between slave and servant in the American colonies?
8. Describe the hierarchy found in the Southern social structure.
9. How was life in New England different from life in the Chesapeake colonies?
10. Describe the family structure and life that could be found in New England during the early colonial period.
11. What was life like for women in the New England colonies? (Be sure to look at all aspects of life.)
12. Describe the typical New England town.
13. In what ways do we see the importance of education in Puritan life?
14. What is the Half-Way Covenant, and why is it so important to the evolution of the Puritan congregations?
15. How did the Salem witch trials show turmoil in social and religious conditions in Massachusetts?
16. The text says "just as the land shaped New Englanders, so they shaped the land." How did New Englanders use the land, and in what ways did their commerce differ from the South?
17. How was seventeenth century colonial American society different from Old World society?
18. Provide examples of the attempts to recreate European social structure in the colonies, as well as examples of the effects of resentment against "upper-class pretension" in colonial America.

## Chapter 4 – Key Terms

- |                         |                         |
|-------------------------|-------------------------|
| • Indentured servants   | • Congregational Church |
| • Headright system      | • Jeremiad              |
| • Bacon's Rebellion     | • Half-Way Covenant     |
| • Royal African Company | • Salem witch trials    |
| • Middle Passage        | • Leisler's Rebellion   |

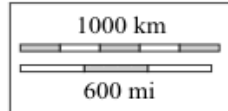
## Chapter 5 - Reading Questions

1. How does the population of the American colonies change from 1700 to 1775? (Age, location, implications for England)
2. Describe the impact of the German immigrants on the colony of Pennsylvania.
3. Describe the impact of the Scots-Irish on the American colonies, especially in regard to their disdain for governments.
4. What is the largest non-English group in the American colonies in 1775? What percentage of the population is of this group?
5. Contrast the life of a slave in the deep South and the Chesapeake colonies.
6. Using the section Africans in America as well as the pages "From African to African American," describe the evolution of African American culture and religion in the American colonies.
7. How do some colonies respond to the growing slave population and fear of slave rebellion? What is the response of the British authorities to these efforts?
8. How does the American social structure change following the conflicts of the 1690s and 1700s?
9. What groups make up the lowest classes in the American colonies?
10. How were doctors regarded in the colonies? What were some of the epidemics that plagued the colonies in the 18<sup>th</sup> century?
11. Describe the different ways Americans made their living in the 18<sup>th</sup> century. Be sure to address the many different ways and the significance of each one.
12. What is the significance of the Molasses Act for the American colonies?
13. Describe the condition of the roads in the American colonies in the 18<sup>th</sup> century.
14. What was the significance of the tavern to the American colonies?
15. Which religions were the most significant in the American colonies, and in what region were each of these religions found?
16. What were the "threats" to traditional Calvinist teachings in the early part of the 18<sup>th</sup> century?
17. What is meant by the term Great Awakening, and what are the contributions of people like Jonathan Edwards and George Whitefield to this movement?
18. What are the lasting effects of the Great Awakening for the American colonies?
19. How did education develop in New England? Why was this more challenging in the Southern colonies?
20. What challenges did early American artists face?
21. Describe the contributions of people like Phillis Wheatley and Benjamin Franklin to early American literature.
22. What is the significance of the Zenger trial in New York in 1734-1735?
23. Describe the two-house legislature found in the American colonies.
24. How were colonial assemblies able to exercise some measure of control over colonial governors?

25. To what extent was America a democracy in 1775? (Who could vote? What freedoms did people have?)
26. What was leisure time like for Americans in the 18<sup>th</sup> century?
27. The text compares British North America in 1775 to a “patchwork quilt.” What does this mean?

### **Chapter 5 – Key Terms**

- Paxton Boys
- Regulator Movement
- New York slave revolt
- South Carolina slave revolt (Stono River)
- Triangular trade
- Molasses Act
- Arminianism
- Great Awakening
- Old lights
- New lights
- *Poor Richard's Almanack*
- *Zenger* trial
- Royal colonies
- Proprietary colonies



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Color each of the following:

- Blue- French Territory
- Red- British Territory
- Green- Spanish Territory

Label each of the following:

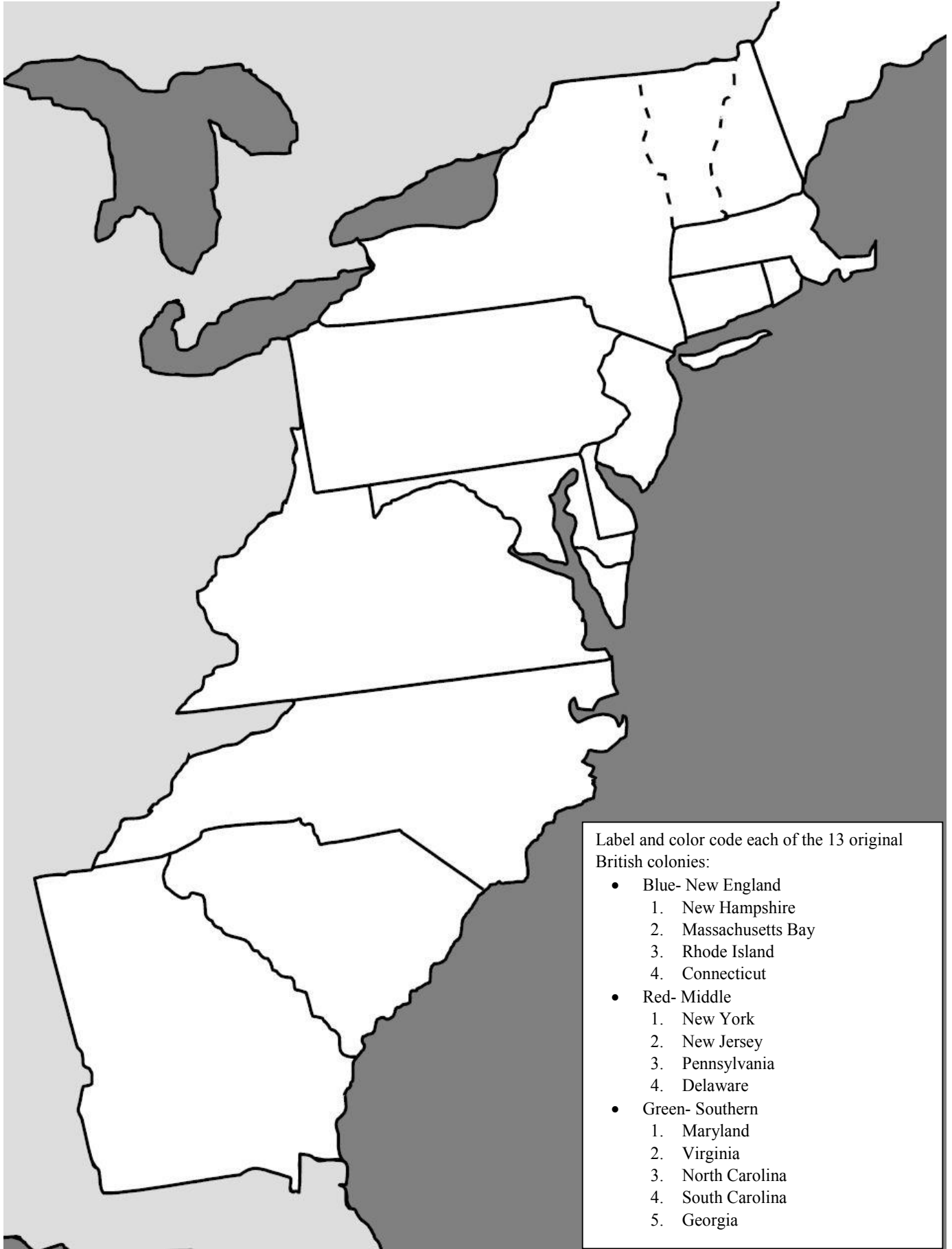
- Appalachian Mountains
- Rocky Mountains
- Mississippi River
- Missouri River
- Hudson Bay

- The Great Lakes
- Gulf of Mexico
- Atlantic Ocean
- Pacific Ocean

Identify the location of the following tribes:

- Aztec

- Mayan
- Sioux
- Cherokee
- Iroquois
- Pueblo
- Eskimo



Label and color code each of the 13 original British colonies:

- Blue- New England
  1. New Hampshire
  2. Massachusetts Bay
  3. Rhode Island
  4. Connecticut
- Red- Middle
  1. New York
  2. New Jersey
  3. Pennsylvania
  4. Delaware
- Green- Southern
  1. Maryland
  2. Virginia
  3. North Carolina
  4. South Carolina
  5. Georgia


THE  
AMERICAN PAGEANT





# PART ONE

## FOUNDING THE NEW NATION

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c. 33,000 B.C.–A.D. 1783

The European explorers who followed Christopher Columbus to North America in the sixteenth century had no notion of founding a new nation. Neither did the first European settlers who peopled the thirteen English colonies on the eastern shores of the continent in the seventeenth and eighteenth centuries. These original colonists may have fled poverty or religious persecution in the Old World, but they continued to view themselves as Europeans, and as subjects of the English king. They regarded America as but the western rim of a transatlantic European world.

Yet life in the New World made the colonists different from their European cousins, and eventually, during the American Revolution, the Americans came to embrace a vision of

their country as an independent nation. How did this epochal transformation come about? How did the colonists overcome the conflicts that divided them, unite against Britain, and declare themselves at great cost to be an “American” people?

They had much in common to begin with. Most were English-speaking. Most came determined to create an agricultural society modeled on English customs. Conditions in the New World deepened their common bonds. Most learned to live lives unfettered by the tyrannies of royal authority, official religion, and social hierarchies that they had left behind. They grew to cherish

ideals that became synonymous with American life—reverence for individual liberty, self-government, religious tolerance, and economic opportu-

nity. They also commonly displayed a willingness to subjugate outsiders—first Indians, who were nearly annihilated through war and disease, and then Africans, who were brought in chains to serve as slave labor, especially on the tobacco, rice, and indigo plantations of the southern colonies.

But if the settlement experience gave people a common stock of values, both good and bad, it also divided them. The thirteen colonies were quite different from one another. Puritans carved tight, pious, and relatively democratic communities of small family farms out of rocky-soiled New England. Theirs was a homogeneous world in comparison to most of the southern colonies, where large landholders, mostly Anglicans, built plantations along the coast from which they lorded over a labor force of black slaves and looked down upon the poor white farmers who settled the backcountry. Different still were the middle colonies stretching from New York to Delaware. There diversity reigned. Well-to-do merchants put their stamp on New York City, as Quakers did on Philadelphia, while out in the countryside sprawling estates were interspersed with modest homesteads. Within individual colonies, conflicts festered over economic interests, ethnic rivalries, and religious practices. All those clashes made it difficult for colonists to imagine that they were a single people with a common destiny, much less that they ought to break free from Britain.

The American colonists in fact had little reason to complain about Britain. Each of the thirteen colonies enjoyed a good deal of self-rule. Many colonists profited from trade within the British Empire. But by the 1760s, this stable arrangement began to crumble, a victim of the imperial rivalry between France and Britain. Their struggle for supremacy in North America began in the late seventeenth century and finally

dragged in the colonists during the French and Indian War from 1756 to 1763. That war in one sense strengthened ties with Britain, since colonial militias fought triumphantly alongside the British army against their mutual French and Indian enemies. But by driving the French from the North American continent, the British made themselves less indispensable to the American colonies. More important still, after 1763 a financially overstretched British government made the fateful choice of imposing taxes on colonies that had been accustomed to answering mainly to their own colonial assemblies. By the 1770s issues of taxation, self-rule, and trade restrictions brought the crisis of imperial authority to a head. Although as late as 1775 most people in the colonies clung to the hope of some kind of accommodation short of outright independence, royal intransigence soon thrust the colonists into a war of independence that neither antagonist could have anticipated just a few years before.

Eight years of revolutionary war did more than anything in the colonial past to bring Americans together as a nation. Comradeship in arms and the struggle to shape a national government forced Americans to subdue their differences as best they could. But the spirit of national unity was hardly universal. One in five colonists sided with the British as “Loyalists,” and a generation would pass before the wounds of this first American “civil war” fully healed. Yet in the end, Americans won the Rev-

olution, with no small measure of help from the French, because in every colony people shared a firm belief that they were fighting for the “unalienable rights” of “life, liberty, and the pursuit of happiness,” in the words of Thomas Jefferson’s magnificent Declaration of Independence. Almost two hundred years of living a new life had prepared Americans to found a new nation.

## 1

# New World Beginnings

33,000 B.C.–A.D. 1769

*I have come to believe that this is a mighty  
continent which was hitherto unknown. . . .  
Your Highnesses have an Other World here.*

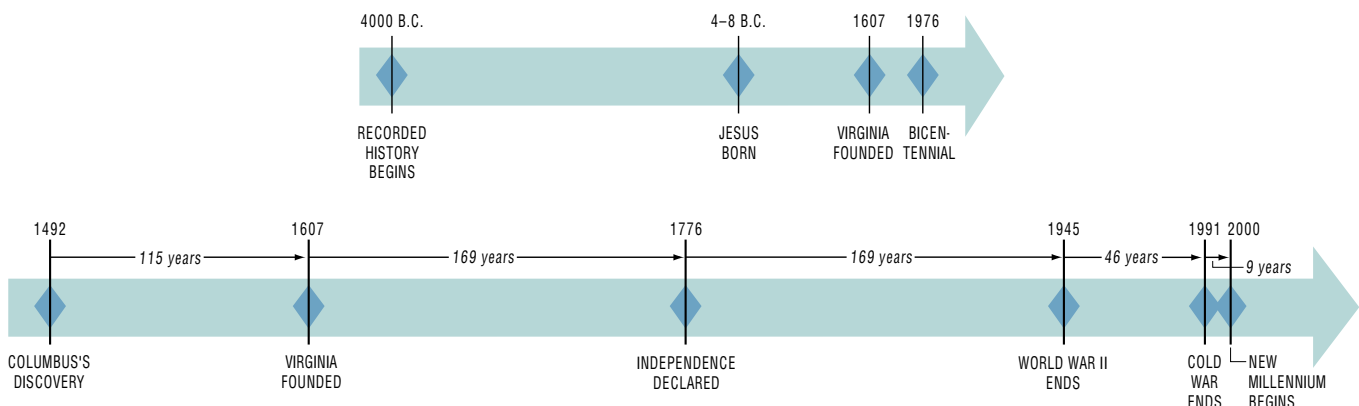
CHRISTOPHER COLUMBUS, 1498

Several billion years ago, that whirling speck of dust known as the earth, fifth in size among the planets, came into being.

About six thousand years ago—only a minute ago in geological time—recorded history of the Western world began. Certain peoples of the Middle

East, developing a primitive culture, gradually emerged from the haze of the past.

Five hundred years ago—only a few seconds in the past, figuratively speaking—European explorers stumbled on the American continents. This dramatic accident forever altered the future of both



the Old World and the New, and of Africa and Asia as well.

## The Shaping of North America

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Planet earth took on its present form slowly. Some 225 million years ago, a single supercontinent contained all the world's dry land. Then enormous chunks of terrain began to drift away from this colossal continent, opening the Atlantic and Indian Oceans, narrowing the Pacific Ocean, and forming the great landmasses of Eurasia, Africa, Australia, Antarctica, and the Americas. The existence of a single original continent has been proved in part by the discovery of nearly identical species of fish that swim today in the long-separated freshwater lakes of the various continents.

Continued shifting and folding of the earth's crust thrust up mountain ranges. The Appalachians were probably formed even before continental separation, perhaps 350 million years ago. The majestic ranges of western North America—the Rockies, the Sierra Nevada, the Cascades, and the Coast Ranges—arose much more recently, geologically speaking, some 135 million to 25 million years ago. They are truly “American” mountains, born after the continent took on its own separate geological identity.

By about 10 million years ago, nature had sculpted the basic geological shape of North America. The continent was anchored in its northeastern corner by the massive Canadian Shield—a zone undergirded by ancient rock, probably the first part of what became the North American landmass to have emerged above sea level. A narrow eastern coastal plain, or “tidewater” region, creased by many river valleys, sloped gently upward to the timeworn ridges of the Appalachians. Those ancient mountains slanted away on their western side into the huge midcontinental basin that rolled downward to the Mississippi Valley bottom and then rose relentlessly to the towering peaks of the Rockies. From the Rocky Mountain crest—the “roof of America”—the land fell off jaggedly into the intermountain Great Basin, bounded by the Rockies on the east and the Sierra and Cascade ranges on the west. The valleys of the Sacramento and San Joaquin Rivers and the Willamette–Puget Sound trough seamed the interiors of present-day California, Oregon, and Washington. The land at last met the foam-

ing Pacific, where the Coast Ranges rose steeply from the sea.

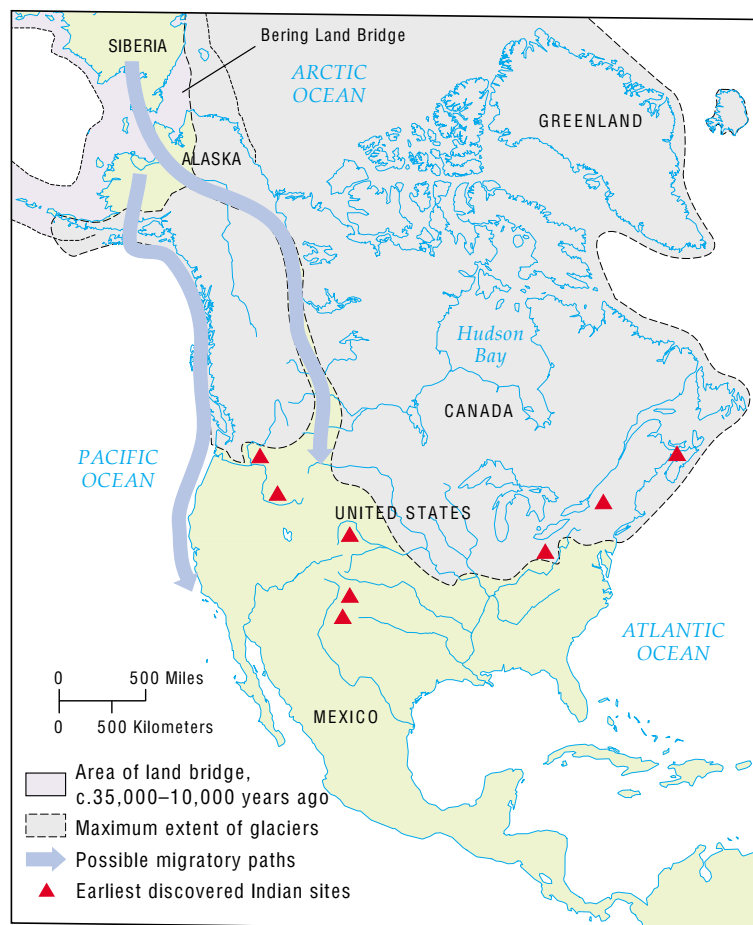
Nature laid a chill hand over much of this terrain in the Great Ice Age, beginning about 2 million years ago. Two-mile-thick ice sheets crept from the polar regions to blanket parts of Europe, Asia, and the Americas. In North America the great glaciers carpeted most of present-day Canada and the United States as far southward as a line stretching from Pennsylvania through the Ohio country and the Dakotas to the Pacific Northwest.

When the glaciers finally retreated about 10,000 years ago, they left the North American landscape transformed, and much as we know it today. The weight of the gargantuan ice mantle had depressed the level of the Canadian Shield. The grinding and flushing action of the moving and melting ice had scoured away the shield's topsoil, pitting its rocky surface with thousands of shallow depressions into which the melting glaciers flowed to form lakes. The same glacial action scooped out and filled the Great Lakes. They originally drained southward through the Mississippi River system to the Gulf of Mexico. When the melting ice unblocked the Gulf of St. Lawrence, the lake water sought the St. Lawrence River outlet to the Atlantic Ocean, lowering the Great Lakes' level and leaving the Missouri-Mississippi-Ohio system to drain the enormous midcontinental basin between the Appalachians and the Rockies. Similarly, in the west, water from the melting glaciers filled sprawling Lake Bonneville, covering much of present-day Utah, Nevada, and Idaho. It drained to the Pacific Ocean through the Snake and Columbia River systems until diminishing rainfall from the ebbing ice cap lowered the water level, cutting off access to the Snake River outlet. Deprived of both inflow and drainage, the giant lake became a gradually shrinking inland sea. It grew increasingly saline, slowly evaporated, and left an arid, mineral-rich desert. Only Great Salt Lake remained as a relic of Bonneville's former vastness. Today Lake Bonneville's ancient beaches are visible on mountainsides up to 1,000 feet above the dry floor of the Great Basin.

## Peopling the Americas

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The Great Ice Age shaped more than the geological history of North America. It also contributed to the



### The First Discoverers of America

The origins of the first Americans remain something of a mystery. According to the most plausible theory of how the Americas were populated, for some 25,000 years, people crossed the Bering land bridge from Eurasia to North America. Gradually they dispersed southward down ice-free valleys, populating both the American continents.

origins of the continent's human history. Though recent (and still highly controversial) evidence suggests that some early peoples may have reached the Americas in crude boats, most probably came by land. Some 35,000 years ago, the Ice Age congealed much of the world oceans into massive ice-pack glaciers, lowering the level of the sea. As the sea level dropped, it exposed a land bridge connecting Eurasia with North America in the area of the present-day Bering Sea between Siberia and Alaska. Across that bridge, probably following migratory herds of game, ventured small bands of nomadic Asian hunters—the “immigrant” ancestors of the Native Americans. They continued to trek across the Bering isthmus for some 250 centuries, slowly peopling the American continents.

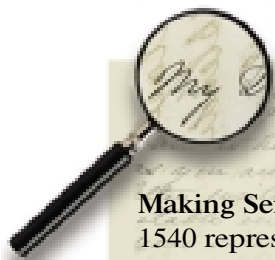
As the Ice Age ended and the glaciers melted, the sea level rose again, inundating the land bridge about 10,000 years ago. Nature thus barred the door to further immigration for many thousands of years, leaving this part of the human family marooned for millennia on the now-isolated American continents.

Time did not stand still for these original Americans. The same climatic warming that melted the ice and drowned the bridge to Eurasia gradually opened ice-free valleys through which vanguard bands groped their way southward and eastward across the Americas. Roaming slowly through this awesome wilderness, they eventually reached the far tip of South America, some 15,000 miles from Siberia. By the time Europeans arrived in America in 1492, perhaps 54 million people inhabited the two American continents.\* Over the centuries they split into countless tribes, evolved more than 2,000 separate languages, and developed many diverse religions, cultures, and ways of life.

Incans in Peru, Mayans in Central America, and Aztecs in Mexico shaped stunningly sophisticated civilizations. Their advanced agricultural practices,

\*Much controversy surrounds estimates of the pre-Columbian Native American population. The figures here are from William M. Denevan, ed., *The Native Population of the Americas in 1492*, rev. ed. (Madison: University of Wisconsin Press, 1992).





## EXAMINING THE EVIDENCE

**Making Sense of the New World** This map from 1540 represents one of the earliest efforts to make geographic sense out of the *New World* (*Novus Orbis* on the map). The very phrase *New World* suggests just how staggering a blow to the European imagination was the discovery of the Americas. Europeans reached instinctively for the most expansive of all possible terms—*world*, not simply *places*, or even *continents*—to comprehend Columbus’s startling report that lands and peoples previously unimagined lay beyond the horizon of Europe’s western sea.

Gradually, the immense implications of the New World’s existence began to impress themselves on Europe, with consequences for literature, art, politics, the economy—and of course for cartogra-

phy. Maps can only be *representations* of reality, and are therefore necessarily distortions. This map bears a recognizable resemblance to modern map makers’ renderings of the American continents, but it also contains gross geographical inaccuracies (note the location of Japan—*Zipangri*—relative to the North American west coast) as well as telling commentaries on what sixteenth-century Europeans found remarkable (note the *Land of Giants*—*Regio Gigantum*—and the indication of cannibals—*Cannibali*—in present-day Argentina and Brazil respectively). What further clues to the European mentality of the time does the map offer? In what ways might misconceptions about the geography of the Americas have influenced further exploration and settlement patterns?

based primarily on the cultivation of maize, which is Indian corn, fed large populations, perhaps as many as 20 million in Mexico alone. Although without large draft animals such as horses and oxen, and lacking even the simple technology of the wheel, these peoples built elaborate cities and carried on far-flung commerce. Talented mathematicians, they made strikingly accurate astronomical observations. The Aztecs also routinely sought the favor of their gods by offering human sacrifices, cutting the hearts out of the chests of living victims, who were often captives conquered in battle. By some accounts more than 5,000 people were ritually slaughtered to celebrate the crowning of one Aztec chieftain.

### The Earliest Americans

Agriculture, especially corn growing, accounted for the size and sophistication of the Native American civilizations in Mexico and South America. About 5000 B.C. hunter-gatherers in highland Mexico developed a wild grass into the staple crop of corn, which became their staff of life and the foundation of the complex, large-scale, centralized Aztec and Incan nation-states that eventually emerged. Cultivation of corn spread across the Americas from the Mexican heartland. Everywhere it was planted, corn began to transform nomadic hunting bands into settled agricultural villagers, but this process went forward slowly and unevenly.

Corn planting reached the present-day American Southwest by about 1200 B.C. and powerfully molded Pueblo culture. The Pueblo peoples in the Rio Grande valley constructed intricate irrigation systems to water their cornfields. They were dwelling in villages of multistoried, terraced buildings when Spanish explorers made contact with them in the sixteenth century. (*Pueblo* means “village” in Spanish.)

Corn cultivation reached other parts of North America considerably later. The timing of its arrival in different localities explains much about the relative rates of development of different Native American peoples. Throughout the continent to the north and east of the land of the Pueblos, social life was less elaborately developed—indeed “societies” in the modern sense of the word scarcely existed. No dense concentrations of population or complex nation-states comparable to the Aztec empire existed in North America outside of Mexico at the

time of the Europeans’ arrival—one of the reasons for the relative ease with which the European colonizers subdued the native North Americans.

The Mound Builders of the Ohio River valley, the Mississippian culture of the lower Midwest, and the desert-dwelling Anasazi peoples of the Southwest did sustain some large settlements after the incorporation of corn planting into their way of life during the first millennium A.D. The Mississippian settlement at Cahokia, near present-day East St. Louis, was at one time home to as many as twenty-five thousand people. The Anasazis built an elaborate pueblo of more than six hundred interconnected rooms at Chaco Canyon in modern-day New Mexico. But mysteriously, perhaps due to prolonged drought, all those ancient cultures had fallen into decline by about A.D. 1300.

The cultivation of maize, as well as of high-yielding strains of beans and squash, reached the southeastern Atlantic seaboard region of North America about A.D. 1000. These plants made possible “three-sister” farming, with beans growing on the trellis of the cornstalks and squash covering the planting mounds to retain moisture in the soil. The rich diet provided by this environmentally clever farming technique produced some of the highest population densities on the continent, among them the Creek, Choctaw, and Cherokee peoples.

The Iroquois in the northeastern woodlands, inspired by a legendary leader named Hiawatha, in the sixteenth century created perhaps the closest North American approximation to the great nation-states of Mexico and Peru. The Iroquois Confederacy developed the political and organizational skills to sustain a robust military alliance that menaced its neighbors, Native American and European alike, for well over a century (see “Makers of America: The Iroquois,” pp. 40–41).

But for the most part, the native peoples of North America were living in small, scattered, and impermanent settlements on the eve of the Europeans’ arrival. In more settled agricultural groups, women tended the crops while men hunted, fished, gathered fuel, and cleared fields for planting. This pattern of life frequently conferred substantial authority on women, and many North American native peoples, including the Iroquois, developed matrilinear cultures, in which power and possessions passed down the female side of the family line.

Unlike the Europeans, who would soon arrive with the presumption that humans had dominion over the earth and with the technologies to alter the





very face of the land, the Native Americans had neither the desire nor the means to manipulate nature aggressively. They revered the physical world and endowed nature with spiritual properties. Yet they did sometimes ignite massive forest fires, deliberately torching thousands of acres of trees to create better hunting habitats, especially for deer. This practice accounted for the open, parklike appearance of the eastern woodlands that so amazed early European explorers.

But in a broad sense, the land did not feel the hand of the Native Americans heavy upon it, partly because they were so few in number. They were so thinly spread across the continent that vast areas were virtually untouched by a human presence. In the fateful year 1492, probably no more than 4 million Native Americans padded through the whispering, primeval forests and paddled across the sparkling, virgin waters of North America. They were blissfully unaware that the historic isolation of the Americas was about to end forever, as the land and the native peoples alike felt the full shock of the European “discovery.”

### **Indirect Discoverers of the New World**

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Europeans, for their part, were equally unaware of the existence of the Americas. Blond-bearded Norse seafarers from Scandinavia had chanced upon the

northeastern shoulder of North America about A.D. 1000. They landed at a place near L'Anse aux Meadows in present-day Newfoundland that abounded in wild grapes, which led them to name the spot Vinland. But no strong nation-state, yearning to expand, supported these venturesome voyagers. Their flimsy settlements consequently were soon abandoned, and their discovery was forgotten, except in Scandinavian saga and song.

For several centuries thereafter, other restless Europeans, with the growing power of ambitious governments behind them, sought contact with a wider world, whether for conquest or trade. They thus set in motion the chain of events that led to a drive toward Asia, the penetration of Africa, and the completely accidental discovery of the New World.

Christian crusaders must rank high among America's indirect discoverers. Clad in shining armor, tens of thousands of these European warriors tried from the eleventh to the fourteenth century to wrest the Holy Land from Muslim control. Foiled in their military assaults, the crusaders nevertheless acquired a taste for the exotic delights of Asia. Goods that had been virtually unknown in Europe now were craved—silk for clothing, drugs for aching flesh, perfumes for unbathed bodies, colorful draperies for gloomy castles, and spices—especially sugar, a rare luxury in Europe before the crusades—for preserving and flavoring food. Europe's developing sweet tooth would have momentous implications for world history.

The luxuries of the East were prohibitively expensive in Europe. They had to be transported enormous distances from the Spice Islands (Indonesia), China, and India, in creaking ships and on swaying camelback. The journey led across the Indian Ocean, the Persian Gulf, and the Red Sea or along the tortuous caravan routes of Asia or the Arabian peninsula, ending at the ports of the eastern Mediterranean. Muslim middlemen exacted a heavy toll en route. By the time the strange-smelling goods reached Italian merchants at Venice and Genoa, they were so costly that purchasers and profits alike were narrowly limited. European consumers and distributors were naturally eager to find a less expensive route to the riches of Asia or to develop alternate sources of supply.

### Europeans Enter Africa

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European appetites were further whetted when footloose Marco Polo, an Italian adventurer, returned to Europe in 1295 and began telling tales of his nearly twenty-year sojourn in China. Though he may in fact never have seen China (legend to the

contrary, the hard evidence is sketchy), he must be regarded as an indirect discoverer of the New World, for his book, with its descriptions of rose-tinted pearls and golden pagodas, stimulated European desires for a cheaper route to the treasures of the East.

These accumulating pressures brought a breakthrough for European expansion in the fifteenth century. Before the middle of that century, European sailors refused to sail southward along the coast of West Africa because they could not beat their way home against the prevailing northerly winds and south-flowing currents. About 1450, Portuguese mariners overcame those obstacles. Not only had they developed the caravel, a ship that could sail more closely into the wind, but they had discovered that they could return to Europe by sailing northwesterly from the African coast toward the Azores, where the prevailing westward breezes would carry them home.

The new world of sub-Saharan Africa now came within the grasp of questing Europeans. The northern shore of Africa, as part of the Mediterranean world, had been known to Europe since antiquity. But because sea travel down the African coast had been virtually impossible, Africa south of the forbid-



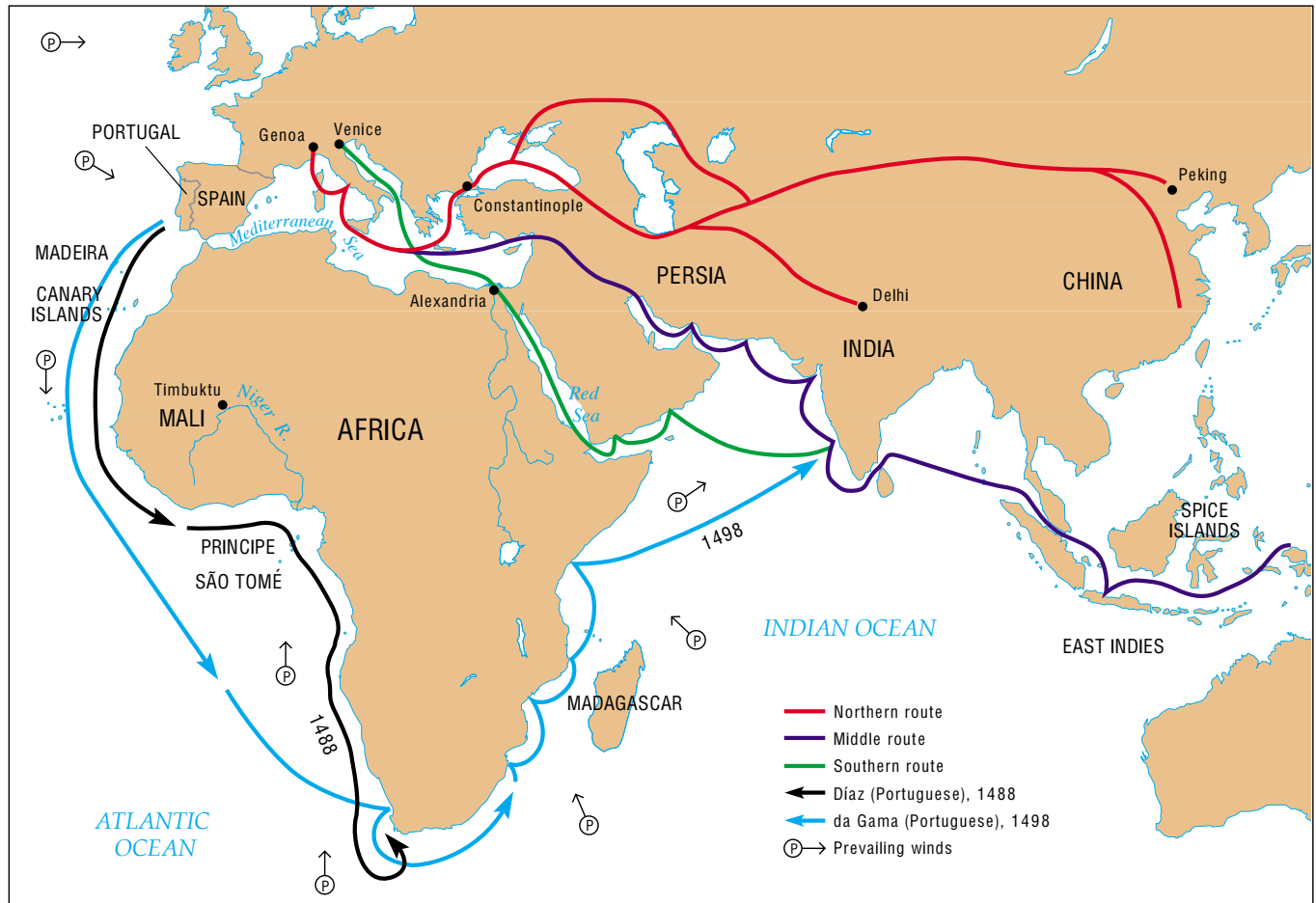
The World Known to Europe,  
1492

ding Sahara Desert barrier had remained remote and mysterious. African gold, perhaps two-thirds of Europe's supply, crossed the Sahara on camelback, and shadowy tales may have reached Europe about the flourishing West African kingdom of Mali in the Niger River valley, with its impressive Islamic university at Timbuktu. But Europeans had no direct access to sub-Saharan Africa until the Portuguese navigators began to creep down the West African coast in the middle of the fifteenth century.

