

American Studies AP (APUSH + APLang)

11th Grade – Carroll Sr. High School

Rationale: The purpose of the American Studies summer assignment:

1. Provide students with a foundation of content from Periods One and Two from the AP U.S. History Course and Exam Description. This allows us to immediately begin working on skills and writing on the second day of the class. Content from P1 constitutes approximately 4-6% of the exam and P2 constitutes approximately 6-8% of the exam; therefore, by having students review this material ahead of time, since it does not constitute a large amount of the exam, we can use this content to start working on skills and writing (which constitutes approximately 60% of the exam) on the second day of class.
2. Provide students with a foundation of skills from Unit One and Two from the AP Language and Composition Course and Exam Description. Students will review excerpts on *Rhetorical Analysis* which cover the required skills for these early units in the course. Students will practice these skills on two sets of readings; therefore, by having students review this material ahead of time, we can use this information to start working on skills and writing on the second day of class.

Essential Skills / Content: Advanced Placement Course and Exam Description Connections

- APUSH: 1.2, 1.3, 1.4, 1.5, 1.6; 2.2, 2.3, 2.4, 2.5, 2.6, 2.7
- APLang: Unit One, 1A, 3A, 4A; Unit Two, 1B, 2B, 3A, 4A, 3B, 4B

Time Frame for Completing Assignment:

- APUSH: students can expect to complete the APUSH part of the assignment in approximately 1-2 days.
- APLang; students can expect to complete the APLang part of the assignment in approximately 2-3 days.

Due Date:

The due date of the American Studies summer assignment will be the second day of class. This will allow any student a chance to follow-up with the instructor to ensure they have completed the assignment correctly. This first informal check will be a completion grade, only evaluating whether the student completed the project or not. Assessment on the content from the summer assignment will come approximately two weeks after the first day of school.

AMERICAN STUDIES AP – SUMMER READING ASSIGNMENT 2023-24

UPDATED

PLEASE NOTE – THIS ASSIGNMENT IS FOR AMSTUD (APUSH / APLang) ONLY!

Students enrolled in American Studies (APUSH / APLang) will need to complete summer reading to be successful in the course when it begins in the Fall. Please understand that the course content is very similar to a Freshman level college survey course (both U.S. History and U.S. Literature). The reading, writing, and analytical demands placed on the students in this course are substantial. We will move through content fairly quickly during the school year, therefore, it is crucial that you are properly prepared before class begins. American Studies is a class within the Humanities program here in Carroll ISD. The focus of these two classes is tight alignment between the History and the English content, with special focus on student centered learning through a cultural lens. In this class we will use art, music, literature, history, philosophy, and other disciplines to view the history of America. If you have questions – please email your instructor.

I. PART ONE: Materials You Will Need (For the Fall)



- Materials for the SUMMER ASSIGNMENT
 - Excerpts from the *Rhetorical Analysis* reading [HERE](#)
 - Assortment of colored [HIGHLIGHTERS](#) and [GEL](#) Pens
 - Materials for the start of Class in the FALL
 - *Rhetorical Devices: A Handbook and Activities*: Amazon Link [HERE](#)
 - *AMSCO AP United States History* (textbook): Link to Publisher Website [HERE](#)
 - *Historical Thinking Skills: A Workbook for U.S. History*: Link to Publisher Website [HERE](#)
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II. PART TWO: Completing the SUMMER ASSIGNMENT

- Read excerpts from the *Rhetorical Analysis* reading [HERE](#)
 - **STEP ONE**: Review the material from **Part ONE** of the *Rhetorical Analysis* reading
 - Read and Annotate the Opposing Viewpoint Readings (OpV 1A/B & 7A/B), attached, highlighting examples of **Kairos**, **Ethos**, **Logos**, and **Pathos**
 - **STEP TWO**: Review the material from **Part TWO** of the *Rhetorical Analysis* reading

- Read and Annotate OpV 1A/B & 7A/B, underlining examples of Exordium, Narration, Division, Proof, Refutation, Peroration and label each on the **LEFT** side of the Text
- **STEP THREE:** Review the material from the **Glossary** of the *Rhetorical Analysis* reading
- Read OpV 1A/B & 7A/B, determine which document is an example of **Deliberative**, **Judicial**, or **Epideictic** Rhetoric and label it at the top of the reading
- **STEP FOUR:** Review the handout (included in this packet) Lesson 5: “Finding the Premises and Conclusion”
- Read OpV 1A/B & 7A/B, BOX the writers **THESIS STATEMENT** and CIRCLE the writers **PREMISES** label each Premise (1, 2, 3, etc.) on the **RIGHT** side of the Text

Lesson 5

Finding the Premises and Conclusion

An argument is a statement that uses *premises* and a *conclusion* and that *usually tries to convince you of something*.

BINGO'S MOTHER: Bingo, I really wish you'd leave your shoes on while we're in the car. Nobody likes the smell, and we might have to get out of the car and you'll need them on.

BINGO: Okay.

Notice that Bingo's mother used a simple argument to convince him to put his shoes back on. Her argument contained two parts:

1. Premises – (1) Nobody likes the smell, and (2) we might have to get out of the car and you'll need them on.
2. Conclusion – I really wish you'd leave your shoes on. . . .

The *conclusion* is what Bingo's mother wanted to convince him was true. And the *premises* are the evidence or reasons she used to convince him. Arguments are often more complicated than this, but if we remember these two basic parts, our job will be much easier.

Finding the premises and conclusion in an argument is the first step towards understanding the argument. Sometimes a conclusion will appear at the beginning of an argument, sometimes at the end, and on rare occasions, you'll be shocked to discover it in the middle. Premises are even harder to find.

WARNING MESSAGE: Do your best to conserve wood products. Deforestation may be causing our earth to spin faster. In the same way that a figure skater's

rate of spin increases when she brings her arms close to her body, if we cut down tall trees, this may cause our planet to spin dangerously fast. Together we can save our planet.

This is a simple argument. The conclusion probably is the combination of the first and last sentences, "Save our planet by conserving wood products." The single premise is something like "Tall trees act like the arms of a figure skater and if we cut them down, our planet will spin out of control."



PROFESSOR OF ETYMOLOGY AT OXBRIDGE: "When in Rome, do as the Romans do." This is a very important principle to remember. I always open my classes with this phrase. The reasons are manifold and multiplicitous. To quote our learned sage, "To be or not to be, that is the question." And truly, it is. For how could we perambulate the penumbral cabinet that is our lives without phrases like, "When in Rome, do as the Romans do"? Why, life would be a total bore. We can question all the verbosity of learned sayings, but without "When in Rome, do as the Romans do," we are left standing in the gutter of human intellect. A classical education is but the vaunted vantage point for a vociferous – dare I say venomous or vicarious – vocation. Even the much-maligned poet Horatio Haldeger was fond of saying . . .

Relax. Paragraphs like this usually don't have any point. If they do, here are some hints to help you find it.



1. **First, find the conclusion. Ask: what is the author's point? Words like "therefore" and "so" are clues that a conclusion may follow.**
2. **Find one or two premises. Ask: does this author use any facts or reasoning to persuade us?**
3. **Underline key sentences or put numbers in the margin to mark premises.**

A good author will make this work easy for you.

In the paragraph above by the Professor of Etymology, the conclusion probably is "Life would be a total bore without phrases like 'When in Rome, do as the Romans do.'" One premise may be "Without 'When in Rome, do as the Romans do,' we are left standing in the gutter of human intellect." Another premise, hidden in the quote "To be or not to be, that is the question," might be expanded as "If we don't have phrases like this, then there is no reason to live." But this last premise is hard to ferret out.

This paragraph was a bit thick. We want to show you how difficult it can be to find conclusions and premises. If you can handle this, you can understand any argument.

Exercises

In the following examples, decide whether the author intended this to be an argument. If it is an argument, find the conclusion and at least one premise.

1. "But Mom! I might die before dinner, and I'm going out to play in the weeds, and I might forget to eat it later, and Grandma gave it to me to have when I wanted, and I feel sick and maybe I'll have a stomachache

- and won't be able to eat it, and I want my candy now!"
2. "This book is green and that honey is sweet. The Cubs will win next season."
 3. "I believe the earth is flat. Ever since I was a little child, my mother taught me to pray for my father that he wouldn't fall off the edge of the earth when he left in his whaleboat. And we all can see when we look around us that the earth is flat. If it were curved, every time I set a ball on the ground, it would roll off downhill. How absurd."
 4. "The cheetah is the fastest-running land animal.
My Jeep was fast when it had gas.
This rope is tied fast to this cheetah.
I am holding the other end."
 5. "It's warm outside and I think the bugs might start coming out. I hate bugs, but last year there weren't as many. Isn't it interesting how each year is different? I'm glad we have bugs. It'd be horrible if God made rocks that could crawl and you'd find them in your soup and things. Which reminds me, I need to plant my spinach. I'll need it to make spinach soup. So I need someone to change the oil in the car because I'm going into town."
 6. WIFE: Dear, do you love me?
HUSBAND: Of course.
WIFE: Then why don't you buy me more flowers?
HUSBAND: I didn't know you wanted any.
WIFE: See, you don't love me. Every woman loves flowers, and if you loved me you'd give me flowers.
 7. PROMOTIONAL PAMPHLET: Midwestern towns are choice places to visit. No one uses security systems around here, or even locks doors. You never meet strangers — you know everyone, even the sheriff!
 8. "The earth is round we all know, for fishes flat do not grow.
If in winter round we flew,
the snow would blow off and not stick like glue.
When I with mittens stare in cold, at a glistening white remold,
I should see . . ."

— Ingrid Lifferman, 1703.