The Portuguese promptly set up trading posts along the African shore for the purchase of gold—and slaves. Arab flesh merchants and Africans themselves had traded slaves for centuries before the Europeans arrived. They routinely charged higher prices for slaves from distant sources, who could not easily flee to their native villages nor be easily rescued by their kin. Slave brokers also deliberately separated persons from the same tribes and mixed unlike people together to frustrate organized resistance. Thus from its earliest days, even before Europeans arrived in Africa, slavery by its very nature fostered the extinction of regional African cultures and tribal identities.

The Portuguese adopted these Arab and African practices. They built up their own systematic traffic in slaves to work the sugar plantations that Portugal, and later Spain, established on the African coastal islands of Madeira, the Canaries, São Tomé, and Príncipe. The Portuguese appetite for slaves was enormous and dwarfed the modest scale of the pre-European traffic. Slave trading became a big business. Some forty thousand Africans were carried away to the Atlantic sugar islands in the last half of the fifteenth century. Millions more were to be

wrenched from their home continent after the discovery of the Americas. In these fifteenth-century Portuguese adventures in Africa were to be found the origins of the modern plantation system, based on large-scale commercial agriculture and the wholesale exploitation of slave labor. This kind of plantation economy would shape the destiny of much of the New World.



**Trade Routes with the East** Goods on the early routes passed through so many hands along the way that their ultimate source remained mysterious to Europeans.

The seafaring Portuguese pushed still farther southward in search of the water route to Asia. Edging cautiously down the African coast, Bartholomeu Dias rounded the southernmost tip of the “Dark Continent” in 1488. Ten years later Vasco da Gama finally reached India (hence the name “Indies,” given by Europeans to all the mysterious lands of the Orient), and returned home with a small but tantalizing cargo of jewels and spices.

Meanwhile, the kingdom of Spain became united—an event pregnant with destiny—in the late fifteenth century. This new unity resulted primarily from the marriage of two sovereigns, Ferdinand of Aragon and Isabella of Castile, and from the brutal expulsion of the “infidel” Muslim Moors from Spain after centuries of Christian-Islamic warfare. Glorifying in their sudden strength, the Spaniards were eager to outstrip their Portuguese rivals in the race to tap the wealth of the Indies. To the south and east, Portugal controlled the African coast and thus controlled the

gateway to the round-Africa water route to India. Of necessity, therefore, Spain looked westward.

### Columbus Comes upon a New World

The stage was now set for a cataclysmic shift in the course of history—the history not only of Europe but of all the world. Europeans clamored for more and cheaper products from the lands beyond the Mediterranean. Africa had been established as a source of cheap slave labor for plantation agriculture. The Portuguese voyages had demonstrated the feasibility of long-range ocean navigation. In Spain a modern national state was taking shape, with the unity, wealth, and power to shoulder the formidable tasks of discovery, conquest, and colonization. The dawn of the Renaissance in the fourteenth century nurtured an ambitious spirit of optimism and

adventure. Printing presses, introduced about 1450, facilitated the spread of scientific knowledge. The mariner's compass, possibly borrowed from the Arabs, eliminated some of the uncertainties of sea travel. Meanwhile, across the ocean, the unsuspecting New World innocently awaited its European "discoverers."

Onto this stage stepped Christopher Columbus. This skilled Italian seafarer persuaded the Spanish monarchs to outfit him with three tiny but seaworthy ships, manned by a motley crew. Daringly, he unfurled the sails of his cockleshell craft and headed westward. His superstitious sailors, fearful of venturing into the oceanic unknown, grew increasingly mutinous. After six weeks at sea, failure loomed when, on October 12, 1492, the crew sighted an island in the Bahamas. A new world thus swam within the vision of Europeans.

Columbus's sensational achievement obscures the fact that he was one of the most successful failures in history. Seeking a new water route to the fabled Indies, he in fact had bumped into an enormous land barrier blocking the ocean pathway. For

decades thereafter explorers strove to get through it or around it. The truth gradually dawned that sprawling new continents had been discovered. Yet Columbus was at first so certain that he had skirted the rim of the "Indies" that he called the native peoples Indians, a gross geographical misnomer that somehow stuck.

Columbus's discovery would eventually convulse four continents—Europe, Africa, and the two Americas. Thanks to his epochal voyage, an interdependent global economic system emerged on a scale undreamed-of before he set sail. Its workings touched every shore washed by the Atlantic Ocean. Europe provided the markets, the capital, and the technology; Africa furnished the labor; and the New World offered its raw materials, especially its precious metals and its soil for the cultivation of sugar cane. For Europeans as well as for Africans and Native Americans, the world after 1492 would never be the same, for better or worse.

### When Worlds Collide

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Two ecosystems—the fragile, naturally evolved networks of relations among organisms in a stable environment—commingled and clashed when Columbus waded ashore. The reverberations from that historic encounter echoed for centuries after 1492. The flora and fauna of the Old and New Worlds had been separated for thousands of years. European explorers marveled at the strange sights that greeted them, including exotic beasts such as iguanas and "snakes with castanets" (rattlesnakes). Native New World plants such as tobacco, maize, beans, tomatoes, and especially the lowly potato eventually revolutionized the international economy as well as the European diet, feeding the rapid population growth of the Old World. These foodstuffs were among the most important Indian gifts to the Europeans and to the rest of the world. Perhaps three-fifths of the crops cultivated around the globe today originated in the Americas. Ironically, the introduction into Africa of New World foodstuffs like maize, manioc, and sweet potatoes may have fed an African population boom that numerically, though not morally, more than offset the losses inflicted by the slave trade.

In exchange the Europeans introduced Old World crops and animals to the Americas. Columbus returned to the Caribbean island of Hispaniola

(present-day Haiti and the Dominican Republic) in 1493 with seventeen ships that unloaded twelve hundred men and a virtual Noah's Ark of cattle, swine, and horses. The horses soon reached the North American mainland through Mexico and in less than two centuries had spread as far as Canada. North American Indian tribes like the Apaches, Sioux, and Blackfoot swiftly adopted the horse, transforming their cultures into highly mobile, wide-ranging hunter societies that roamed the grassy Great Plains in pursuit of the shaggy buffalo. Columbus also brought seedlings of sugar cane, which thrived in the warm Caribbean climate. A "sugar revolution" consequently took place in the European diet, fueled by the forced migration of millions of Africans to work the canefields and sugar mills of the New World.

Unwittingly, the Europeans also brought other organisms in the dirt on their boots and the dust on their clothes, such as the seeds of Kentucky bluegrass, dandelions, and daisies. Most ominous of all, in their bodies they carried the germs that caused smallpox, yellow fever, and malaria. Indeed Old

World diseases would quickly devastate the Native Americans. During the Indians' millennia of isolation in the Americas, most of the Old World's killer maladies had disappeared from among them. But generations of freedom from those illnesses had also wiped out protective antibodies. Devoid of natural resistance to Old World sicknesses, Indians died in droves. Within fifty years of the Spanish arrival, the population of the Taino natives in Hispaniola dwindled from some 1 million people to about 200. Enslavement and armed aggression took their toll, but the deadliest killers were microbes, not muskets. The lethal germs spread among the New World peoples with the speed and force of a hurricane, swiftly sweeping far ahead of the human invaders; most of those afflicted never laid eyes on a European. In the centuries after Columbus's landfall, as many as 90 percent of the Native Americans perished, a demographic catastrophe without parallel in human history. This depopulation was surely not intended by the Spanish, but it was nevertheless so severe that entire cultures and ancient ways of life were extinguished forever. Baffled, enraged, and vengeful,



**The Columbian Exchange** Columbus's discovery initiated the kind of explosion in international commerce that a later age would call "globalization." (Source: Adapted from *Out of Many: A History of the American People*, Third Edition, Combined Edition by Faragher, Buhle, Czitrom, and Armitage. Copyright © 1999. By permission of Prentice-Hall, Inc., Upper Saddle River, NJ.)

Indian slaves sometimes kneaded tainted blood into their masters' bread, to little effect. Perhaps it was poetic justice that the Indians unintentionally did take a kind of revenge by infecting the early explorers with syphilis, injecting that lethal sexually transmitted disease for the first time into Europe.

### The Spanish Conquistadores

Gradually, Europeans realized that the American continents held rich prizes, especially the gold and silver of the advanced Indian civilizations in Mexico and Peru. Spain secured its claim to Columbus's discovery in the Treaty of Tordesillas (1494), dividing with Portugal the "heathen lands" of the New World. The lion's share went to Spain, but Portugal received compensating territory in Africa and Asia, as well as title to lands that one day would be Brazil.

Spain became the dominant exploring and colonizing power in the 1500s. In the service of God, as well as in search of gold and glory, Spanish *conquistadores* (conquerors) fanned out across the Caribbean and eventually onto the mainland of the American continents (see "Makers of America: The Spanish *Conquistadores*," pp. 18–19). On Spain's long roster of notable deeds, two spectacular exploits must be headlined. Vasco Nuñez Balboa, hailed as the discoverer of the Pacific Ocean, waded

into the foaming waves off Panama in 1513 and boldly claimed for his king all the lands washed by that sea! Ferdinand Magellan started from Spain in 1519 with five tiny ships. After beating through the storm-lashed strait off the tip of South America that still bears his name, he was slain by the inhabitants of the Philippines. His one remaining vessel creaked home in 1522, completing the first circumnavigation of the globe.

Other ambitious Spaniards ventured into North America. In 1513 and 1521, Juan Ponce de León explored Florida, which he at first thought was an

*Bartolomé de Las Casas (1474–1566), a reform-minded Dominican friar, wrote The Destruction of the Indies in 1542 to chronicle the awful fate of the Native Americans and to protest Spanish policies in the New World. He was especially horrified at the catastrophic effects of disease on the native peoples:*

*"Who of those in future centuries will believe this? I myself who am writing this and saw it and know the most about it can hardly believe that such was possible."*

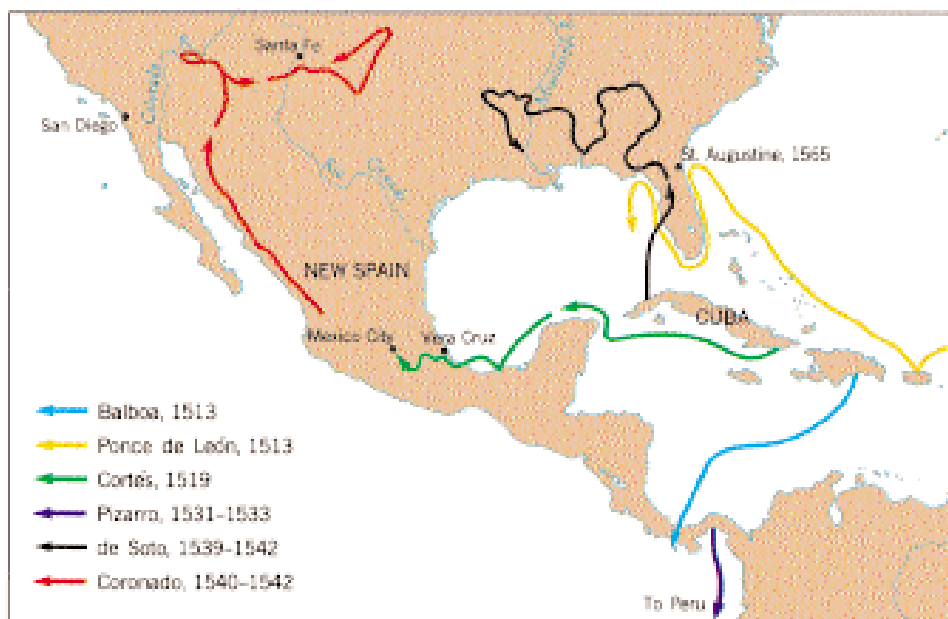


island. Seeking gold—and probably not the mythical “fountain of youth”—he instead met with death by an Indian arrow. In 1540–1542 Francisco Coronado, in quest of fabled golden cities that turned out to be adobe pueblos, wandered with a clanking cavalcade through Arizona and New Mexico, penetrating as far east as Kansas. En route his expedition discovered two awesome natural wonders: the Grand Canyon of the Colorado River and enormous herds of buffalo (bison). Hernando de Soto, with six hundred armor-plated men, undertook a fantastic gold-seeking expedition during 1539–1542. Floundering through marshes and pine barrens from Florida westward, he discovered and crossed the majestic Mississippi River just north of its junction with the Arkansas River. After brutally mistreating the Indians with iron collars and fierce dogs, he at length died of fever and wounds. His troops secretly disposed of his remains at night in the Mississippi, lest the Indians exhumate and abuse their abuser’s corpse.

Meanwhile in South America, the ironfisted conqueror Francisco Pizarro crushed the Incas of Peru in 1532 and added a huge hoard of booty to Spanish coffers. By 1600 Spain was swimming in New World silver, mostly from the fabulously rich mines at Potosí in present-day Bolivia, as well as from Mexico. This flood of precious metal touched off a price revolution in Europe that increased consumer costs by as much as 500 percent in the hundred years after the mid-sixteenth century. Some scholars see in this ballooning European money

supply the fuel that fed the growth of the economic system known as capitalism. Certainly, New World bullion helped transform the world economy. It swelled the vaults of bankers from Spain to Italy, laying the foundations of the modern commercial banking system. It clinked in the purses of merchants in France and Holland, stimulating the spread of commerce and manufacturing. And it paid for much of the burgeoning international trade with Asia, whose sellers had little use for any European good except silver.

The islands of the Caribbean Sea—the West Indies as they came to be called, in yet another perpetuation of Columbus’s geographic confusion—served as offshore bases for the staging of the Spanish invasion of the mainland Americas. Here supplies could be stored, and men and horses could be rested and acclimated, before proceeding to the conquest of the continents. The loosely organized and vulnerable native communities of the West Indies also provided laboratories for testing the techniques that would eventually subdue the advanced Indian civilizations of Mexico and Peru. The most important such technique was the institution known as the *encomienda*. It allowed the government to “commend,” or give, Indians to certain colonists in return for the promise to try to Christianize them. In all but name, it was slavery. Spanish missionary Bartolomé de Las Casas, appalled by the *encomienda* system in Hispaniola, called it “a moral pestilence invented by Satan.”



**Principal Early Spanish Explorations and Conquests**  
Note that Coronado traversed northern Texas and Oklahoma. In present-day eastern Kansas, he found, instead of the great golden city he sought, a drab encampment, probably of Wichita Indians.



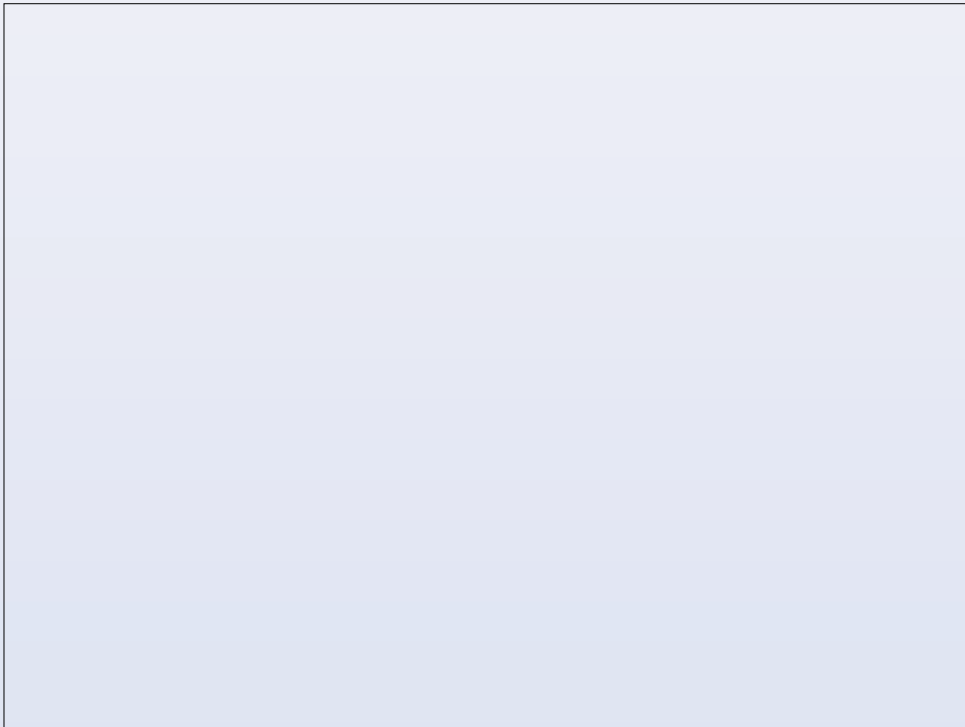
# MAKERS OF AMERICA



## The Spanish *Conquistadores*

In 1492, the same year that Columbus sighted America, the great Moorish city of Granada, in Spain, fell after a ten-year siege. For five centuries the Christian kingdoms of Spain had been trying to drive the North African Muslim Moors (“the Dark Ones,” in Spanish) off the Iberian peninsula, and with the fall of Granada they succeeded. But the lengthy “Reconquista” had left its mark on Spanish society. Centuries of military and religious confrontation nurtured an obsession with status and honor, bred religious zealotry and intolerance, and created a large class of men who regarded manual labor and commerce contemptuously. With the Reconquista ended, some of these men turned their restless gaze to Spain’s New World frontier.

At first Spanish hopes for America focused on the Caribbean and on finding a sea route to Asia. Gradually, however, word filtered back of rich kingdoms on the mainland. Between 1519 and 1540, Spanish *conquistadores* swept across the Americas in two wide arcs of conquest—one driving from Cuba through Mexico into what is now the southwestern United States, the other starting from Panama and pushing south into Peru. Within half a century of Columbus’s arrival in the Americas, the *conquistadores* had extinguished the great Aztec and Incan empires and claimed for church and crown a territory that extended from Colorado to Argentina, including much of what is now the continental United States.



The military conquest of this vast region was achieved by just ten thousand men, organized in a series of private expeditions. Hernán Cortés, Francisco Pizarro, and other aspiring conquerors signed contracts with the Spanish monarch, raised money from investors, and then went about recruiting an army. Only a small minority of the *conquistadores*—leaders or followers—were nobles. About half were professional soldiers and sailors; the rest comprised peasants, artisans, and members of the middling classes. Most were in their twenties and early thirties, and all knew how to wield a sword.

Diverse motives spurred these motley adventurers. Some hoped to win royal titles and favors by bringing new peoples under the Spanish flag. Others sought to ensure God's favor by spreading Christianity to the pagans. Some men hoped to escape dubious pasts, and others sought the kind of historical adventure experienced by heroes of classical antiquity. Nearly all shared a lust for gold. As one of Cortés's foot soldiers put it, "We came here to serve God and the king, and also to get rich." One historian adds that the *conquistadores* first fell on their knees and then fell upon the aborigines.

Armed with horses and gunpowder and preceded by disease, the *conquistadores* quickly over-

powered the Indians. But most never achieved their dreams of glory. Few received titles of nobility, and many of the rank and file remained permanently indebted to the absentee investors who paid for their equipment. Even when an expedition captured exceptionally rich booty, the spoils were unevenly divided: men from the commander's home region often received more, and men on horseback generally got two shares to the infantryman's one. The *conquistadores* lost still more power as the crown gradually tightened its control in the New World. By the 1530s in Mexico and the 1550s in Peru, colorless colonial administrators had replaced the freebooting *conquistadores*.

Nevertheless, the *conquistadores* achieved a kind of immortality. Because of a scarcity of Spanish women in the early days of the conquest, many of the *conquistadores* married Indian women. The soldiers who conquered Paraguay received three native women each, and Cortés's soldiers in Mexico—who were forbidden to consort with pagan women—quickly had their lovers baptized into the Catholic faith. Their offspring, the "new race" of *mestizos*, formed a cultural and a biological bridge between Latin America's European and Indian races.

## The Conquest of Mexico

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In 1519 Hernán Cortés set sail from Cuba with sixteen fresh horses and several hundred men aboard eleven ships, bound for Mexico and for destiny. On the island of Cozumel off the Yucatan peninsula, he rescued a Spanish castaway who had been enslaved for several years by the Mayan-speaking Indians. A short distance farther on, he picked up the female Indian slave Malinche, who knew both Mayan and Nahuatl, the language of the powerful Aztec rulers of the great empire in the highlands of central Mexico. In addition to his superior firepower, Cortés now had the advantage, through these two interpreters, of understanding the speech of the native peoples whom he was about to encounter, including the Aztecs. Malinche eventually learned Spanish and was baptized with the Spanish name of Doña Marina.

Near present-day Vera Cruz, Cortés made his final landfall. Through his interpreters he learned of unrest within the Aztec empire among the peoples from whom the Aztecs demanded tribute. He also heard alluring tales of the gold and other wealth stored up in the legendary Aztec capital of Tenochtitlán. He lusted to tear open the coffers of the Aztec

kingdom. To quell his mutinous troops, he boldly burned his ships, cutting off any hope of retreat. Gathering a force of some twenty thousand Indian allies, he marched on Tenochtitlán and toward one of history's most dramatic and fateful encounters.

As Cortés proceeded, the Aztec chieftain Moctezuma sent ambassadors bearing fabulous gifts to welcome the approaching Spaniards. These only whetted the *conquistador's* appetite. "We Spanish suffer from a strange disease of the heart," Cortés allegedly informed the emissaries, "for which the only known remedy is gold." The ambassadors reported this comment to Moctezuma, along with the astonishing fact that the newcomers rode on the backs of "deer" (horses). The superstitious Moctezuma also believed that Cortés was the god Quetzalcoatl, whose return from the eastern sea was predicted in Aztec legends. Expectant yet apprehensive, Moctezuma allowed the *conquistadores* to approach his capital unopposed.

As the Spaniards entered the Valley of Mexico, the sight of the Aztec capital of Tenochtitlán amazed them. With 300,000 inhabitants spread over ten square miles, it rivaled in size and pomp any city in contemporary Europe. The Aztec metropolis rose from an island in the center of a lake, surrounded by floating gardens of extraordinary beauty. It was con-

creating a distinctive culture of *mestizos*, people of mixed Indian and European heritage. To this day Mexican civilization remains a unique blend of the Old World and the New, producing both ambivalence and pride among people of Mexican heritage. Cortés's translator Malinche, for example, has given her name to the Mexican language in the word *mal-inchista*, or "traitor." But Mexicans also celebrate Columbus Day as the *Día de la Raza*—the birthday of a wholly new race of people.

## The Spread of Spanish America

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nected to the mainland by a series of causeways and supplied with fresh water by an artfully designed aqueduct.

Moctezuma treated Cortés hospitably at first, but soon the Spaniards' hunger for gold and power exhausted their welcome. "They thirsted mightily for gold; they stuffed themselves with it; they starved for it; they lusted for it like pigs," said one Aztec. On the *noche triste* (sad night) of June 30, 1520, the Aztecs attacked, driving the Spanish down the causeways from Tenochtitlán in a frantic, bloody retreat. Cortés then laid siege to the city, and it capitulated on August 13, 1521. That same year a smallpox epidemic burned through the Valley of Mexico. The combination of conquest and disease took a grisly toll. The Aztec empire gave way to three centuries of Spanish rule. The temples of Tenochtitlán were destroyed to make way for the Christian cathedrals of Mexico City, built on the site of the ruined Indian capital. And the native population of Mexico, winnowed mercilessly by the invader's diseases, shrank from some 20 million to 2 million people in less than a century.

Yet the invader brought more than conquest and death. He brought his crops and his animals, his language and his laws, his customs and his religion, all of which proved adaptable to the peoples of Mexico. He intermarried with the surviving Indians,

Spain's colonial empire grew swiftly and impressively. Within about half a century of Columbus's landfall, hundreds of Spanish cities and towns flourished in the Americas, especially in the great silver-producing centers of Peru and Mexico. Some 160,000 Spaniards, mostly men, had subjugated millions of Indians. Majestic cathedrals dotted the land, printing presses turned out books, and scholars studied at distinguished universities including those at Mexico City and Lima, Peru, both founded in 1551, eighty-five years before Harvard, the first college established in the English colonies.

But how secure were these imperial possessions? Other powers were already sniffing around the edges of the Spanish domain, eager to bite off their share of the promised wealth of the new lands. The upstart English sent Giovanni Caboto (known in English as John Cabot) to explore the northeastern coast of North America in 1497 and 1498. The French king dispatched another Italian mariner, Giovanni da Verrazano, to probe the eastern seaboard in 1524. Ten years later the Frenchman Jacques Cartier journeyed hundreds of miles up the St. Lawrence River.

To secure the northern periphery of their New World domain against such encroachments and to convert more Indian souls to Christianity, the Spanish began to fortify and settle their North American borderlands. In a move to block French ambitions and to protect the sea-lanes to the Caribbean, the Spanish erected a fortress at St. Augustine, Florida, in 1565, thus founding the oldest continually inhabited European settlement in the future United States.

In Mexico the tales of Coronado's expedition of the 1540s to the upper Rio Grande and Colorado



Spain's North American Frontier, 1542–1823

River regions continued to beckon the *conquistadores'* interest northward. A dust-begrimed expeditionary column, with eighty-three rumbling wagons and hundreds of grumbling men, traversed the bare Sonora Desert from Mexico into the Rio Grande valley in 1598. Led by Don Juan de Oñate, the Spaniards cruelly abused the Pueblo peoples they encountered. In the Battle of Acoma in 1599, the Spanish severed one foot of each survivor. They proclaimed the area to be the province of New Mexico in 1609 and founded its capital at Santa Fe the following year.

The Spanish settlers in New Mexico found a few furs and precious little gold, but they did discover a wealth of souls to be harvested for the Christian religion. The Roman Catholic mission became the central institution in colonial New Mexico until the missionaries' efforts to suppress native religious customs provoked an Indian uprising called Popé's Rebellion in 1680. The Pueblo rebels destroyed every Catholic church in the province and killed a score of priests and hundreds of Spanish settlers. In

a reversal of Cortés's treatment of the Aztec temples more than a century earlier, the Indians rebuilt a *kiva*, or ceremonial religious chamber, on the ruins of the Spanish plaza at Santa Fe. It took nearly half a century for the Spanish fully to reclaim New Mexico from the insurrectionary Indians.

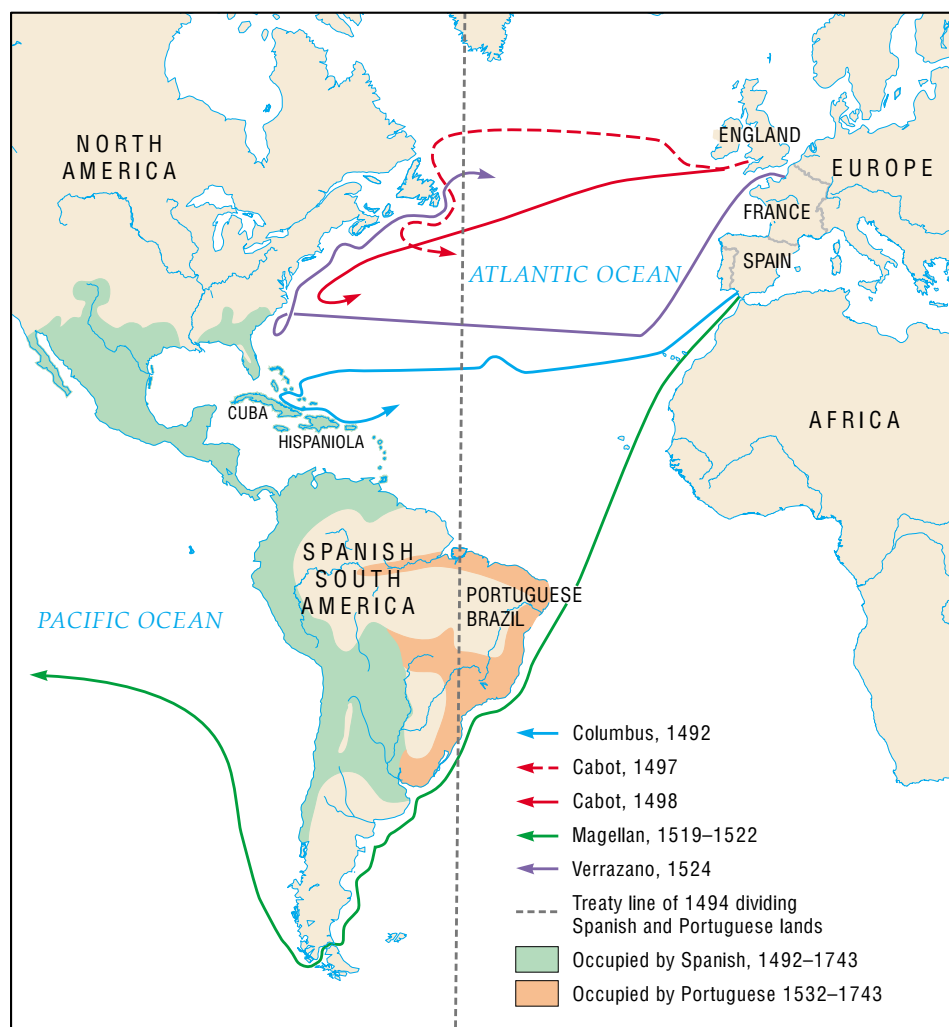
Meanwhile, as a further hedge against the ever-threatening French, who had sent an expedition under Robert de La Salle down the Mississippi River in the 1680s, the Spanish began around 1716 to establish settlements in Texas. Some refugees from the Pueblo uprising trickled into Texas, and a few missions were established there, including the one at San Antonio later known as the Alamo. But for at least another century, the Spanish presence remained weak in this distant northeastern outpost of Spain's Mexican empire.

To the west, in California, no serious foreign threat loomed, and Spain directed its attention there only belatedly. Juan Rodríguez Cabrillo had explored the California coast in 1542, but he failed to find San Francisco Bay or anything else of much

interest. For some two centuries thereafter, California slumbered undisturbed by European intruders. Then in 1769 Spanish missionaries led by Father Junipero Serra founded at San Diego the first of a chain of twenty-one missions that wound up the coast as far as Sonoma, north of San Francisco Bay. Father Serra's brown-robed Franciscan friars toiled with zealous devotion to Christianize the three hundred thousand native Californians. They gathered the seminomadic Indians into fortified missions and taught them horticulture and basic crafts. These "mission Indians" did adopt Christianity, but they also lost contact with their native cultures and often lost their lives as well, as the white man's diseases doomed these biologically vulnerable peoples.

The misdeeds of the Spanish in the New World obscured their substantial achievements and helped give birth to the "Black Legend." This false concept held that the conquerors merely tortured and butchered the Indians ("killing for Christ"), stole their gold, infected them with smallpox, and left little but misery behind. The Spanish invaders did indeed kill, enslave, and infect countless natives, but they also erected a colossal empire, sprawling from California and Florida to Tierra del Fuego. They grafted their culture, laws, religion, and language onto a wide array of native societies, laying the foundations for a score of Spanish-speaking nations.

Clearly, the Spaniards, who had more than a century's head start over the English, were genuine empire builders and cultural innovators in the New



Principal Voyages of Discovery Spain, Portugal, France, and England reaped the greatest advantages from the New World, but much of the earliest exploration was done by Italians, notably Christopher Columbus of Genoa. John Cabot, another native of Genoa (his original name was Giovanni Caboto), sailed for England's King Henry VII. Giovanni da Verrazano was a Florentine employed by France.

World. As compared with their Anglo-Saxon rivals, their colonial establishment was larger and richer, and it was destined to endure more than a quarter of a century longer. And in the last analysis, the Spanish paid the Native Americans the high


compliment of fusing with them through marriage and incorporating indigenous culture into their own, rather than shunning and eventually isolating the Indians as their English adversaries would do.

## Chronology

<b>c. 33,000-8000 B.C.</b>	First humans cross into Americas from Asia	<b>1513,</b>	
<b>c. 5000 B.C.</b>	Corn is developed as a staple crop in highland Mexico	<b>1521</b>	Ponce de León explores Florida
<b>c. 4000 B.C.</b>	First civilized societies develop in the Middle East	<b>1519-</b>	
<b>c. 1200 B.C.</b>	Corn planting reaches present-day American Southwest	<b>1521</b>	Cortés conquers Mexico for Spain
<b>c. A.D. 1000</b>	Norse voyagers discover and briefly settle in northeastern North America Corn cultivation reaches Midwest and southeastern Atlantic seaboard	<b>1522</b>	Magellan's vessel completes circumnavigation of the world
<b>c. A.D. 1100</b>	Height of Mississippian settlement at Cahokia	<b>1524</b>	Verrazano explores eastern seaboard of North America for France
<b>c. A.D. 1100-1300</b>	Christian crusades arouse European interest in the East	<b>1532</b>	Pizarro crushes Incas
<b>1295</b>	Marco Polo returns to Europe	<b>1534</b>	Cartier journeys up the St. Lawrence River
<b>late 1400s</b>	Spain becomes united	<b>1539-</b>	De Soto explores the Southeast and
<b>1488</b>	Díaz rounds southern tip of Africa	<b>1542</b>	discovers the Mississippi River
<b>1492</b>	Columbus lands in the Bahamas	<b>1540-</b>	Coronado explores present-day
<b>1494</b>	Treaty of Tordesillas between Spain and Portugal	<b>1542</b>	Southwest
<b>1498</b>	Da Gama reaches India Cabot explores northeastern coast of North America for England	<b>1542</b>	Cabrillo explores California coast for Spain
<b>1513</b>	Balboa claims all lands touched by the Pacific Ocean for Spain	<b>1565</b>	Spanish build fortress at St. Augustine
		<b>late</b>	Iroquois Confederacy founded, according
		<b>1500s</b>	to Iroquois legend
		<b>c. 1598-</b>	Spanish under Oñate conquer Pueblo
		<b>1609</b>	peoples of Rio Grande valley
		<b>1609</b>	Spanish found New Mexico
		<b>1680</b>	Popé's Rebellion in New Mexico
		<b>1680s</b>	French expedition down Mississippi River under La Salle
		<b>1769</b>	Serra founds first California mission, at San Diego



# The Planting of English America

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1500–1733

*... For I shall yet to see it [Virginia] an Inglishe nation.*

SIR WALTER RALEIGH, 1602

As the seventeenth century dawned, scarcely a hundred years after Columbus's momentous landfall, the face of much of the New World had already been profoundly transformed. European crops and livestock had begun to alter the very landscape, touching off an ecological revolution that would reverberate for centuries to come. From Tierra del Fuego in the south to Hudson Bay in the north, disease and armed conquest had cruelly winnowed and disrupted the native peoples. Several hundred thousand enslaved Africans toiled on Caribbean and Brazilian sugar plantations. From Florida and New Mexico southward, most of the New World lay firmly within the grip of imperial Spain.

But *North* America in 1600 remained largely unexplored and effectively unclaimed by Europeans. Then, as if to herald the coming century of colonization and conflict in the northern continent,

three European powers planted three primitive outposts in three distant corners of the continent within three years of one another: the Spanish at Santa Fe in 1610, the French at Quebec in 1608, and, most consequentially for the future United States, the English at Jamestown, Virginia, in 1607.

## England's Imperial Stirrings

Feeble indeed were England's efforts in the 1500s to compete with the sprawling Spanish Empire. As Spain's ally in the first half of the century, England took little interest in establishing its own overseas colonies. Religious conflict, moreover, disrupted England in midcentury, after King Henry VIII broke with the Roman Catholic Church in the 1530s,



launching the English Protestant Reformation. Catholics battled Protestants for decades, and the religious balance of power seesawed. But after the Protestant Elizabeth ascended to the English throne in 1558, Protestantism became dominant in England, and rivalry with Catholic Spain intensified.

Ireland, which nominally had been under English rule since the twelfth century, became an early scene of that rivalry. The Catholic Irish sought help from Catholic Spain to throw off the yoke of the new Protestant English queen. But Spanish aid never amounted to much; in the 1570s and 1580s, Elizabeth's troops crushed the Irish uprising with terrible ferocity, inflicting unspeakable atrocities upon the native Irish people. The English crown confiscated Catholic Irish lands and “planted” them with new Protestant landlords from Scotland and England. This policy also planted the seeds of the centuries-old religious conflicts that persist in Ireland to the present day. Many English soldiers developed in Ireland a sneering contempt for the “savage” natives, an attitude that they brought with them to the New World.

## Elizabeth Energizes England

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Encouraged by the ambitious Queen Elizabeth, hardy English buccaneers now swarmed out upon the shipping lanes. They sought to promote the twin goals of Protestantism and plunder by seizing Spanish treasure ships and raiding Spanish settlements, even though England and Spain were technically at peace. The most famous of these semipiratical “sea dogs” was the courtly Francis Drake. He plundered his way around the planet, returning in 1580 with his ship heavily ballasted with Spanish booty. The venture netted profits of about 4,600 percent to his financial backers, among whom, in secret, was Queen Elizabeth. Defying Spanish protest, she brazenly knighted Drake on the deck of his barnacle-ship.

The bleak coast of Newfoundland was the scene of the first English attempt at colonization. This effort collapsed when its promoter, Sir Humphrey Gilbert, lost his life at sea in 1583. Gilbert's ill-starred dream inspired his gallant half-brother Sir Walter Raleigh to try again in warmer climes. Raleigh organized an expedition that first landed in 1585 on North Carolina's Roanoke Island, off the coast of

Virginia—a vaguely defined region named in honor of Elizabeth, the “Virgin Queen.” After several false starts, the hapless Roanoke colony mysteriously vanished, swallowed up by the wilderness.

These pathetic English failures at colonization contrasted embarrassingly with the glories of the Spanish Empire, whose profits were fabulously enriching Spain. Philip II of Spain, self-anointed foe of the Protestant Reformation, used part of his imperial gains to amass an “Invincible Armada” of ships for an invasion of England. The showdown came in 1588, when the lumbering Spanish flotilla, 130 strong, hove into the English Channel. The English sea dogs fought back. Using craft that were swifter, more maneuverable, and more ably manned, they inflicted heavy damage on the cumbersome, overladen Spanish ships. Then a devastating storm arose (the “Protestant wind”), scattering the crippled Spanish fleet.

The rout of the Spanish Armada marked the beginning of the end of Spanish imperial dreams, though Spain's New World empire would not fully collapse for three more centuries. Within a few

the world oceans—a fact of enormous importance to the American people. Indeed England now had many of the characteristics that Spain displayed on the eve of its colonizing adventure a century earlier: a strong, unified national state under a popular monarch; a measure of religious unity after a protracted struggle between Protestants and Catholics; and a vibrant sense of nationalism and national destiny.

A wondrous flowering of the English national spirit bloomed in the wake of the Spanish Armada's defeat. A golden age of literature dawned in this exhilarating atmosphere, with Shakespeare, at its forefront, making occasional poetical references to England's American colonies. The English were seized with restlessness, with thirst for adventure, and with curiosity about the unknown. Everywhere there blossomed a new spirit of self-confidence, of vibrant patriotism, and of boundless faith in the future of the English nation. When England and Spain finally signed a treaty of peace in 1604, the English people were poised to plunge headlong into the planting of their own colonial empire in the New World.

### England on the Eve of Empire

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England's scepter'd isle, as Shakespeare called it, throbbed with social and economic change as the seventeenth century opened. Its population was mushrooming, from some 3 million people in 1550 to about 4 million in 1600. In the ever-green English countryside, landlords were "enclosing" croplands for sheep grazing, forcing many small farmers into precarious tenancy or off the land altogether. It was no accident that the woolen districts of eastern and western England—where Puritanism had taken strong root—supplied many of the earliest immigrants to America. When economic depression hit the woolen trade in the late 1500s, thousands of footloose farmers took to the roads. They drifted about England, chronically unemployed, often ending up as beggars and paupers in cities like Bristol and London.

This remarkably mobile population alarmed many contemporaries. They concluded that England was burdened with a "surplus population," though present-day London holds twice as many people as did all of England in 1600.

decades, the Spanish Netherlands (Holland) would secure their independence, and much of the Spanish Caribbean would slip from Spain's grasp. Bloated by Peruvian and Mexican silver and cockily convinced of its own invincibility, Spain had overreached itself, sowing the seeds of its own decline.

England's victory over the Spanish Armada also marked a red-letter day in American history. It dampened Spain's fighting spirit and helped ensure England's naval dominance in the North Atlantic. It started England on its way to becoming master of

*In the years immediately following the defeat of the Spanish Armada, the English writer Richard Hakluyt (1552?–1616) extravagantly exhorted his countrymen to cast off their “sluggish security” and undertake the colonization of the New World:*

“There is under our noses the great and ample country of Virginia; the inland whereof is found of late to be so sweet and wholesome a climate, so rich and abundant in silver mines, a better and richer country than Mexico itself. If it shall please the Almighty to stir up Her Majesty’s heart to continue with transporting one or two thousand of her people, she shall by God’s assistance, in short space, increase her dominions, enrich her coffers, and reduce many pagans to the faith of Christ.”

At the same time, laws of primogeniture decreed that only eldest sons were eligible to inherit landed estates. Landholders’ ambitious younger sons, among them Gilbert, Raleigh, and Drake, were forced to seek their fortunes elsewhere. Bad luck plagued their early, lone-wolf enterprises. But by the early 1600s, the joint-stock company, forerunner of the modern corporation, was perfected. It enabled a considerable number of investors, called “adventurers,” to pool their capital.

Peace with a chastened Spain provided the opportunity for English colonization. Population growth provided the workers. Unemployment, as well as a thirst for adventure, for markets, and for religious freedom, provided the motives. Joint-stock companies provided the financial means. The stage was now set for a historic effort to establish an English beachhead in the still uncharted North American wilderness.

### England Plants the Jamestown Seedling

In 1606, two years after peace with Spain, the hand of destiny beckoned toward Virginia. A joint-stock company, known as the Virginia Company of Lon-

don, received a charter from King James I of England for a settlement in the New World. The main attraction was the promise of gold, combined with a strong desire to find a passage through America to the Indies. Like most joint-stock companies of the day, the Virginia Company was intended to endure for only a few years, after which its stockholders hoped to liquidate it for a profit. This arrangement put severe pressure on the luckless colonists, who were threatened with abandonment in the wilderness if they did not quickly strike it rich on the company’s behalf. Few of the investors thought in terms of long-term colonization. Apparently no one even faintly suspected that the seeds of a mighty nation were being planted.

The charter of the Virginia Company is a significant document in American history. It guaranteed to the overseas settlers the same rights of Englishmen that they would have enjoyed if they had stayed at home. This precious boon was gradually extended to subsequent English colonies, helping to reinforce the colonists’ sense that even on the far shores of the Atlantic, they remained comfortably within the embrace of traditional English institu-

Sources of the Puritan “Great Migration” to New England, 1620–1650 The dark green areas indicate the main sources of the migration.



*King James I (1566–1625) had scant enthusiasm for the Virginia experiment, partly because of his hatred of tobacco smoking, which had been introduced into the Old World by the Spanish discoverers. In 1604 he published the pamphlet A Counterblast to Tobacco:*

*“A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit [Hades] that is bottomless.”*

tions. But ironically, a century and a half later, their insistence on the “rights of Englishmen” fed the hot resentment of the colonists against an increasingly meddlesome mother country and nourished their appetite for independence.

Setting sail in late 1606, the Virginia Company’s three ships landed near the mouth of Chesapeake Bay, where Indians attacked them. Pushing on up the bay, the tiny band of colonists eventually chose a location on the wooded and malarial banks of the James River, named in honor of King James I. The site was easy to defend, but it was mosquito-infested and devastatingly unhealthful. There, on May 24, 1607, about a hundred English settlers, all of them men, disembarked. They called the place Jamestown.

The early years of Jamestown proved a nightmare for all concerned—except the buzzards. Forty

would-be colonists perished during the initial voyage in 1606–1607. Another expedition in 1609 lost its leaders and many of its precious supplies in a shipwreck off Bermuda. Once ashore in Virginia, the settlers died by the dozens from disease, malnutrition, and starvation. Ironically, the woods rustled with game and the rivers flopped with fish, but the green-horn settlers, many of them self-styled “gentlemen” unaccustomed to fending for themselves, wasted valuable time grubbing for nonexistent gold when they should have been gathering provisions.

Virginia was saved from utter collapse at the start largely by the leadership and resourcefulness of an intrepid young adventurer, Captain John Smith. Taking over in 1608, he whipped the gold-hungry colonists into line with the rule, “He who shall not work shall not eat.” He had been kidnapped in December 1607 and subjected to a mock execution by the Indian chieftain Powhatan, whose daughter Pocahontas had “saved” Smith by dramatically interposing her head between his and the war clubs of his captors. The symbolism of this ritual was apparently intended to impress Smith with Powhatan’s power and with the Indians’ desire for peaceful relations with the Virginians. Pocahontas became an intermediary between the Indians and the settlers, helping to preserve a shaky peace and to provide needed foodstuffs.

Still, the colonists died in droves, and living skeletons were driven to desperate acts. They were reduced to eating “dogges, Catts, Ratts, and Myce” and even to digging up corpses for food. One hungry man killed, salted, and ate his wife, for which misbehavior he was executed. Of the four hundred settlers who managed to make it to Virginia by 1609, only sixty survived the “starving time” winter of 1609–1610.

### The Tudor Rulers of England\*

Name, Reign	Relation to America
Henry VII, 1485–1509	Cabot voyages, 1497, 1498
Henry VIII, 1509–1547	English Reformation began
Edward VI, 1547–1553	Strong Protestant tendencies
“Bloody” Mary, 1553–1558	Catholic reaction
Elizabeth I, 1558–1603	Break with Roman Catholic Church final; Drake; Spanish Armada defeated

\*See p. 53 for a continuation of the table.

Diseased and despairing, the remaining colonists dragged themselves aboard homeward-bound ships in the spring of 1610, only to be met at the mouth of the James River by a long-awaited relief party headed by a new governor, Lord De La Warr. He ordered the settlers back to Jamestown,

*The authorities meted out harsh discipline in the young Virginia colony. One Jamestown settler who publicly criticized the governor was sentenced to*

*“be disarmed [and] have his arms broken and his tongue bored through with an awl [and] shall pass through a guard of 40 men and shall be butted [with muskets] by every one of them and at the head of the troop kicked down and footed out of the fort.”*

imposed a harsh military regime on the colony, and soon undertook aggressive military action against the Indians.

Disease continued to reap a gruesome harvest among the Virginians. By 1625 Virginia contained only some twelve hundred hard-bitten survivors of the nearly eight thousand adventurers who had tried to start life anew in the ill-fated colony.

## Cultural Clash in the Chesapeake

When the English landed in 1607, the chieftain Powhatan dominated the native peoples living in the James River area. He had asserted supremacy over a few dozen small tribes, loosely affiliated in what somewhat grandly came to be called Powhatan's Confederacy. The English colonists dubbed all the local Indians, somewhat inaccurately, the Powhatans. Powhatan at first may have considered the English potential allies in his struggle to extend his power still further over his Indian rivals, and he tried to be conciliatory. But relations between the Indians and the English remained tense, especially as the starving colonists took to raiding Indian food supplies.

The atmosphere grew even more strained after Lord De La Warr arrived in 1610. He carried orders from the Virginia Company that amounted to a declaration of war against the Indians in the Jamestown region. A veteran of the vicious campaigns against the Irish, De La Warr now introduced “Irish tactics” against the Indians. His troops raided Indian villages, burned houses, confiscated provisions, and torched cornfields. A peace settlement ended this First Anglo-Powhatan War in 1614, sealed by the marriage of Pocahontas to the colonist John Rolfe—the first known interracial union in Virginia.

A fragile respite followed, which endured eight years. But the Indians, pressed by the land-hungry whites and ravaged by European diseases, struck back in 1622. A series of Indian attacks left 347 settlers dead, including John Rolfe. In response the Virginia Company issued new orders calling for “a perpetual war without peace or truce,” one that would prevent the Indians “from being any longer a people.” Periodic punitive raids systematically reduced the native population and drove the survivors ever farther westward.

In the Second Anglo-Powhatan War in 1644, the Indians made one last effort to dislodge the Virgini-

pox and measles raced mercilessly through their villages. The Powhatans also—despite the apparent cohesiveness of “Powhatan’s Confederacy”—lacked the unity with which to make effective opposition to the comparatively well-organized and militarily disciplined whites. Finally, unlike the Indians whom the Spaniards had encountered to the south, who could be put to work in the mines and had gold and silver to trade, the Powhatans served no economic function for the Virginia colonists. They provided no reliable labor source and, after the Virginians began growing their own food crops, had no valuable commodities to offer in commerce. The natives therefore could be disposed of without harm to the colonial economy. Indeed the Indian presence frustrated the colonists’ desire for a local commodity the Europeans desperately wanted: land.

### The Indians’ New World

The fate of the Powhatans foreshadowed the destinies of indigenous peoples throughout the continent as the process of European settlement went forward. Native Americans, of course, had a history well before Columbus’s arrival. They were no strangers to change, adaptation, and even catastrophe, as the rise and decline of civilizations such as the Mississippians and the Anasazis demonstrated. But the shock of large-scale European colonization disrupted Native American life on a vast scale, inducing unprecedented demographic and cultural transformations.

Some changes were fairly benign. Horses—stolen, strayed, or purchased from Spanish invaders—catalyzed a substantial Indian migration onto the Great Plains in the eighteenth century. Peoples such as the Lakotas (Sioux), who had previously been sedentary forest dwellers, now moved onto the wide-open plains. There they thrived impressively, adopting an entirely new way of life as mounted nomadic hunters. But the effects of contact with Europeans proved less salutary for most other native peoples.

Disease was by far the biggest disrupter, as Old World pathogens licked lethally through biologically defenseless Indian populations. Disease took more than human life; it extinguished entire cultures and occasionally helped shape new ones. Epidemics often robbed native peoples of the elders who preserved the oral traditions that held clans together.

ans. They were again defeated. The peace treaty of 1646 repudiated any hope of assimilating the native peoples into Virginian society or of peacefully coexisting with them. Instead it effectively banished the Chesapeake Indians from their ancestral lands and formally separated Indian from white areas of settlement—the origins of the later reservation system. By 1669 an official census revealed that only about two thousand Indians remained in Virginia, perhaps 10 percent of the population the original English settlers had encountered in 1607. By 1685 the English considered the Powhatan peoples extinct.

It had been the Powhatans’ calamitous misfortune to fall victim to three Ds: disease, disorganization, and disposability. Like native peoples throughout the New World, they were extremely susceptible to European-borne maladies. Epidemics of small-



*Benjamin Franklin (1706–1790) in a 1753 letter to Peter Collinson commented on the attractiveness of Indian life to Europeans:*

“When an Indian child has been brought up among us, taught our language and habituated to our customs, yet if he goes to see his relations and make one Indian ramble with them, there is no persuading him ever to return. [But] when white persons of either sex have been taken prisoners by the Indians, and lived awhile among them, though ransomed by their friends, and treated with all imaginable tenderness to prevail with them to stay among the English, yet in a short time they become disgusted with our manner of life, and the care and pains that are necessary to support it, and take the first good opportunity of escaping again into the woods, from whence there is no reclaiming them.”

Devastated Indian bands then faced the daunting task of literally reinventing themselves without benefit of accumulated wisdom or kin networks. The decimation and forced migration of native peoples sometimes scrambled them together in wholly new ways. The Catawba nation of the southern piedmont region, for example, was formed from splintered remnants of several different groups uprooted by the shock of the Europeans’ arrival.

Trade also transformed Indian life, as traditional barter-and-exchange networks gave way to the temptations of European commerce. Firearms, for example, conferred enormous advantages on those who could purchase them from Europeans. The desire for firearms thus intensified competition among the tribes for access to prime hunting grounds that could supply the skins and pelts that the European arms traders wanted. The result was an escalating cycle of Indian-on-Indian violence, fueled by the lure and demands of European trade goods.

Native Americans were swept up in the expanding Atlantic economy, but they usually struggled in vain to control their own place in it. One desperate

band of Virginia Indians, resentful at the prices offered by British traders for their deerskins, loaded a fleet of canoes with hides and tried to paddle to England to sell their goods directly. Not far from the Virginia shore, a storm swamped their frail craft. Their cargo lost, the few survivors were picked up by an English ship and sold into slavery in the West Indies.

Indians along the Atlantic seaboard felt the most ferocious effects of European contact. Farther inland, native peoples had the advantages of time, space, and numbers as they sought to adapt to the European incursion. The Algonquians in the Great Lakes area, for instance, became a substantial regional power. They bolstered their population by absorbing various surrounding bands and dealt from a position of strength with the few Europeans who managed to penetrate the interior. As a result, a British or French trader wanting to do business with the inland tribes had little choice but to conform to Indian ways, often taking an Indian wife. Thus was created a middle ground, a zone where both Europeans and Native Americans were compelled to accommodate to one another—at least until the Europeans began to arrive in large numbers.

### Virginia: Child of Tobacco

John Rolfe, the husband of Pocahontas, became father of the tobacco industry and an economic savior of the Virginia colony. By 1612 he had perfected methods of raising and curing the pungent weed, eliminating much of the bitter tang. Soon the European demand for tobacco was nearly insatiable. A tobacco rush swept over Virginia, as crops were planted in the streets of Jamestown and even between the numerous graves. So exclusively did the colonists concentrate on planting the yellow leaf that at first they had to import some of their foodstuffs. Colonists who had once hungered for food now hungered for land, ever more land on which to plant ever more tobacco. Relentlessly, they pressed the frontier of settlement up the river valleys to the west, abrasively edging against the Indians.

Virginia’s prosperity was finally built on tobacco smoke. This “bewitching weed” played a vital role in putting the colony on firm economic foundations. But tobacco—King Nicotine—was something of a

tyrant. It was ruinous to the soil when greedily planted in successive years, and it enchained the fortunes of Virginia to the fluctuating price of a single crop. Fatefully, tobacco also promoted the broad-acred plantation system and with it a brisk demand for fresh labor.

In 1619, the year before the Plymouth Pilgrims landed in New England, what was described as a Dutch warship appeared off Jamestown and sold some twenty Africans. The scanty record does not reveal whether they were purchased as lifelong slaves or as servants committed to limited years of servitude. However it transpired, this simple com-

*The wife of a Virginia governor wrote to her sister in England in 1623 of her voyage:*

“For our Shippe was so pestered with people and goods that we were so full of infection that after a while we saw little but throwing folkes over board: It pleased god to send me my helth till I came to shoare and 3 dayes after I fell sick but I thank god I am well recovered. Few else are left alive that came in that Shippe. . . .”

mercial transaction planted the seeds of the North American slave system. Yet blacks were too costly for most of the hard-pinched white colonists to acquire, and for decades few were brought to Virginia. In 1650 Virginia counted but three hundred blacks, although by the end of the century blacks, most of them enslaved, made up approximately 14 percent of the colony's population.

Representative self-government was also born in primitive Virginia, in the same cradle with slavery and in the same year—1619. The London Company authorized the settlers to summon an assembly, known as the House of Burgesses. A momentous precedent was thus feebly established, for this assemblage was the first of many miniature parliaments to flourish in the soil of America.

As time passed, James I grew increasingly hostile to Virginia. He detested tobacco, and he distrusted the representative House of Burgesses, which he branded a “seminary of sedition.” In 1624 he revoked the charter of the bankrupt and beleaguered Virginia Company, thus making Virginia a royal colony directly under his control.

## Maryland: Catholic Haven

Maryland—the second plantation colony but the fourth English colony to be planted—was founded in 1634 by Lord Baltimore, of a prominent English Catholic family. He embarked upon the venture partly to reap financial profits and partly to create a refuge for his fellow Catholics. Protestant England





Early Maryland and Virginia

was still persecuting Roman Catholics; among numerous discriminations, a couple seeking wedlock could not be legally married by a Catholic priest.

Absentee proprietor Lord Baltimore hoped that the two hundred settlers who founded Maryland at St. Marys, on Chesapeake Bay, would be the vanguard of a vast new feudal domain. Huge estates were to be awarded to his largely Catholic relatives, and gracious manor houses, modeled on those of England's aristocracy, were intended to arise amidst the fertile forests. As in Virginia, colonists proved willing to come only if offered the opportunity to acquire land of their own. Soon they were dispersed around the Chesapeake region on modest farms, and the haughty land barons, mostly Catholic, were surrounded by resentful backcountry planters, mostly Protestant. Resentment flared into open rebellion near the end of the century, and the Baltimore family for a time lost its proprietary rights.

Despite these tensions Maryland prospered. Like Virginia, it blossomed forth in acres of tobacco. Also like Virginia, it depended for labor in its early years mainly on white indentured servants—penniless persons who bound themselves to work for a number of years to pay their passage. In both

colonies it was only in the later years of the seventeenth century that black slaves began to be imported in large numbers.

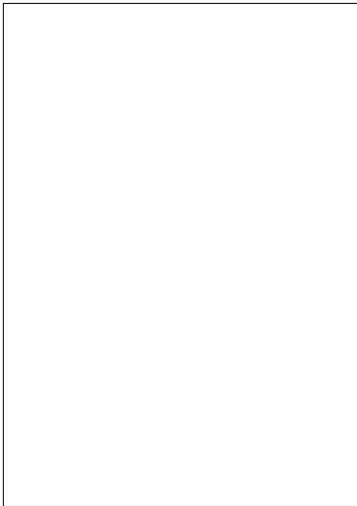
Lord Baltimore, a canny soul, permitted unusual freedom of worship at the outset. He hoped that he would thus purchase toleration for his own fellow worshipers. But the heavy tide of Protestants threatened to submerge the Catholics and place severe restrictions on them, as in England. Faced with disaster, the Catholics of Maryland threw their support behind the famed Act of Toleration, which was passed in 1649 by the local representative assembly.

Maryland's new religious statute guaranteed toleration to all Christians. But, less liberally, it decreed the death penalty for those, like Jews and atheists, who denied the divinity of Jesus. The law thus sanctioned less toleration than had previously existed in the settlement, but it did extend a temporary cloak of protection to the uneasy Catholic minority. One result was that when the colonial era ended, Maryland probably sheltered more Roman Catholics than any other English-speaking colony in the New World.

### The West Indies: Way Station to Mainland America

While the English were planting the first frail colonial shoots in the Chesapeake, they also were busily colonizing the West Indies. Spain, weakened by military overextension and distracted by its rebellious Dutch provinces, relaxed its grip on much of the Caribbean in the early 1600s. By the mid-seventeenth century, England had secured its claim to several West Indian islands, including the large prize of Jamaica in 1655.

Sugar formed the foundation of the West Indian economy. What tobacco was to the Chesapeake, sugar cane was to the Caribbean—with one crucial difference. Tobacco was a poor man's crop. It could be planted easily, it produced commercially marketable leaves within a year, and it required only simple processing. Sugar cane, in contrast, was a rich man's crop. It had to be planted extensively to yield commercially viable quantities of sugar. Extensive planting, in turn, required extensive and arduous land clearing. And the cane stalks yielded their sugar only after an elaborate process of refining in a sugar



mill. The need for land and for the labor to clear it and to run the mills made sugar cultivation a capital-intensive business. Only wealthy growers with abundant capital to invest could succeed in sugar.

The sugar lords extended their dominion over the West Indies in the seventeenth century. To work their sprawling plantations, they imported enormous numbers of African slaves—more than a quarter of a million in the five decades after 1640. By about 1700, black slaves outnumbered white settlers in the English West Indies by nearly four to one, and the region's population has remained predominantly black ever since. West Indians thus take their place among the numerous children of the African

diaspora—the vast scattering of African peoples throughout the New World in the three and a half centuries following Columbus's discovery.

To control this large and potentially restive population of slaves, English authorities devised formal “codes” that defined the slaves’ legal status and

*African slaves destined for the West Indian sugar plantations were bound and branded on West African beaches and ferried out in canoes to the waiting slave ships. An English sailor described the scene:*

“The Negroes are so wilful and loth to leave their own country, that have often leap’d out of the canoes, boat and ship, into the sea, and kept under water till they were drowned, to avoid being taken up and saved by our boats, which pursued them; they having a more dreadful apprehension of Barbadoes than we can have of hell.”

*The Barbados slave code (1661) declared,*

“If any Negro or slave whatsoever shall offer any violence to any Christian by striking or the like, such Negro or slave shall for his or her first offence be severely whipped by the Constable. For his second offence of that nature he shall be severely whipped, his nose slit, and be burned in some part of his face with a hot iron. And being brutish slaves, [they] deserve not, for the baseness of their condition, to be tried by the legal trial of twelve men of their peers, as the subjects of England are. And it is further enacted and ordained that if any Negro or other slave under punishment by his master unfortunately shall suffer in life or member, which seldom happens, no person whatsoever shall be liable to any fine therefore.”

masters’ prerogatives. The notorious Barbados slave code of 1661 denied even the most fundamental rights to slaves and gave masters virtually complete control over their laborers, including the right to inflict vicious punishments for even slight infractions.

The profitable sugar-plantation system soon crowded out almost all other forms of Caribbean agriculture. The West Indies increasingly depended on the North American mainland for foodstuffs and other basic supplies. And smaller English farmers, squeezed out by the greedy sugar barons, began to migrate to the newly founded southern mainland colonies. A group of displaced English settlers from Barbados arrived in Carolina in 1670. They brought with them a few African slaves, as well as the model of the Barbados slave code, which eventually inspired statutes governing slavery throughout the mainland colonies. Carolina officially adopted a version of the Barbados slave code in 1696. Just as the West Indies had been a testing ground for the *encomienda* system that the Spanish had brought to Mexico and South America, so the Caribbean

islands now served as a staging area for the slave system that would take root elsewhere in English North America.

## Colonizing the Carolinas

Civil war convulsed England in the 1640s. King Charles I had dismissed Parliament in 1629, and when he eventually recalled it in 1640, the members were mutinous. Finding their great champion in the Puritan-soldier Oliver Cromwell, they ultimately beheaded Charles in 1649, and Cromwell ruled England for nearly a decade. Finally, Charles II, son of the decapitated king, was restored to the throne in 1660.

Colonization had been interrupted during this period of bloody unrest. Now, in the so-called Restoration period, empire building resumed with even greater intensity—and royal involvement. Carolina, named for Charles II, was formally created in 1670, after the king granted to eight of his court favorites, the Lords Proprietors, an expanse of wilderness ribboning across the continent to the Pacific. These aristocratic founders hoped to grow foodstuffs to provision the sugar plantations in Barbados and to export non-English products like wine, silk, and olive oil.

Carolina prospered by developing close economic ties with the flourishing sugar islands of the English West Indies. In a broad sense, the mainland colony was but the most northerly of those out-

posts. Many original Carolina settlers in fact had emigrated from Barbados, bringing that island's slave system with them. They also established a vigorous slave trade in Carolina itself. Enlisting the aid of the coastal Savannah Indians, they forayed into the interior in search of captives. The Lords Proprietors in London protested against Indian slave trading in their colony, but to no avail. Manacled Indians soon were among the young colony's major exports. As many as ten thousand Indians were dispatched to lifelong labor in the West Indian cane-fields and sugar mills. Others were sent to New

England. One Rhode Island town in 1730 counted more than two hundred Indian slaves from Carolina in its midst.

In 1707 the Savannah Indians decided to end their alliance with the Carolinians and to migrate to the backcountry of Maryland and Pennsylvania, where a new colony founded by Quakers under William Penn promised better relations between whites and Indians. But the Carolinians determined to "thin" the Savannahs before they could depart. A series of bloody raids all but annihilated the Indian tribes of coastal Carolina by 1710.

### The Thirteen Original Colonies

Name	Founded by	Year	Charter	Made Royal	1775 Status
1. Virginia	London Co.	1607	{ 1606 1609 1612	1624	Royal (under the crown)
2. New Hampshire	John Mason and others	1623	1679	1679	Royal (absorbed by Mass., 1641–1679)
3. Massachusetts	Puritans	c. 1628	1629	1691	Royal
Plymouth	Separatists	1620	None		(Merged with Mass., 1691)
Maine	F. Gorges	1623	1639		(Bought by Mass., 1677)
4. Maryland	Lord Baltimore	1634	1632	—	Proprietary (controlled by proprietor)
5. Connecticut	Mass. emigrants	1635	1662	—	Self-governing (under local control)
New Haven	Mass. emigrants	1638	None		(Merged with Conn., 1662)
6. Rhode Island	R. Williams	1636	{ 1644 1663	—	Self-governing
7. Delaware	Swedes	1638	None	—	Proprietary (merged with Pa., 1682; same governor, but separate assembly, granted 1703)
8. N. Carolina	Virginians	1653	1663	1729	Royal (separated informally from S.C., 1691)
9. New York	Dutch	c. 1613			
	Duke of York	1664	1664	1685	Royal
10. New Jersey	Berkeley and Carteret	1664	None	1702	Royal
11. Carolina	Eight nobles	1670	1663	1729	Royal (separated formally from N.C., 1712)
12. Pennsylvania	William Penn	1681	1681	—	Proprietary
13. Georgia	Oglethorpe and others	1733	1732	1752	Royal

After much experimentation, rice emerged as the principal export crop in Carolina. Rice was then an exotic food in England; no rice seeds were sent out from London in the first supply ships to Carolina. But rice was grown in Africa, and the Carolinians were soon paying premium prices for West African slaves experienced in rice cultivation. The Africans' agricultural skill and their relative immunity to malaria (thanks to a genetic trait that also, unfortunately, made them and their descendants susceptible to sickle-cell anemia) made them ideal laborers on the hot and swampy rice plantations. By 1710 they constituted a majority of Carolinians.

Moss-festooned Charles Town—also named for the king—rapidly became the busiest seaport in the South. Many high-spirited sons of English landed families, deprived of an inheritance, came to the Charleston area and gave it a rich aristocratic flavor. The village became a colorfully diverse community, to which French Protestant refugees and others were attracted by religious toleration.

Nearby, in Florida, the Catholic Spaniards abhorred the intrusion of these Protestant heretics. Carolina's frontier was often aflame. Spanish-incited Indians brandished their tomahawks, and armor-clad warriors of Spain frequently unsheathed their swords during the successive Anglo-Spanish wars. But by 1700 Carolina was too strong to be wiped out.

## The Emergence of North Carolina

The wild northern expanse of the huge Carolina grant bordered on Virginia. From the older colony there drifted down a ragtag group of poverty-stricken outcasts and religious dissenters. Many of them had been repelled by the rarefied atmosphere of Virginia, dominated as it was by big-plantation gentry belonging to the Church of England. North Carolinians, as a result, have been called “the quintessence of Virginia's discontent.” The newcomers, who frequently were “squatters” without legal right to the soil, raised their tobacco and other crops on small farms, with little need for slaves.