9. In *Right Ho, Jeeves* by P. G. Wodehouse, Bertie Wooster describes Miss Madeline Bassett as follows: "Her conversation, to my mind, was of a nature calculated to excite the liveliest suspicions. Well, I mean to say, when a girl suddenly asks you out of a blue sky if you don't sometimes feel that the stars are God's daisy chain, you begin to think a bit."
10. "Philosophy is all a bunch of bunk. Philosophers just like to talk a lot about stupid stuff. You can't prove a thing they say . . . it's all in their heads. If there's a war, we should send all the philosophy professors to the front lines. They'd probably like it out there watching the bullets go whizzing by and asking each other if the bullets really exist."
11. "My sisters don't like the road commissioner. He cut down the trees to build a new bridge at the creek. My sisters think the old bridge was fine. The hole in the middle made people slow down when they pass our house. Besides, he could build a new bridge around the trees. And the trees are older than the road commissioner is, so they should have a say. My sisters think the commissioner wouldn't stop his bulldozer even if there were an old lady standing in front of it."
12. FAMOUS ACTOR: Tonight we will bring you a new form of entertainment. You will watch me eat twenty-five live snails in an attempt to keep you from turning the channel to a different station.
13. In an advertisement a famous actress walks on stage, "I've lost seventy-three pounds. You can too." The scene shifts to a chef preparing food. The famous actress says, "You can prepare non-nutritive foods your family can't resist. Just add our advanced Slendra formula. You'll eat knowing you won't gain a single ounce." An animated scene appears showing food molecules being coated by Slendra formula, making them indigestible.
14. "When a cat falls, it always lands on its feet. And when a piece of toast is dropped, it always lands with the jelly side down. Scientists have proposed that we strap large slabs of jellied toast to the backs of large cats. The two opposing forces (toast and cats) would cause each cat-toast combination to hover, spinning inches above the ground. We could build a high-speed electric train that would float on thousands of these cat-toast devices."

Women are not requesting special privilege—but rather a full measure of responsibility, a fair share of the load in the effort to improve life in America. The upcoming generation is no longer asking for full opportunity to contribute, however—they are demanding this opportunity.

The equal rights amendment is necessary to establish unequivocally the American commitment to full and equal recognition of the rights of all its citizens. Stopgap measures and delays will no longer be acceptable—firm guarantees are now required. The seventies mark an era of great promise if the untapped resource of womanpower is brought forth into the open and allowed to flourish so that women may take their rightful place in the mainstream of American life. Both men and women have a great deal to gain.

This speech is Deliberative - Myra Wolfgang is testifying in front of Congress - they are voting on the proposed ERA amendment.

INTRODUCTION In 1972 Congress passed an amendment to the Constitution stating, "Equality of rights under the law shall not be denied or abridged by the United States or any State on the basis of sex." After almost a decade of campaigning, however, supporters of the Equal Rights Amendment (ERA) were unable to attain ratification by the necessary thirty-six state legislatures. Opposition to the amendment came from a number of conservative organizations and leaders, as well as some labor leaders who contended that the proposed amendment might abolish needed protective job legislation for women. Such arguments are included in the following viewpoint by Myra Wolfgang, taken from Senate hearings on the ERA in May 1970. Wolfgang, a union official representing hotel and restaurant workers in Detroit, Michigan, argues that while there is much wrongful discrimination against women, the proposed amendment would do working women more harm than good.

What specific objections does Wolfgang have to the Equal Rights Amendment? How does she characterize the feminist movement? Why do women sometimes need special protective legislation, according to Wolfgang?

My name is Myra Wolfgang. I reside in the city of Detroit. I am the international vice president of the Hotel and Restaurant Employees Union, AFL-CIO, and also the secretary-treasurer of its Detroit local. I bring to this hearing 35 years of experience in representing the interests of service workers, both organized, and may I hasten to add, unorganized as well. I am a member of the Michigan Minimum Wage Board representing

Myra Wolfgang, testimony before the Senate Subcommittee on Constitutional Amendments, Committee on the Judiciary, 91st Cong., 2nd sess., May 6, 1970.

service employees thereon. I have been a member of the mayor's committee on human relations, and... I am a member of the current Governor's commission on the status of women and was a member of the Governor's commission under the previous two administrations. I am quite proud of the fact that I made the suggestion to Gov. John Swainson that we have a commission on the status of women, and Michigan was the first State to have such a commission.

SERVICE WORKERS

The service industries which I represent comprise more than 5.5 million women workers. There are an additional 5 million women employed in wholesale and retail trades industries. I represent unskilled and untrained women workers, the majority of whom are not organized into trade unions. They also are not burdened with the necessity of holding philosophical discussions on whether women should or should not be in the work force. They are in the work force because of dire, economic necessity and have no choice in the matter.

My concern with the equal rights amendment, Senator, is not an academic one. It embodies the problems that I work with day in and day out, year in and year out. My concern is for the widowed, divorced mothers of children who are the heads of their families and earn less than \$3,500 a year working as maids, laundry workers, hospital cleaners, or dishwashers. And there are millions of such women in the work force. Now is as good a time as any to remind you that only 1 out of 10 women in the work force has had 4 or more years of college, so I am not speaking of, or representing, the illusive "bird in the gilded cage." I speak for "Tillie the Toiler."

I am opposed to enactment of the equal rights amendment. I recognize that the impetus for the passage of the equal rights amendment is the result of a growing anger amongst women over job discrimination, social and political discrimination, and many outmoded cultural habits of our way of life.

And the anger is justified, for certainly discrimination against women exists. I do not believe, however, that passage of the equal rights amendment will satisfy, or is the solution to, the problem. The problem of discrimination against women will not be solved by an equal rights amendment to the Constitution; conversely, the amendment will create a whole new series of problems. It will neither bring about equal pay for equal work, nor guarantee job promotion free from discrimination...

The amendment is excessively sweeping in scope, reaching into the work force, into family and social relationships, and other institutions, in which, incidentally, "equality" cannot always be achieved through "identity." Differences in laws are not necessarily discriminatory, nor

should all laws containing different provisions for men and women be abolished, as the equal rights amendment would do. . . .

THREAT TO LABOR LEGISLATION

Representing service workers gives me a special concern over the threat that an equal rights amendment would present to minimum labor standards legislation. I am sure you are aware of the influence of such legislation upon working conditions. And I am sure you are aware that many such laws apply to women only.

They are varied and they are in the field of minimum wages, hours of work, rest periods, weight lifting, child-birth legislation, et cetera.

These State laws are outmoded and many of them are discriminatory. They should be amended where they are. They should be strengthened and they should be handled on a case-by-case basis.

It is difficult to unite women against vague philosophies, so the new feminists look for a focus in the law. Thus, the revived interest in the equal rights amendment. The feminist movement in the main is middle class, professional woman, college girl oriented. . . .

DIFFERENCES BETWEEN MEN AND WOMEN

Some feminist groups have concluded that since only females reproduce—and to be a mother is to be a “slave eternal”—that nothing short of the destruction of the family and the end of internal reproduction will do. Having discovered “artificial insemination,” all that is missing now, in order to do away with women entirely, is discovering an artificial womb.

You will be hearing, I am sure, from many who will contend that there are no real differences between men and women, other than those enforced by culture. Has culture created the differences in the size of the hands, in muscular mass, in respiratory capacity? Of course not. The differences are physical.

Let me add some more. Women on the average—these are averages, Senator—are 85 percent as heavy as men and have only 60 percent as much physical strength. Therefore, they cannot lift as heavy weights. They cannot direct as much weight or have the same strength for pushing or pulling of loads.

One can take any cell from a human being and determine whether it came from a male or a female. This does not suggest superiority or inferiority among the sexes, it emphasizes differences. Because of the physical—and I emphasize physical—differences between men and women, the question of protective legislation for women must be reviewed. In addition, the dual role of women in our modern society makes protective legislation necessary.

The working mother has no “wife” to care for her or her children. She assumes the role of home maker and worker and must perform both these roles in a 24-hour period. Even in the two-parent households, there is an unequal division of domestic chores. While much could be done to ease the burden of the working woman by men assuming the fair and equal share of domestic chores, they are not prepared to do so. And I am not prepared to become confused with what should be and what is.

If the community does not take action through protective legislation to enable women to work outside the home, then the expressed desire for equal rights is an empty promise and a myth. The equal rights amendment would make it unconstitutional to enact and would repeal legislation embodying this protection for working women.

You must ask yourself this question: Should women workers be left without any legislation because of State legislature’s failure and unwillingness to enact such legislation for men?

The elimination of laws regulating hours women may work permits employers to force them to work excessive overtime, endangering not only their health and safety, but disrupting the entire family relationship.

The women in the work force who are in the greatest need of the protection of maximum hour legislation are in no position to fight for themselves. . . .

I oppose the equal rights amendment since the equality it may achieve may well be equality of mistreatment.

UNANSWERED QUESTIONS

In this mad whirl toward equality and sameness one question remains unanswered: Who will take care of the children, the home, cleaning, the laundry, and the cooking? Can we extend this equality into the home? Obviously not, since the proponents of the equal rights amendment are quick to point out the amendment would restrict only governmental action and would not apply to purely private action. . . .

You have been reminded in strong and ominous tones, and I was here yesterday and heard it, that women represent the majority of the voters. That is true. But there is no more unanimity of opinion among women than there is amongst men. Indeed, a woman on welfare in Harlem, a unionized laundryworker in California, and an elderly socialite from Philadelphia may be of the same sex and they may be wives and mothers, but they have little in common to cause them to be of one opinion.

Whatever happens to the structure of opportunity, women are increasingly motivated to work—and they want to work short hours on schedules that meet their needs as wives and mothers. They want fewer hours a week because emancipation, while it has released them for work, has not released them from home and family responsibilities.

I oppose the equal rights amendment since the equality it may achieve may well be equality of mistreatment.