Distinctive traits developed rapidly in North Carolina. The poor but sturdy inhabitants, regarded as riffraff by their snobbish neighbors, earned a reputation for being irreligious and hospitable to pirates. Isolated from neighbors by raw wilderness and stormy Cape Hatteras, “graveyard of the Atlantic,” the North Carolinians developed a strong spirit of resistance to authority. Their location between aristocratic Virginia and aristocratic South Carolina caused the area to be dubbed “a vale of humility between two mountains of conceit.” Following much friction with governors, North Carolina was officially separated from South Carolina in 1712, and subsequently each segment became a royal colony.

North Carolina shares with tiny Rhode Island several distinctions. These two outposts were the most democratic, the most independent-minded, and the least aristocratic of the original thirteen English colonies.

Although northern Carolina, unlike the colony's southern reaches, did not at first import large numbers of African slaves, both regions shared in the ongoing tragedy of bloody relations between Indians and Europeans. Tuscarora Indians fell upon the fledgling settlement at Newbern in 1711. The North Carolinians, aided by their heavily armed brothers from the south, retaliated by crushing the Tuscaroras in battle, selling hundreds of them into slavery and leaving the survivors to wander northward to seek the protection of the Iroquois. The Tuscaroras eventually became the Sixth Nation of the Iroquois Confederacy. In another ferocious encounter four years later, the South Carolinians defeated and dispersed the Yamasee Indians.

Early Carolina and Georgia Settlements



With the conquest of the Yamasees, virtually all the coastal Indian tribes in the southern colonies had been utterly devastated by about 1720. Yet in the interior, in the hills and valleys of the Appalachian Mountains, the powerful Cherokees, Creeks, and Iroquois (see “Makers of America: The Iroquois,” pp. 40–41) remained. Stronger and more numerous than their coastal cousins, they managed for half a century more to contain British settlement to the coastal plain east of the mountains.

### Late-Coming Georgia: The Buffer Colony

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Pine-forested Georgia, with the harbor of Savannah nourishing its chief settlement, was formally founded in 1733. It proved to be the last of the thirteen colonies to be planted—126 years after the first, Virginia, and 52 years after the twelfth, Pennsylvania. Chronologically Georgia belongs elsewhere, but geographically it may be grouped with its southern neighbors.

The English crown intended Georgia to serve chiefly as a buffer. It would protect the more valuable Carolinas against vengeful Spaniards from Florida and against the hostile French from Louisiana. Georgia indeed suffered much buffeting, especially when wars broke out between Spain and England in the European arena. As a vital link in imperial defense, the exposed colony received monetary subsidies from the British government at the outset—the only one of the “original thirteen” to enjoy this benefit in its founding stage.

Named in honor of King George II of England, Georgia was launched by a high-minded group of philanthropists. In addition to protecting their neighboring northern colonies and producing silk and wine, they were determined to carve out a haven for wretched souls imprisoned for debt. They were also determined, at least at first, to keep slavery out of Georgia. The ablest of the founders was the dynamic soldier-statesman James Oglethorpe, who became keenly interested in prison reform after one of his friends died in a debtors’ jail. As an able military leader, Oglethorpe repelled Spanish attacks. As an imperialist and a philanthropist, he saved “the Charity Colony” by his energetic leadership and by heavily mortgaging his own personal fortune.

The hamlet of Savannah, like Charleston, was a melting-pot community. German Lutherans and kilted Scots Highlanders, among others, added color to the pattern. All Christian worshipers except Catholics enjoyed religious toleration. Many missionaries armed with Bibles and hope arrived in Savannah to work among debtors and Indians. Prominent among them was young John Wesley, who later returned to England and founded the Methodist Church.

Georgia grew with painful slowness and at the end of the colonial era was perhaps the least populous of the colonies. The development of a plantation economy was thwarted by an unhealthy climate, by early restrictions on black slavery, and by demoralizing Spanish attacks.

### The Plantation Colonies

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Certain distinctive features were shared by England’s southern mainland colonies: Maryland, Virginia, North Carolina, South Carolina, and Georgia. Broad-acred, these outposts of empire were all in some degree devoted to exporting commercial agricultural products. Profitable staple crops were the rule, notably tobacco and rice, though to a lesser extent in small-farm North Carolina. Slavery was found in all the plantation colonies, though only after 1750 in reform-minded Georgia. Immense acreage in the hands of a favored few fostered a strong aristocratic atmosphere, except in North Carolina and to some extent in debtor-tinged Georgia. The wide scattering of plantations and farms, often along stately rivers, retarded the growth of cities and made the establishment of churches and schools both difficult and expensive. In 1671 the governor of Virginia thanked God that no free schools or printing presses existed in his colony.

All the plantation colonies permitted some religious toleration. The tax-supported Church of England became the dominant faith, though weakest of all in nonconformist North Carolina.

These colonies were in some degree expansionary. “Soil butchery” by excessive tobacco growing drove settlers westward, and the long, lazy rivers invited penetration of the continent—and continuing confrontation with Native Americans.



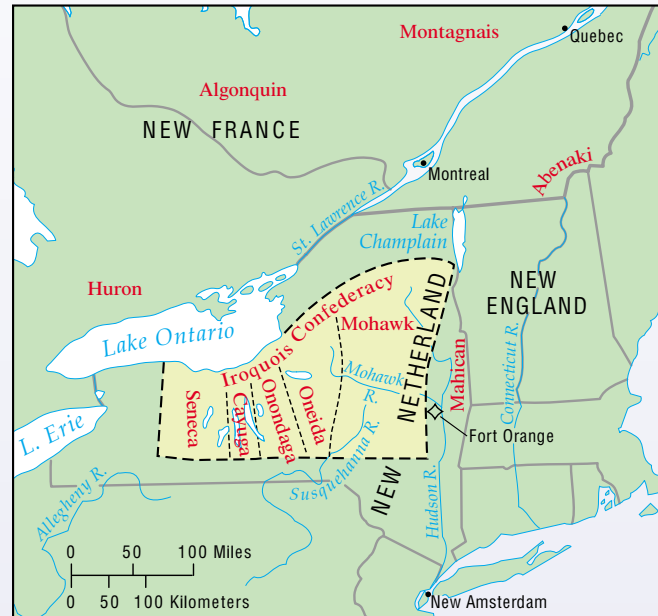
# MAKERS OF AMERICA



## The Iroquois

**W**ell before the crowned heads of Europe turned their eyes and their dreams of empire toward North America, a great military power had emerged in the Mohawk Valley of what is now New York State. The Iroquois Confederacy, dubbed by whites the “League of the Iroquois,” bound together five Indian nations—the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas. According to Iroquois legend, it was founded in the late 1500s by two leaders, Deganawidah and Hiawatha. This proud and potent league vied initially with neighboring Indians for territorial supremacy, then with the French, English, and Dutch for control of the fur trade. Ultimately, infected by the white man’s diseases, intoxicated by his whiskey, and intimidated by his muskets, the Iroquois struggled for their very survival as a people.

The building block of Iroquois society was the longhouse (see photo p. 41). This wooden structure deserved its descriptive name. Only twenty-five feet in breadth, the longhouse stretched from eight to two hundred feet in length. Each building contained three to five fireplaces around which gathered two nuclear families, consisting of parents and children. All families residing in the longhouse were related,



Iroquois Lands and European Trade Centers, c. 1590–1650

their connections of blood running exclusively through the maternal line. A single longhouse might shelter a woman’s family and those of her mother, sisters, and daughters—with the oldest woman

being the honored matriarch. When a man married, he left his childhood hearth in the home of his mother to join the longhouse of his wife. Men dominated in Iroquois society, but they owed their positions of prominence to their mothers' families.

As if sharing one great longhouse, the five nations joined in the Iroquois Confederacy but kept their own separate fires. Although they celebrated together and shared a common policy toward outsiders, they remained essentially independent of one another. On the eastern flank of the league, the Mohawks, known as the Keepers of the Eastern Fire, specialized as middlemen with European traders, whereas the outlying Senecas, the Keepers of the Western Fire, became fur suppliers.

After banding together to end generations of violent warfare among themselves, the Five Nations vanquished their rivals, the neighboring Hurons, Eries, and Petuns. Some other tribes, such as the Tuscaroras from the Carolina region, sought peaceful absorption into the Iroquois Confederacy. The Iroquois further expanded their numbers by means of periodic "mourning wars," whose objective was the large-scale adoption of captives and refugees. But the arrival of gun-toting Europeans threatened Iroquois supremacy and enmeshed the confederacy in a tangled web of diplomatic intrigues. Through-

out the seventeenth and eighteenth centuries, they allied alternately with the English against the French and vice versa, for a time successfully working this perpetual rivalry to their own advantage. But when the American Revolution broke out, the confederacy could reach no consensus on which side to support. Each tribe was left to decide independently; most, though not all, sided with the British. The ultimate British defeat left the confederacy in tatters. Many Iroquois, especially the Mohawks, moved to new lands in British Canada; others were relegated to reservations in western New York.

Reservation life proved unbearable for a proud people accustomed to domination over a vast territory. Morale sank; brawling, feuding, and alcoholism became rampant. Out of this morass arose a prophet, an Iroquois called Handsome Lake. In 1799 angelic figures clothed in traditional Iroquois garb appeared to Handsome Lake in a vision and warned him that the moral decline of his people must end if they were to endure. He awoke from his vision to warn his tribespeople to mend their ways. His socially oriented gospel inspired many Iroquois to forsake alcohol, to affirm family values, and to revive old Iroquois customs. Handsome Lake died in 1815, but his teachings, in the form of the Longhouse religion, survive to this day.



## Chronology

<b>1558</b>	Elizabeth I becomes queen of England	<b>1640s</b>	Large-scale slave-labor system established in English West Indies
<b>c. 1565–</b>		<b>1644</b>	Second Anglo-Powhatan War
<b>1590</b>	English crush Irish uprising	<b>1649</b>	Act of Toleration in Maryland Charles I beheaded; Cromwell rules England
<b>1577</b>	Drake circumnavigates the globe	<b>1660</b>	Charles II restored to English throne
<b>1585</b>	Raleigh founds Roanoke colony	<b>1661</b>	Barbados slave code adopted
<b>1588</b>	England defeats Spanish Armada	<b>1670</b>	Carolina colony created
<b>1603</b>	James I becomes king of England	<b>1711–</b>	
<b>1604</b>	Spain and England sign peace treaty	<b>1713</b>	Tuscarora War in North Carolina
<b>1607</b>	Virginia colony founded at Jamestown	<b>1712</b>	North Carolina formally separates from South Carolina
<b>1612</b>	Rolfe perfects tobacco culture in Virginia	<b>1715–</b>	
<b>1614</b>	First Anglo-Powhatan War ends	<b>1716</b>	Yamasee War in South Carolina
<b>1619</b>	First Africans arrive in Jamestown Virginia House of Burgesses established	<b>1733</b>	Georgia colony founded
<b>1624</b>	Virginia becomes royal colony		
<b>1634</b>	Maryland colony founded		

# Optional Chapters (chapters 3-5)

*It is highly recommended that you also consider reading Chapters 3-5 (Unit 2) as we will cover that material quickly within the first couple weeks of class.*

# Settling the Northern Colonies

— — — — —  
1619–1700

*God hath sifted a nation that he might send  
Choice Grain into this Wilderness.*

WILLIAM STOUGHTON [OF MASSACHUSETTS BAY], 1699

Although colonists both north and south were bound together by a common language and a common allegiance to Mother England, they established different patterns of settlement, different economies, different political systems, and even different sets of values—defining distinctive regional characteristics that would persist for generations. The promise of riches—especially from golden-leaved tobacco—drew the first settlers to the southern colonies. But to the north, in the fertile valleys of the middle Atlantic region and especially along the rocky shores of New England, it was not worldly wealth but religious devotion that principally shaped the earliest settlements.

## **The Protestant Reformation Produces Puritanism**

Little did the German friar Martin Luther suspect, when he nailed his protests against Catholic doctrines to the door of Wittenberg's cathedral in 1517,

that he was shaping the destiny of a yet unknown nation. Denouncing the authority of priests and popes, Luther declared that the Bible alone was the source of God's word. He ignited a fire of religious reform (the "Protestant Reformation") that licked its way across Europe for more than a century, dividing peoples, toppling sovereigns, and kindling the spiritual fervor of millions of men and women—some of whom helped to found America.

The reforming flame burned especially brightly in the bosom of John Calvin of Geneva. This somber and severe religious leader elaborated Martin Luther's ideas in ways that profoundly affected the thought and character of generations of Americans yet unborn. Calvinism became the dominant theological credo not only of the New England Puritans but of other American settlers as well, including the Scottish Presbyterians, French Huguenots, and communicants of the Dutch Reformed Church.

Calvin spelled out his basic doctrine in a learned Latin tome of 1536, entitled *Institutes of the Christian Religion*. God, Calvin argued, was all-

powerful and all-good. Humans, because of the corrupting effect of original sin, were weak and wicked. God was also all-knowing—and he knew who was going to heaven and who was going to hell. Since the first moment of creation, some souls—the *elect*—had been destined for eternal bliss and others for eternal torment. Good works could not save those whom “predestination” had marked for the infernal fires.

But neither could the elect count on their predetermined salvation and lead lives of wild, immoral abandon. For one thing, no one could be certain of his or her status in the heavenly ledger. Gnawing doubts about their eternal fate plagued Calvinists. They constantly sought, in themselves and others, signs of “conversion,” or the receipt of God’s free gift of saving grace. Conversion was thought to be an intense, identifiable personal experience in which God revealed to the elect their heavenly destiny. Thereafter they were expected to lead “sanctified” lives, demonstrating by their holy behavior that they were among the “visible saints.”

These doctrines swept into England just as King Henry VIII was breaking his ties with the Roman Catholic Church in the 1530s, making himself the head of the Church of England. Henry would have been content to retain Roman rituals and creeds, but his action powerfully stimulated some English religious reformers to undertake a total purification of English Christianity. Many of these “Puritans,” as it happened, came from the commercially depressed woolen districts (see p. 28). Calvinism, with its message of stark but reassuring order in the divine plan, fed on this social unrest and provided spiritual comfort to the economically disadvantaged. As time went on, Puritans grew increasingly unhappy over the snail-like progress of the Protestant Reformation in England. They burned with pious zeal to see the Church of England wholly de-catholicized.

The most devout Puritans, including those who eventually settled New England, believed that only “visible saints” (that is, persons who felt the stirrings of grace in their souls and could demonstrate its presence to their fellow Puritans) should be admitted to church membership. But the Church of England enrolled all the king’s subjects, which meant that the “saints” had to share pews and communion rails with the “damned.” Appalled by this unholy fraternizing, a tiny group of dedicated Puri-

tans, known as Separatists, vowed to break away entirely from the Church of England.

King James I, a shrewd Scotsman, was head of both the state and the church in England from 1603 to 1625. He quickly perceived that if his subjects could defy him as their spiritual leader, they might one day defy him as their political leader (as in fact they would later defy and behead his son, Charles I). He therefore threatened to harass the more bothersome Separatists out of the land.

### The Pilgrims End Their Pilgrimage at Plymouth

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The most famous congregation of Separatists, fleeing royal wrath, departed for Holland in 1608. During the ensuing twelve years of toil and poverty, they were increasingly distressed by the “Dutchification” of their children. They longed to find a haven where they could live and die as English men and women—and as purified Protestants. America was the logical refuge, despite the early ordeals of Jamestown, and despite tales of New World cannibals roasting steaks from their white victims over open fires.

A group of the Separatists in Holland, after negotiating with the Virginia Company, at length secured rights to settle under its jurisdiction. But their crowded *Mayflower*, sixty-five days at sea, missed its destination and arrived off the stony coast of New England in 1620, with a total of 102 persons. One had died en route—an unusually short casualty list—and one had been born and appropriately named Oceanus. Fewer than half of the entire party were Separatists. Prominent among the non-belongers was a peppery and stocky soldier of fortune, Captain Myles Standish, dubbed by one of his critics “Captain Shrimp.” He later rendered indispensable service as an Indian fighter and negotiator.

The Pilgrims did not make their initial landing at Plymouth Rock, as commonly supposed, but undertook a number of preliminary surveys. They finally chose for their site the shore of inhospitable Plymouth Bay. This area was outside the domain of the Virginia Company, and consequently the settlers became squatters. They were without legal right to the land and without specific authority to establish a government.

Before disembarking, the Pilgrim leaders drew up and signed the brief Mayflower Compact. Although setting an invaluable precedent for later written constitutions, this document was not a constitution at all. It was a simple agreement to form a crude government and to submit to the will of the majority under the regulations agreed upon. The compact was signed by forty-one adult males, eleven of them with the exalted rank of “mister,” though not by the servants and two seamen. The pact was a promising step toward genuine self-government, for soon the adult male settlers were assembling to make their own laws in open-discussion town meetings—a great laboratory of liberty.

The Pilgrims’ first winter of 1620–1621 took a grisly toll. Only 44 out of the 102 survived. At one time only 7 were well enough to lay the dead in their frosty graves. Yet when the *Mayflower* sailed back to England in the spring, not a single one of the courageous band of Separatists left. As one of them wrote, “It is not with us as with other men, whom small things can discourage.”

God made his children prosperous, so the Pilgrims believed. The next autumn, that of 1621, brought bountiful harvests and with them the first Thanksgiving Day in New England. In time the frail colony found sound economic legs in fur, fish, and lumber. The beaver and the Bible were the early

mainstays: the one for the sustenance of the body, the other for the sustenance of the soul. Plymouth proved that the English could maintain themselves in this uninviting region.

The Pilgrims were extremely fortunate in their leaders. Prominent among them was the cultured William Bradford, a self-taught scholar who read Hebrew, Greek, Latin, French, and Dutch. He was chosen governor thirty times in the annual elections. Among his major worries was his fear that independent, non-Puritan settlers “on their particular” might corrupt his godly experiment in the

*William Bradford (1590–1657) wrote in Of Plymouth Plantation,*

“Thus out of small beginnings greater things have been produced by His hand that made all things of nothing, and gives being to all things that are; and, as one small candle may light a thousand, so the light here kindled hath shone unto many, yea in some sort to our whole nation.”

wilderness. Bustling fishing villages and other settlements did sprout to the north of Plymouth, on the storm-lashed shores of Massachusetts Bay, where many people were as much interested in cod as God.

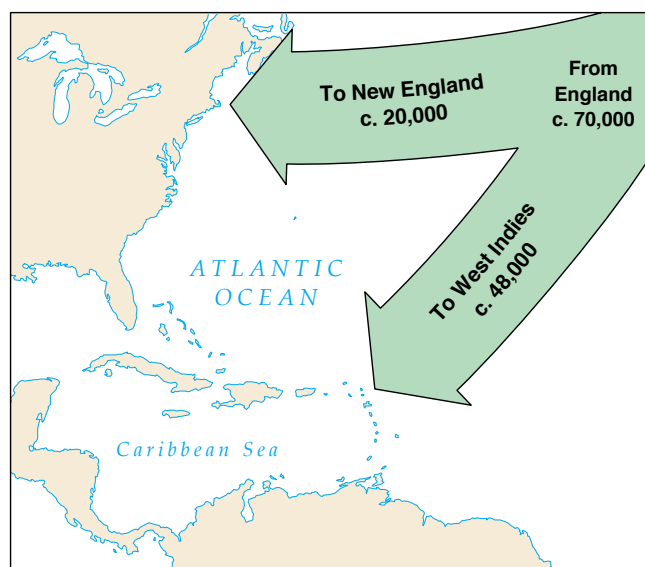
Quiet and quaint, the little colony of Plymouth was never important economically or numerically. Its population numbered only seven thousand by 1691, when, still charterless, it merged with its giant neighbor, the Massachusetts Bay Colony. But the tiny settlement of Pilgrims was big both morally and spiritually.

### The Bay Colony Bible Commonwealth

The Separatist Pilgrims were dedicated extremists—the purest Puritans. More moderate Puritans sought to reform the Church of England from within. Though resented by bishops and monarchs, they slowly gathered support, especially in Parliament. But when Charles I dismissed Parliament in 1629 and sanctioned the anti-Puritan persecutions of the reactionary Archbishop William Laud, many Puritans saw catastrophe in the making.

In 1629 an energetic group of non-Separatist Puritans, fearing for their faith and for England's future, secured a royal charter to form the Massachusetts Bay Company. They proposed to establish a sizable settlement in the infertile Massachusetts area, with Boston soon becoming its hub. Stealing a march on both king and church, the newcomers brought their charter with them. For many years they used it as a kind of constitution, out of easy reach of royal authority. They steadfastly denied that they wanted to separate from the Church of England, only from its impurities. But back in England, the highly orthodox Archbishop Laud snorted that the Bay Colony Puritans were “swine which rooted in God's vineyard.”

The Massachusetts Bay enterprise was singularly blessed. The well-equipped expedition of 1630, with eleven vessels carrying nearly a thousand immigrants, started the colony off on a larger scale than any of the other English settlements. Continuing turmoil in England tossed up additional enriching waves of Puritans on the shores of Massachusetts in the following decade (see “Makers of America: The English,” pp. 50–51). During the “Great Migration” of the 1630s, about seventy thousand



The Great English Migration, c. 1630–1642

Much of the early history of the United States was written by New Englanders, who were not disposed to emphasize the larger exodus of English migrants to the Caribbean islands. When the mainland colonists declared independence in 1776, they hoped that these island outposts would join them, but the existence of the British navy had a dissuading effect.

refugees left England. But not all of them were Puritans, and only about twenty thousand came to Massachusetts. Many were attracted to the warm and fertile West Indies, especially the sugar-rich island of Barbados. More Puritans came to this Caribbean islet than to all of Massachusetts.

Many fairly prosperous, educated persons immigrated to the Bay Colony, including John Winthrop, a well-to-do pillar of English society, who became the colony's first governor. A successful attorney and manor lord in England, Winthrop eagerly accepted the offer to become governor of the Massachusetts Bay Colony, believing that he had a “calling” from God to lead the new religious experiment. He served as governor or deputy governor for nineteen years. The resources and skills of talented settlers like Winthrop helped Massachusetts prosper, as fur trading, fishing, and shipbuilding blossomed into important industries, especially fish and ships. Massachusetts Bay Colony rapidly shot to the fore as both the biggest and the most influential of the New England outposts.

Massachusetts also benefited from a shared sense of purpose among most of the first settlers.

“We shall be as a city upon a hill,” a beacon to humanity, declared Governor Winthrop. The Puritan bay colonists believed that they had a covenant with God, an agreement to build a holy society that would be a model for humankind.

### Building the Bay Colony

These common convictions deeply shaped the infant colony's life. Soon after the colonists' arrival, the franchise was extended to all “freemen”—adult males who belonged to the Puritan congregations, which in time came to be called collectively the Congregational Church. Unchurched men remained voteless in provincial elections, as did women. On this basis about two-fifths of adult males enjoyed the franchise in provincial affairs, a far larger proportion than in contemporary England. Town governments, which conducted much important business, were even more inclusive. There all male property holders, and in some cases other residents as well, enjoyed the priceless boon of publicly discussing local issues, often with much heat, and of voting on them by a majority-rule show of hands.

Yet the provincial government, liberal by the standards of the time, was not a democracy. The able Governor Winthrop feared and distrusted the “commons” as the “meaner sort” and thought that democracy was the “meanest and worst” of all forms of government. “If the people be governors,” asked one Puritan clergyman, “who shall be governed?” True, the freemen annually elected the governor and his assistants, as well as a representative assembly called the General Court. But only Puritans—the “visible saints” who alone were eligible for church membership—could be freemen. And according to the doctrine of the covenant, the whole purpose of government was to enforce God's laws—which applied to believers and nonbelievers alike. Moreover, nonbelievers as well as believers paid taxes for the government-supported church.

Religious leaders thus wielded enormous influence in the Massachusetts “Bible Commonwealth.” They powerfully influenced admission to church membership by conducting public interrogations of persons claiming to have experienced conversion. Prominent among the early clergy was fiery John

Cotton. Educated at England's Cambridge University, a Puritan citadel, he emigrated to Massachusetts to avoid persecution for his criticism of the Church of England. In the Bay Colony he devoted his considerable learning to defending the government's duty to enforce religious rules. Profoundly pious, he sometimes preached and prayed up to six hours in a single day.

But the power of the preachers was not absolute. A congregation had the right to hire and fire its minister and to set his salary. Clergymen were also barred from holding formal political office. Puritans in England had suffered too much at the hands of a “political” Anglican clergy to permit in the New World another unholy union of religious and government power. In a limited way, the bay colonists thus endorsed the idea of the separation of church and state.

The Puritans were a worldly lot, despite—or even because of—their spiritual intensity. Like John Winthrop, they believed in the doctrine of a “calling” to do God's work on earth. They shared in what was later called the “Protestant ethic,” which involved serious commitment to work and to engagement in worldly pursuits. Legend to the contrary, they also enjoyed simple pleasures: they ate plentifully, drank heartily, sang songs occasionally, and made love monogamously. Like other peoples of their time in both America and Europe, they passed laws aimed at making sure these pleasures stayed simple by repressing certain human instincts. In New Haven, for example, a young married couple was fined twenty shillings for the crime of kissing in public, and in later years Connecticut came to be dubbed “the Blue Law State.” (It was so named for the blue paper on which the repressive laws—also known as “sumptuary laws”—were printed.)

Yet life was serious business, and hellfire was real—a hell where sinners shriveled and shrieked in vain for divine mercy. An immensely popular poem in New England, selling one copy for every twenty people, was clergyman Michael Wigglesworth's “Day of Doom” (1662). Especially horrifying were his descriptions of the fate of the damned:

*They cry, they roar for anguish sore,  
and gnaw their tongues for horror.  
But get away without delay,  
Christ pitties not your cry:  
Depart to Hell, there may you yell,  
and roar Eternally.*



extremes the Puritan doctrine of predestination. She claimed that a holy life was no sure sign of salvation and that the truly saved need not bother to obey the law of either God or man. This assertion, known as *antinomianism* (from the Greek, “against the law”), was high heresy.

Brought to trial in 1638, the quick-witted Hutchinson bamboozled her clerical inquisitors for days, until she eventually boasted that she had come by her beliefs through a direct revelation from God. This was even higher heresy. The Puritan magistrates had little choice but to banish her, lest she pollute the entire Puritan experiment. With her family, she set out on foot for Rhode Island, though pregnant. She finally moved to New York, where she and all but one of her household were killed by Indians. Back in the Bay Colony, the pious John Winthrop saw “God’s hand” in her fate.

More threatening to the Puritan leaders was a personable and popular Salem minister, Roger Williams. Williams was a young man with radical ideas and an unrestrained tongue. An extreme Separatist, he hounded his fellow clergymen to make a clean break with the corrupt Church of England. He also challenged the legality of the Bay Colony’s charter, which he condemned for expropriating the land from the Indians without fair compensation. As if all this were not enough, he went on to deny the authority of civil government to regulate religious behavior—a seditious blow at the Puritan idea of government’s very purpose.

Their patience exhausted by 1635, the Bay Colony authorities found Williams guilty of disseminating “newe & dangerous opinions” and ordered him banished. He was permitted to remain several months longer because of illness, but he kept up his criticisms. The outraged magistrates, fearing that he might organize a rival colony of malcontents, made plans to exile him to England. But Williams foiled them.

### The Rhode Island “Sewer”

Aided by friendly Indians, Roger Williams fled to the Rhode Island area in 1636, in the midst of a bitter winter. At Providence the courageous and far-visioned Williams built a Baptist church, probably the first in America. He established complete freedom of religion, even for Jews and Catholics. He demanded

### Trouble in the Bible Commonwealth

The Bay Colony enjoyed a high degree of social harmony, stemming from common beliefs, in its early years. But even in this tightly knit community, dissension soon appeared. Quakers, who flouted the authority of the Puritan clergy, were persecuted with fines, floggings, and banishment. In one extreme case, four Quakers who defied expulsion, one of them a woman, were hanged on the Boston Common.

A sharp challenge to Puritan orthodoxy came from Anne Hutchinson. She was an exceptionally intelligent, strong-willed, and talkative woman, ultimately the mother of fourteen children. Swift and sharp in theological argument, she carried to logical



no oaths regarding religious beliefs, no compulsory attendance at worship, no taxes to support a state church. He even sheltered the abused Quakers, although disagreeing sharply with their views. Williams's endorsement of religious tolerance made Rhode Island more liberal than any of the other English settlements in the New World, and more advanced than most Old World communities as well.

Those outcasts who clustered about Roger Williams enjoyed additional blessings. They exercised simple manhood suffrage from the start, though this broad-minded practice was later narrowed by a property qualification. Opposed to special privilege of any sort, the doughty Rhode Islanders managed to achieve remarkable freedom of opportunity.

Other scattered settlements soon dotted Rhode Island. They consisted largely of malcontents and exiles, some of whom could not bear the stifling theological atmosphere of the Bay Colony. Many of these restless souls in "Rogues' Island," including Anne Hutchinson, had little in common with Roger Williams—except being unwelcome anywhere else. The Puritan clergy back in Boston sneered at Rhode Island as "that sewer" in which the "Lord's debris" had collected and rotted.

Planted by dissenters and exiles, Rhode Island became strongly individualistic and stubbornly independent. With good reason "Little Rhody" was later known as "the traditional home of the otherwise minded." Begun as a squatter colony in 1636 without legal standing, it finally established rights to the soil when it secured a charter from Parliament in 1644. A huge bronze statue of the "Independent Man" appropriately stands today on the dome of the statehouse in Providence.

## New England Spreads Out

The smiling valley of the Connecticut River, one of the few highly fertile expanses of any size in all New England, had meanwhile attracted a sprinkling of Dutch and English settlers. Hartford was founded in 1635. The next year witnessed a spectacular beginning of the centuries-long westward movement across the continent. An energetic group of Boston Puritans, led by the Reverend Thomas Hooker, swarmed as a body into the Hartford area, with the ailing Mrs. Hooker carried on a horse litter.



Seventeenth-Century New England Settlements  
The Massachusetts Bay Colony was the hub of New England.  
All earlier colonies grew into it; all later colonies grew out of it.

Three years later, in 1639, the settlers of the new Connecticut River colony drafted in open meeting a trailblazing document known as the Fundamental Orders. It was in effect a modern constitution, which established a regime democratically controlled by the "substantial" citizens. Essential features of the Fundamental Orders were later borrowed by Connecticut for its colonial charter and ultimately for its state constitution.

Another flourishing Connecticut settlement began to spring up at New Haven in 1638. It was a prosperous community, founded by Puritans who contrived to set up an even closer church-government alliance than in Massachusetts. Although only squatters without a charter, the colonists dreamed of making New Haven a bustling seaport. But they fell into disfavor with Charles II as a result of having sheltered two of the judges who had condemned his father, Charles I, to death. In 1662, to the acute distress of the New Havenites, the crown granted a charter to Connecticut that merged New Haven with the more democratic settlements in the Connecticut Valley.

# MAKERS OF AMERICA



## The English

**D**uring the late Middle Ages, the Black Death and other epidemics that ravaged England kept the island's population in check. But by 1500 increased resistance to such diseases allowed the population to soar, and a century later the island nation was bursting at the seams. This population explosion, combined with economic depression and religious repression, sparked the first major European migration to England's New World colonies.

Some of those who voyaged to Virginia and Maryland in the seventeenth century were independent artisans or younger members of English gentry families. But roughly three-quarters of the English migrants to the Chesapeake during this period came as servants, signed to "indentures" ranging from four to seven years. One English observer

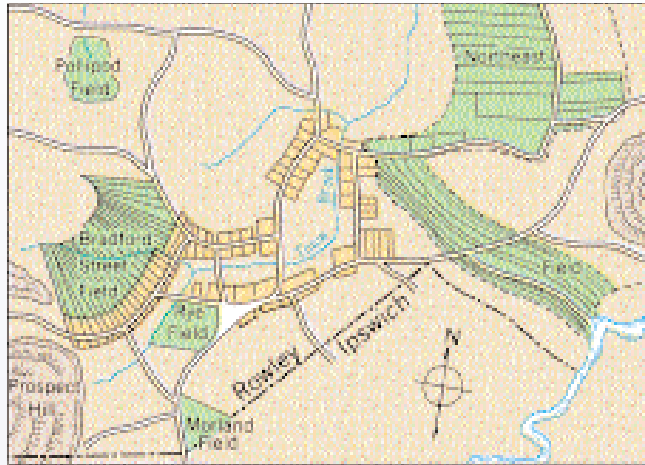
described such indentured servants as "idle, lazies, simple people," and another complained that many of those taking ship for the colonies "have been pursued by hue-and-cry for robberies, burglaries, or breaking prison."

In fact, most indentured servants were young men drawn from England's "middling classes." Some fled the disastrous slump in the cloth trade in the early seventeenth century. Many others had been forced off the land as the dawning national economy prompted landowners in southwestern England to convert from crop fields to pasture and to "enclose" the land for sheep grazing. Making their way from town to town in search of work, they eventually drifted into port cities such as Bristol and London. There they boarded ship for America, where they provided the labor necessary to cultivate the Chesapeake's staple crop, tobacco.

Some 40 percent of these immigrants of the mid-seventeenth century died before they finished their terms of indenture. (Because of the high death rate and the shortage of women, Chesapeake society was unable to reproduce itself naturally until the last quarter of the seventeenth century.) The survivors entered Chesapeake society with only their "freedom dues"—usually clothing, an ax and hoe, and a few barrels of corn.

Nevertheless, many of those who arrived early in the century eventually acquired land and moved into the mainstream of Chesapeake society. After 1660, however, opportunities for the "freemen" declined. In England the population spurt ended, and the great London fire of 1666 sparked a building boom that soaked up job seekers. As the supply of English indentured servants dried up in the late seventeenth century, southern planters looking for laborers turned increasingly to black slaves.

Whereas English immigration to the Chesapeake was spread over nearly a century, most



Land Use in Rowley, Massachusetts, c. 1650

The settlers of Rowley brought from their native Yorkshire the practice of granting families very small farming plots and reserving large common fields for use by the entire community. On the map, the yellow areas show private land; the green areas show land held in common.

English voyagers to New England arrived within a single decade. In the twelve years between 1629 and 1642, some twenty thousand Puritans swarmed to the Massachusetts Bay Colony. Fleeing a sustained economic depression and the cruel religious repression of Charles I, the Puritans came to plant a godly commonwealth in New England's rocky soil.

In contrast to the single indentured servants of the Chesapeake, the New England Puritans migrated in family groups, and in many cases whole communities were transplanted from England to America. Although they remained united by the common language and common Puritan faith they carried to New England, their English baggage was by no means uniform. As in England, most New England settlements were farming communities. But some New England towns re-created the specialized economies of particular localities in England. Marblehead, Massachusetts, for example, became a fishing village because most of its settlers had been fishermen in Old England. The townsfolk of Rowley, Massachusetts, brought from Yorkshire in northern England not only their town name but also their distinctive way of life, revolving around textile manufacturing.

Political practices, too, reflected the towns' variegated English roots. In Ipswich, Massachusetts,

settled by East Anglian Puritans, the ruling selectmen served long terms and ruled with an iron hand. By contrast, local politics in the town of Newbury were bitter and contentious, and officeholders were hard pressed to win reelection; the town's founders came from western England, a region with little tradition of local government. Although the Puritans' imperial masters in London eventually circumscribed such precious local autonomy, this diverse heritage of fiercely independent New England towns endured, reasserting itself during the American Revolution.

Far to the north, enterprising fishermen and fur traders had been active on the coast of Maine for a dozen or so years before the founding of Plymouth. After disheartening attempts at colonization in 1623 by Sir Ferdinando Gorges, this land of lakes and forests was absorbed by Massachusetts Bay after a formal purchase in 1677 from the Gorges heirs. It remained a part of Massachusetts for nearly a century and a half before becoming a separate state.

Granite-ribbed New Hampshire also sprang from the fishing and trading activities along its narrow coast. It was absorbed in 1641 by the grasping Bay Colony, under a strained interpretation of the Massachusetts charter. The king, annoyed by this display of greed, arbitrarily separated New Hampshire from Massachusetts in 1679 and made it a royal colony.

### **Puritans Versus Indians**

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The spread of English settlements inevitably led to clashes with the Indians, who were particularly weak in New England. Shortly before the Pilgrims had arrived at Plymouth in 1620, an epidemic, probably triggered by contact with English fishermen, had swept through the coastal tribes and killed more than three-quarters of the native people. Deserted Indian fields, ready for tillage, greeted the Plymouth settlers and scattered skulls and bones provided grim evidence of the impact of the disease.

In no position to resist the English incursion, the local Wampanoag Indians at first befriended the settlers. Cultural accommodation was facilitated by Squanto, a Wampanoag who had learned English from a ship's captain who had kidnapped him some years earlier. The Wampanoag chieftain Massasoit signed a treaty with the Plymouth Pilgrims in 1621 and helped them celebrate the first Thanksgiving after the autumn harvests that same year.

As more English settlers arrived and pushed inland into the Connecticut River valley, confrontations between Indians and whites ruptured these peaceful relations. Hostilities exploded in 1637 between the English settlers and the powerful Pequot tribe. Besieging a Pequot village on Connecticut's Mystic River, English militiamen and their Narragansett Indian allies set fire to the Indian wigwams and shot the fleeing survivors. The slaughter

wrote a brutal finish to the Pequot War, virtually annihilated the Pequot tribe, and inaugurated four decades of uneasy peace between Puritans and Indians.

Lashed by critics in England, the Puritans made some feeble efforts at converting the remaining Indians to Christianity, although Puritan missionary zeal never equaled that of the Catholic Spanish and French. A mere handful of Indians were gathered into Puritan "praying towns" to make the acquaintance of the English God and to learn the ways of English culture.

The Indians' only hope for resisting English encroachment lay in intertribal unity—a pan-Indian alliance against the swiftly spreading English settle-

ments. In 1675 Massasoit's son, Metacom, called King Philip by the English, forged such an alliance and mounted a series of coordinated assaults on English villages throughout New England. Frontier settlements were especially hard hit, and refugees fell back toward the relative safety of Boston. When the war ended in 1676, fifty-two Puritan towns had been attacked, and twelve destroyed entirely. Hundreds of colonists and many more Indians lay dead. Metacom's wife and son were sold into slavery; he himself was captured, beheaded, and drawn and quartered. His head was carried on a pike back to Plymouth, where it was mounted on grisly display for years.

King Philip's War slowed the westward march of English settlement in New England for several decades. But the war inflicted a lasting defeat on New England's Indians. Drastically reduced in numbers, dispirited, and disbanded, they thereafter posed only sporadic threats to the New England colonists.

Seeds of Colonial  
Unity and Independence

A path-breaking experiment in union was launched in 1643, when four colonies banded together to form the New England Confederation. Old England was then deeply involved in civil wars, and hence the colonists were thrown upon their own resources. The primary purpose of the confederation was defense against foes or potential foes, notably the Indians, the French, and the Dutch. Purely inter-colonial problems, such as runaway servants and criminals who had fled from one colony to another,

also came within the jurisdiction of the confederation. Each member colony, regardless of size, wielded two votes—an arrangement highly displeasing to the most populous colony, Massachusetts Bay.

The confederation was essentially an exclusive Puritan club. It consisted of the two Massachusetts colonies (the Bay Colony and bantam-sized Plymouth) and the two Connecticut colonies (New Haven and the scattered valley settlements). The Puritan leaders blackballed Rhode Island as well as the Maine outposts. These places, it was charged, harbored too many heretical or otherwise undesirable characters. Shockingly, one of the Maine towns had made a tailor its mayor and had even sheltered an excommunicated minister of the gospel.

Weak though it was, the confederation was the first notable milestone on the long and rocky road toward colonial unity. The delegates took tottering but long-overdue steps toward acting together on matters of intercolonial importance. Rank-and-file colonists, for their part, received valuable experience in delegating their votes to properly chosen representatives.

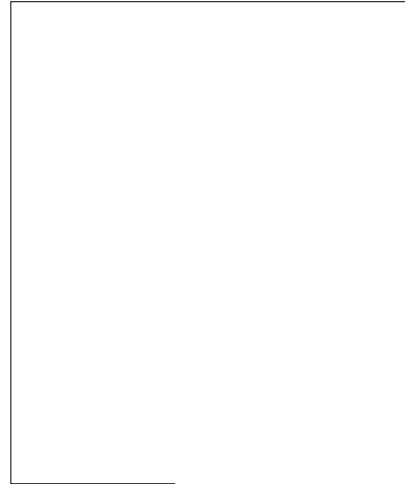
Back in England the king had paid little attention to the American colonies during the early years of their planting. They were allowed, in effect, to become semiautonomous commonwealths. This era of benign neglect was prolonged when the crown, struggling to retain its power, became enmeshed during the 1640s in civil wars with the parliamentarians.

But when Charles II was restored to the English throne in 1660, the royalists and their Church of England allies were once more firmly in the saddle. Puritan hopes of eventually purifying the old

The Stuart Dynasty in England\*

Name, Reign	Relation to America
James I, 1603–1625	Va., Plymouth founded; Separatists persecuted
Charles I, 1625–1649	Civil wars, 1642–1649; Mass., Md. founded
(Interregnum, 1649–1660)	Commonwealth; Protectorate (Oliver Cromwell)
Charles II, 1660–1685	The Restoration; Carolinas, Pa., N.Y. founded; Conn. chartered
James II, 1685–1688	Catholic trend; Glorious Revolution, 1688
William & Mary, 1689–1702	King William's War, 1689–1697
(Mary died 1694)	

\*See p. 29 for predecessors; p. 110 for successors.



English church withered. Worse, Charles II was determined to take an active, aggressive hand in the management of the colonies. His plans ran headlong against the habits that decades of relative independence had bred in the colonists.

Deepening colonial defiance was nowhere more glaringly revealed than in Massachusetts. One of the king's agents in Boston was mortified to find that royal orders had no more effect than old issues of the London *Gazette*. Punishment was soon forthcoming. As a slap at Massachusetts, Charles II gave rival Connecticut in 1662 a sea-to-sea charter grant, which legalized the squatter settlements. The very next year the outcasts in Rhode Island received a new charter, which gave kingly sanction to the most religiously tolerant government yet devised in

America. A final and crushing blow fell on the stiff-necked Bay Colony in 1684, when its precious charter was revoked by the London authorities.

### Andros Promotes the First American Revolution

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Massachusetts suffered further humiliation in 1686, when the Dominion of New England was created by royal authority. Unlike the homegrown New England Confederation, it was imposed from London. Embracing at first all New England, it was expanded two years later to include New York and East and West Jersey. The dominion also aimed at bolstering



colonial defense in the event of war with the Indians and hence, from the imperial viewpoint of Parliament, was a statesmanlike move.

More importantly, the Dominion of New England was designed to promote urgently needed efficiency in the administration of the English Navigation Laws. Those laws reflected the intensifying colonial rivalries of the seventeenth century. They sought to stitch England's overseas possessions more tightly to the motherland by throttling American trade with countries not ruled by the English crown. Like colonial peoples everywhere, the Americans chafed at such confinements, and smuggling became an increasingly common and honorable occupation.

At the head of the new dominion stood autocratic Sir Edmund Andros, an able English military man, conscientious but tactless. Establishing headquarters in Puritanical Boston, he generated much hostility by his open affiliation with the despised Church of England. The colonists were also outraged by his noisy and Sabbath-profaning soldiers, who were accused of teaching the people "to drink, blasphemy, curse, and damn."

Early Settlements in the Middle Colonies, with Founding Dates



Andros was prompt to use the mailed fist. He ruthlessly curbed the cherished town meetings; laid heavy restrictions on the courts, the press, and the schools; and revoked all land titles. Dispensing with the popular assemblies, he taxed the people without the consent of their duly elected representatives. He also strove to enforce the unpopular Navigation Laws and suppress smuggling. Liberty-loving colonists, accustomed to unusual privileges during long decades of neglect, were goaded to the verge of revolt.

The people of old England, likewise resisting oppression, stole a march on the people of New England. In 1688–1689 they engineered the memorable Glorious (or Bloodless) Revolution. Dethroning the despotic and unpopular Catholic James II, they enthroned the Protestant rulers of the Netherlands, the Dutch-born William III and his English wife, Mary, daughter of James II.

When the news of the Glorious Revolution reached America, the ramshackle Dominion of New England collapsed like a house of cards. A Boston mob, catching the fever, rose against the existing regime. Sir Edmund Andros attempted to flee in woman's clothing but was betrayed by boots protruding beneath his dress. He was hastily shipped off to England.

Massachusetts, though rid of the despotic Andros, did not gain as much from the upheaval as it had hoped. In 1691 it was arbitrarily made a royal colony, with a new charter and a new royal governor. The permanent loss of the ancient charter was a staggering blow to the proud Puritans, who never fully recovered. Worst of all, the privilege of voting, once a monopoly of church members, was now to be enjoyed by all qualified male property holders.

England's Glorious Revolution reverberated throughout the colonies from New England to the Chesapeake. Inspired by the challenge to the crown in old England, many colonists seized the occasion to strike against royal authority in America. Unrest rocked both New York and Maryland from 1689 to 1691, until newly appointed royal governors restored a semblance of order. Most importantly, the new monarchs relaxed the royal grip on colonial trade, inaugurating a period of "salutary neglect" when the much-resented Navigation Laws were only weakly enforced.

Yet residues remained of Charles II's effort to assert tighter administrative control over his

empire. More English officials—judges, clerks, customs officials—now staffed the courts and strolled the wharves of English America. Many were incompetent, corrupt hacks who knew little and cared less about American affairs. Appointed by influential patrons in far-off England, by their very presence they blocked the rise of local leaders to positions of political power. Aggrieved Americans viewed them with mounting contempt and resentment as the eighteenth century wore on.

### Old Netherlanders at New Netherland

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Late in the sixteenth century, the oppressed people of the Netherlands unfurled the standard of rebellion against Catholic Spain. After bloody and protracted fighting, they finally succeeded, with the aid of Protestant England, in winning their independence.

The seventeenth century—the era of Rembrandt and other famous artists—was a golden age in Dutch history. This vigorous little lowland nation finally emerged as a major commercial and naval power, and then it ungratefully challenged the

supremacy of its former benefactor, England. Three great Anglo-Dutch naval wars were fought in the seventeenth century, with as many as a hundred ships on each side. The sturdy Dutch dealt blows about as heavy as they received.

The Dutch Republic also became a leading colonial power, with by far its greatest activity in the East Indies. There it maintained an enormous and profitable empire for over three hundred years. The Dutch East India Company was virtually a state within a state and at one time supported an army of 10,000 men and a fleet of 190 ships, 40 of them men-of-war.

Seeking greater riches, this enterprising company employed an English explorer, Henry Hudson. Disregarding orders to sail northeast, he ventured into Delaware Bay and New York Bay in 1609 and then ascended the Hudson River, hoping that at last he had chanced upon the coveted shortcut through the continent. But, as the event proved, he merely filed a Dutch claim to a magnificently wooded and watered area.

Much less powerful than the mighty Dutch East India Company was the Dutch West India Company, which maintained profitable enterprises in the Caribbean. At times it was less interested in trading



than in raiding and at one fell swoop in 1628 captured a fleet of Spanish treasure ships laden with loot worth \$15 million. The company also established outposts in Africa and a thriving sugar industry in Brazil, which for several decades was its principal center of activity in the New World.

New Netherland, in the beautiful Hudson River area, was planted in 1623–1624 on a permanent basis. Established by the Dutch West India Company for its quick-profit fur trade, it was never more than a secondary interest of the founders. The company's most brilliant stroke was to buy Manhattan Island from the Indians (who did not actually "own" it) for virtually worthless trinkets—twenty-two thousand acres of what is now perhaps the most valuable real estate in the world for pennies per acre.

New Amsterdam—later New York City—was a company town. It was run by and for the Dutch company, in the interests of the stockholders. The investors had no enthusiasm for religious toleration, free speech, or democratic practices; and the governors appointed by the company as directors-general were usually harsh and despotic. Religious dissenters who opposed the official Dutch Reformed Church were regarded with suspicion, and for a while Quakers were savagely abused. In

response to repeated protests by the aggravated colonists, a local body with limited lawmaking power was finally established.

This picturesque Dutch colony took on a strongly aristocratic tinge and retained it for generations. Vast feudal estates fronting the Hudson River, known as patroonships, were granted to promoters who agreed to settle fifty people on them. One patroonship in the Albany area was slightly larger than the later state of Rhode Island.

Colorful little New Amsterdam attracted a cosmopolitan population, as is common in seaport towns. A French Jesuit missionary, visiting in the 1640s, noted that eighteen different languages were being spoken in the streets. New York's later babel of immigrant tongues was thus foreshadowed.

### Friction with English and Swedish Neighbors

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Vexations beset the Dutch company-colony from the beginning. The directors-general were largely incompetent. Company shareholders demanded their dividends, even at the expense of the colony's welfare. The Indians, infuriated by Dutch cruelties,

was the golden age of Sweden, during and following the Thirty Years' War of 1618–1648, in which its brilliant King Gustavus Adolphus had carried the torch for Protestantism. This outburst of energy in Sweden caused it to enter the costly colonial game in America, though on something of a shoestring.

Resenting the Swedish intrusion on the Delaware, the Dutch dispatched a small military expedition in 1655. It was led by the ablest of the directors-general, Peter Stuyvesant, who had lost a leg while soldiering in the West Indies and was dubbed “Father Wooden Leg” by the Indians. The main fort fell after a bloodless siege, whereupon Swedish rule came to an abrupt end. The colonists were absorbed by New Netherland.

New Sweden, never important, soon faded away, leaving behind in later Delaware a sprinkling of Swedish place names and Swedish log cabins (the first in America), as well as an admixture of Swedish blood.

### Dutch Residues in New York

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Lacking vitality, and representing only a secondary commercial interest of the Dutch, New Netherland lay under the menacing shadow of the vigorous English colonies to the north. In addition, it was honeycombed with New England immigrants. Numbering about one-half of New Netherland's ten thousand souls in 1664, they might in time have seized control from within.

The days of the Dutch on the Hudson were numbered, for the English regarded them as intruders. In 1664, after the imperially ambitious Charles II had granted the area to his brother, the Duke of York, a strong English squadron appeared off the decrepit defenses of New Amsterdam. A fuming Peter Stuyvesant, short of all munitions except courage, was forced to surrender without firing a shot. New Amsterdam was thereupon renamed New York, in honor of the Duke of York. England won a splendid harbor, strategically located in the middle of the mainland colonies, and a stately Hudson River penetrating the interior. With the removal of this foreign wedge, the English banner now waved triumphantly over a solid stretch of territory from Maine to the Carolinas.

retaliated with horrible massacres. As a defense measure, the hard-pressed settlers on Manhattan Island erected a stout wall, from which Wall Street derives its name.

New England was hostile to the growth of its Dutch neighbor, and the people of Connecticut finally ejected intruding Hollanders from their verdant valley. Three of the four member colonies of the New England Confederation were eager to wipe out New Netherland with military force. But Massachusetts, which would have had to provide most of the troops, vetoed the proposed foray.

The Swedes in turn trespassed on Dutch preserves, from 1638 to 1655, by planting the anemic colony of New Sweden on the Delaware River. This

The conquered Dutch province tenaciously retained many of the illiberal features of earlier days. An autocratic spirit survived, and the aristocratic element gained strength when certain corrupt English governors granted immense acreage to their favorites. Influential landowning families—such as the Livingstons and the De Lanceys—wielded disproportionate power in the affairs of colonial New York. These monopolistic land policies, combined with the lordly atmosphere, discouraged many European immigrants from coming. The physical growth of New York was correspondingly retarded.

The Dutch peppered place names over the land, including Harlem (Haarlem), Brooklyn (Breuckelen), and Hell Gate (Hellegat). They likewise left their imprint on the gambrel-roofed architecture. As for social customs and folkways, no other foreign group of comparable size has made so colorful a contribution. Noteworthy were Easter eggs, Santa Claus, waffles, sauerkraut, bowling, sleighing, skating, and kolf (golf)—a dangerous game played with heavy clubs and forbidden in settled areas.

### **Penn's Holy Experiment in Pennsylvania**

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A remarkable group of dissenters, commonly known as Quakers, arose in England during the mid-1600s. Their name derived from the report that they “quaked” when under deep religious emotion. Officially they were known as the Religious Society of Friends.

Quakers were especially offensive to the authorities, both religious and civil. They refused to support the established Church of England with taxes. They built simple meetinghouses, congregated without a paid clergy, and “spoke up” themselves in meetings when moved. Believing that they were all children in the sight of God, they kept their broadbrimmed hats on in the presence of their “betters” and addressed others with simple “thee”s and “thou”s, rather than with conventional titles. They would take no oaths because Jesus had com-

manded, “Swear not at all.” This peculiarity often embroiled them with government officials, for “test oaths” were still required to establish the fact that a person was not a Roman Catholic.

The Quakers, beyond a doubt, were a people of deep conviction. They abhorred strife and warfare and refused military service. As advocates of passive resistance, they would turn the other cheek and rebuild their meetinghouse on the site where their enemies had torn it down. Their courage and devotion to principle finally triumphed. Although at times they seemed stubborn and unreasonable, they were a simple, devoted, democratic people, contending in their own high-minded way for religious and civic freedom.

William Penn, a wellborn and athletic young Englishman, was attracted to the Quaker faith in 1660, when only sixteen years old. His father, disapproving, administered a sound flogging. After various adventures in the army (the best portrait of the peaceful Quaker has him in armor), the youth firmly embraced the despised faith and suffered much persecution. The courts branded him a “saucy” and “impertinent” fellow. Several hundred of his less fortunate fellow Quakers died of cruel treatment, and

thousands more were fined, flogged, or cast into dank prisons.

Penn’s thoughts naturally turned to the New World, where a sprinkling of Quakers had already fled, notably to Rhode Island, North Carolina, and New Jersey. Eager to establish an asylum for his people, he also hoped to experiment with liberal ideas in government and at the same time make a profit. Finally, in 1681, he managed to secure from the king an immense grant of fertile land, in consideration of a monetary debt owed to his deceased father by the crown. The king called the area Pennsylvania (“Penn’s Woodland”) in honor of the sire. The modest son, fearing that critics would accuse him of naming it after himself, sought unsuccessfully to change the name.

Pennsylvania was by far the best advertised of all the colonies. Its founder—the “first American advertising man”—sent out paid agents and distributed countless pamphlets printed in English, Dutch, French, and German. Unlike the lures of many other American real estate promoters, then and later, Penn’s inducements were generally truthful. He especially welcomed forward-looking spirits and substantial citizens, including industrious car-

penters, masons, shoemakers, and other manual workers. His liberal land policy, which encouraged substantial holdings, was instrumental in attracting a heavy inflow of immigrants.

## Quaker Pennsylvania and Its Neighbors

Penn formally launched his colony in 1681. His task was simplified by the presence of several thousand “squatters”—Dutch, Swedish, English, Welsh—who were already scattered along the banks of the Delaware River. Philadelphia, meaning “brotherly love” in Greek, was more carefully planned than most colonial cities and consequently enjoyed wide and attractive streets.

Penn farsightedly bought land from the Indians, including Chief Tammany, later patron saint of New York’s political Tammany Hall. His treatment of the native peoples was so fair that the Quaker “broad brims” went among them unarmed and even employed them as baby-sitters. For a brief period, Pennsylvania seemed the promised land of amicable Indian-white relations. Some southern tribes even migrated to Pennsylvania, seeking the Quaker haven. But ironically, Quaker tolerance proved the undoing of Quaker Indian policy. As non-Quaker European immigrants flooded into the province, they undermined the Quakers’ own benevolent policy toward the Indians. The feisty Scots-Irish were particularly unpersuaded by Quaker idealism.

Penn’s new proprietary regime was unusually liberal and included a representative assembly elected by the landowners. No tax-supported state church drained coffers or demanded allegiance.

*In a Boston lecture in 1869, Ralph Waldo Emerson (1803–1882) declared,*

“The sect of the Quakers in their best representatives appear to me to have come nearer to the sublime history and genius of Christ than any other of the sects.”

Freedom of worship was guaranteed to all residents, although Penn, under pressure from London, was forced to deny Catholics and Jews the privilege of voting or holding office. The death penalty was imposed only for treason and murder, as compared with some two hundred capital crimes in England.

Among other noteworthy features, no provision was made by the peace-loving Quakers of Pennsylvania for a military defense. No restrictions were placed on immigration, and naturalization was made easy. The humane Quakers early developed a strong dislike of black slavery, and in the genial glow of Pennsylvania some progress was made toward social reform.

With its many liberal features, Pennsylvania attracted a rich mix of ethnic groups. They included numerous religious misfits who were repelled by the harsh practices of neighboring colonies. This Quaker refuge boasted a surprisingly modern atmosphere in an unmodern age and to an unusual degree afforded economic opportunity, civil liberty, and religious freedom. Even so, “blue laws” prohibited “ungodly revelers,” stage plays, playing cards, dice, games, and excessive hilarity.

Under such generally happy auspices, Penn’s brainchild grew lustily. The Quakers were shrewd businesspeople, and in a short time the settlers were exporting grain and other foodstuffs. Within two years Philadelphia claimed three hundred houses and twenty-five hundred people. Within nineteen years—by 1700—the colony was surpassed in population and wealth only by long-established Virginia and Massachusetts.

William Penn, who altogether spent about four years in Pennsylvania, was never fully appreciated by his colonists. His governors, some of them incompetent and tactless, quarreled bitterly with the people, who were constantly demanding greater political control. Penn himself became too friendly with James II, the deposed Catholic king. Thrice arrested for treason, thrust for a time into a debtors’ prison, and afflicted by a paralytic stroke, he died full of sorrows. His enduring monument was not only a noble experiment in government but also a new commonwealth. Based on civil and religious liberty, and dedicated to freedom of conscience and worship, it held aloft a hopeful torch in a world of semidarkness.

Small Quaker settlements flourished next door to Pennsylvania. New Jersey was started in 1664, when two noble proprietors received the area from

the Duke of York. A substantial number of New Englanders, including many whose weary soil had petered out, flocked to the new colony. One of the proprietors sold West New Jersey in 1674 to a group of Quakers, who here set up a sanctuary even before Pennsylvania was launched. East New Jersey was also acquired in later years by the Quakers, whose wings were clipped in 1702 when the crown combined the two Jerseys in a royal colony.

Swedish-tinged Delaware consisted of only three counties—two at high tide, the witticism goes—and was named after Lord De La Warr, the harsh military governor who had arrived in Virginia in 1610. Harboring some Quakers, and closely associated with Penn's prosperous colony, Delaware was granted its own assembly in 1703. But until the American Revolution, it remained under the governor of Pennsylvania.

### The Middle Way in the Middle Colonies

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The middle colonies—New York, New Jersey, Delaware, and Pennsylvania—enjoyed certain features in common.

In general, the soil was fertile and the expanse of land was broad, unlike rock-bestrewn New England. Pennsylvania, New York, and New Jersey came to be known as the “bread colonies,” by virtue of their heavy exports of grain.

Rivers also played a vital role. Broad, languid streams—notably the Susquehanna, the Delaware, and the Hudson—tapped the fur trade of the interior and beckoned adventuresome spirits into the backcountry. The rivers had few cascading waterfalls, unlike New England's, and hence presented little inducement to milling or manufacturing with water-wheel power.

A surprising amount of industry nonetheless hummed in the middle colonies. Virginal forests abounded for lumbering and shipbuilding. The presence of deep river estuaries and landlocked harbors stimulated both commerce and the growth of seaports, such as New York and Philadelphia. Even Albany, more than a hundred miles up the Hudson, was a port of some consequence in colonial days.

The middle colonies were in many respects midway between New England and the southern plantation group. Except in aristocratic New York, the landholdings were generally intermediate in size—smaller than in the big-acreage South but larger than in small-farm New England. Local government lay somewhere between the personalized town meeting of New England and the diffused county government of the South. There were fewer industries in the middle colonies than in New England, more than in the South.

Yet the middle colonies, which in some ways were the most American part of America, could claim certain distinctions in their own right. Generally speaking, the population was more ethnically mixed than that of other settlements. The people were blessed with an unusual degree of religious toleration and democratic control. Earnest and devout Quakers, in particular, made a compassionate contribution to human freedom out of all proportion to their numbers. Desirable land was more easily acquired in the middle colonies than in New England or in the tidewater South. One result was that a considerable amount of economic and social democracy prevailed, though less so in aristocratic New York.

Modern-minded Benjamin Franklin, often regarded as *the* most representative American personality of his era, was a child of the middle colonies. Although it is true that Franklin was born a Yankee in puritanical Boston, he entered Philadelphia as a seventeen-year-old in 1720 with a loaf of bread under each arm and immediately found a congenial home in the urbane, open atmosphere of what was then North America's biggest city. One Pennsylvanian later boasted that Franklin “came to life at seventeen, in Philadelphia.”

By the time Franklin arrived in the City of Brotherly Love, the American colonies were themselves “coming to life.” Population was growing robustly. Transportation and communication were gradually improving. The British, for the most part, continued their hands-off policies, leaving the colonists to fashion their own local governments, run their own churches, and develop networks of intercolonial trade. As people and products crisscrossed the colonies with increasing frequency and in increasing volume, Americans began to realize that—far removed from Mother England—they were not merely surviving, but truly thriving.



## EXAMINING THE EVIDENCE

**A Seventeenth-Century Valuables Cabinet** In 1999 a boatyard worker on Cape Cod and his sister, a New Hampshire teacher, inherited a small (twenty-pound, sixteen and a half inch high) chest that had always stood on their grandmother's hall table, known in the family as the "Franklin Chest." Eager to learn more about it, they set out to discover the original owner, tracing their family genealogy and consulting with furniture experts. In January 2000 this rare seventeenth-century cabinetry, its full provenance now known, appeared on the auction block and sold for a record \$2.4 million to the Peabody Essex Museum in Salem, Massachusetts. No less extraordinary than the price was the history of its creator and its owners embodied in the piece. Salem cabinetmaker James Symonds (1636–1726) had made the chest for his relatives, Joseph Pope (1650–1712) and Bathsheba Folger (1652–1726), to commemorate their 1679 mar-

riage. Symonds carved the Popes' initials and the date on the door of the cabinet. He also put elaborate S curves on the sides remarkably similar to the Mannerist carved oak paneling produced in Norfolk, England, from where his own cabinetmaker father had emigrated. Behind the chest's door are ten drawers where the Popes would have kept jewelry, money, deeds, and writing materials. Surely they prized the chest as a sign of refinement to be shown off in their best room, a sentiment passed down through the next thirteen generations even as the Popes' identities were lost. The chest may have become known as the "Franklin Chest" because Bathsheba was Benjamin Franklin's aunt, but also because that identification appealed more to descendants ashamed that the Quaker Popes, whose own parents had been persecuted for their faith, were virulent accusers during the Salem witch trials of 1692.



## Chronology

<b>1517</b>	Martin Luther begins Protestant Reformation	<b>1639</b>	Connecticut's Fundamental Orders drafted
<b>1536</b>	John Calvin of Geneva publishes <i>Institutes of the Christian Religion</i>	<b>1642-1648</b>	English Civil War
<b>1620</b>	Pilgrims sail on the <i>Mayflower</i> to Plymouth Bay	<b>1643</b>	New England Confederation formed
<b>1624</b>	Dutch found New Netherland	<b>1655</b>	New Netherland conquers New Sweden
<b>1629</b>	Charles I dismisses Parliament and persecutes Puritans	<b>1664</b>	England seizes New Netherland from Dutch East and West Jersey colonies founded
<b>1630</b>	Puritans found Massachusetts Bay Colony	<b>1675-1676</b>	King Philip's War
<b>1635-1636</b>	Roger Williams convicted of heresy and founds Rhode Island colony	<b>1681</b>	William Penn founds Pennsylvania colony
<b>1635-1638</b>	Connecticut and New Haven colonies founded	<b>1686</b>	Royal authority creates Dominion of New England
<b>1637</b>	Pequot War	<b>1688-1689</b>	Glorious Revolution overthrows Stuarts and Dominion of New England
<b>1638</b>	Anne Hutchinson banished from Massachusetts colony		

## VARYING VIEWPOINTS

### Europeanizing America or Americanizing Europe?

The history of discovery and colonization raises perhaps the most fundamental question about all American history. Should it be understood as the extension of European civilization into the New World or as the gradual development of a uniquely “American” culture? An older school of thought tended to emphasize the Europeanization of America. Historians of that persuasion paid close attention to the situation in Europe, particularly England and Spain, in the fifteenth and sixteenth centuries. They also focused on the exportation of the values and institutions of the mother countries to the new lands in the western sea. Although some historians also examined the transforming effect of America on Europe, this approach, too, remained essentially Eurocentric.

More recently, historians have concentrated on the distinctiveness of America. The concern with European origins has evolved into a comparative treatment of European settlements in the New World. England, Spain, Holland, and France now attract more attention for the divergent kinds of societies they fostered in America than for the way they commonly pursued Old World ambitions in the New. The newest trend to emerge is a transatlantic history that views European empires and their American colonies as part of a process of cultural cross-fertilization affecting not only the colonies but Europe and Africa as well.

This less Eurocentric approach has also changed the way historians explain the colonial development of America. Rather than telling the

story of colonization as the imposition of European ways of life through “discovery” and “conquest,” historians increasingly view the colonial period as one of “contact” and “adaptation” between European, African, and Native American ways of life. Scholars including Richard White, Alfred Crosby, William Cronon, Karen Kupperman, and Timothy Silver have enhanced understanding of the cultural as well as the physical transformations that resulted from contact. An environment of forests and meadows, for example, gave way to a landscape of fields and fences as Europeans sought to replicate the agricultural villages they had known in Europe. Aggressive deforestation even produced climatic changes, as treeless tracts made for colder winters, hotter summers, and earth-gouging floods. Ramon Gutierrez’s *When Jesus Came, the Corn Mothers Went Away* (1991) has expanded the colonial stage to include interactions between Spanish settlers and Native Americans in the Southwest.


The variety of American societies that emerged out of the interaction of Europeans and Native Americans has also become better appreciated. Early histories by esteemed historians like Perry Miller exaggerated the extent to which the New England Puritan experience defined the essence of America. Not only did these historians overlook non-English experiences, they failed to recognize the diversity in motives, methods, and consequences that existed even within English colonization. The numbers alone tell an interesting story. By 1700 about 220,000 English colonists had emigrated to the Caribbean, about 120,000 to the southern mainland colonies, and only about 40,000 to the middle Atlantic and New England colonies (although by the mid-eighteenth century, those headed for the latter destination would account for more than half the total). Studies such as Richard S.

Dunn’s *Sugar and Slaves* (1972) emphasize the importance of the Caribbean in early English colonization efforts and make clear that the desire for economic gain, more than the quest for religious freedom, fueled the migration to the Caribbean islands. Similarly, Edmund S. Morgan’s *American Slavery, American Freedom* (1975) stresses the role of economic ambition in explaining the English peopling of the Chesapeake and the eventual importation of African slaves to that region. Studies by Bernard Bailyn and David Hackett Fisher demonstrate that there was scarcely a “typical” English migrant to the New World. English colonists migrated both singly and in families, and for economic, social, political, and religious reasons.

Recent studies have also paid more attention to the conflicts that emerged out of this diversity in settler populations and colonial societies. This perspective emphasizes the contests for economic and political supremacy within the colonies, such as the efforts of the Massachusetts Bay elite to ward off the challenges of religious “heretics” and the pressures that an increasingly restless lower class put on wealthy merchants and large landowners. Nowhere was internal conflict so prevalent as in the ethnically diverse middle colonies, where factional antagonisms became the defining feature of public life.

The picture of colonial America that is emerging from all this new scholarship is of a society unique—and diverse—from inception. No longer simply Europe transplanted, American colonial society by 1700 is now viewed as an outgrowth of many intertwining roots—of different European and African heritages, of varied encounters with native peoples and a wilderness environment, and of complicated mixtures of settler populations, each with its own distinctive set of ambitions.

# American Life in the Seventeenth Century

—  —  
1607–1692

*Being thus passed the vast ocean, and a sea of troubles before in  
their preparation . . . , they had now no friends to wellcome them,  
nor inns to entertaine or refresh their weatherbeaten bodys, no  
houses or much less towns to repaire too, to seeke for succore.*

WILLIAM BRADFORD, *OF PLYMOUTH PLANTATION*, c. 1630

As the seventeenth century wore on, the crude encampments of the first colonists slowly gave way to permanent settlements. Durable and distinctive ways of life emerged, as Europeans and Africans adapted to the New World, and as Native Americans adapted to the newcomers. Even the rigid doctrines of Puritanism softened somewhat in response to the circumstances of life in America. And though all the colonies remained tied to England, and all were stitched tightly into the fabric of an Atlantic economy, regional differences continued to crystallize, notably the increasing importance of slave labor to the southern way of life.