FOR FURTHER READING

Flora Davis, *Moving the Mountain: The Women's Movement in America Since 1960*. New York: Simon & Schuster, 1991.

Mary A. Delsman, *Everything You Need to Know About ERA*. Riverside, CA: Meranza Press, 1975.

Jane J. Mansbridge, *Why We Lost the ERA*. Chicago: University of Chicago Press, 1986.

William L. O'Neill, *Feminism in America: A History*. New Brunswick, NJ: Transaction, 1989.

THE TURBULENT SIXTIES

Viewpoint 31A

America Is Fighting for a Just Cause in Vietnam (1965)

Lyndon B. Johnson (1908–1973)

INTRODUCTION *The Vietnam conflict was a central dividing issue during the 1960s. Controversy over Vietnam was largely responsible for the political downfall of Lyndon B. Johnson, president of the United States from 1963 (after John F. Kennedy's assassination) to 1969.*

Johnson had inherited the conflict from his White House predecessors. Vietnam was an Asian nation that had been under French colonial rule. In 1954 Vietnamese rebel forces led by Ho Chi Minh, a longtime nationalist leader, defeated the French and established a communist government in what became North Vietnam. The United States under President Dwight D. Eisenhower, was locked in a Cold War rivalry with the Soviet Union and China. Unwilling to let all of Vietnam fall into the communist orbit, the United States lent its support to a noncommunist regime that became South Vietnam. Eisenhower sent several hundred American soldiers as military advisers and millions of economic aid dollars to South Vietnam. Kennedy increased the number of American troops there to sixteen thousand during his brief presidency. Under Johnson the United States began intensive bombing campaigns against North Vietnam in early 1965 and increased the number of U.S. troops deployed there to 267,000 by 1966 (American troop levels eventually peaked at 543,000 in 1969).

As U.S. involvement escalated, the war became an increasingly divisive issue within the nation. In the

following viewpoint, taken from an April 7, 1965, speech delivered at Johns Hopkins University, Johnson defends his actions, arguing that the American war effort was necessary to fight communism in that part of the world.

What American goals and ideals are at stake, according to Johnson? What U.S. objectives does he state?

Tonight Americans and Asians are dying for a world where each people may choose its own path to change.

This is the principle for which our ancestors fought in the valleys of Pennsylvania. It is the principle for which our sons fight tonight in the jungles of Viet-Nam.

Viet-Nam is far away from this quiet campus. We have no territory there, nor do we seek any. The war is dirty and brutal and difficult. And some 400 young men, born into an America that is bursting with opportunity and promise, have ended their lives on Viet-Nam's steaming soil.

Why must we take this painful road?

Why must this Nation hazard its ease, and its interest, and its power for the sake of a people so far away?

WHY WE FIGHT

We fight because we must fight if we are to live in a world where every country can shape its own destiny. And only in such a world will our own freedom be finally secure.

This kind of world will never be built by bombs or bullets. Yet the infirmities of man are such that force must often precede reason, and the waste of war, the works of peace.

We wish that this were not so. But we must deal with the world as it is, if it is ever to be as we wish.

The world as it is in Asia is not a serene or peaceful place.

The first reality is that North Viet-Nam has attacked the independent nation of South Viet-Nam. Its object is total conquest.

Of course, some of the people of South Viet-Nam are participating in attacks on their own government. But trained men and supplies, orders and arms, flow in a constant stream from north to south. This support is the heartbeat of the war.

And it is a war of unparalleled brutality. Simple farmers are the targets of assassination and kidnapping. Women and children are strangled in the night because their men are loyal to their government. And helpless villages are ravaged by sneak attacks. Large-scale raids are conducted on towns, and terror strikes in the heart of cities.

The confused nature of this conflict cannot mask the fact that it is the new face of an old enemy.

Reprinted from *Public Papers of the Presidents: Lyndon B. Johnson, 1965* (Washington, DC: Government Printing Office, 1966).

ORIGINS OF ENGLISH SETTLEMENT

Viewpoint 1A *National and Economic Reasons to Colonize the New World (1585)*

Richard Hakluyt

INTRODUCTION *During the long reign (1558–1603) of Queen Elizabeth I, England was on the sidelines of the European rush to colonize the New World following Christopher Columbus's 1492 voyage. Spain, on the other hand, created an empire of profitable colonies in South America and the Caribbean Sea. Ships from Spain's colonies laden with gold and silver made Spain the envy of other European nations. Portugal established a colony in what is now Brazil. France sent explorers up the St. Croix River in an attempt to find a trade route to Asia, established fur trading posts, and laid claims to much of North America. England sponsored several exploring expeditions, but its colonizing efforts were limited to small fishing settlements off the coast of North America and failed attempts at colonizing Newfoundland in 1583 and Roanoke Island (off what is now North Carolina) in 1587.*

A growing number of Englishmen began to promote the idea that England needed to establish colonies in the New World to compete with Spain and other nations. The following is taken from a 1585 treatise by Richard Hakluyt the elder, a prominent English lawyer who became interested in overseas colonization in the 1570s (his cousin, Richard Hakluyt the younger, also was a noted colonization promoter). The following excerpt lists thirty-one reasons ("Inducements") why England should begin colonizing efforts in the New World. Although he mentions the spread of Protestant Christianity as a reason for settlement, many of Hakluyt's arguments dwell on strategic and economic benefits for England, including trade opportunities and the ability to provide employment for England's poor.

What commodities does Hakluyt believe could be cultivated in America? Why do you think Hakluyt placed religion first on his list of "Inducements?" How does Hakluyt anticipate dealing with native peoples in the New World?

1. The glory of God by planting of religion among those infidels.

2. The increase of the force of the Christians.

3. The possibility of the enlarging of the dominions of the Queen's Most Excellent Majesty, and consequently of her honour, revenues, and of her power by this enterprise.

4. An ample vent [market] in time to come of the woollen cloths of England, especially those of the coarsest sorts, to the maintenance of our poor, that else starve or become burdensome to the realm; and vent also of sundry our commodities upon the tract of that firm land, and possibly in other regions from the northern side of that main.

5. A great possibility of further discoveries of other regions from the north part of the same land by sea, and of unspeakable honour and benefit that may rise upon the same by the trades to ensue in Japan, China, and Cathay, etc.

6. By return thence, this realm shall receive (by reason of the situation of the climate, and by reason of the excellent soil) woad, oil, wines, hops, salt, and most or all the commodities that we receive from the best parts of Europe, and we shall receive the same better cheap than now we receive them, as we may use the matter.

7. Receiving the same thence, the navy, the human strength of this realm, our merchants and their goods, shall not be subject to arrest of ancient enemies and doubtful friends as of late years they have been.

8. If our nation do not make any conquest there but only use traffic and change of commodities, yet, by means the country is not very mighty but divided into petty kingdoms, they shall not dare to offer us any great annoy but such as we may easily revenge with sufficient chastisement to the unarmed people there.

9. Whatsoever commodities we receive by the Steelyard Merchants, or by our own merchants from Eastland, be it flax, hemp, pitch, tar, masts, clapboard, wainscot, or such-like; the like good[s] may we receive from the north and north-east part of that country near unto Cape Breton, in return for our coarse woollen cloths, flannels, and rugs fit for those colder regions.

10. The passage to and fro is through the main ocean sea, so as we are not in danger of any enemy's coast.

TRADE OPPORTUNITIES

11. In the voyage we are not to cross the burnt zone [tropics], nor to pass through frozen seas encumbered with ice and fogs, but in temperate climate at all times of the year; and it requireth not, as the East Indies voyage

Richard Hakluyt, "Inducements to the Liking of the Voyage Intended Towards Virginia in 40. and 42. Degrees," from *The Original Writings and Correspondence of the Two Richard Hakluyts*, edited by E.G.R. Taylor (London: Hakluyt Society, 1935).

doth, the taking in of water in divers places, by reason that it is to be sailed in five or six weeks; and by the shortness the merchant may yearly make two returns (a factory [trade center] once being erected there), a matter in trade of great moment.

12. In this trade by the way, in our pass to and fro, we have in tempests and other haps all the ports of Ireland to our aid and no near coast of any enemy.

13. By this ordinary trade we may annoy the enemies to Ireland and succour the Queen's Majesty's friends there, and in time we may from Virginia yield them whatsoever commodity they now receive from the Spaniard; and so the Spaniards shall want the ordinary victual that heretofore they received yearly from thence, and so they shall not continue trade, nor fall so aptly in practice against this government as now by their trade thither they may.

14. We shall, 'as it is thought, enjoy in this voyage either some small islands to settle on or some one place or other on the firm land to fortify for the safety of our ships, our men, and our goods, the like whereof we have not in any foreign place of our traffic, in which respect we may be in degree of more safety and more quiet.

15. The great plenty of buff [buffalo or wild ox] hides and of many other sundry kinds of hides there now presently to be had, the trade of whale and seal fishing and of divers other fishings in the great rivers, great bays, and seas there, shall presently defray the charge in good part or in all of the first enterprise, and so we shall be in better case than our men were in Russia, where many years were spent and great sums of money consumed before gain was found.

16. The great broad rivers of that main that we are to enter into, so many leagues navigable or portable into the mainland, lying so long a tract with so excellent and so fertile a soil on both sides, do seem to promise all things that the life of man doth require and whatsoever men may wish that are to plant upon the same or to traffic in the same.

17. And whatsoever notable commodity the soil within or without doth yield in so long a tract, that is to be carried out from thence to England, the same rivers so great and deep do yield no small benefit for the sure, safe, easy, and cheap carriage of the same to shipboard, be it of great bulk or of great weight.

18. And in like sort whatsoever commodity of England the inland people there shall need, the same rivers do work the like effect in benefit for the incarriage of the same aptly, easily, and cheaply.