## The Unhealthy Chesapeake

Life in the American wilderness was nasty, brutish, and short for the earliest Chesapeake settlers. Malaria, dysentery, and typhoid took a cruel toll,

cutting ten years off the life expectancy of newcomers from England. Half the people born in early Virginia and Maryland did not survive to celebrate their twentieth birthdays. Few of the remaining half lived to see their fiftieth—or even their fortieth, if they were women.

The disease-ravaged settlements of the Chesapeake grew only slowly in the seventeenth century, mostly through fresh immigration from England. The great majority of immigrants were single men in their late teens and early twenties, and most perished soon after arrival. Surviving males competed for the affections of the extremely scarce women, whom they outnumbered nearly six to one in 1650 and still outnumbered by three to two at the end of the century. Eligible women did not remain single for long.

Families were both few and fragile in this ferocious environment. Most men could not find mates. Most marriages were destroyed by the death of a

partner within seven years. Scarcely any children reached adulthood under the care of two parents, and almost no one knew a grandparent. Weak family ties were reflected in the many pregnancies among unmarried young girls. In one Maryland county, more than a third of all brides were already pregnant when they wed.

Yet despite these hardships, the Chesapeake colonies struggled on. The native-born inhabitants eventually acquired immunity to the killer diseases that had ravaged the original immigrants. The presence of more women allowed more families to form, and by the end of the seventeenth century the white population of the Chesapeake was growing on the basis of its own birthrate. As the eighteenth century opened, Virginia, with some fifty-nine thousand people, was the most populous colony. Maryland, with about thirty thousand, was the third largest (after Massachusetts).

### The Tobacco Economy

Although unhealthy for human life, the Chesapeake was immensely hospitable to tobacco cultivation. Profit-hungry settlers often planted tobacco to sell before they planted corn to eat. But intense tobacco cultivation quickly exhausted the soil, creating a nearly insatiable demand for virgin land. Relentlessly seeking fresh fields to plant in tobacco, commercial growers plunged ever farther up the river valleys, provoking ever more Indian attacks.

Leaf-laden ships annually hauled some 1.5 million pounds of tobacco out of Chesapeake Bay by

the 1630s and almost 40 million pounds a year by the end of the century. This enormous production depressed prices, but colonial Chesapeake tobacco growers responded to falling prices in the familiar way of farmers: by planting still more acres to tobacco and bringing still more product to market.

More tobacco meant more labor, but where was it to come from? Families procreated too slowly to provide it by natural population increase. Indians died too quickly on contact with whites to be a reliable labor force. African slaves cost too much money. But England still had a “surplus” of displaced farmers, desperate for employment. Many of them, as “indentured servants,” voluntarily mortgaged the sweat of their bodies for several years to Chesapeake masters. In exchange they received transatlantic passage and eventual “freedom dues,” including a few barrels of corn, a suit of clothes, and perhaps a small parcel of land.

Both Virginia and Maryland employed the “headright” system to encourage the importation of servant workers. Under its terms, whoever paid the passage of a laborer received the right to acquire fifty acres of land. Masters—not the servants themselves—thus reaped the benefits of landownership from the headright system. Some masters, men who already had at least modest financial means, soon

*An agent for the Virginia Company in London submitted the following description of the Virginia colony in 1622:*

“I found the plantations generally seated upon mere salt marshes full of infectious bogs and muddy creeks and lakes, and thereby subjected to all those inconveniences and diseases which are so commonly found in the most unsound and most unhealthy parts of England.”

parlayed their investments in servants into vast holdings in real estate. They became the great merchant-planters, lords of sprawling riverfront estates that came to dominate the agriculture and commerce of the southern colonies. Ravenous for both labor and land, Chesapeake planters brought some 100,000 indentured servants to the region by 1700. These “white slaves” represented more than three-quarters of all European immigrants to Virginia and Maryland in the seventeenth century.

Indentured servants led a hard but hopeful life in the early days of the Chesapeake settlements. They looked forward to becoming free and acquiring land of their own after completing their term of servitude. But as prime land became scarcer, masters became increasingly resistant to including land grants in “freedom dues.” The servants’ lot grew harsher as the seventeenth century wore on. Misbehaving servants, such as a housemaid who became pregnant or a laborer who killed a hog, might be punished with an extended term of service. Even after formal freedom was granted, penniless freed workers often had little choice but to hire themselves out for pitifully low wages to their former masters.

### Frustrated Freemen and Bacon’s Rebellion

An accumulating mass of footloose, impoverished freemen was drifting discontentedly about the Chesapeake region by the late seventeenth century. Mostly single young men, they were frustrated by their broken hopes of acquiring land, as well as by their gnawing failure to find single women to marry.

The swelling numbers of these wretched bachelors rattled the established planters. The Virginia assembly in 1670 disfranchised most of the landless knockabouts, accusing them of “having little interest in the country” and causing “tumults at the election to the disturbance of his majesty’s peace.” Virginia’s Governor William Berkeley lamented his lot as ruler of this rabble: “How miserable that man is that governs a people where six parts of seven at least are poor, indebted, discontented, and armed.”

Berkeley’s misery soon increased. About a thousand Virginians broke out of control in 1676, led by a twenty-nine-year-old planter, Nathaniel Bacon. Many of the rebels were frontiersmen who had been forced into the untamed backcountry in search of

arable land. They fiercely resented Berkeley’s friendly policies toward the Indians, whose thriving fur trade the governor monopolized. When Berkeley refused to retaliate for a series of savage Indian attacks on frontier settlements, Bacon and his followers took matters into their own hands. They fell murderously upon the Indians, friendly and hostile alike, chased Berkeley from Jamestown, and put the torch to the capital. Chaos swept the raw colony, as frustrated freemen and resentful servants—described as “a rabble of the basest sort of people”—went on a rampage of plundering and pilfering.

As this civil war in Virginia ground on, Bacon suddenly died of disease, like so many of his fellow colonists. Berkeley thereupon crushed the uprising with brutal cruelty, hanging more than twenty rebels. Back in England Charles II complained, “That old fool has put to death more people in that naked country than I did here for the murder of my father.”

The distant English king could scarcely imagine the depths of passion and fear that Bacon’s Rebellion excited in Virginia. Bacon had ignited the smoldering unhappiness of landless former servants, and he had pitted the hardscrabble backcountry frontiersmen against the haughty gentry of the

*Nathaniel Bacon assailed Virginia’s Governor William Berkeley in 1676*

“for having protected, favored, and emboldened the Indians against His Majesty’s loyal subjects, never contriving, requiring, or appointing any due or proper means of satisfaction for their many invasions, robberies, and murders committed upon us.”

*For his part, Governor Berkeley declared,*

“I have lived thirty-four years amongst you [Virginians], as uncorrupt and diligent as ever [a] Governor was, [while] Bacon is a man of two years amongst you, his person and qualities unknown to most of you, and to all men else, by any virtuous act that ever I heard of. . . . I will take counsel of wiser men than myself, but Mr. Bacon has none about him but the lowest of the people.”





## EXAMINING THE EVIDENCE

**An Indentured Servant's Contract, 1746** Legal documents, such as this contract signed in Virginia in 1746, not only provide evidence about the ever-changing rules by which societies have regulated their affairs, but also furnish rich information about the conditions of life and the terms of human relationships in the past. This agreement between Thomas Clayton and James Griffin provides a reminder that not all indentured servants in early America came from abroad. Indentured servitude could be equivalent to an apprenticeship, in which a young person traded several years of service to a master in exchange for instruction in the master's craft. Here Clayton pledges himself to five years in Griffin's employ in return for a promise to initiate the young man into the "Mystery" of the master's craft. Why might the master's trade be described as a "mystery"? From the evidence of this contract, what are the principal objectives of each of the parties to it? What problems does each anticipate? What obligations does each assume? What does the consent of Clayton's mother to the contract suggest about the young man's situation?

*This Indenture Witnesseth That*  
 Thomas Clayton son of Thomas Clayton late of Richmond County hath put himself, and by these presents doth voluntarily, and of his own free will and accord, to and with the consent and approbation of his Mother, put himself apprentice to James Griffin of the aforesaid County (Joiner), to learn his art, Trade, or Mystery, after the manner of an Apprentice; to serve him from the Ninth day of October last past, for and during the Term of five Years Next ensuing; During which Term the said Apprentice his said Master faithfully shall serve, his secrets to keep, his lawfull commands gladly every where obey. He shall do no Damage to his said Master, nor see it to be done by others without telling or giving notice thereof, to his said Master. He shall not waste his Masters goods nor lend them unlawfully to any. He shall not commit Fornication, nor contract Matrimony within the said term, At Cards, Dice, or any Other unlawful Games he shall not play, whereby his said Master may have Damage, with his said Master he shall not dispute, quarrel, or fight, nor shall he be absent from his Masters service without his Masters leave.

Witness my hand and seal this Ninth day of October 1746.  
 Thomas Clayton  
 James Griffin

Clayton son of Thomas Clayton late of Richmond County hath put himself, and by these presents doth voluntarily, and of his own free will and accord, to and with the consent and approbation of his Mother, put himself apprentice to James Griffin of the aforesaid County (Joiner), to learn his art, Trade, or Mystery, after the manner of an Apprentice; to serve him from the Ninth day of October last past, for and during the Term of five Years Next ensuing; During which Term the said Apprentice his said Master faithfully shall serve, his secrets to keep, his lawfull commands gladly every where obey. He shall do no Damage to his said Master, nor see it to be done by others without telling or giving notice thereof, to his said Master. He shall not waste his Masters goods nor lend them unlawfully to any. He shall not commit Fornication, nor contract Matrimony within the said term, At Cards, Dice, or any Other unlawful Games he shall not play, whereby his said Master may have Damage, with his said Master he shall not dispute, quarrel, or fight, nor shall he be absent from his Masters service without his Masters leave.

tidewater plantations. The rebellion was now suppressed, but these tensions remained. Lordly planters, surrounded by a still-seething sea of malcontents, anxiously looked about for less troublesome laborers to toil in the restless tobacco kingdom. Their eyes soon lit on Africa.

Colonial Slavery

Perhaps 10 million Africans were carried in chains to the New World in the three centuries or so following Columbus’s landing. Only about 400,000 of them ended up in North America, the great majority arriving after 1700. Most of the early human cargoes

were hauled to Spanish and Portuguese South America or to the sugar-rich West Indies.

Africans had been brought to Jamestown as early as 1619, but as late as 1670 they numbered only about 2,000 in Virginia (out of a total population of some 35,000 persons) and about 7 percent of the 50,000 people in the southern plantation colonies as a whole. Hard-pinched white colonists, struggling to stay alive and to hack crude clearings out of the forests, could not afford to pay high prices for slaves who might die soon after arrival. White servants might die, too, but they were far less costly.

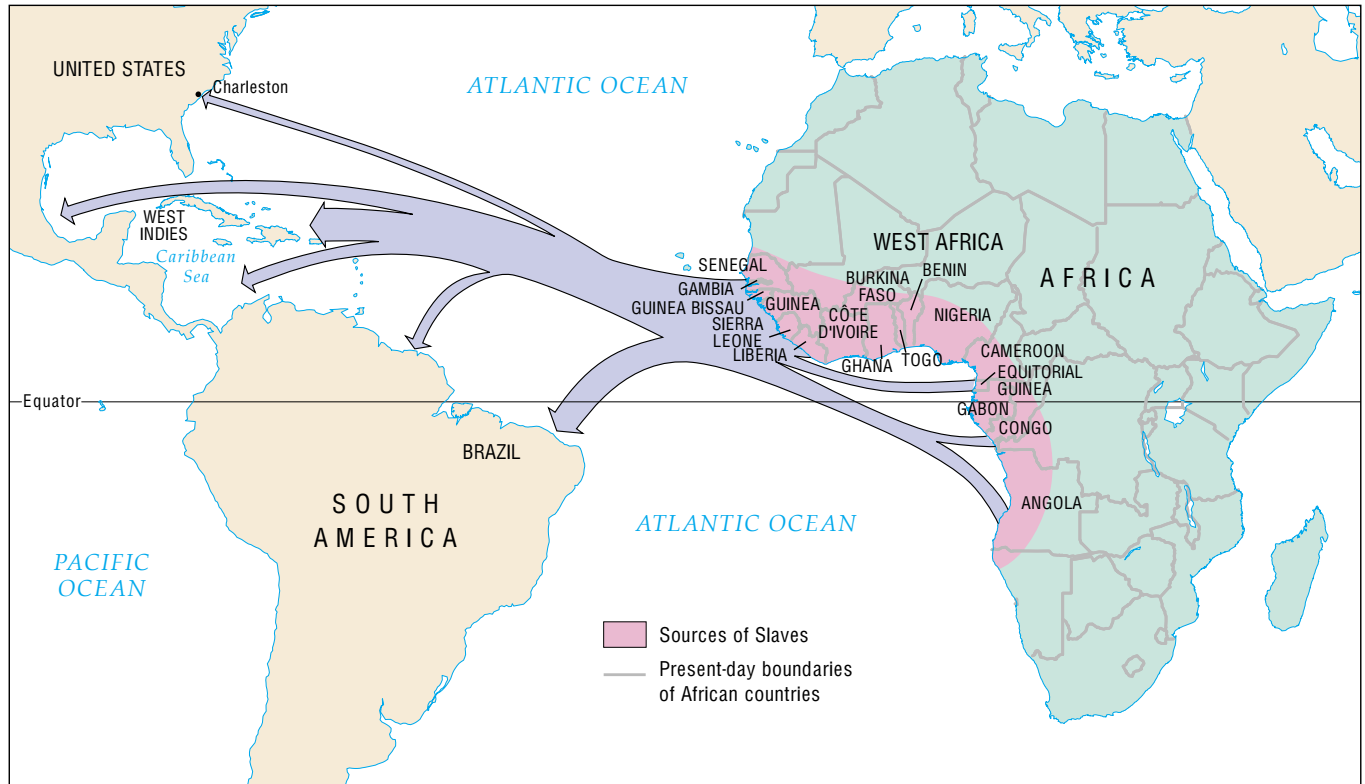
Drastic change came in the 1680s. Rising wages in England shrank the pool of penniless folk willing to gamble on a new life or an early death as indentured servants in America. At the same time, the large

Estimated Slave Imports to the New World, 1601–1810

	17th Century	18th Century	Total	Percent
Spanish America	292,500	578,600	871,100	11.7
Brazil	560,000	1,891,400	2,451,400	33
British Caribbean	263,700	1,401,000	1,664,700	22.5
Dutch Caribbean	40,000	460,000	500,000	6.7
French Caribbean	155,800	1,348,400	1,504,200	20.3
Danish Caribbean	4,000	24,000	28,000	.4
British North America and future United States	10,000	390,000	400,000	5.4
TOTAL			7,419,400	100

This table clearly shows the huge concentration of the slave system in the Caribbean and South America. British North America’s southern colonies constituted the extreme northern periphery of this system. [Source: Philip D. Curtin, *The Atlantic Slave Trade* (Madison: University of Wisconsin Press, 1969)]





**Main Sources of African Slaves, c. 1500–1800** The three centuries of the “African diaspora” scattered blacks all over the New World, with about 400,000 coming to North America.

planters were growing increasingly fearful of the multitudes of potentially mutinous former servants in their midst. By the mid-1680s, for the first time, black slaves outnumbered white servants among the plantation colonies’ new arrivals. In 1698 the Royal African

Company, first chartered in 1672, lost its crown-granted monopoly on carrying slaves to the colonies. Enterprising Americans, especially Rhode Islanders, rushed to cash in on the lucrative slave trade, and the supply of slaves rose steeply. More than ten thousand Africans were pushed ashore in America in the decade after 1700, and tens of thousands more in the next half-century. Blacks accounted for nearly half the population of Virginia by 1750. In South Carolina they outnumbered whites two to one.

Most of the slaves who reached North America came from the west coast of Africa, especially the area stretching from present-day Senegal to Angola. They were originally captured by African coastal tribes, who traded them in crude markets on the shimmering tropical beaches to itinerant European—and American—flesh merchants. Usually branded and bound, the captives were herded aboard sweltering ships for the gruesome “middle passage,” on which death rates ran as high as 20 percent. Terrified survivors were eventually shoved onto auction blocks in New World ports like Newport, Rhode Island, or Charleston, South Carolina,

*The Mennonites of Germantown, Pennsylvania, recorded the earliest known protest against slavery in America in 1688:*

“There is a saying, that we should do to all men like as we will be done ourselves. . . . But to bring men hither, or to rob and sell them against their will, we stand against. . . . Pray, what thing in the world can be done worse towards us, than if men should rob or steal us away, and sell us for slaves to strange countries, separating husbands from their wives and children?”

where a giant slave market traded in human misery for more than a century.

A few of the earliest African immigrants gained their freedom, and some even became slaveowners themselves. But as the number of Africans in their midst increased dramatically toward the end of the seventeenth century, white colonists reacted remorselessly to this supposed racial threat.

Earlier in the century the legal difference between a slave and a servant was unclear. But now the law began to make sharp distinctions between the two—largely on the basis of race. Beginning in Virginia in 1662, statutes appeared that formally decreed the iron conditions of slavery for blacks. These earliest “slave codes” made blacks *and their children* the property (or “chattels”) for life of their white masters. Some colonies made it a crime to teach a slave to read or write. Not even conversion to Christianity could qualify a slave for freedom. Thus did the God-fearing whites put the fear of God into their hapless black laborers. Slavery might have begun in America for economic reasons, but by the end of the seventeenth century, it was clear that racial discrimination also powerfully molded the American slave system.

## Africans in America

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In the deepest South, slave life was especially severe. The climate was hostile to health, and the labor was life-draining. The widely scattered South Carolina rice and indigo plantations were lonely hells on earth where gangs of mostly male Africans toiled and perished. Only fresh imports could sustain the slave population under these loathsome conditions.

Blacks in the tobacco-growing Chesapeake region had a somewhat easier lot. Tobacco was a less physically demanding crop than those of the deeper South. Tobacco plantations were larger and closer to one another than rice plantations. The size and proximity of these plantations permitted the slaves more frequent contact with friends and relatives. By about 1720 the proportion of females in the Chesapeake slave population had begun to rise, making family life possible. The captive black population of the Chesapeake area soon began to grow not only through new imports but also through its own fertility—making it one of the few slave societies in history to perpetuate itself by its own natural reproduction.

Native-born African-Americans contributed to the growth of a stable and distinctive slave culture, a mixture of African and American elements of speech, religion, and folkways (see “Makers of America: From African to African-American,” pp. 74–75). On the sea islands off South Carolina’s coast, blacks evolved a unique language, *Gullah* (probably a corruption of *Angola*, the African region from which many of them had come). It blended English with several African languages, including Yoruba, Ibo, and Hausa. Through it many African words have passed into American speech—such as *goober* (peanut), *gumbo* (okra), and *voodoo* (witchcraft). The ringshout, a West African religious dance performed by shuffling in a circle while answering a preacher’s shouts, was brought to colonial America by slaves and eventually contributed to the development of jazz. The banjo and the bongo drum were other African contributions to American culture.

Slaves also helped mightily to build the country with their labor. A few became skilled artisans—carpenters, bricklayers, and tanners. But chiefly they performed the sweaty toil of clearing swamps, grubbing out trees, and other menial tasks. Condemned to life under the lash, slaves naturally pined for freedom. A slave revolt erupted in New York City in 1712 that cost the lives of a dozen whites and caused the execution of twenty-one blacks, some of them burned at the stake over a slow fire. More than fifty resentful South Carolina blacks along the Stono River exploded in revolt in 1739 and tried to march to Spanish Florida, only to be stopped by the local militia. But in the end the slaves in the South proved to be a more manageable labor force than the white

indentured servants they gradually replaced. No slave uprising in American history matched the scale of Bacon’s Rebellion.

## Southern Society

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As slavery spread, the gaps in the South’s social structure widened. The rough equality of poverty and disease of the early days was giving way to a defined hierarchy of wealth and status in the early eighteenth century. At the top of this southern social ladder perched a small but powerful covey of great planters. Owning gangs of slaves and vast domains of land, the planters ruled the region’s economy and virtually monopolized political power. A clutch of extended clans—such as the Fitzhughs, the Lees, and the Washingtons—possessed among them horizonless tracts of Virginia real estate, and together they dominated the House of Burgesses. Just before the Revolutionary War, 70 percent of the leaders of the Virginia legislature came from families established in Virginia before 1690—the famed “first families of Virginia,” or “FFVs.”

Yet, legend to the contrary, these great seventeenth-century merchant planters were not silkswathed cavaliers gallantly imitating the ways of English country gentlemen. They did eventually build stately riverfront manors, occasionally rode to the hounds, and some of them even cultivated the arts and accumulated distinguished libraries. But for the most part, they were a hard-working, businesslike lot, laboring long hours over the problems

# MAKERS OF AMERICA



## From African to African-American

**D**rugged in chains from West African shores, the first African-Americans struggled to preserve their diverse heritages from the ravages of slavery. Their children, the first generation of American-born slaves, melded these various African traditions—Guinean, Ibo, Yoruba, Angolan—into a distinctive African-American culture. Their achievement sustained them during the cruelties of enslavement and has endured to enrich American life to this day.

With the arrival of the first Africans in the seventeenth century, a cornucopia of African traditions poured into the New World: handicrafts and skills in numerous trades; a plethora of languages, musics, and cuisines; even rice-planting techniques that conquered the inhospitable soil of South Carolina. It was North America's rice paddies, tilled by experienced West Africans, that introduced rice into the

English diet and furnished so many English tables with the sticky staple.

These first American slaves were mostly males. Upon arrival they were sent off to small isolated farms, where social contact with other Africans, especially women, was an unheard-of luxury. Yet their legal status was at first uncertain. A few slaves were able to buy their freedom in the seventeenth century. One, Anthony Johnson of Northampton County, Virginia, actually became a slaveholder himself.

But by the beginning of the eighteenth century, a settled slave society was emerging in the southern colonies. Laws tightened; slave traders stepped up their deliveries of human cargo; large plantations formed. Most significantly, a new generation of American-born slaves joined their forebears at labor in the fields. By 1740 large groups of slaves lived together on sprawling plantations, the American-born outnumbered the African-born, and the importation of African slaves slowed.

Forging a common culture and finding a psychological weapon with which to resist their masters and preserve their dignity were daunting challenges for American-born slaves. Plantation life was beastly, an endless cycle of miserable toil in the field or foundry from sunup to sundown. Female slaves were forced to perform double duty. After a day's backbreaking work, women were expected to sit up for hours spinning, weaving, or sewing to clothe themselves and their families. Enslaved women also lived in constant fear of sexual exploitation by conscienceless masters.

Yet eventually a vibrant slave culture began to flower. And precisely because of the diversity of African peoples represented in America, the culture that emerged was a uniquely New World creation. It derived from no single African model and incorporated many Western elements, though often with significant modifications.

Slave religion illustrates this pattern. Cut off from their native African religions, most slaves became Christians but fused elements of African and Western traditions and drew their own conclusions from Scripture. White Christians might point to Christ's teachings of humility and obedience to encourage slaves to "stay in their place," but black Christians emphasized God's role in freeing the Hebrews from slavery and saw Jesus as the Messiah who would deliver them from bondage. They also often retained an African definition of heaven as

a place where they would be reunited with their ancestors.

At their Sunday and evening-time prayer meetings, slaves also patched African remnants onto conventional Christian ritual. Black Methodists, for example, ingeniously evaded the traditional Methodist ban on dancing as sinful: three or four people would stand still in a ring, clapping hands and beating time with their feet (but never crossing their legs, thus not officially "dancing"), while others walked around the ring, singing in unison. This "ringshout" derived from African practices; modern American dances, including the Charleston, in turn derived from this African-American hybrid.

Christian slaves also often used outwardly religious songs as encoded messages about escape or rebellion. "Good News, the Chariot's Comin'" might sound like an innocent hymn about divine deliverance, but it could also announce the arrival of a guide to lead fugitives safely to the North. Similarly, "Wade in the Water" taught fleeing slaves one way of covering their trail. The "Negro spirituals" that took shape as a distinctive form of American music thus had their origins in *both* Christianity and slavery.

Indeed, much American music was born in the slave quarters from African importations. Jazz, with its meandering improvisations and complex syncopations and rhythms, constitutes the most famous example. But this rich cultural harvest came at the cost of generations of human agony.

of plantation management. Few problems were more vexatious than the unruly, often surly, servants. One Virginia governor had such difficulty keeping his servants sober that he struck a deal allowing them to get drunk the next day if they would only lay off the liquor long enough to look after his guests at a celebration of the queen's birthday in 1711.

Beneath the planters—far beneath them in wealth, prestige, and political power—were the small farmers, the largest social group. They tilled their modest plots and might own one or two slaves, but they lived a ragged, hand-to-mouth existence. Still lower on the social scale were the landless whites, most of them luckless former indentured servants. Under them were those persons still serving out the term of their indenture. Their numbers gradually diminished as black slaves increasingly replaced white indentured servants toward the end of the seventeenth century. The oppressed black slaves, of course, remained enchained in society's basement.

Few cities sprouted in the colonial South, and consequently an urban professional class, including lawyers and financiers, was slow to emerge. Southern life revolved around the great plantations, dis-

tantly isolated from one another. Waterways provided the principal means of transportation. Roads were so wretched that in bad weather funeral parties could not reach church burial grounds—an obstacle that accounts for the development of family burial plots in the South, a practice unlike anything in old England or New England.

### The New England Family

Nature smiled more benignly on pioneer New Englanders than on their disease-plagued fellow colonists to the south. Clean water and cool temperatures retarded the spread of killer microbes. In stark contrast to the fate of Chesapeake immigrants, settlers in seventeenth-century New England *added* ten years to their life spans by migrating from the Old World. One settler claimed that “a sip of New England's air is better than a whole draft of old England's ale.” The first generations of Puritan colonists enjoyed, on the average, about seventy years on this earth—not very different from the life expectancy of present-day Americans.

In further contrast with the Chesapeake, New Englanders tended to migrate not as single individuals but as families, and the family remained at the center of New England life. Almost from the outset, New England's population grew from natural reproductive increase. The people were remarkably fertile, even if the soil was not.

Early marriage encouraged the booming birth-rate. Women typically wed by their early twenties and produced babies about every two years thereafter until menopause. Ceaseless childbearing drained the vitality of many pioneer women, as the weather-eroded colonial tombstones eloquently reveal. A number of the largest families were borne by several mothers, though claims about the frequency of death in childbirth have probably been exaggerated. But the dread of death in the birthing bed haunted many women, and it was small wonder that they came to fear pregnancy. A married woman could expect to experience up to ten pregnancies and rear as many as eight surviving children. Massachusetts governor William Phips was one of twenty-seven children, all by the same mother. A New England woman might well have dependent children living in her household from the earliest days of her marriage up until the day of her death, and child raising became in essence her full-time occupation.

*New England early acquired a reputation as a healthful environment. Urging his fellow Englishmen to emigrate to Massachusetts Bay Colony in 1630, the Reverend John White described New England (somewhat fancifully) as follows:*

"No country yields a more propitious air for our temper than New England. . . . Many of our people that have found themselves always weak and sickly at home, have become strong and healthy there: perhaps by the dryness of the air and constant temper[ature] of it, which seldom varies from cold to heat, as it does with us. . . . Neither are the natives at any time troubled with pain of teeth, soreness of eyes, or ache in their limbs."

The longevity of the New Englanders contributed to family stability. Children grew up in nurturing environments where they were expected to learn habits of obedience, above all. They received guidance not only from their parents but from their grandparents as well. This novel intergenerational continuity has inspired the observation that New England "invented" grandparents. Family stability was reflected in low premarital pregnancy rates (again in contrast with the Chesapeake) and in the generally strong, tranquil social structure characteristic of colonial New England.

Still other contrasts came to differentiate the southern and New England ways of life. Oddly enough, the fragility of southern families advanced the economic security of southern women, especially of women's property rights. Because southern men frequently died young, leaving widows with small children to support, the southern colonies generally allowed married women to retain separate title to



their property and gave widows the right to inherit their husband's estates. But in New England, Puritan lawmakers worried that recognizing women's separate property rights would undercut the unity of married persons by acknowledging conflicting interests between husband and wife. New England women usually gave up their property rights, therefore, when they married. Yet in contrast to old England, the laws of New England made secure provision for the property rights of widows—and even extended important protections to women within marriage.

“A true wife accounts subjection her honor,” one Massachusetts Puritan leader declared, expressing a sentiment then common in Europe as well as America. But in the New World, a rudimentary conception of women's rights as individuals was beginning to appear in the seventeenth century. Women still could not vote, and the popular attitude persisted that they were morally weaker than men—a belief rooted in the biblical tale of Eve's treachery in the Garden of Eden. But a husband's power over his wife was not absolute. The New England authorities could and did intervene to restrain abusive spouses. One man was punished for kicking his wife off a stool; another was disciplined for drawing an “uncivil” portrait of his mate in the snow. Women also had some spheres of autonomy. Midwifery—assisting with childbirths—was a virtual female

monopoly, and midwives often fostered networks of women bonded by the common travails of motherhood. One Boston midwife alone delivered over three thousand babies.

Above all, the laws of Puritan New England sought to defend the integrity of marriages. Divorce was exceedingly rare, and the authorities commonly ordered separated couples to reunite. Outright abandonment was among the very few permissible grounds for divorce. Adultery was another. Convicted adulterers—especially if they were women—were whipped in public and forced forever after to wear the capital letter “A” cut out in cloth and sewed on their outer garment—the basis for Nathaniel Hawthorne's famous 1850 tale, *The Scarlet Letter*.

### Life in the New England Towns

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Sturdy New Englanders evolved a tightly knit society, the basis of which was small villages and farms. This development was natural in a people anchored by geography and hemmed in by the Indians, the French, and the Dutch. Puritanism likewise made for unity of purpose—and for concern about the moral health of the whole community. It was no accident that the nineteenth-century crusade for

*The Massachusetts School Law of 1647 stated,*

“It being one chief project of the old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, it is therefore ordered that every township in this jurisdiction, after the Lord has increased them [in] number to fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general.”

abolishing black slavery—with Massachusetts agitators at the forefront—sprang in some degree from the New England conscience, with its Puritan roots.

In the Chesapeake region, the expansion of settlement was somewhat random and was usually undertaken by lone-wolf planters on their own initiative, but New England society grew in a more orderly fashion. New towns were legally chartered by the colonial authorities, and the distribution of land was entrusted to the steady hands of sober-minded town fathers, or “proprietors.” After receiving a grant of land from the colonial legislature, the proprietors moved themselves and their families to the designated place and laid out their town. It usually consisted of a meetinghouse, which served as both the place of worship and the town hall, surrounded by houses. Also marked out was a village green, where the militia could drill. Each family received several parcels of land, including a woodlot

for fuel, a tract suitable for growing crops, and another for pasturing animals.

Towns of more than fifty families were required to provide elementary education, and a majority of the adults knew how to read and write. As early as 1636, just eight years after the colony’s founding, the Massachusetts Puritans established Harvard College, today the oldest corporation in America, to train local boys for the ministry. Only in 1693, eighty-six years after staking out Jamestown, did the Virginians establish their first college, William and Mary.

Puritans ran their own churches, and democracy in Congregational Church government led logically to democracy in political government. The town meeting, in which the adult males met together and each man voted, was a showcase and a classroom for democracy. New England villagers from the outset gathered regularly in their meetinghouses to elect their officials, appoint schoolmasters, and discuss such mundane matters as road repairs. The town meeting, observed Thomas Jefferson, was “the best school of political liberty the world ever saw.”

### **The Half-Way Covenant and the Salem Witch Trials**

Yet worries plagued the God-fearing pioneers of these tidy New England settlements. The pressure of a growing population was gradually dispersing

the Puritans onto outlying farms, far from the control of church and neighbors. And although the core of Puritan belief still burned brightly, the passage of time was dampening the first generation's flaming religious zeal. About the middle of the seventeenth century, a new form of sermon began to be heard from Puritan pulpits—the “jeremiad.” Taking their cue from the doom-saying Old Testament prophet Jeremiah, earnest preachers scolded parishioners for their waning piety. Especially alarming was the apparent decline in conversions—testimonials by individuals that they had received God's grace and therefore deserved to be admitted to the church as members of the elect. Troubled ministers in 1662 announced a new formula for church membership,

the Half-Way Covenant. This new arrangement modified the “covenant,” or the agreement between the church and its adherents, to admit to baptism—but not “full communion”—the unconverted children of existing members. By conferring partial membership rights in the once-exclusive Puritan congregations, the Half-Way Covenant weakened the distinction between the “elect” and others, further diluting the spiritual purity of the original settlers' godly community.

The Half-Way Covenant dramatized the difficulty of maintaining at fever pitch the religious devotion of the founding generation. Jeremiads continued to thunder from the pulpits, but as time went on, the doors of the Puritan churches swung fully open to all comers, whether converted or not. This widening of church membership gradually erased the distinction between the “elect” and other members of society. In effect, strict religious purity was sacrificed somewhat to the cause of wider religious participation. Interestingly, from about this time onward, women were in the majority in the Puritan congregations.

Women also played a prominent role in one of New England's most frightening religious episodes. A group of adolescent girls in Salem, Massachusetts, claimed to have been bewitched by certain older women. A hysterical “witch hunt” ensued, leading to the legal lynching in 1692 of twenty individuals, nineteen of whom were hanged and one of whom was pressed to death. Two dogs were also hanged.

Larger-scale witchcraft persecutions were then common in Europe, and several outbreaks had already flared forth in the colonies—often directed at property-owning women. But the reign of horror in Salem grew not only from the superstitions and prejudices of the age but also from the unsettled social and religious conditions of the rapidly evolving Massachusetts village. Most of the accused witches came from families associated with Salem's burgeoning market economy; their accusers came largely from subsistence farming families in Salem's hinterland. The episode thus reflected the widening social stratification of New England, as well as the fear of many religious traditionalists that the Puritan heritage was being eclipsed by Yankee commercialism.