19. If we find the country populous and desirous to expel us and injuriously to offend us, that seek but just and lawful traffic, then, by reason that we are lords of navigation and they not so, we are the better able to

defend ourselves by reason of those great rivers and to annoy them in many places.

20. Where there be many petty kings or lords planted on the rivers' sides, and [who] by all likelihood maintain the frontiers of their several territories by wars, we may by the aid of this river join with this king here, or with that king there, at our pleasure, and may so with a few men be revenged of any wrong offered by any of them; or may, if we will proceed with extremity, conquer, fortify, and plant in soils most sweet, most pleasant, most strong, and most fertile, and in the end bring them all in subjection and to civility.

21. The known abundance of fresh fish in the rivers, and the known plenty of fish on the sea-coast there, may assure us of sufficient victual in spite of the people, if we will use salt and industry.

22. The known plenty and variety of flesh of divers kinds of beasts at land there may seem to say to us that we may cheaply victual our navies to England for our returns, which benefit everywhere is not found of merchants.

23. The practice of the people of the East Indies, when the Portugals came thither first, was to cut from the Portugals their lading of spice; and hereby they thought to overthrow their purposed trade. If these people shall practise the like, by not suffering [allowing] us to have any commodity of theirs without conquest which requireth some time), yet may we maintain our first voyage thither till our purpose come to effect by the sea-fishing on the coasts there and by dragging for pearls, which are said to be on those parts: and by return of those commodities the charges in part shall be defrayed; which is a matter of consideration in enterprises of charge.

EMPLOYING ENGLAND'S POOR

24. If this realm shall abound too too much with youth, in the mines there of gold (as that of Chisea and Sague-nay), of silver, copper, iron, etc., may be an employment to the benefit of this realm; in tilling of the rich soil there for grain and in planting of vines there for wine or dressing of those vines which grow there naturally in great abundance; olives for oil; orange trees, lemons, figs and almonds for fruit; woad, saffron, and madder for dyers: hops for brewers: hemp, flax; and in many such other things, by employment of the soil, our people void of sufficient trades may be honestly employed, that else may become hurtful at home.

25. The navigating of the seas in the voyage, and of the great rivers there, will breed many mariners for service and maintain much navigation.

26. The number of raw hides there of divers kinds of beasts, if we shall possess some island there or settle on the firm, may presently employ many of our idle people in

divers several dressings of the same, and so we may return them to the people that cannot dress them so well, or into this realm, where the same are good merchandise, or to Flanders, etc., which present gain at the first raiseth great encouragement presently to the enterprise.

27. Since great waste woods be there of oak, cedar, pine, walnuts, and sundry other sorts, many of our waste people may be employed in making of ships, hoys, busses [types of ships], and boats, and in making of rosin, pitch, and tar, the trees natural for the same being certainly known to be near Cape Breton and the Bay of Menan, and in many other places thereabout.

28. If mines of white or grey marble, jet, or other rich stone be found there, our idle people may be employed in the mines of the same and in preparing the same to shape, and, so shaped, they may be carried into this realm as good ballast for our ships and after serve for noble buildings.

We shall not only receive many precious commodities. . . but also shall in time find ample vent of the labour of our poor people at home.

29. Sugar-canes may be planted as well as they are now in the South of Spain, and besides the employment of our idle people, we may receive the commodity cheaper and not enrich infidels or our doubtful friends, of whom now we receive that commodity.

30. The daily great increase of wools in Spain, and the like in the West Indies, and the great employment of the same into cloth in both places, may move us to endeavour, for vent of our cloth, new discoveries of peopled regions where hope of sale may arise; otherwise in short time many inconveniences may possibly ensue.

INCREDIBLE THINGS MAY FOLLOW

31. This land that we purpose to direct our course to, lying in part in the 40th degree of latitude, being in like heat as Lisbon in Portugal doth, and in the more southerly part, as the most southerly coast of Spain doth, may by our diligence yield unto us, besides wines and oils and sugars, oranges, lemons, figs, raisins, almonds, pomegranates, rice, raw silks such as come from Granada, and divers commodities for dyers, as anil and cochineal, and sundry other colours and materials. Moreover, we shall not only receive many precious commodities besides from thence, but also shall in time find ample vent of the labour of our poor people at home, by sale of hats, bonnets, knives, fish-hooks, copper

kettles, beads, looking-glasses, bugles, and a thousand kinds of other wrought wares that in short time may be brought in use among the people of that country, to the great relief of the multitude of our poor people and to the wonderful enriching of this realm. And in time, such league and intercourse may arise between our stapling seats there, and other ports of our Northern America, and of the islands of the same, that incredible things, and by few as yet dreamed of, may speedily follow: tending to the impeachment of our mighty enemies and to the common good of this noble government.

The ends of this voyage are these:

1. To plant Christian religion.
2. To traffic.
3. To conquer.

Or, to do all three.

Viewpoint 1B *Religious Reasons to Colonize the New World (1629)*

John Winthrop (1588–1649)

INTRODUCTION *The first two lasting English settlements in what is now the United States were at Jamestown, Virginia, 1607, and Plymouth, Massachusetts, 1620. Jamestown was sponsored by the Virginia Company of London, a joint-stock corporation whose investors (some of whom settled in Jamestown) hoped to make a quick profit from the colony. The leaders of the Plymouth colony—the Pilgrims—as well as the Puritans who settled close by in Massachusetts in subsequent years, had different motives.*

The Puritans and Pilgrims were religious people who were dissatisfied with the pace of Protestant reform in the Church of England, the official established church that all English people were then obliged to support. Under Queen Elizabeth I and her successor, King James I, the Church of England was closely linked to the royal government. Many Puritans came to America to avoid being persecuted for their beliefs and to create a new society that harmonized with their conceptions of true Christianity. A passionate summary of Puritan motives comes from the following viewpoint, excerpted from a 1629 pamphlet by John Winthrop. Winthrop, one of the wealthiest and most distinguished of the Puritan settlers, served as governor of the Massachusetts Bay Colony for thirteen of his nineteen years in America following his migration in 1630. In his 1629 pamphlet he argues that the true Christian church is hopelessly corrupt in England and that the faith can be preserved only by creating a new society in the New World. Puritan settlers were not to be adventurers seeking their fortune or the desperately poor seeking

employment, but rather people inspired by God to practice their faith free of the constraints of the Church of England.

How do Winthrop's views of religion and of God expressed here differ from those expressed by Richard Hakluyt in the opposing viewpoint? What comments does Winthrop make about Jamestown? Hakluyt was writing to persuade government officials, while Winthrop is hoping to attract fellow settlers; how much might their differences in their arguments be attributed to the fact that their essays are aimed at different audiences?

Reasons to be considered for justifying the undertakers of the intended plantation in New England and for encouraging such whose hearts God shall move to join with them in it.

First, it will be a service to the church of great consequence to carry the gospel into those parts of the world, to help on the coming in of fullness of the Gentiles, and to raise a bulwark against the kingdom of anti-Christ which the Jesuits labor to rear up in those parts.

RESCUING THE CHURCH

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

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

4. The whole earth is the Lord's garden, and He hath given it to the sons of men with a general condition, Gen. 1:28, "Increase and multiply, replenish the earth and subdue it," which was again renewed to Noah. The end is double moral and natural: that man might enjoy the fruits

of the earth, and God might have his due glory from the creature. Why then should we stand here striving for places of habitation (many men spending as much labor and cost to recover or keep sometimes an acre or two of land as would procure them many hundred as good or better in an other country) and in the meantime suffer a whole continent as fruitful and convenient for the use of man to lie waste without any improvement?

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

If any such who are known to be godly, and live in wealth and prosperity here, shall forsake all this to join themselves to this church, . . . it will be an example of great use . . . to give more life to the faith of God's people in their prayers for the plantation.

6. The fountains of learning and religion are so corrupted (as beside the unsupportable charge of the education) most children (even the best wits and fairest hopes) are perverted, corrupted, and utterly overthrown by the multitude of evil examples and the licentious government of those seminaries, where men strain at gnats and swallow camels, use all severity for maintenance of capes and other complements, but suffer all ruffian-like fashion and disorder in manners to pass uncontrolled.

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

8. If any such who are known to be godly, and live in wealth and prosperity here, shall forsake all this to join themselves to this church, and to run a hazard with them of a hard and mean condition, it will be an example of great use both for removing the scandal of worldly and sinister respects which is cast upon the adventurers, to give more life to the faith of God's people in their prayers for the plantation, and to encourage others to join the more willingly in it.

9. It appears to be a work of God for the good of His church, in that He hath disposed the hearts of so many of His wise and faithful servants (both ministers and others)

From *Reasons to be Considered for Justifying the Undertakers of the Intended Plantation in New England* by John Winthrop. (Proceedings, vol. 8, Massachusetts Historical Society, 1864-65).

not only to approve of the enterprise but to interest themselves in it, some in their persons and estates, others by their serious advice and help otherwise. And all by their prayers for the welfare of it, Amos 3. The Lord revealeth His secrets to His servants the prophets; it is likely He hath some great work in hand which He hath revealed to His prophets among us, whom He hath stirred up to encourage His servants to this plantation, for He doth not use to seduce His people by His own prophets but commits that office to the ministry of false prophets and lying spirits. . . .

OBJECTIONS AND REPLIES

Objection 1: We have no warrant to enter upon that land which hath been so long possessed by others.

Answer 1: That which lies common and hath never been replenished or subdued is free to any that will possess and improve it, for God hath given to the sons of men a double right to the earth: there is a natural right and a civil right. The first right was natural when men held the earth in common, every man sowing and feeding where he pleased, and then as men and the cattle increased they appropriated certain parcels of ground by enclosing, and peculiar manurance, and this in time gave them a civil right. . . . And for the natives in New England, they enclose no land, neither have any settled habitation, nor any tame cattle to improve the land by, and so have no other but a natural right to those countries. So as if we leave them sufficient for their use, we may lawfully take the rest, there being more than enough for them and us.

Secondly, we shall come in with a good leave of the Natives, who find benefit already by our neighborhood and learn of us to improve part to more use than before they could do the whole. And by this means we come in by valuable purchase, for they have of us that which will yield them more benefit than all the land which we have from them.

Thirdly, God hath consumed the Natives with a great plague in those parts so as there be few inhabitants left.

Objection 2: It will be a great wrong to our church to take away the good people, and we shall lay it the more open to the judgment feared.

Answer 1: The departing of good people from a country doth not cause a judgment but foreshew it, which may occasion such as remain to turn from their evil ways that they may prevent it, or to take some other course that they may escape it.

Secondly, such as go away are of no observation in respects of those who remain, and they are likely to do more good there than here. And since Christ's time, the church is to be considered as universal without distinction of countries, so as he who doeth good in any one place serves the church in all places in regard of the unity.

Thirdly, it is the revealed will of God that the gospel should be preached to all nations, and though we know not whether those barbarians will receive it at first or not, yet it is a good work to serve God's providence in offering it to them; and this is fittest to be done by God's own servants, for God shall have glory by it though they refuse it, and there is good hope that the posterity shall by this means be gathered into Christ's sheepfold. . . .

Objection 4: The ill success of other plantations may tell us what will become of this.

Answer 1: None of the former sustained any great damage but Virginia; which happened through their own sloth and security.

2. The argument is not good, for thus it stands: some plantations have miscarried, therefore we should not make any. It consists in particulars and so concludes nothing. We might as well reason thus: many houses have been burnt by kilns, therefore we should use none; many ships have been cast away, therefore we should content ourselves with our home commodities and not adventure men's lives at sea for those things that we might live without; some men have been undone by being advanced to great places, therefore we should refuse our preferment, etc.

3. The fruit of any public design is not to be discerned by the immediate success; it may appear in time that former plantations were all to good use.

4. There were great and fundamental errors in the former which are like to be avoided in this, for first their main end was carnal and not religious; secondly, they used unfit instruments—a multitude of rude and misgoverned persons, the very scum of the people; thirdly, they did not establish a right form of government.

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Viewpoint 7A
*The Great Awakening Is a Welcome
Religious Revival (1743)*

An Assembly of Pastors of Churches in New England

INTRODUCTION *For several decades beginning in the 1720s, a religious revival, later called the Great Awakening, swept the American colonies. Traveling preachers such as George Whitefield and Gilbert Tennent, as well as some Puritan ministers such as Jonathan Edwards, emphasized the importance of an emotional commitment to Christianity and stirred the religious passions of thousands. Flamboyant preaching, speaking in tongues, lively singing, and dramatic conversions were all part of these religious gatherings. The traveling evangelists often left in their wake divisions between new converts and those who looked at the emotionalism of the phenomenon with suspicion. In New England, the Great Awakening stirred debate over whether this religious movement helped the colonies live up to their Puritan heritage or represented a dangerous diversion. The following viewpoint is taken from a statement of New England ministers who convened in July 1743 and who decided to support the Great Awakening and those affected by the religious revival. The ministers do caution against deviations from Puritan orthodoxy, including Antinomianism (the belief that personal revelations from God supersede human laws and church teachings), and Arminianism (the belief that humans can accept or reject salvation independent of God's will). In general, however, the ministers conclude that the revival and the behaviors it has inspired are the work of God.*

What positive aspects of the Great Awakening do the ministers describe? Judging from their listings of possible religious errors people might fall into, how do you think their views may have been affected by concern over their position in the community as ministers?

When Christ is pleased to come into his church in a plentiful effusion of his Holy Spirit, by whose powerful influences the ministration of the word is attended with

From *The Testimony and Advice of an Assembly of Pastors of Churches in New England, at a Meeting in Boston, July 7, 1743, Occasioned by the Late Happy Revival of Religion in Many parts of the Land*.

uncommon success, salvation-work carried on in an eminent manner, and his kingdom, which is within men, and consists in righteousness and peace and joy in the Holy Ghost, is notably advanced, this is an event which, above all others, invites the notice and bespeaks the praises of the Lord's people, and should be declared abroad for a memorial of the divine grace; as it tends to confirm the divinity of a despised gospel, and manifests the work of the Holy Spirit in the application of redemption, which too many are ready to reproach. . . .

But if it is justly expected of all who profess themselves the disciples of Christ, that they should openly acknowledge and rejoice in a work of this nature, wherein the honor of their divine Master is so much concerned; how much more is it to be looked for from those who are employed in the ministry of the Lord Jesus, and so stand in a special relation to him, as servants of his household, and officers in his kingdom! These stand as watchmen upon the walls of Jerusalem; and it is their business not only to give the alarm of war when the enemy is approaching, but to sound the trumpet of praise when the King of Zion cometh, in a meek triumph, having salvation.

For these and other reasons, we, whose names are hereunto annexed, pastors of churches in New England, met together in Boston, July 7, 1743, think it our indispensable duty, (without judging or censuring such of our brethren as cannot at present see things in the same light with us,) in this open and conjunct manner to declare, to the glory of sovereign grace, our full persuasion, either from what we have seen ourselves, or received upon credible testimony, that there has been a happy and remarkable revival of religion in many parts of this land, through an uncommon divine influence; after a long time of great decay and deadness, and a sensible and very awful withdraw of the Holy Spirit from his sanctuary among us.

Though the work of grace wrought on the hearts of men by the word and Spirit of God, and which has been more or less carried on in the church from the beginning, is always the same for substance, and agrees, at one time and another, in one place or person and another, as to the main strokes and lineaments of it, yet the present work appears to be remarkable and extraordinary.

PROOF OF GOD'S WORK

On account of the numbers wrought upon. We never before saw so many brought under soul concern, and with distress making the inquiry, What must we do to be saved? And these persons of all characters and ages. *With regard to the suddenness and quick progress of it.* Many persons and places were surprised with the gracious visit together, or near about the same time; and the

heavenly influence diffused itself far and wide like the light of the morning. *Also in respect of the degree of operation,* both in a way of terror and in a way of consolation; attended in many with unusual bodily effects. . . .

As to those whose inward concern has occasioned extraordinary outward distresses, the most of them, when we came to converse with them, were able to give, what appeared to us, a rational account of what so affected their minds; viz., a quick sense of their guilt, misery, and danger; and they would often mention the passages in the sermons they heard, or particular texts of Scripture, which were set home upon them with such a powerful impression. And as to such whose joys have carried them into transports and extasies, they in like manner have accounted for them, from a lively sense of the danger they hoped they were freed from, and the happiness they were now possessed of; such clear views of divine and heavenly things, and particularly of the excellencies and loveliness of Jesus Christ, and such sweet tastes of redeeming love, as they never had before. The instances were very few in which we had reason to think these affections were produced by visionary or sensible representations, or by any other images than such as the Scripture itself presents unto us.

And here we think it not amiss to declare, that in dealing with these persons, we have been careful to inform them, that the nature of conversion does not consist in these passionate feelings; and to warn them not to look upon their state safe, because they have passed out of deep distress into high joys, unless they experience a renovation of nature, followed with a change of life, and a course of vital holiness. Nor have we gone into such an opinion of the bodily effects with which this work has been attended in some of its subjects, as to judge them any signs that persons who have been so affected, were then under a saving work of the Spirit of God. No; we never so much as called these bodily seizures, convictions; or spake of them as the immediate work of the Holy Spirit. Yet we do not think them inconsistent with a work of God upon the soul at that very time; but judge that those inward impressions which come from the Spirit of God, those terrors and consolations of which he is the author, may, according to the natural frame and constitution which some persons are of, occasion such bodily effects; and therefore that those extraordinary outward symptoms are not an argument that the work is delusive, or from the influence and agency of the evil spirit.

With respect to numbers of those who have been under the impressions of the present day, we must declare there is good ground to conclude they are become real Christians; the account they give of their conviction and consolation agreeing with the standard of the Holy Scriptures, corresponding with the experiences of the saints, and evidenced by the external fruits of holiness

in their lives; so that they appear to those who have the nearest access to them, as so many epistles of Christ, written, not with ink, but by the Spirit of the living God, attesting to the genuineness of the present operation, and representing the excellency of it. . . .

Thus we have freely declared our thoughts as to the work of God, so remarkably revived in many parts of this land. And now, we desire to bow the knee in thanksgiving to the God and Father of our Lord Jesus Christ, that our eyes have seen and our ears heard such things. And while these are our sentiments, we must necessarily be grieved at any accounts sent abroad, representing this work as all enthusiasm, delusion and disorder.