The witchcraft hysteria eventually ended in 1693 when the governor, alarmed by an accusation against his own wife and supported by the more responsible members of the clergy, prohibited any further trials and pardoned those already convicted. Twenty years later a penitent Massachusetts legislature annulled

the “convictions” of the “witches” and made reparations to their heirs. The Salem witchcraft delusion marked an all-time high in the American experience of popular passions run wild. “Witch-hunting” passed into the American vocabulary as a metaphor for the often dangerously irrational urge to find a scapegoat for social resentments.

## The New England Way of Life

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Oddly enough, the story of New England was largely written by rocks. The heavily glaciated soil was strewn with countless stones, many of which were forced to the surface after a winter freeze. In a sense the Puritans did not possess the soil; it possessed them by shaping their character. Scratching a living from the protesting earth was an early American success story. Back-bending toil put a premium on industry and penny-pinching frugality, for which New Englanders became famous. Traditionally sharp Yankee traders, some of them palming off wooden nutmegs, made their mark. Connecticut came in time to be called good-humoredly “the Nutmeg State.” Cynics exaggerated when they said that the three stages of progress in New England were “to get on, to get honor, to get honest.”

The grudging land also left colonial New England less ethnically mixed than its southern neighbors. European immigrants were not attracted in great numbers to a site where the soil was so stony—and the sermons so sulfurous.

Climate likewise molded New England, where the summers were often uncomfortably hot and the winters cruelly cold. Many early immigrants complained of the region’s extremes of weather. Yet the soil and climate of New England eventually encouraged a diversified agriculture and industry. Staple products like tobacco did not flourish, as in the South. Black slavery, although attempted, could not exist profitably on small farms, especially where the surest crop was stones. No broad, fertile expanses comparable to those in the tidewater South beckoned people inland. The mountains ran fairly close to the shore, and the rivers were generally short and rapid.

And just as the land shaped New Englanders, so they shaped the land. The Native Americans had left an early imprint on the New England earth. They traditionally beat trails through the woods as they migrated seasonally for hunting and fishing.

They periodically burned the woodlands to restore leafy first-growth forests that would sustain the deer population. The Indians recognized the right to *use* the land, but the concept of exclusive, individual *ownership* of the land was alien to them.

The English settlers had a different philosophy. They condemned the Indians for “wasting” the earth by underutilizing its bounty and used this logic to justify their own expropriation of the land from the native inhabitants. Consistent with this outlook, the Europeans felt a virtual duty to “improve” the land by clearing woodlands for pasturage and tillage, building roads and fences, and laying out permanent settlements.

Some of the greatest changes resulted from the introduction of livestock. The English brought pigs, horses, sheep, and cattle from Europe to the settlements. Because the growing herds needed ever more pastureland, the colonists were continually clearing forests. The animals’ voracious appetites and heavy hooves compacted the soil, speeding erosion and flooding. In some cases the combined effect of these developments actually may have changed local climates and made some areas even more susceptible to extremes of heat and cold.

Repelled by the rocks, the hardy New Englanders turned instinctively to their fine natural harbors. Hacking timber from their dense forests, they became experts in shipbuilding and commerce. They also ceaselessly exploited the self-perpetuating codfish lode off the coast of Newfoundland—the fishy “gold mines of New England,” which have yielded more wealth than all the treasure chests of the Aztecs. During colonial days the wayfarer seldom got far from the sound of the ax and hammer, or the swift rush of the ship down the ways to the sea, or the smell of rotting fish. As a reminder of the importance of fishing, a handsome replica of the “sacred cod” is proudly displayed to this day in the Massachusetts Statehouse in Boston.

The combination of Calvinism, soil, and climate in New England made for energy, purposefulness, sternness, stubbornness, self-reliance, and resourcefulness. Righteous New Englanders prided themselves on being God’s chosen people. They long boasted that Boston was “the hub of the universe”—at least in spirit. A famous jingle of later days ran

*I come from the city of Boston  
The home of the bean and the cod  
Where the Cabots speak only to Lowells  
And the Lowells speak only to God.*



New England has had an incalculable impact on the rest of the nation. Ousted by their sterile soil, thousands of New Englanders scattered from Ohio to Oregon and even Hawaii. They sprinkled the land with new communities modeled on the orderly New England town, with its central green and tidy schoolhouse, and its simple town-meeting democracy. “Yankee ingenuity,” originally fostered by the flinty fields and comfortless climate of New England, came to be claimed by all Americans as a proud national trait. And the fabled “New England conscience,” born of the steadfast Puritan heritage, left a legacy of high idealism in the national character and inspired many later reformers.

### **The Early Settlers’ Days and Ways**

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The cycles of the seasons and the sun set the schedules of all the earliest American colonists, men as well as women, blacks as well as whites. The overwhelming majority of colonists were farmers. They planted in the spring, tended their crops in the summer, harvested in the fall, and prepared in the winter to begin the cycle anew. They usually rose at dawn and went to bed at dusk. Chores might be performed after nightfall only if they were “worth the candle,” a phrase that has persisted in American speech.

Women, slave or free, on southern plantations or northern farms, wove, cooked, cleaned, and cared for children. Men cleared land; fenced, planted, and cropped it; cut firewood; and butchered livestock as needed. Children helped with all these tasks, while picking up such schooling as they could.

Life was humble but comfortable by contemporary standards. Compared to most seventeenth-century Europeans, Americans lived in affluent abundance. Land was relatively cheap, though somewhat less available in the planter-dominated South than elsewhere. In the northern and middle colonies, an acre of virgin soil cost about what American carpenters could earn in one day as wages, which were roughly three times those of their English counterparts.

“Dukes don’t emigrate,” the saying goes, for if people enjoy wealth and security, they are not likely to risk exposing their lives in the wilderness. Similarly, the very poorest members of a society may not possess even the modest means needed to pull up stakes and seek a fresh start in life. Accordingly, most white migrants to early colonial America came neither from the aristocracy nor from the dregs of European society—with the partial exception of the impoverished indentured servants.

Crude frontier life did not in any case permit the flagrant display of class distinctions, and seven-

teenth-century society in all the colonies had a certain simple sameness to it, especially in the more egalitarian New England and middle colonies. Yet many settlers, who considered themselves to be of the “better sort,” tried to re-create on a modified scale the social structure they had known in the Old World. To some extent they succeeded, though yeasty democratic forces frustrated their full triumph. Resentment against upper-class pretensions helped to spark outbursts like Bacon’s Rebellion of 1676 in Virginia and the uprising of Maryland’s Protestants toward the end of the seventeenth century. In New York animosity between lordly landholders and aspiring merchants fueled Leisler’s

Rebellion, an ill-starred and bloody insurgence that rocked New York City from 1689 to 1691.

For their part, would-be American blue bloods resented the pretensions of the “meaner sort” and passed laws to try to keep them in their place. Massachusetts in 1651 prohibited poorer folk from “wearing gold or silver lace,” and in eighteenth-century Virginia a tailor was fined and jailed for arranging to race his horse—“a sport only for gentlemen.” But these efforts to reproduce the finely stratified societies of Europe proved feeble in the early American wilderness, where equality and democracy found fertile soil—at least for white people.

## Chronology

**1619** First Africans arrive in Virginia

**1636** Harvard College founded

**1662** Half-Way Covenant for Congregational Church membership established

**1670** Virginia assembly disfranchises landless freeman

**1676** Bacon’s Rebellion in Virginia

**1680s** Mass expansion of slavery in colonies

**1689-**

**1691** Leisler’s Rebellion in New York

**1692** Salem witch trials in Massachusetts

**1693** College of William and Mary founded

**1698** Royal African Company slave trade monopoly ended

**1712** New York City slave revolt

**1739** South Carolina slave revolt

# Colonial Society on the Eve of Revolution

1700–1775

*Driven from every other corner of the earth, freedom of thought and the right of private judgment in matters of conscience direct their course to this happy country as their last asylum.*

SAMUEL ADAMS, 1776

The common term *thirteen original colonies* is misleading. Britain ruled thirty-two colonies in North America by 1775, including Canada, the Floridas, and various Caribbean islands. But only thirteen of them unfurled the standard of rebellion. A few of the nonrebels, such as Canada and Jamaica, were larger, wealthier, or more populous than some of the revolting thirteen. Why, then, did some British colonies eventually strike for their independence, while others did not? Part of the answer is to be found in the distinctive social, economic, and political structures of the thirteen Atlantic seaboard colonies—and in the halting, gradual appearance of a recognizably *American* way of life.

## Conquest by the Cradle

Among the distinguishing characteristics that the eventually rebellious settlements shared was lusty population growth. In 1700 they contained fewer

than 300,000 souls, about 20,000 of whom were black. By 1775, 2.5 million people inhabited the thirteen colonies, of whom about half a million were black. White immigrants made up nearly 400,000 of the increased number, and black “forced immigrants” accounted for almost as many again. But most of the spurt stemmed from the remarkable natural fertility of all Americans, white and black. To the amazement and dismay of Europeans, the colonists were doubling their numbers every twenty-five years. Unfriendly Dr. Samuel Johnson, back in England, growled that the Americans were multiplying like their own rattlesnakes. They were also a youthful people, whose average age in 1775 was about sixteen.

This population boom had political consequences. In 1700 there were twenty English subjects for each American colonist. By 1775 the English advantage in numbers had fallen to three to one—setting the stage for a momentous shift in the balance of power between the colonies and Britain.

The bulk of the population was cooped up east of the Alleghenies, although by 1775 a vanguard of



pioneers had trickled into the stump-studded clearings of Tennessee and Kentucky. The most populous colonies in 1775 were Virginia, Massachusetts, Pennsylvania, North Carolina, and Maryland—in that order. Only four communities could properly be called cities: Philadelphia, including suburbs, was first with about 34,000 residents, trailed by New York, Boston, and Charleston. About 90 percent of the people lived in rural areas.

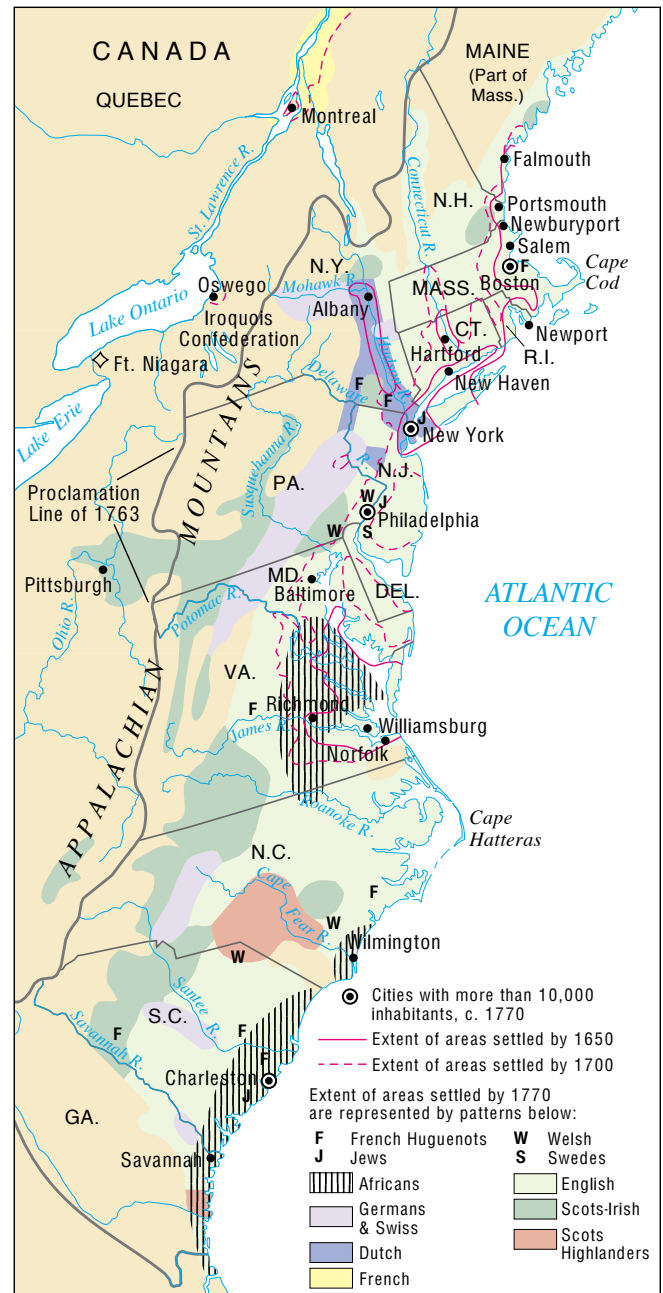
### A Mingling of the Races

Colonial America was a melting pot and had been from the outset. The population, although basically English in stock and language, was picturesquely mottled with numerous foreign groups.

Heavy-accented Germans constituted about 6 percent of the total population, or 150,000, by 1775. Fleeing religious persecution, economic oppression, and the ravages of war, they had flocked to America in the early 1700s and had settled chiefly in Pennsylvania. They belonged to several different Protestant sects—primarily Lutheran—and thus further enhanced the religious diversity of the colony. Known popularly but erroneously as the Pennsylvania Dutch (a corruption of the German word *Deutsch*, for “German”), they totaled about one-third of the colony’s population. In parts of Philadelphia, the street signs were painted in both German and English.

These German newcomers moved into the backcountry of Pennsylvania, where their splendid stone barns gave—and still give—mute evidence of industry and prosperity. Not having been brought up English, they had no deep-rooted loyalty to the British crown, and they clung tenaciously to their German language and customs.

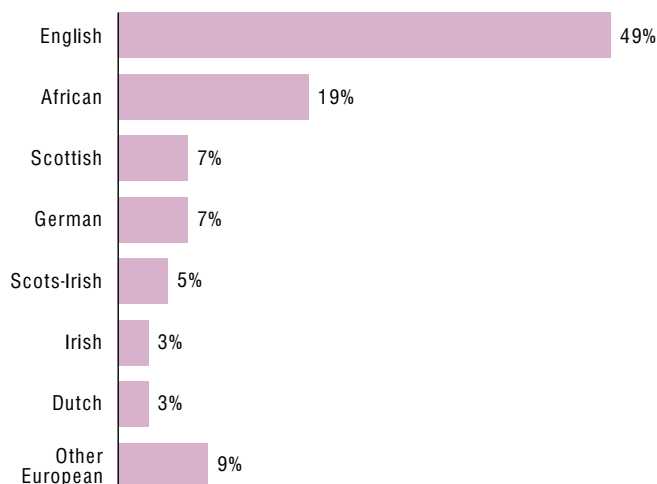
The Scots-Irish (see “Makers of America: The Scots-Irish,” pp. 88–89), who in 1775 numbered about 175,000, or 7 percent of the population, were an important non-English group, although they spoke English. They were not Irish at all, but turbulent Scots Lowlanders. Over many decades, though, they had been transplanted to Northern Ireland, where they had not prospered. The Irish Catholics already there, hating Scottish Presbyterianism, resented the intruders and still do. The economic life of the Scots-Irish was severely hampered, especially when the English government placed burdensome restrictions on their production of linens and woolens.



#### Immigrant Groups in 1775

America was already a nation of diverse nationalities in the colonial period. This map shows the great variety of immigrant groups, especially in Pennsylvania and New York. It also illustrates the tendency of later arrivals, particularly the Scots-Irish, to push into the backcountry.

Early in the 1700s, tens of thousands of embittered Scots-Irish finally abandoned Ireland and came to America, chiefly to tolerant and deep-soiled Pennsylvania. Finding the best acres already taken by Germans and Quakers, they pushed out



**Ethnic and Racial Composition of the American People, 1790** Based on surnames. (Source: Adapted from the American Council of Learned Societies, “Report of Committee on Linguistic and National Stocks in the Population of the United States,” 1932. Percentages total more than 100 percent due to rounding.)

onto the frontier. There many of them illegally but defiantly squatted on the unoccupied lands and quarreled with both Indian and white owners. When the westward-flowing Scots-Irish tide lapped up against the Allegheny barrier, it was deflected southward into the backcountry of Maryland, down Virginia’s Shenandoah Valley, and into the western Carolinas. Already experienced colonizers and agitators in Ireland, the Scots-Irish proved to be superb

frontiersmen, though their readiness to visit violence on the Indians repeatedly inflamed the western districts. By the mid-eighteenth century, a chain of Scots-Irish settlements lay scattered along the “great wagon road,” which hugged the eastern Appalachian foothills from Pennsylvania to Georgia.

It was said, somewhat unfairly, that the Scots-Irish kept the Sabbath—and all else they could lay their hands on. Pugnacious, lawless, and individualistic, they brought with them the Scottish secrets of whiskey distilling and dotted the Appalachian hills and hollows with their stills. They cherished no love for the British government that had uprooted them and still lorded over them—or for any other government, it seemed. They led the armed march of the Paxton Boys on Philadelphia in 1764, protesting the Quaker oligarchy’s lenient policy toward the Indians, and a few years later spearheaded the Regulator movement in North Carolina, a small but nasty insurrection against eastern domination of the colony’s affairs. Many of these hotheads—including the young Andrew Jackson—eventually joined the embattled American revolutionists. All told, about a dozen future presidents were of Scots-Irish descent.

Approximately 5 percent of the multicolored colonial population consisted of other European groups. These embraced French Huguenots, Welsh, Dutch, Swedes, Jews, Irish, Swiss, and Scots Highlanders—as distinguished from the Scots-Irish. Except for the Scots Highlanders, such hodgepodge elements felt little loyalty to the British crown. By far the largest single non-English group was African, accounting for nearly 20 percent of the colonial population in 1775 and heavily concentrated in the South.

The population of the thirteen colonies, though mainly Anglo-Saxon, was perhaps the most mixed to be found anywhere in the world. The South, holding about 90 percent of the slaves, already displayed its historic black-and-white racial composition. New England, mostly staked out by the original Puritan migrants, showed the least ethnic diversity. The middle colonies, especially Pennsylvania, received the bulk of later white immigrants and boasted an astonishing variety of peoples. Outside of New England, about one-half the population was non-English in 1775. Of the fifty-six signers of the Declaration of Independence in 1776, eighteen were non-English and eight had not been born in the colonies.

As these various immigrant groups mingled and intermarried, they laid the foundations for a new

*The young Frenchman Michel-Guillaume Jean de Crèvecoeur (1735–1813) wrote of the diverse population in about 1770:*

“They are a mixture of English, Scotch, Irish, French, Dutch, Germans, and Swedes. From this promiscuous breed, that race now called Americans have arisen. . . . I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations.”

## The Structure of Colonial Society

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In contrast with contemporary Europe, eighteenth-century America was a shining land of equality and opportunity—with the notorious exception of slavery. No titled nobility dominated society from on high, and no pauperized underclass threatened it from below. Most white Americans, and even some free blacks, were small farmers. Clad in buckskin breeches, they owned modest holdings and tilled them with their own hands and horses. The cities contained a small class of skilled artisans, with their well-greased leather aprons, as well as a few shopkeepers and tradespeople, and a handful of unskilled casual laborers. The most remarkable feature of the social ladder was the rags-to-riches ease with which an ambitious colonist, even a former indentured servant, might rise from a lower rung to a higher one, a rare step in old England.

Yet in contrast with seventeenth-century America, colonial society on the eve of the Revolution was beginning to show signs of stratification and barriers to mobility that raised worries about the “Europeanization” of America. The gods of war contributed to these developments. The armed conflicts of the 1690s and early 1700s had enriched a number of merchant princes in the New England and middle colonies. They laid the foundations of their fortunes with profits made as military suppliers. Roosting regally atop the social ladder, these elites now feathered their nests more finely. They sported imported clothing and dined at tables laid with English china and gleaming silverware. Prominent individuals came to be seated in churches and schools according to their social rank. By midcentury the richest 10 percent of Bostonians and Philadelphians owned nearly two-thirds of the taxable wealth in their cities.

The plague of war also created a class of widows and orphans, who became dependent for their survival on charity. Both Philadelphia and New York built almshouses in the 1730s to care for the destitute. Yet the numbers of poor people remained tiny compared to the numbers in England, where about a third of the population lived in impoverished squalor.

In the New England countryside, the descendants of the original settlers faced more limited prospects than had their pioneering forebears. As the supply of unclaimed soil dwindled and families grew, existing landholdings were repeatedly

multicultural American national identity unlike anything known in Europe. The French settler Michel-Guillaume de Crèvecoeur saw in America in the 1770s a “strange mixture of blood, which you will find in no other country,” and he posed his classic question, “What then is the American, this new man?” Nor were white colonists alone in creating new societies out of diverse ethnic groups. The African slave trade long had mixed peoples from many different tribal backgrounds, giving birth to an African-American community far more variegated in its cultural origins than anything to be found in Africa itself. Similarly, in the New England “praying towns,” where Indians were gathered to be Christianized, and in Great Lakes villages such as Detroit, home to dozens of different displaced indigenous peoples, polyglot Native American communities emerged, blurring the boundaries of individual tribal identities.

# MAKERS OF AMERICA



## The Scots-Irish

As the British Empire spread its dominion across the seas in the seventeenth and eighteenth centuries, great masses of people poured forth to populate its ever-widening realms. Their migration unfolded in stages. They journeyed from farms to towns, from towns to great cities like London and Bristol, and eventually from the seaports to Ireland, the Caribbean, and North America. Among these intrepid wanderers, few were more restless than the Scots-Irish, the settlers of the first American West. Never feeling at home in the British Empire, these perennial outsiders always headed for its most distant outposts. They migrated first from their native Scottish lowlands to Northern Ireland and then on to the New World. And even in North America, the Scots-Irish remained on the periphery, ever distancing themselves from the reach of the English crown and the Anglican Church.

Poverty weighed heavily on the Scottish Lowlands in the 1600s; one observer winced at the sight of the Scots, with “their hovels most miserable, made of poles, wattled and covered with thin sods,” their bodies shrunken yet swollen with hunger. But Scotland had long been an unyielding land, and it was not simply nature’s stinginess that drove the Lowlanders to the ports. The spread of commercial farming forced many Scots from the land and subjected others to merciless rent increases at the hands of the landowning *lairds* (lords)—a practice called rack-renting. Adding insult to injury, the British authorities persecuted the Presbyterian Scots, squeezing taxes from their barren purses to support the hated Anglican Church.

Not surprisingly, then, some 200,000 Scots immigrated to neighboring Ireland in the 1600s. So great was the exodus that Protestant Scots eventually outnumbered Catholic natives in the several northern Irish counties that compose the province of Ulster. Still, Ireland offered only slender and temporary relief to many Scots. Although the north was

prosperous compared with the rest of that unhappy nation, making a living was still devilishly hard in Ireland. Soon the Scots discovered that their migration had not freed them from their ancient woes. Their Irish landlords, with British connivance, racked rents just as ferociously as their Scottish *lairds* had done. Under such punishing pressure, waves of these already once-transplanted Scots, now called Scots-Irish, fled yet again across the sea throughout the 1700s. This time their destination was America.

Most debarked in Pennsylvania, seeking the religious tolerance and abundant land of William Penn’s commonwealth. But these unquiet people did not stay put for long. They fanned out from Philadelphia into the farmlands of western Pennsylvania. Blocked temporarily by the Allegheny Mountains, these early pioneers then trickled south along the backbone of the Appalachian range, slowly fill-

ing the backcountry of Virginia, the Carolinas, and Georgia. There they built farms and towns, and these rickety settlements bore the marks of Scots-Irish restlessness. Whereas their German neighbors typically erected sturdy homes and cleared their fields meticulously, the Scots-Irish satisfied themselves with floorless, flimsy log cabins; they chopped down trees, planted crops between the stumps, exhausted the soil fast, and moved on.

Almost every Scots-Irish community, however isolated or impermanent, maintained a Presbyterian church. Religion was the bond that yoked these otherwise fiercely independent folk. In backcountry towns, churches were erected before law courts, and

clerics were pounding their pulpits before civil authorities had the chance to raise their gavels. In many such cases, the local religious court, known as the session, passed judgment on crimes like burglary and trespassing as well as on moral and theological questions. But the Scots-Irish, despite their intense faith, were no theocrats, no advocates of religious rule. Their bitter struggles with the Anglican Church made them stubborn opponents of established churches in the United States, just as their seething resentment against the king of England ensured that the Scots-Irish would be well represented among the Patriots in the American Revolution.



subdivided. The average size of farms shrank drastically. Younger sons, as well as daughters, were forced to hire out as wage laborers, or eventually to seek virgin tracts of land beyond the Alleghenies. By 1750 Boston contained a large number of homeless poor, who were supported by public charity and compelled to wear a large red “P” on their clothing.

In the South the power of the great planters continued to be bolstered by their disproportionate ownership of slaves. The riches created by the growing slave population in the eighteenth century were not distributed evenly among the whites. Wealth was concentrated in the hands of the largest slave-owners, widening the gap between the prosperous gentry and the “poor whites,” who were more and more likely to become tenant farmers.

In all the colonies, the ranks of the lower classes were further swelled by the continuing stream of indentured servants, many of whom ultimately achieved prosperity and prestige. Two became signers of the Declaration of Independence.

Far less fortunate than the voluntary indentured servants were the paupers and convicts involuntarily shipped to America. Altogether, about fifty thousand “jaylor birds” were dumped on the colonies by the London authorities. This riffraff crowd—including robbers, rapists, and murderers—was generally sullen and undesirable, and not bubbling over with goodwill for the king’s government. But many convicts were the unfortunate victims of circumstances and of a viciously unfair English penal code that included about two hundred capital crimes. Some of the deportees, in fact, came to be highly respectable citizens.

Least fortunate of all, of course, were the black slaves. They enjoyed no equality with whites and dared not even dream of ascending, or even approaching, the ladder of opportunity. Oppressed and downtrodden, the slaves were America’s closest approximation to Europe’s volatile lower classes, and fears of black rebellion plagued the white colonists. Some colonial legislatures, notably South Carolina’s in 1760, sensed the dangers present in a heavy concentration of resentful slaves and attempted to restrict or halt their importation. But the British authorities, seeking to preserve the supply of cheap labor for the colonies, especially the West Indies sugar plantations, repeatedly vetoed all efforts to stem the transatlantic traffic in slaves. Many North American colonists condemned these vetoes as morally callous, although New England slave traders benefited handsomely from the British

policy. The cruel complexity of the slavery issue was further revealed when Thomas Jefferson, himself a slaveholder, assailed the British vetoes in an early draft of the Declaration of Independence, but was forced to withdraw the proposed clause by a torrent of protest from southern slavemasters.

### Clerics, Physicians, and Jurists

Most honored of the professions was the Christian ministry. In 1775 the clergy wielded less influence than in the early days of Massachusetts, when piety had burned more warmly. But they still occupied a position of high prestige.

Most physicians, on the other hand, were poorly trained and not highly esteemed. Not until 1765 was the first medical school established, although European centers attracted some students. Aspiring young doctors served for a while as apprentices to older practitioners and were then turned loose on their “victims.” Bleeding was a favorite and frequently fatal remedy; when the physician was not available, a barber was often summoned.

Epidemics were a constant nightmare. Especially dreaded was smallpox, which afflicted one out of five persons, including the heavily pockmarked George Washington. A crude form of inoculation was introduced in 1721, despite the objections of many physicians and some of the clergy, who opposed tampering with the will of God. Powdered dried toad was a favorite prescription for smallpox. Diphtheria was also a deadly killer, especially of young people. One epidemic in the 1730s took the

*On doctors and medicine, Poor Richard’s Almanack by Benjamin Franklin (1706–1790) offered some homely advice:*

“God heals and the doctor takes the fee.”

“He’s the best physician that knows the worthlessness of most medicines.”

“Don’t go to the doctor with every distemper, nor to the lawyer with every quarrel, nor to the pot for every thirst.”

lives of thousands. This grim reminder of their mortality may have helped to prepare many colonists in their hearts and minds for the religious revival that was soon to sweep them up.

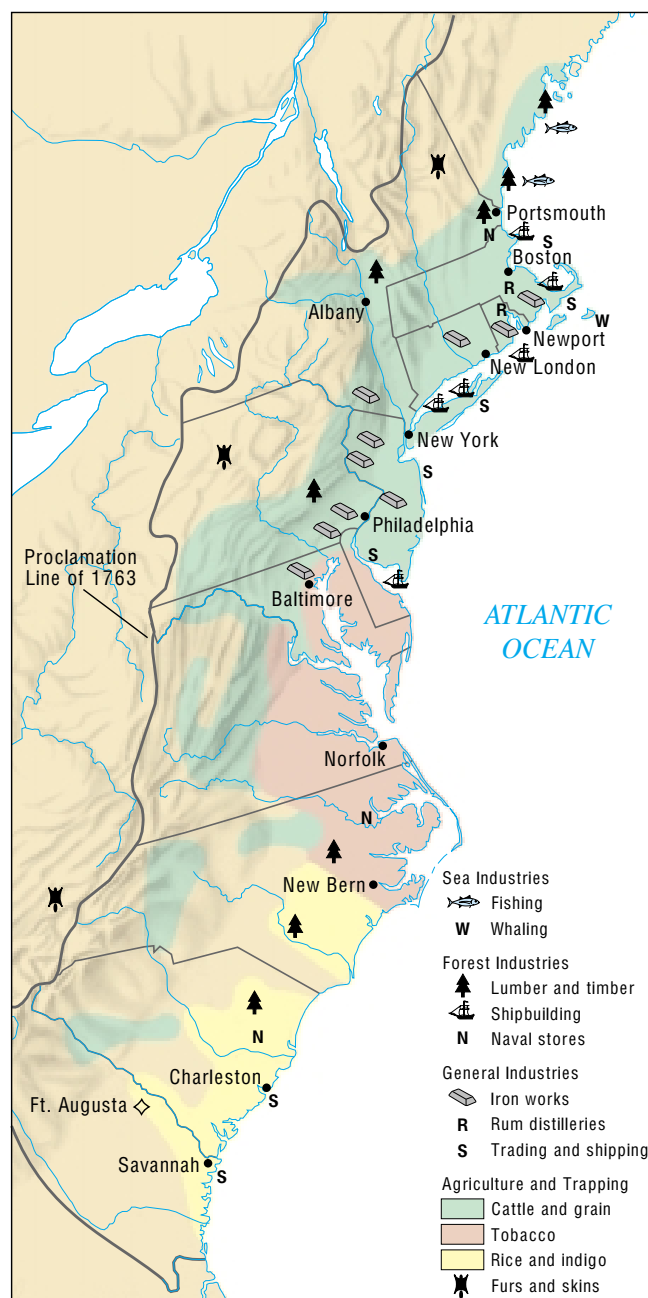
At first the law profession was not favorably regarded. In this pioneering society, which required much honest manual labor, the parties to a dispute often presented their own cases in court. Lawyers were commonly regarded as noisy windbags or troublemaking rogues; an early Connecticut law classed them with drunkards and brothel keepers. When future president John Adams was a young law student, the father of his wife-to-be frowned upon him as a suitor.

### Workaday America

Agriculture was the leading industry, involving about 90 percent of the people. Tobacco continued to be the staple crop in Maryland and Virginia, though wheat cultivation also spread through the Chesapeake, often on lands depleted by the overgrowth of tobacco. The fertile middle ("bread") colonies produced large quantities of grain, and by 1759 New York alone was exporting eighty thousand barrels of flour a year. Seemingly the farmer had only to tickle the soil with a hoe, and it would laugh with a harvest. Overall, Americans probably enjoyed a higher standard of living than the masses of any country in history up to that time.

Fishing (including whaling), though ranking far below agriculture, was rewarding. Pursued in all the American colonies, this harvesting of the sea was a major industry in New England, which exported smelly shiploads of dried cod to the Catholic countries of Europe. The fishing fleet also stimulated shipbuilding and served as a nursery for the seamen who manned the navy and merchant marine.

A bustling commerce, both coastwise and overseas, enriched all the colonies, especially the New England group, New York, and Pennsylvania. Commercial ventures and land speculation, in the absence of later get-rich-quick schemes, were the surest avenues to speedy wealth. Yankee seamen were famous in many climes not only as skilled mariners but as tightfisted traders. They provisioned the Caribbean sugar islands with food and forest products. They hauled Spanish and Portuguese gold, wine, and oranges to London, to be



**The Colonial Economy** By the eighteenth century, the various colonial regions had distinct economic identities. The northern colonies grew grain and raised cattle, harvested timber and fish, and built ships. The Chesapeake colonies and North Carolina were still heavily dependent on tobacco, whereas the southernmost colonies grew mostly rice and indigo. Cotton, so important to the southern economy in the nineteenth century, had not yet emerged as a major crop.

exchanged for industrial goods, which were then sold for a juicy profit in America.

The so-called triangular trade was infamously profitable, though small in relation to total colonial

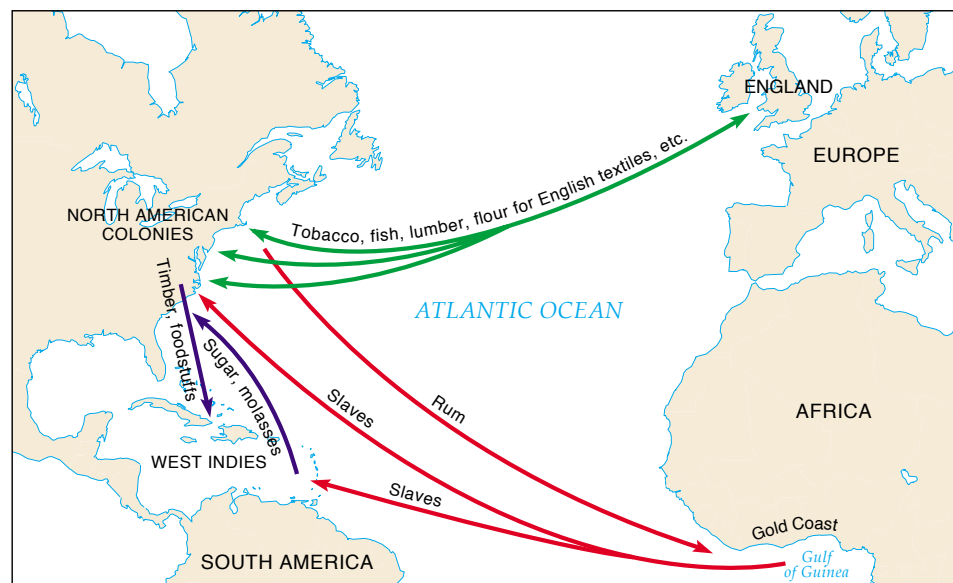


commerce. A skipper, for example, would leave a New England port with a cargo of rum and sail to the Gold Coast of Africa. Bartering the fiery liquor with African chiefs for captured African slaves, he would proceed to the West Indies with his sobbing and suffocating cargo sardined below deck. There he would exchange the survivors for molasses, which he would then carry to New England, where it would be distilled into rum. He would then repeat the trip, making a handsome profit on each leg of the triangle.