WARNINGS OF SATAN'S DEVICES

Indeed, it is not to be denied, that in some places many irregularities and extravagances have been permitted to accompany it, which we would deeply lament and bewail before God, and look upon ourselves obliged, for the honor of the Holy Spirit, and of his blessed operations on the souls of men, to bear a public and faithful testimony against; though at the same time it is to be acknowledged with much thankfulness, that in other places, where the work has greatly flourished, there have been few, if any, of these disorders and excesses. But who can wonder, if at such a time as this, Satan should intermingle himself, to hinder and blemish a work so directly contrary to the interests of his own kingdom? Or if, while so much good seed is sowing, the enemy should be busy to sow tares? We would therefore, in the bowels of Jesus, beseech such as have been partakers of this work, or are zealous to promote it, that they be not ignorant of Satan's devices; that they watch and pray against errors and misconduct of every kind, lest they blemish and hinder that which they desire to honor and advance. Particularly,

That they do not make secret impulses on their minds, without a due regard to the written word, the rule of their duty: a very dangerous mistake, which, we apprehend, some in these times have gone into. That to avoid Arminianism, they do not verge to the opposite side of Antinomianism; while we would have others take good heed to themselves, lest they be by some led into, or fixed in, Arminian tenets, under the pretense of opposing Antinomian errors. That laymen do not invade the ministerial office, and under a pretense of exhorting, set up preaching; which is very contrary to gospel order, and tends to introduce errors and confusion into the church. That ministers do not invade the province of others, and in ordinary cases preach in another's parish without his knowledge, and against his consent; nor encourage raw and indiscreet young candidates, in rushing into particular places, and preaching publicly or privately, as some have done, to the no small disrepute and damage of the work in places where it once promised

to flourish. Though at the same time we would have ministers show their regard to the spiritual welfare of their people, by suffering them to partake of the gifts and graces of able, sound and zealous preachers of the word, as God in his providence may give opportunity therefor; being persuaded God has in this day remarkably blessed the labors of some of his servants who have travelled in preaching the gospel of Christ. That people beware of entertaining prejudices against their own pastors, and do not run into unscriptural separations. That they do not indulge a disputatious spirit, which has been attended with mischievous effects; nor discover a spirit of censoriousness, uncharitableness, and rash judging the state of others than which scarce any thing has more blemished the work of God amongst us. And while we would meekly exhort both ministers and Christians, so far as is consistent with truth and holiness, to follow the things that make for peace; we would most earnestly warn all sorts of persons not to despise these outpourings of the Spirit, lest a holy God be provoked to withhold them, and instead thereof, to pour out upon this people the vials of his wrath, in temporal judgments and spiritual plagues; and would call upon every one to improve this remarkable season of grace, and put in for a share of the heavenly blessings so liberally dispensed.

Viewpoint 7B *The Great Awakening Has Led to Harmful Religious Zealotry (1742)*

Charles Chauncy (1705–1787)

INTRODUCTION *The Great Awakening—the religious revival movement that swept the American colonies in the middle of the eighteenth century—often caused many divisions within communities and their churches. Congregations split between factions of the newly converted (the New Lights) and those who looked on the emotional displays of the Great Awakening with suspicion (the Old Lights). Revivalist preacher Gilbert Tennent called most practicing clergy “dead formalists” who were not true Christians. Some ministers responded by barring Tennent and other preachers from speaking in their churches, and accusing them of being charlatans, deceivers, or even workers of the devil. A prominent clerical critic of the Great Awakening was Charles Chauncy, a minister of the First Church in Boston. In the following viewpoint, taken from a sermon published in Boston in 1742, Chauncy describes the harms of religious “enthusiasm” engendered by the Great Awakening. Like many other detractors, Chauncy criticized the emotionalism and mysticism of the movement, which he felt displaced reason and learning.*

How does Chauncey describe “enthusiasm” and contrast it with “the proper work of the Spirit”? The Great Awakening was noteworthy for increasing the

involvement of women, slaves, and the uneducated poor in religious life; some historians have argued that Chauncy's views reflect his class position as a conservative upper-class white male. What, if anything, do you find in the viewpoint to support this argument?

I shall take occasion to discourse to you upon the following Particulars.

I. I shall give you some account of Enthusiasm, in its nature and influence.

II. Point you to a rule by which you may judge of persons, whether they are under the influence of Enthusiasm.

III. Say what may be proper to guard you against this unhappy turn of mind.

The whole will then be follow'd with some suitable Application.

The Enthusiast. . . fancies himself immediately inspired by the Spirit of God, when all the while, he is under no other influence than that of an over-heated imagination.

I am in the first place, to give you some account of Enthusiasm. And as this a thing much talk'd of at present, more perhaps than at any other time that has pass'd over us, it will not be tho't unseasonable, if I take some pains to let you into a true understanding of it.

The word, from its Etymology, carries in it a good meaning, as signifying inspiration from God: in which sense, the prophets under the old testament, and the apostles under the new, might properly be called Enthusiasts. For they were under a divine influence, spake as moved by the Holy Ghost, and did such things as can be accounted for in no way, but by recurring to an immediate extraordinary power, present with them.

THE BAD SIDE OF ENTHUSIASM

But the word is more commonly used in a bad sense, as intending an imaginary, not a real inspiration: according to which sense, the Enthusiast is one, who has a conceit of himself as a person favoured with the extraordinary presence of the Deity. He mistakes the workings of his own passions for divine communications, and fancies himself immediately inspired by the Spirit of God, when all the while, he is under no other influence than that of an over-heated imagination.

The cause of this enthusiasm is a bad temperament of the blood and spirits; 'tis properly a disease, a sort

From *Enthusiasm Described and Caution'd Against*, by Charles Chauncy (Boston, 1742).

of madness: And there are few; perhaps none at all, but are subject to it, tho' none are so much in danger of it as those, in whom melancholy is the prevailing ingredient in their constitution. In these it often reigns; and sometimes to so great a degree, that they are really beside themselves, acting as truly by the blind impetus of a wild fancy, as tho' they had neither reason nor understanding.

And various are the ways in which their enthusiasm discovers itself.

Sometimes, it may be seen in their countenance. A certain wildness is discernable in their general look and air; especially when their imaginations are mov'd and fired.

Sometimes, it strangely loosens their tongues, and gives them such an energy, as well as fluency and volubility in speaking, as they themselves, by their utmost efforts, can't so much as imitate, when they are not under the enthusiastick influence.

Sometimes, it affects their bodies, throws them into convulsions and distortions, into quakings and tremblings. This was formerly common among the people called Quakers. I was myself, when a Lad, an eye witness to such violent agitations and foamings, in a boisterous female speaker, as I could not behold but with surprise and wonder.

Sometimes, it will unaccountably mix itself with their conduct, and give it such a tincture of that which is freakish or furious, as none can have an idea of, but those who have seen the behaviour of a person in a phrenzy.

Sometimes, it appears in their imaginary peculiar intimacy with heaven. They are, in their own opinion, the special favourites of God, have more familiar converse with him than other good men, and receive immediate, extraordinary communications from him. The tho'ts, which suddenly rise up in their minds, they take for suggestions of the Spirit; their very fancies are divine illuminations; nor are they strongly inclin'd to any thing, but 'tis an impulse from God, a plain revelation of his will.

And what extravagances, in this temper of mind, are they not capable of, and under the specious pretext too of paying obedience to the authority of God? Many have fancied themselves acting by immediate warrant from heaven, while they have been committing the most undoubted wickedness. There is indeed scarce any thing so wild, either in speculation or practice, but they have given into it: They have, in many instances, been blasphemers of God, and open disturbers of the peace of the world.

AGAINST ALL REASON

But in nothing does the enthusiasm of these persons discover it self more, than in the disregard they express to the Dictates of reason. They are above the force of argument,

beyond conviction from a calm and sober address to their understandings. As for them, they are distinguish'd persons; God himself speaks inwardly and immediately to their souls. "They see the light infused into their understandings, and cannot be mistaken; 'tis clear and visible there, like the light of bright sunshine; shews it self and needs no other proof but its own evidence. They feel the hand of God moving them within, and the impulses of his Spirit; and cannot be mistaken in what they feel. Thus they support themselves, and are sure reason hath nothing to do with what they see and feel. What they have a sensible experience of, admits no doubt, needs no probation." And in vain will you endeavour to convince such persons of any mistakes they are fallen into. They are certainly in the right, and know themselves to be so. They have the Spirit opening their understandings and revealing the truth to them. They believe only as he has taught them: and to suspect they are in the wrong is to do dishonour to the Spirit; 'tis to oppose his dictates, to set up their own wisdom in opposition to his, and shut their eyes against that light with which he has shined into their souls. They are not therefore capable of being argued with; you had as good reason with the wind. . . .

This is the nature of Enthusiasm, and this its operation, in a less or greater degree, in all who are under the influence of it. 'Tis a kind of religious Phrenzy, and evidently discovers it self to be so, whenever it rises to any great height. . . .

GUARDING AGAINST ENTHUSIASM

But as the most suitable guard against the first tendencies towards enthusiasm, let me recommend to you the following words of counsel.

1. Get a true understanding of the proper work of the Spirit; and don't place it in those things wherein the gospel does not make it to consist. The work of the Spirit is different now from what it was in the first days of christianity. Men were then favored with the extraordinary presence of the Spirit. He came upon them in miraculous gifts and powers; as a spirit of prophecy, of knowledge, of revelation, of tongues, of miracles: But the Spirit is not now to be expected in these ways. His grand business lies in preparing men's minds for the grace of God, by true humiliation, from an apprehension of sin, and the necessity of a Saviour; then in working in them faith and repentance, and such a change as shall turn them from the power of sin and satan unto God; and in fine, by carrying on the good work he has begun in them; assisting them in duty, strengthening them against temptation, and in a word, preserving them blameless thro' faith unto salvation: And all this he does by the word and prayer, as the great means in the accomplishment of these purposes of mercy.

Herein, in general, consists the work of the Spirit. It does not lie in giving men private revelations, but in opening their minds to understand the publick ones contained in the scripture. It does not lie in sudden impulses and impressions, in immediate calls and extraordinary missions. Men mistake the business of the Spirit, if they understand by it such things as these. And 'tis, probably, from such unhappy mistakes, that they are at first betrayed into enthusiasm. Having a wrong notion of the work of the Spirit, 'tis no wonder if they take the uncommon sallies of their own minds for his influences.

You cannot, my brethren, be too well acquainted with what the bible makes the work of the Holy Ghost, in the affair of salvation: And if you have upon your minds a clear and distinct understanding of this, it will be a powerful guard to you against all enthusiastical impressions.