Manufacturing in the colonies was of only secondary importance, although there was a surprising variety of small enterprises. As a rule, workers could get ahead faster in soil-rich America by tilling the land. Huge quantities of “kill devil” rum were distilled in Rhode Island and Massachusetts, and even

some of the “elect of the Lord” developed an overfondness for it. Handsome beaver hats were manufactured in quantity, despite British restrictions. Smoking iron forges, including Pennsylvania’s Valley Forge, likewise dotted the land and in fact were more numerous in 1775, though generally smaller, than those of England. In addition, household manufacturing, including spinning and weaving by women, added up to an impressive output. As in all pioneering countries, strong-backed laborers and skilled craftspeople were scarce and highly prized. In early Virginia a carpenter who had committed a murder was freed because his woodworking skills were needed.

Lumbering was perhaps the most important single manufacturing activity. Countless cartloads of virgin timber were consumed by shipbuilders, at



Colonial Trade Patterns, c. 1770  
 Future president John Adams noted about this time that “the commerce of the West Indies is a part of the American system of commerce. They can neither do without us, nor we without them. The Creator has placed us upon the globe in such a situation that we have occasion for each other.”

first chiefly in New England and then elsewhere in the colonies. By 1770 about four hundred vessels of assorted sizes were splashing down the ways each year, and about one-third of the British merchant marine was American-built.

Colonial naval stores—such as tar, pitch, rosin, and turpentine—were highly valued, for Britain was anxious to gain and retain a mastery of the seas. London offered generous bounties to stimulate production of these items; otherwise Britain would have had to turn to the uncertain and possibly hostile Baltic areas. Towering trees, ideal as masts for His Majesty’s navy, were marked with the king’s broad arrow for future use. The luckless colonist who was caught cutting down this reserved timber was subject to a fine. Even though there were countless unreserved trees and the blazed ones were being saved for the common defense, this shackle on free enterprise engendered considerable bitterness.

Americans held an important flank of a thriving, many-sided Atlantic economy by the dawn of the eighteenth century. Yet strains appeared in this complex network as early as the 1730s. Fast-breeding Americans demanded more and more British products—yet the slow-growing British population early reached the saturation point for absorbing imports from America. This trade imbalance raised a question: how could the colonists sell the goods to make the money to buy what they wanted in Britain? The answer was obvious: by seeking foreign (non-British) markets.

By the eve of the Revolution, the bulk of Chesapeake tobacco was filling pipes in France and in other European countries, though it passed through the hands of British re-exporters, who took a slice of the profits for themselves. More important was the trade with the West Indies, especially the French islands. West Indian purchases of North American timber and foodstuffs provided the crucial cash for the colonists to continue to make their own purchases in Britain. But in 1733, bowing to pressure from influential *British* West Indian planters, Parliament passed the Molasses Act, aimed at squelching North American trade with the *French* West Indies. If successful, this scheme would have struck a crippling blow to American international trade and to the colonists’ standard of living. American merchants responded to the act by bribing and smuggling their way around the law. Thus was foreshadowed the impending imperial crisis, when headstrong Americans would revolt rather than submit to the dictates of the far-off Parliament, apparently bent on destroying their very livelihood.

## Horsepower and Sailpower

All sprawling and sparsely populated pioneer communities are cursed with oppressive problems of transportation. America, with a scarcity of both money and workers, was no exception.

Not until the 1700s did roads connect even the major cities, and these dirt thoroughfares were treacherously deficient. A wayfarer could have rumbled along more rapidly over the Roman highways in the days of Julius Caesar, nearly two thousand years earlier. It took young Benjamin Franklin nine long, rain-drenched days in 1720 to journey from Boston to Philadelphia, traveling by sailing sloop, rowboat, and foot. News of the Declaration of Independence in 1776 reached Charleston from Philadelphia twenty-nine days after the Fourth of July.

Roads were often clouds of dust in the summer and quagmires of mud in the winter. Stagecoach travelers braved such additional dangers as tree-strewn roads, rickety bridges, carriage overturns, and runaway horses. A traveler venturesome enough to journey from Philadelphia to New York, for example, would not think it amiss to make a will and pray with the family before departing.

Where man-made roads were wretched, heavy reliance was placed on God-grooved waterways. Population tended to cluster along the banks of navigable rivers. There was also much coastwise traffic, and although it was slow and undependable, it was relatively cheap and pleasant.

Taverns sprang up along the main routes of travel, as well as in the cities. Their attractions customarily included such amusements as bowling alleys, pool tables, bars, and gambling equipment. Before a cheerful, roaring log fire, all social classes would mingle, including the village loafers and drunks. The tavern was yet another cradle of democracy.

Gossips also gathered at the taverns, which were clearinghouses of information, misinformation, and rumor—frequently stimulated by alcoholic refreshment and impassioned political talk. A successful politician, like the wire-pulling Samuel Adams, was often a man who had a large alehouse fraternity in places like Boston's Green Dragon Tavern. Taverns were important in crystallizing public opinion and proved to be hotbeds of agitation as the Revolutionary movement gathered momentum.

An intercolonial postal system was established by the mid-1700s, although private couriers remained. Some mail was handled on credit. Service was slow and infrequent, and secrecy was problematic. Mail carriers, serving long routes, would sometimes pass the time by reading the letters entrusted to their care.

## **Dominant Denominations**

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Two “established,” or tax-supported, churches were conspicuous in 1775: the Anglican and the Congregational. A considerable segment of the population, surprisingly enough, did not worship in any church. And in those colonies that maintained an “established” religion, only a minority of the people belonged to it.

The Church of England, whose members were commonly called Anglicans, became the official faith in Georgia, North and South Carolina, Virginia, Maryland, and a part of New York. Established also in England, it served in America as a major prop of kingly authority. British officials naturally made vigorous attempts to impose it on additional colonies, but they ran into a stone wall of opposition.

## Estimated Religious Census, 1775

Name	Number	Chief Locale
Congregationalists	575,000	New England
Anglicans	500,000	N.Y., South
Presbyterians	410,000	Frontier
German churches (incl. Lutheran)	200,000	Pa.
Dutch Reformed	75,000	N.Y., N.J.
Quakers	40,000	Pa., N.J., Del.
Baptists	25,000	R.I., Pa., N.J., Del.
Roman Catholics	25,000	Md., Pa.
Methodists	5,000	Scattered
Jews	2,000	N.Y., R.I.
EST. TOTAL MEMBERSHIP	1,857,000	
EST. TOTAL POPULATION	2,493,000	
PERCENTAGE CHURCH MEMBERS	74%	

In America the Anglican Church fell distressingly short of its promise. Secure and self-satisfied, like its parent in England, it clung to a faith that was less fierce and more worldly than the religion of Puritanical New England. Sermons were shorter; hell was less scorching; and amusements, like Virginia fox hunting, were less scorned. So dismal was the reputation of the Anglican clergy in seventeenth-century Virginia that the College of William and Mary was founded in 1693 to train a better class of clerics.

The influential Congregational Church, which had grown out of the Puritan Church, was formally established in all the New England colonies, except independent-minded Rhode Island. At first Massachusetts taxed all residents to support Congregationalism but later relented and exempted members of other well-known denominations. Presbyterianism, though closely associated with Congregationalism, was never made official in any colonies.

Ministers of the gospel, turning from the Bible to this sinful world, increasingly grappled with burning political issues. As the early rumblings of revolution against the British crown could be heard, sedition flowed freely from pulpits. Presbyterianism, Congregationalism, and rebellion became a

neo-trinity. Many leading Anglican clergymen, aware of which side their tax-provided bread was buttered on, naturally supported their king.

Anglicans in the New World were seriously handicapped by not having a resident bishop, whose presence would be convenient for the ordination of young ministers. American students of Anglican theology had to travel to England to be ordained. On the eve of the Revolution there was serious talk of creating an American bishopric, but the scheme was violently opposed by many non-Anglicans, who feared a tightening of the royal reins. This controversy poured holy oil on the smoldering fires of rebellion.

Religious toleration had indeed made enormous strides in America, at least when compared with its halting steps abroad. Roman Catholics were still generally discriminated against, as in England, even in officeholding. But there were fewer Catholics in America, and hence the anti-papist laws were less severe and less strictly enforced. In general, people could worship—or not worship—as they pleased.

## Established (Tax-Supported) Churches in the Colonies, 1775\*

Colonies	Churches	Year Disestablished
Mass. (incl. Me.)	Congregational	1833
Connecticut		1818
New Hampshire		1819
New York	Anglican (in N.Y. City and three neighboring counties)	1777
Maryland	Anglican	1777
Virginia		1786
North Carolina		1776
South Carolina		1778
Georgia		1777
Rhode Island	None	
New Jersey		
Delaware		
Pennsylvania		

\*Note the persistence of the Congregational establishment in New England.

*Franklin's Poor Richard's Almanack contained such thoughts on religion as*

"A good example is the best sermon."

"Many have quarreled about religion that never practiced it."

"Serving God is doing good to man, but praying is thought an easier service, and therefore more generally chosen."

"How many observe Christ's birthday; how few his precepts! O! 'tis easier to keep holidays than commandments."

### The Great Awakening

In all the colonial churches, religion was less fervid in the early eighteenth century than it had been a century earlier, when the colonies were first planted. The Puritan churches in particular sagged under the weight of two burdens: their elaborate theological doctrines and their compromising efforts to liberalize membership requirements. Churchgoers increasingly complained about the "dead dogs" who droned out tedious, overerudite sermons from Puritan pulpits. Some ministers, on the other hand, worried that many of their parishioners had gone soft and that their souls were no longer kindled by the hellfire of orthodox Calvinism. Liberal ideas began to challenge the old-time religion. Some worshipers now proclaimed that human beings were not necessarily predestined to damnation and might save themselves by good works. Even more threatening to the Calvinist doctrine of predestination were the doctrines of the Arminians, followers of the Dutch theologian Jacobus Arminius, who preached that individual free will, not divine decree, determined a person's eternal fate. Pressured by these "heresies," a few churches grudgingly conceded that spiritual conversion was not necessary for church membership. Together, these twin trends toward clerical intellectualism and lay liberalism were sapping the spiritual vitality from many denominations.

The stage was thus set for a rousing religious revival. Known as the Great Awakening, it exploded in the 1730s and 1740s and swept through the colonies like a fire through prairie grass. The Awakening was first ignited in Northampton, Massachusetts, by a tall, delicate, and intellectual pastor, Jonathan Edwards. Perhaps the deepest theological mind ever nurtured in America, Edwards proclaimed with burning righteousness the folly of believing in salvation through good works and affirmed the need for complete dependence on God's grace. Warning to his subject, he painted in lurid detail the landscape of hell and the eternal torments of the damned. "Sinners in the Hands of an Angry God" was the title of one of his most famous sermons. He believed that hell was "paved with the skulls of unbaptized children."

Edwards's preaching style was learned and closely reasoned, but his stark doctrines sparked a warmly sympathetic reaction among his parishioners in 1734. Four years later the itinerant English

parson George Whitefield loosed a different style of evangelical preaching on America and touched off a conflagration of religious ardor that revolutionized the spiritual life of the colonies. A former alehouse attendant, Whitefield was an orator of rare gifts. His magnificent voice boomed sonorously over thousands of enthralled listeners in an open field. One of England's greatest actors of the day commented enviously that Whitefield could make audiences weep merely by pronouncing the word *Mesopotamia* and that he would "give a hundred guineas if I could only say 'O!' like Mr. Whitefield."

Triumphally touring the colonies, Whitefield trumpeted his message of human helplessness and divine omnipotence. His eloquence reduced Jonathan Edwards to tears and even caused the skeptical and thrifty Benjamin Franklin to empty his pockets into the collection plate. During these roaring revival meetings, countless sinners professed conversion, and hundreds of the "saved" groaned, shrieked, or rolled in the snow from religious excitement. Whitefield soon inspired American imitators. Taking up his electrifying new style of preaching, they heaped abuse on sinners and shook enormous audiences with emotional appeals. One preacher cackled hideously in the face of hapless wrongdoers. Another, naked to the waist, leaped frantically about in the light of flickering torches.

Orthodox clergymen, known as "old lights," were deeply skeptical of the emotionalism and the theatrical antics of the revivalists. "New light" ministers, on the other hand, defended the Awakening for its role in revitalizing American religion. Congregationalists and Presbyterians split over this issue, and many of the believers in religious conversion went over to the Baptists and other sects more prepared to make

room for emotion in religion. The Awakening left many lasting effects. Its emphasis on direct, emotive spirituality seriously undermined the older clergy, whose authority had derived from their education and erudition. The schisms it set off in many denominations greatly increased the numbers and the competitiveness of American churches. It encouraged a fresh wave of missionary work among the Indians and even among black slaves, many of whom also attended the mass open-air revivals. It led to the founding of "new light" centers of higher learning such as Princeton, Brown, Rutgers, and Dartmouth. Perhaps most significant, the Great Awakening was the first spontaneous mass movement of the American people. It tended to break down sectional boundaries as well as denominational lines and contributed to the growing sense that Americans had of themselves as a single people, united by a common history and shared experiences.

### Schools and Colleges

A time-honored English idea regarded education as a blessing reserved for the aristocratic few, not for the unwashed many. Education should be for leadership, not citizenship, and primarily for males. Only slowly and painfully did the colonists break the chains of these ancient restrictions.

Puritan New England, largely for religious reasons, was more zealously interested in education

*Jonathan Edwards (1703–1758) preached hellfire, notably in one famous sermon:*

"The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked. His wrath toward you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire."

*John Adams (c. 1736–1826) the future second president, wrote to his wife:*

"The education of our children is never out of my mind. . . . I must study politics and war that my sons may have the liberty to study mathematics and philosophy. My sons ought to study mathematics and philosophy, geography, natural history, naval architecture, navigation, commerce, and agriculture, in order to give their children a right to study painting, poetry, music, architecture, statuary, tapestry, and porcelain."



## Colonial Colleges

Name	Original Name (If Different)	Location	Opened or Founded	Denomination
1. Harvard		Cambridge, Mass.	1636	Congregational
2. William and Mary		Williamsburg, Va.	1693	Anglican
3. Yale		New Haven, Conn.	1701	Congregational
4. Princeton	College of New Jersey	Princeton, N.J.	1746	Presbyterian
5. Pennsylvania	The Academy	Philadelphia, Pa.	1751	Nonsectarian
6. Columbia	King's College	New York, N.Y.	1754	Anglican
7. Brown	Rhode Island College	Providence, R.I.	1764	Baptist
8. Rutgers	Queen's College	New Brunswick, N.J.	1766	Dutch Reformed
9. Dartmouth (begun as an Indian missionary school)		Hanover, N.H.	1769	Congregational

than any other section. Dominated by the Congregational Church, it stressed the need for Bible reading by the individual worshiper. The primary goal of the clergy was to make good Christians rather than good citizens. A more secular approach was evident late in the eighteenth century, when some children were warned in the following verse:

*He who ne'er learns his A.B.C.  
Forever will a blockhead be.  
But he who learns his letters fair  
Shall have a coach to take the air.*

Education, principally for boys, flourished almost from the outset in New England. This densely populated region boasted an impressive number of graduates from the English universities, especially Cambridge, the intellectual center of England's Puritanism. New Englanders, at a relatively early date, established primary and secondary schools, which varied widely in the quality of instruction and in the length of time that their doors remained open each year. Back-straining farm labor drained much of a youth's time and energy.

Fairly adequate elementary schools were also hammering knowledge into the heads of reluctant "scholars" in the middle colonies and in the South. Some of these institutions were tax-supported; others were privately operated. The South, with its white and black population diffused over wide areas, was severely handicapped by logistics in attempting to establish an effective school system. Wealthy families leaned heavily on private tutors.

The general atmosphere in the colonial schools and colleges continued grim and gloomy. Most of the emphasis was placed on religion and on the classical languages, Latin and Greek. The focus was not on experiment and reason, but on doctrine and dogma. The age was one of orthodoxy, and independence of thinking was discouraged. Discipline was quite severe, with many a mischievous child being sadistically "birched" with a switch cut from a birch tree. Sometimes punishment was inflicted by



indentured-servant teachers, who could themselves be whipped for their failures as workers and who therefore were not inclined to spare the rod.

College education was regarded—at least at first in New England—as more important than instruction in the ABCs. Churches would wither if a new crop of ministers was not trained to lead the spiritual flocks. Many well-to-do families, especially in the South, sent their boys abroad to English institutions.

For purposes of convenience and economy, nine local colleges were established during the colonial era. Student enrollments were small, numbering about 200 boys at the most; and at one time a few lads as young as eleven were admitted to Harvard. Instruction was poor by present-day standards. The curriculum was still heavily loaded with theology and the “dead” languages, although by 1750 there was a distinct trend toward “live” languages and other modern subjects. A significant contribution was made by Benjamin Franklin, who played a major role in launching what became the University of Pennsylvania, the first American college free from denominational control.

### A Provincial Culture

When it came to art and culture, colonial Americans were still in thrall to European tastes, especially British. The simplicity of pioneering life had not yet bred many homespun patrons of the arts. One aspiring painter, John Trumbull (1756–1843) of Connecticut, was discouraged in his youth by his father’s chilling remark, “Connecticut is not Athens.” Like so many of his talented artistic contemporaries, Trumbull was forced to travel to London to pursue his ambitions. Charles Willson Peale (1741–1827), best known for his portraits of George Washington, ran a museum, stuffed birds, and practiced dentistry. Gifted Benjamin West (1738–1820) and precocious John Singleton Copley (1738–1815) succeeded in their ambition to become famous painters, but like Trumbull they had to go to England to complete their training. Only abroad could they find subjects who had the leisure to sit for their portraits and the money to pay handsomely for them. Copley was regarded as a Loyalist during the Revolutionary War, and West, a close friend of

George III and official court painter, was buried in London’s St. Paul’s Cathedral.

Architecture was largely imported from the Old World and modified to meet the peculiar climatic and religious conditions of the New World. Even the lowly log cabin was apparently borrowed from Sweden. The red-bricked Georgian style, so common in the pre-Revolutionary decades, was introduced about 1720 and is best exemplified by the beauty of now-restored Williamsburg, Virginia.

Colonial literature, like art, was generally undistinguished, and for much the same reasons. One noteworthy exception was the precocious poet Phillis Wheatley (c. 1753–1784), a slave girl brought to Boston at age eight and never formally educated. Taken to England when twenty years of age, she published a book of verse and subsequently wrote other polished poems that revealed the influence of Alexander Pope. Her verse compares favorably with the best of the poetry-poor colonial period, but the remarkable fact is that she could overcome her severely disadvantaged background and write any poetry at all.

Versatile Benjamin Franklin, often called “the first civilized American,” also shone as a literary light. Although his autobiography is now a classic, he was best known to his contemporaries for *Poor Richard’s Almanack*, which he edited from 1732 to 1758. This famous publication, containing many pithy sayings culled from the thinkers of the ages,

emphasized such homespun virtues as thrift, industry, morality, and common sense. Examples are “What maintains one vice would bring up two children”; “Plough deep while sluggards sleep”; “Honesty is the best policy”; and “Fish and visitors stink in three days.” *Poor Richard’s* was well known in Europe and was more widely read in America than anything except the Bible. As a teacher of both old and young, Franklin had an incalculable influence in shaping the American character.

Science, rising above the shackles of superstition, was making some progress, though lagging behind the Old World. A few botanists, mathematicians, and astronomers had won some repute, but Benjamin Franklin was perhaps the only first-rank scientist produced in the American colonies. Franklin’s spectacular but dangerous experiments, including the famous kite-flying episode proving that lightning was a form of electricity, won him numerous honors in Europe. But his mind also had a practical turn, and among his numerous inven-

tions were bifocal spectacles and the highly efficient Franklin stove. His lightning rod, not surprisingly, was condemned by some stodgy clergymen who felt it was “presuming on God” by attempting to control the “artillery of the heavens.”

### Pioneer Presses

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Stump-grubbing Americans were generally too poor to buy quantities of books and too busy to read them. A South Carolina merchant in 1744 advertised the arrival of a shipment of “printed books, Pictures, Maps, and Pickles.” A few private libraries of fair size could be found, especially among the clergy. The Byrd family of Virginia enjoyed perhaps the largest collection in the colonies, consisting of about four thousand volumes. Bustling Benjamin Franklin established in Philadelphia the first privately supported circulating library in America; and by 1776

there were about fifty public libraries and collections supported by subscription.

Hand-operated printing presses cranked out pamphlets, leaflets, and journals. On the eve of the Revolution, there were about forty colonial newspapers, chiefly weeklies that consisted of a single large sheet folded once. Columns ran heavily to somber essays, frequently signed with such pseudonyms as *Cicero*, *Philosophicus*, and *Pro Bono Publico* (“For the Public Good”). The “news” often lagged many weeks behind the event, especially in the case of overseas happenings, in which the colonists were deeply interested. Newspapers proved to be a powerful agency for airing colonial grievances and rallying opposition to British control.

A celebrated legal case, in 1734–1735, involved John Peter Zenger, a newspaper printer. Significantly, the case arose in New York, reflecting the tumultuous give-and-take of politics in the middle colonies, where so many different ethnic groups jostled against one another. Zenger’s newspaper had assailed the corrupt royal governor. Charged with seditious libel, the accused was hauled into court, where he was defended by a former indentured servant, now a distinguished Philadelphia lawyer, Andrew Hamilton. Zenger argued that he had printed the truth, but the bewigged royal chief justice instructed the jury not to consider the truth or falsity of Zenger’s statements; the mere fact of printing, irrespective of the truth, was enough to convict. Hamilton countered that “the very liberty of both exposing and opposing arbitrary power” was at stake. Swayed by his eloquence, the jurors defied

the bewigged judges and daringly returned a verdict of not guilty. Cheers burst from the spectators.

The Zenger decision was a banner achievement for freedom of the press and for the health of democracy. It pointed the way to the kind of open public discussion required by the diverse society that colonial New York already was and that all America was to become. Although contrary to existing law and not immediately accepted by other judges and juries, in time it helped establish the doctrine that true statements about public officials could not be prosecuted as libel. Newspapers were thus eventually free to print responsible criticisms of powerful officials, though full freedom of the press was unknown during the pre-Revolutionary era.

## The Great Game of Politics

American colonists may have been backward in natural or physical science, but they were making noteworthy contributions to political science.

The thirteen colonial governments took a variety of forms. By 1775, eight of the colonies had royal governors, who were appointed by the king. Three—Maryland, Pennsylvania, and Delaware—were under proprietors who themselves chose the governors. And two—Connecticut and Rhode Island—elected their own governors under self-governing charters.

Practically every colony utilized a two-house legislative body. The upper house, or council, was normally appointed by the crown in the royal colonies and by the proprietor in the proprietary colonies. It was chosen by the voters in the self-governing colonies. The lower house, as the popular branch, was elected by the people—or rather by those who owned enough property to qualify as voters. In several of the colonies, the backcountry elements were seriously underrepresented, and they hated the ruling colonial clique perhaps more than they did kingly authority. Legislatures, in which the people enjoyed direct representation, voted such taxes as they chose for the necessary expenses of colonial government. Self-taxation through representation was a precious privilege that Americans had come to cherish above most others.

Governors appointed by the king were generally able men, sometimes outstanding figures. Some, unfortunately, were incompetent or corrupt—broken-down politicians badly in need of jobs. The

*Andrew Hamilton (c. 1676–1741) concluded his eloquent plea in the Zenger case with these words:*

“The question before the court and you, gentlemen of the jury, is not of small nor private concern. It is not the cause of a poor printer, nor of New York alone, which you are now trying. No! It may, in its consequence, affect every freeman that lives under a British government on the main [land] of America. It is the best cause. It is the cause of liberty.”

*Junius, the pseudonym for a critic (or critics) of the British government from 1768 to 1772, published a pointed barb in criticizing one new appointee:*

*“It was not Virginia that wanted a governor but a court favorite that wanted a salary.”*

worst of the group was probably impoverished Lord Cornbury, first cousin of Queen Anne, who was made governor of New York and New Jersey in 1702. He proved to be a drunkard, a spendthrift, a grafter, an embezzler, a religious bigot, and a vain fool, who was accused (probably inaccurately) of dressing like a woman. Even the best appointees had trouble with the colonial legislatures, basically because the royal governor embodied a bothersome transatlantic authority some three thousand miles away.

The colonial assemblies found various ways to assert their authority and independence. Some of them employed the trick of withholding the governor’s salary unless he yielded to their wishes. He was normally in need of money—otherwise he would not have come to this godforsaken country—so the power of the purse usually forced him to terms. But one governor of North Carolina died with his salary eleven years in arrears.

The London government, in leaving the colonial governor to the tender mercies of the legislature, was guilty of poor administration. In the interests of simple efficiency, the British authorities should have arranged to pay him from independent sources. As events turned out, control over the purse by the colonial legislatures led to prolonged bickering, which proved to be one of the persistent irritants that generated a spirit of revolt.\*

Administration at the local level was also varied. County government remained the rule in the plantation South; town-meeting government predominated in New England; and a modification of the two developed in the middle colonies. In the town meeting, with its open discussion and open voting,

direct democracy functioned at its best. In this unrivaled cradle of self-government, Americans learned to cherish their privileges and exercise their duties as citizens of the New World commonwealths.

Yet the ballot was by no means a birthright. Religious or property qualifications for voting, with even stiffer qualifications for officeholding, existed in all the colonies in 1775. The privileged upper classes, fearful of democratic excesses, were unwilling to grant the ballot to every “biped of the forest.” Perhaps half of the adult white males were thus disfranchised. But because of the ease of acquiring land and thus satisfying property requirements, the right to vote was not beyond the reach of most industrious and enterprising colonists. Yet somewhat surprisingly, eligible voters often did not exercise this precious privilege. They frequently acquiesced in the leadership of their “betters,” who ran colonial affairs—though always reserving the right to vote misbehaving rascals out of office.

By 1775 America was not yet a true democracy—socially, economically, or politically. But it was far more democratic than England and the European continent. Colonial institutions were giving freer rein to the democratic ideals of tolerance, educational advantages, equality of economic opportunity, freedom of speech, freedom of the press, freedom of assembly, and representative government. And these democratic seeds, planted in rich soil, were to bring forth a lush harvest in later years.

## Colonial Folkways

Everyday life in the colonies may now seem glamorous, especially as reflected in antique shops. But judged by modern standards, it was drab and tedious. For most people the labor was heavy and constant—from “can see” to “can’t see.”

Food was plentiful, though the diet could be coarse and monotonous. Americans probably ate more bountifully, especially of meat, than any people in the Old World. Lazy or sickly was the person whose stomach was empty.

Basic comforts now taken for granted were lacking. Churches were not heated at all, except for charcoal foot-warmers that the women carried. During the frigid New England winters, the preaching of hellfire may not have seemed altogether unattractive. Drafty homes were poorly heated, chiefly by inefficient fireplaces. There was no running

\*Parliament finally arranged for separate payment of the governors through the Townshend taxes of 1767, but by then the colonists were in such an ugly mood over taxation that this innovation only added fresh fuel to the flames.

water in the houses, no plumbing, and probably not a single bathtub in all colonial America. Candles and whale-oil lamps provided faint and flickering illumination. Garbage disposal was primitive. Long-snouted hogs customarily ranged the streets to consume refuse, while buzzards, protected by law, flapped greedily over tidbits of waste.

Amusement was eagerly pursued where time and custom permitted. The militia assembled periodically for “musters,” which consisted of several days of drilling, liberally interspersed with merry-making and flirting. On the frontier, pleasure was often combined with work at house-raising, quilting bees, husking bees, and apple parings. Funerals and weddings everywhere afforded opportunities for social gatherings, which customarily involved the swilling of much strong liquor.

Winter sports were common in the North, whereas in the South card playing, horse racing, cockfighting, and fox hunting were favorite pastimes. George Washington, not surprisingly, was a superb rider. In the nonpuritanical South, dancing was the rage—jigs, square dances, the Virginia reel—and the agile Washington could swing his fair partner with the best of them.

Other diversions beckoned. Lotteries were universally approved, even by the clergy, and were used to raise money for churches and colleges, including Harvard. Stage plays became popular in the South but were frowned upon in Quaker and Puritan colonies and in some places forbidden by law. Many of the New England clergy saw playacting as time-consuming and immoral; they preferred religious

lectures, from which their flocks derived much spiritual satisfaction.

Holidays were everywhere celebrated in the American colonies, but Christmas was frowned upon in New England as an offensive reminder of “Popery.” “Yuletide is fooltide” was a common Puritan sneer. Thanksgiving Day came to be a truly American festival, for it combined thanks to God with an opportunity for jollification, gorging, and guzzling.

By the mid-eighteenth century, Britain’s several North American colonies, despite their differences, revealed some striking similarities. All were basically English in language and customs, and Protestant in religion, while the widespread presence of other peoples and faiths compelled every colony to cede at least some degree of ethnic and religious toleration. Compared with contemporary Europe, they all afforded to enterprising individuals unusual opportunities for social mobility. They all possessed some measure of self-government, though by no means complete democracy. Communication and transportation among the colonies were improving. British North America by 1775 looked like a patchwork quilt—each part slightly different, but stitched together by common origins, common ways of life, and common beliefs in toleration, economic development, and, above all, self-rule. Fatefully, all the colonies were also separated from the seat of imperial authority by a vast ocean moat some three thousand miles wide. These simple facts of shared history, culture, and geography set the stage for the colonists’ struggle to unite as an independent people.

## Chronology

**1693** College of William and Mary founded

**1701** Yale College founded

**1721** Smallpox inoculation introduced

**1732** First edition of Franklin’s *Poor Richard’s Almanack*

**1734** Jonathan Edwards begins Great Awakening

**1734-**

**1735** Zenger free-press trial in New York

**1738** George Whitefield spreads Great Awakening

**1746** Princeton College founded

**1760** Britain vetoes South Carolina anti-slave trade measures

**1764** Paxton Boys march on Philadelphia  
Brown College founded

**1766** Rutgers College founded

**1768-**

**1771** Regulator protests

**1769** Dartmouth College founded

## VARYING VIEWPOINTS

### Colonial America: Communities of Conflict or Consensus?

The earliest historians of colonial society portrayed close-knit, homogeneous, and hierarchical communities. Richard Bushman's *From Puritan to Yankee* (1967) challenged that traditional view when he described colonial New England as an expanding, opening society. In this view the colonists gradually lost the religious discipline and social structure of the founding generations, as they poured out onto the frontier or sailed the seas in search of fortune and adventure. Rhys Isaac viewed the Great Awakening in the South as similar evidence of erosion in the social constraints and deference that once held colonial society together. Unbridled religious enthusiasm, North and South, directed by itinerant preachers, encouraged the sort of quest for personal autonomy that eventually led Americans to demand national independence.

Other scholars have focused on the negative aspects of this alleged breakdown in the traditional order, particularly on the rise of new social inequalities. Social historians like Kenneth Lockridge have argued that the decline of cohesive communities, population pressure on the land, and continued dominance of church and parental authority gave rise to a landless class, forced to till tenant plots in the countryside or find work as manual laborers in the cities. Gary Nash, in *The Urban Crucible* (1979), likewise traced the rise of a competitive, individualistic social order in colonial cities, marking the end of the patronage and paternalism that had once bound communities together. Increasingly, Nash contended, class antagonisms split communities. The wealthy abandoned their traditional obligations toward the poor for more selfish capitalistic social relations that favored their class peers. The consequent politicization of the laboring classes helped motivate their participation in the American Revolution.

Some scholars have disputed that “declension” undermined colonial communities. Christine Heyr-

man, in particular, has argued in *Commerce and Culture* (1984) that the decline of traditional mores has been overstated; religious beliefs and commercial activities coexisted throughout the late seventeenth and early eighteenth centuries. Similarly, Jack Greene has recently suggested that the obsession with the decline of deference has obscured the fact that colonies outside of New England, like Virginia and Maryland, actually experienced a consolidation of religious and social authority throughout the seventeenth and eighteenth centuries, becoming more hierarchical and paternalistic.

Like Greene, many historians have focused on sectional differences between the colonies, and the peculiar nature of social equality and inequality in each. Much of the impetus for this inquiry stems from an issue that has long perplexed students of early America: the simultaneous evolution of a rigid racial caste system alongside democratic political institutions. Decades ago, when most historians came from Yankee stock, they resolved the apparent paradox by locating the seeds of democracy in New England. The aggressive independence of the people, best expressed by the boisterous town meetings, spawned the American obsession with freedom. On the other hand, this view holds, the slave societies of the South were hierarchical, aristocratic communities under the sway of a few powerful planters.

More recently, some historians have attacked this simple dichotomy, noting many undemocratic features in colonial New England and arguing that while the South may have been the site of tremendous inequality, it also produced most of the founding fathers. Washington, Jefferson, and Madison—the architects of American government with its foundation in liberty—all hailed from slaveholding Virginia. In fact, nowhere were republican principles stronger than in Virginia. Some scholars, notably Edmund S. Morgan in *American Slavery*,



*American Freedom* (1975), consider the willingness of wealthy planters to concede the equality and freedom of all white males a device to ensure racial solidarity and to mute class conflict. In this view the concurrent emergence of slavery and democracy was no paradox. White racial solidarity muffled animosity between rich and poor and fostered the devotion to equality among whites that became a hallmark of American democracy.

Few historians still argue that the colonies offered boundless opportunities for inhabitants, white or black. But scholars disagree vigorously over what kinds of inequalities and social tensions most shaped eighteenth-century society and contributed

to the revolutionary agitation that eventually consumed—and transformed—colonial America. Even so, whether one accepts Morgan's argument that "Americans bought their independence with slave labor," or those interpretations that point to rising social conflict between whites as the salient characteristic of colonial society on the eve of the Revolution, the once-common assumption that America was a world of equality and consensus no longer reigns undisputed. Yet because one's life chances were still unquestionably better in America than Europe, immigrants continued to pour in, imbued with high expectations about America as a land of opportunity.