2. Keep close to the scripture, and admit of nothing for an impression of the Spirit, but what agrees with that unerring rule. Fix it in your minds as a truth you will invariably abide by, that the bible is the grand test, by which every thing in religion is to be tried; and that you can, at no time, nor in any instance, be under the guidance of the Spirit of God, much less his extraordinary guidance, if what you are led to, is inconsistent with the things there revealed, either in point of faith or practice. And let it be your care to compare the motions of your minds, and the workings of your imaginations and passions, with the rule of God's word. And see to it, that you be impartial in this matter: Don't make the rule bend to your pre-conceiv'd notions and inclinations; but repair to the bible, with a mind dispos'd, as much as may be, to know the truth as it lies nakedly and plainly in the scripture it self. And whatever you are moved to, reject the motion, esteem it as nothing more than a vain fancy, if it puts you upon any method of thinking, or acting, that can't be evidently reconcil'd with the revelations of God in his word. . . .

MAKE USE OF REASON

3. Make use of the Reason and Understanding God has given you. This may be tho't an ill-advis'd direction, but 'tis as necessary as either of the former. Next to the scripture, there is no greater enemy to enthusiasm, than reason. 'Tis indeed impossible a man shou'd be an enthusiast, who is in the just exercise of his understanding; and 'tis because men don't pay a due regard to the sober dictates of a well inform'd mind, that they are led aside by the delusions of a vain imagination. Be advised then to shew yourselves men, to make use of your reasonable powers; and not act as the horse or mule, as tho' you had no understanding.

'Tis true, you must not go about to set up your own reason in opposition to revelation: Nor may you entertain a tho't of making reason your rule instead of scripture. The bible, as I said before, is the great rule of religion, the grand test in matters of salvation: But then you must use your reason in order to understand the bible: Nor is there any other possible way, in which, as a reasonable creature, you shou'd come to an understanding of it. . . .

4. You must not lay too great stress upon the workings of your passions and affections. These will be excited, in a less or greater degree, in the business of religion: And 'tis proper they shou'd. The passions, when suitably mov'd, tend mightily to awaken the reasonable powers, and put them upon a lively and vigorous exercise. And this is their proper use: And when address'd to, and excited to this purpose, they may be of good service: whereas we shall mistake the right use of the passions, if we place our religion only or chiefly, in the heat and fervour of them. . . .

REAL, SOBER RELIGION

There is such a thing as real religion, let the conduct of men be what it will; and 'tis, in its nature, a sober, calm, reasonable thing: Nor is it an objection of any weight against the sobriety or reasonableness of it, that there have been enthusiasts, who have acted as tho' it was a wild, imaginary business. We should not make our estimate of religion as exhibited in the behaviour of men of a fanciful mind; to be sure, we should not take up an ill opinion of it, because in the example they give of it, it don't appear so amiable as we might expect. This is unfair. We shou'd rather judge of it from the conduct of men of a sound judgment; whose lives have been such a uniform, beautiful transcript of that which is just and good, that we can't but think well of religion, as display'd in their example.

FOR FURTHER READING

Edward M. Griffin, *Old Brick: Charles Chauncy of Boston, 1705–1787*. Minneapolis: University of Minnesota Press, 1980.

Alan Heimert and Perry Miller, eds., *The Great Awakening*. Indianapolis: Bobbs-Merrill, 1967.

Frank Lambert, *Inventing the "Great Awakening."* Princeton, NJ: Princeton University Press, 2001.

Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys*. Downer's Grove, IL: InterVarsity Press, 2004.

The complete original text of both the New England pastors' statement and Charles Chauncy's sermon can be found at Gale's Eighteenth Century Collections Online (document numbers CW119875094 and CW3320607149).

- Review the material from P1/2 from *AMSCO AP U.S. History* [HERE](#)
 - Annotate the Curriculum from Period 2 of the AP U.S. History CED (course and exam description), attached, with an example provided. Be sure to do the following:
 - **Highlight** ALL Proper Nouns and Specific Details
 - **Underline** ALL Adjectives and other Descriptors
 - Clarifying the Different Key Concepts (who, what, when, where, and why?)
 - Cite ALL Information (list page #s)

APUSH CED (curriculum framework) Annotations Example

THEMATIC FOCUS

Geography and the Environment

Geographic and environmental factors, including competition over and debates about natural resources, shape the development of America and foster regional diversity. The development of America impacts the environment and reshapes geography, which leads to debates about environmental and geographic issues.

LEARNING OBJECTIVE

Unit 2: Learning Objective C

Explain how and why environmental and other factors shaped the development and expansion of various British colonies that developed and expanded from 1607 to 1754.

HISTORICAL

DEVELOPMENTS

KC-2.1.II.A

The **Chesapeake** and **North Carolina** colonies grew prosperous exporting tobacco—a labor-intensive product initially cultivated by white, mostly male **indentured servants** and later by **enslaved Africans**.

Jamestown was established in 1607, it was the first permanent English colony in North America (p 24). Tobacco became the leading crop and major source of revenue for the early colony, despite this, the colony struggled and was converted to a Royal Colony in 1624 (p 25). Bacon's Rebellion, 1676, pushed the colony to look for other sources of economic labor – African slavery (p 29)

KC-2.1.II.B

The **New England** colonies, initially settled by Puritans, developed around small towns with **family farms** and achieved a thriving mixed economy of agriculture and commerce.

Plymouth Bay was the first Puritan (Pilgrim) colony established in North America in 1620 (p 26). Most immigrants into the New England area came over in family units (p 26). Early on, the New England colonists tried to establish friendly relations with the American Indians, they celebrated the first harvest in 1621 (p 26).

Topic 4.4 America on the World Stage
AMSCO: 136 – 42, 157 – 9

THEMATIC FOCUS

America in the World

Diplomatic, economic, cultural, and military interactions between empires, nations, and peoples shape the development of America and America's increasingly important role in the world.

LEARNING OBJECTIVE

Unit 4: Learning Objective D
Explain how and why American foreign policy developed and expanded over time.

HISTORICAL DEVELOPMENTS

KC-4.3.1
Struggling to create an independent global presence, the United States sought to claim territory throughout the North American continent and promote foreign trade.

KC-4.3.1.1
The U.S. government sought influence and control over the Western Hemisphere through a variety of means, including military actions, American Indian removal, and diplomatic efforts such as the Monroe Doctrine.

A) America (under Jefferson's presidency) bought the Louisiana Territory from France & it doubled the U.S.'s size. The U.S. could now freely trade along the Mississippi River. America also purchases some Spanish land (Florida) which further develops the idea of manifest destiny (AMSCO 133-134)

B) After the war of 1812, the U.S. sought a more aggressive, nationalistic approach in dealing with other countries. Rush-Bagot agreement set forth parallel as border b/w U.S. & British Canada for Oregon Territory. Monroe Doctrine stated that the western Hemisphere could not be dictated/colonized by European powers. U.S. bought Spanish Florida for \$5 million in 1819 (Adams-Onís Treaty) (AMSCO 157-159)

Topic 4.5 Market Revolution: Industrialization
AMSCO: 161 – 3

THEMATIC FOCUS

Work, Exchange, and Technology

The interplay between markets, private enterprise, labor, technology, and government policy shape the American economy. In turn, economic activity shapes society and government policy and drives technological innovation.

LEARNING OBJECTIVE

Unit 4: Learning Objective E
Explain the causes and effects of the innovations in technology, agriculture, and commerce over time.

HISTORICAL DEVELOPMENTS

KC-4.2.1.A
Entrepreneurs helped to create a market revolution in production and commerce, in which market relationships between producers and consumers came to prevail as the manufacture of goods became more organized.

KC-4.2.1.B
Innovations including textile machinery, steam engines, interchangeable parts, the telegraph, and agricultural inventions increased the efficiency of production methods.

KC-4.2.1.C
Legislation and judicial systems supported the development of roads, canals, and railroads, which extended and enlarged markets and helped foster regional interdependence. Transportation networks linked the North and Midwest more closely than they linked regions in the South.

KC-4.2.1.D
Increasing Southern cotton production and the related growth of Northern manufacturing, banking, and shipping industries promoted the development of national and international commercial ties.

A) Mechanical inventions, such as those made by Eli Whitney, new corporations that raised capital (and made it easier for businesses to incorporate/raise money by selling stocks), and the development of the factory system all led to the growth of industry & manufacturing in New England colonies (AMSCO 161-2)

B) Eli Whitney's invention of the cotton gin and developing rifles because the demand of products in the South led to the beginnings of interchangeable parts for mass production (AMSCO 161)

C) First U.S. railroads are built in the 1820's and their growth was hampered by safety problems. However they turned many small western cities into booming commercial centers. Commercial steamboats and canals developed to ease trading along waterways. Roads and interstate highways developed and cause internal growth and increase of urban populations. Government created corporations in order to raise capital (AMSCO 161-2)

B) Principle cash crop of the South was cotton & when Eli Whitney invented cotton gin in 1793, it transformed the agriculture as a whole in the South. Capital and slaves increased in Alabama & Mississippi and cotton was exported to the north for textile mills and to Great Britain's textile factories. This made the economy boom in the South (AMSCO 163)

Topic 1.2 Native American Societies before European Contact

Topic 1.3 European Exploration in the Americas

<div>LEARNING OBJECTIVE Unit 1: Learning Objective B Explain how and why various native populations in the period before European contact interacted with the natural environment in North America.</div>	<div>HISTORICAL DEVELOPMENTS KG-1.1.1.A The spread of maize cultivation from present-day Mexico northward into the present-day American Southwest and beyond supported economic development, settlement, advanced irrigation, and social diversification among societies. KG-1.1.1.B Societies responded to the aridity of the Great Basin and the grasslands of the western Great Plains by developing largely mobile lifestyles. KG-1.1.1.C In the Northeast, the Mississippi River Valley, and along the Atlantic seaboard, some societies developed mixed agricultural and hunter-gatherer economies that favored the development of permanent villages. KG-1.1.1.D Societies in the Northwest and present-day California supported themselves by hunting and gathering, and in some areas developed settled communities supported by the vast resources of the ocean.</div>	<div>LEARNING OBJECTIVE Unit 1: Learning Objective C Explain the causes of exploration and conquest of the New World by various European nations.</div>	<div>HISTORICAL DEVELOPMENTS KG-1.2.1.A European nations' efforts to explore and conquer the New World stemmed from a search for new sources of wealth, economic and military competition, and a desire to spread Christianity.</div>
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<div>LEARNING OBJECTIVE</div> <div>Unit 1: Learning Objective D Explain causes of the Columbian Exchange and its effect on Europe and the Americas during the period after 1492.</div>	<div>HISTORICAL DEVELOPMENTS</div> <div>KG-1.2.1.B The Columbian Exchange brought new crops to Europe from the Americas, stimulating European population growth, and new sources of mineral wealth, which facilitated the European shift from feudalism to capitalism.</div> <div>KG-1.2.1.C Improvements in maritime technology and more organized methods for conducting international trade, such as joint-stock companies, helped drive changes to economies in Europe and the Americas.</div> <div>KG-1.2.1.A Spanish exploration and conquest of the Americas were accompanied and furthered by widespread deadly epidemics that devastated native populations and by the introduction of crops and animals not found in the Americas.</div>
<div>LEARNING OBJECTIVE</div> <div>Unit 1: Learning Objective E Explain how the growth of the Spanish Empire in North America shaped the development of social and economic structures over time.</div>	<div>HISTORICAL DEVELOPMENTS</div> <div>KG-1.2.11.B In the <i>encomienda</i> system, Spanish colonial economies marshaled Native American labor to support plantation-based agriculture and extract precious metals and other resources.</div> <div>KG-1.2.11.G European traders partnered with some West African groups who practiced slavery to forcibly extract slave labor for the Americas. The Spanish imported enslaved Africans to labor in plantation agriculture and mining.</div> <div>KG-1.2.11.D The Spanish developed a caste system that incorporated, and carefully defined the status of, the diverse population of Europeans, Africans, and Native Americans in their empire.</div>

Topic 1.6 Cultural Interactions between European, Natives, Africans

LEARNING OBJECTIVE

Unit 1: Learning Objective F

Explain how and why European and Native American perspectives of others developed and changed in the period.

HISTORICAL DEVELOPMENTS

KG-1.2.III

In their interactions, Europeans and Native Americans asserted divergent worldviews regarding issues such as religion, gender roles, family, land use, and power.

KG-1.2.III.A

Mutual misunderstandings between Europeans and Native Americans often defined the early years of interaction and trade as each group sought to make sense of the other. Over time, Europeans and Native Americans adopted some useful aspects of each other's culture.

KG-1.2.III.B

As European encroachments on Native Americans' lands and demands on their labor increased, native peoples sought to defend and maintain their political sovereignty, economic prosperity, religious beliefs, and concepts of gender relations through diplomatic negotiations and military resistance.

KG-1.2.III.C

Extended contact with Native Americans and Africans fostered a debate among European religious and political leaders about how non-Europeans should be treated, as well as evolving religious, cultural, and racial justifications for the subjugation of Africans and Native Americans.

Name: _____ Class Period: _____

Topic 2.2 European Colonization

Topic 2.3 The Regions of British Colonies

LEARNING OBJECTIVE

Unit 2: Learning Objective B

Explain how and why various European colonies developed and expanded from 1607 to 1754.

HISTORICAL DEVELOPMENTS

KG-2.1.1.A

Spanish efforts to extract wealth from the land led them to develop institutions based on subjugating native populations, converting them to Christianity, and incorporating them, along with enslaved and free Africans, into Spanish colonial society.

KG-2.1.1.B

French and Dutch colonial efforts involved relatively few Europeans and relied on trade alliances and intermarriage with American Indians to build economic and diplomatic relationships and acquire furs and other products for export to Europe.

KG-2.1.1.C

English colonization efforts attracted a comparatively large number of male and female British migrants, as well as other European migrants, all of whom sought social mobility, economic prosperity, religious freedom, and improved living conditions. These colonists focused on agriculture and settled on land taken from Native Americans, from whom they lived separately.

LEARNING OBJECTIVE

Unit 2: Learning Objective C

Explain how and why environmental and other factors shaped the development and expansion of various British colonies that developed and expanded from 1607 to 1754.

HISTORICAL DEVELOPMENTS

KG-2.1.1.I.A

The Chesapeake and North Carolina colonies grew prosperous exporting tobacco—a labor-intensive product initially cultivated by white, mostly male indentured servants and later by enslaved Africans.

KG-2.1.1.I.B

The New England colonies, initially settled by Puritans, developed around small towns with family farms and achieved a thriving mixed economy of agriculture and commerce.

KG-2.1.1.I.C

The middle colonies supported a flourishing export economy based on cereal crops and attracted a broad range of European migrants, leading to societies with greater cultural, ethnic, and religious diversity and tolerance.

KG-2.1.1.I.D

The colonies of the southern Atlantic coast and the British West Indies used long growing seasons to develop plantation economies based on exporting staple crops. They depended on the labor of enslaved Africans, who often constituted the majority of the population in these areas and developed their own forms of cultural and religious autonomy.

KG-2.1.1.I.E

Distance and Britain's initially lax attention led to the colonies creating self-governing institutions that were unusually democratic for the era. The New England colonies based power in participatory town meetings, which in turn elected members to their colonial legislatures; in the southern colonies, elite planters exercised local authority and also dominated the elected assemblies.

Topic 2.4 Transatlantic Trade

Topic 2.5 Interactions between American Indians and Europeans

LEARNING OBJECTIVE

Unit 2: Learning Objective D

Explain causes and effects of transatlantic trade over time.

HISTORICAL DEVELOPMENTS

KG-2.1.III.A

An Atlantic economy developed in which goods, as well as enslaved Africans and American Indians, were exchanged between Europe, Africa, and the Americas through extensive trade networks. European colonial economies focused on acquiring, producing, and exporting commodities that were valued in Europe and gaining new sources of labor.

KG-2.1.III.B

Continuing trade with Europeans increased the flow of goods in and out of American Indian communities, stimulating cultural and economic changes and spreading epidemic diseases that caused radical demographic shifts.

KG-2.2.I.C

The British government increasingly attempted to incorporate its North American colonies into a coherent, hierarchical, and imperial structure in order to pursue mercantilist economic aims, but conflicts with colonists and American Indians led to erratic enforcement of imperial policies.

LEARNING OBJECTIVE

Unit 2: Learning Objective E

Explain how and why interactions between various European nations and American Indians changed over time.

HISTORICAL DEVELOPMENTS

KG-2.1.III.C

Interactions between European rivals and American Indian populations fostered both accommodation and conflict. French, Dutch, British, and Spanish colonies allied with and armed American Indian groups, who frequently sought alliances with Europeans against other American Indian groups.

KG-2.1.III.E

British conflicts with American Indians over land, resources, and political boundaries led to military confrontations, such as Metacom's War (King Philip's War) in New England.

KG-2.1.III.F

American Indian resistance to Spanish colonizing efforts in North America, particularly after the Pueblo Revolt, led to Spanish accommodation of some aspects of American Indian culture in the Southwest.

LEARNING OBJECTIVE

Unit 2: Learning Objective F
Explain the causes and effects of slavery in the various British colonial regions.

HISTORICAL DEVELOPMENTS

KG-2.2.II.A
All the British colonies participated to varying degrees in the Atlantic slave trade due to the abundance of land and a growing European demand for colonial goods, as well as a shortage of indentured servants. Small New England farms used relatively few enslaved laborers, all port cities held significant minorities of enslaved people, and the emerging plantation systems of the Chesapeake and the southern Atlantic coast had large numbers of enslaved workers, while the great majority of enslaved Africans were sent to the West Indies.

KG-2.2.II.B
As chattel slavery became the dominant labor system in many southern colonies, new laws created a strict racial system that prohibited interracial relationships and defined the descendants of African American mothers as black and enslaved in perpetuity.

LEARNING OBJECTIVE

Unit 2: Learning Objective G
Explain how enslaved people responded to slavery.

HISTORICAL DEVELOPMENTS

KG-2.2.II.C
Africans developed both overt and covert means to resist the dehumanizing nature of slavery and maintain their family and gender systems, culture, and religion.

LEARNING OBJECTIVE

Unit 2: Learning Objective H
Explain how and why the movement of a variety of people and ideas across the Atlantic contributed to the development of American culture over time.

HISTORICAL DEVELOPMENTS

KG-2.2.I.A
The presence of different European religious and ethnic groups contributed to a significant degree of pluralism and intellectual exchange, which were later enhanced by the first Great Awakening and the spread of European Enlightenment ideas.

KG-2.2.I.B
The British colonies experienced a gradual Anglicization over time, developing autonomous political communities based on English models with influence from intercolonial commercial ties; the emergence of a transatlantic print culture, and the spread of Protestant evangelicalism.

LEARNING OBJECTIVE

Unit 2: Learning Objective I
Explain how and why the different goals and interests of European leaders and colonists affected how they viewed themselves and their relationship with Britain.

HISTORICAL DEVELOPMENTS

KG-2.1.III.D
The goals and interests of European leaders and colonists at times diverged, leading to a growing mistrust on both sides of the Atlantic. Colonists, especially in British North America, expressed dissatisfaction over issues including territorial settlements, frontier defense, self-rule, and trade.

KG-2.2.I.D
Colonists' resistance to imperial control drew on local experiences of self-government, evolving ideas of liberty, the political thought of the Enlightenment, greater religious independence and diversity, and an ideology critical of perceived corruption in the imperial system.