

AP U.S. History

UNIT 1 Materials



*Colonial
America*



AP U.S. HISTORY

Unit Plan and Pacing Guide

Unit 1

Colonial America

	AP	HONORS/CP
<i>Syllabus Day</i>	Map 1.1 (Continental US)	Map 1.1 (Continental US)
DAY ONE <i>Columbus and the Legacy of Discovery</i>	AMERICAN ESSAY DUE AMSCO, 1-5, 12-13 Document 1.1 (Columbus Diary) Point/CounterPoint 1.1 Schlesinger, "Was America a Mistake?"	<i>The Americans</i> , 26-31 Point/CounterPoint 1.1
DAY TWO <i>The Colonial Encounter: Spanish/French</i>	AMSCO, 5-6, 11-12 Document 1.2 (de Las Casas) Document 1.3 (Jesuit Relations) Graphic Organizer 1.1 Map 1.2 (Native American Tribes)	<i>The Americans</i> , 36-41 AMERICAN ESSAY DUE Graphic Organizer 1.1 Map 1.2 (Native American Tribes)
DAY THREE <i>The Colonial Encounter: Dutch/English</i>	AMSCO, 7-10 Iroquois Confederacy (Wikipedia) Secondary Reading 1.1 (Dennis) Cronon, Changes in the Land [Excerpts] <i>Jigsaw the Cronon Reading:</i> 40-45, 46-53, 54-63, 108-113 & 124-126, 127-133, 159-167 Document 1.4 (Starving Time) Document 1.5 (Mayflower Compact)	<i>The Americans</i> , 42-47, 55-56 Document 1.4 (Starving Time) Document 1.5 (Mayflower Compact)
DAY FOUR <i>English Constitutionalism: An Introduction</i>	Civil War and Revolution (BBC) Document 1.6 (Voltaire <i>Letters</i>) Document 1.8 (English Bill of Rights) The [U.S.] Bill of Rights Graphic Organizer 1.2 (Stuarts) Reading Activity 1.1 (Bill of Rights)	Civil War and Revolution (BBC) Document 1.8 (English Bill of Rights) The [U.S.] Bill of Rights Graphic Organizer 1.2 (Stuarts) Reading Activity 1.1 (Bill of Rights) Map 1.3 (Colonial America)
DAY FIVE <i>The Thirteen Colonies</i>	AMSCO, Chapter 2 [ENTIRE] Document 1.10 (John Winthrop) Voltaire, " On the...Quakers " Graphic Organizer 1.3 (13 Colonies) Maps 1.3 and 1.4 (Colonial America)	<i>The Americans</i> , 49-78 Graphic Organizer 1.3 (13 Colonies)
DAY SIX <i>Colonial Society in the 18th Century</i>	AMSCO, Chapter 3 [Entire] Document 1.11 (Franklin on Whitefield) Document 1.12 (Edwards, "Sinners") Document 1.13 (Paine, "Deism") [EX CR] Hofstadter, Anti-Intellectualism...	<i>The Americans</i> , 82-84 Document 1.11 (Edwards, "Sinners") Document 1.12 (Paine, "Deism")
ASSESSMENT	MULTIPLE CHOICE TEST DBQ / FRQ	MULTIPLE CHOICE TEST

**UNITED STATES HISTORY
TERMS LISTS**

**UNIT 1
Colonial America**

Columbus and His Legacy

(26-31)

**Christopher Columbus [26]
Historiography
Revisionism
Columbian Exposition
Franklin D. Roosevelt
“New Deal Coalition”
Knights of Columbus**

How have views of Christopher Columbus changed over time and what factors influence people’s points of view regarding his “discovery” of America? Consider how people who hold different philosophies, such as socialism, capitalism, collectivism, and individualism may differ in their opinions about Columbus.

Progress [Material and Moral]

By what standards can progress be measured?

Columbian Exchange [29]

The Spanish Empire in the Americas

(36-41)

**Reconquista / Inquisition / Infidels [NIB]
Hernán Cortés
Conquistadors
Aztecs [37]
Tenochtitlán [37]
Montezuma [37]
Peninsulares [38]
Creoles [NIB]
Mestizos
Encomienda
Bartolomé de las Casas [NIB]
Spanish Missions (congregaciones) [40]
Padres [NIB]**

The French in America

(NIB)

**New France
Huron and Algonquin Indians
Fur Trade
Jesuits
Louisiana / Mississippi River / New Orleans**

Compare and contrast the goals and approaches of the French and the Spanish in their dealings with the Indian tribes they encountered.

New Netherland

(55-56)

**New Amsterdam [56]
Peter Stuyvesant
Iroquois Confederacy [10]**

Compare and contrast the goals and approaches of the French and the Dutch in their dealings with the Indian tribes they encountered.

The Jamestown Colony

(42-47)

**Sir Walter Raleigh / Elizabeth I / Virginia [43]
Spanish Armada [NIB]
Joint-stock Company
Virginia Company [43]
James I / Jamestown [43]
Captain John Smith
Powhatan
“Starving Time” [43]
John Rolfe / “Brown Gold” [45]
Indentured Servants / Slave Labor [45]
English Pattern of Conquest [46]
1622 Massacre [47]
Royal Colony [47]**

UNITED STATES HISTORY
TERMS LISTS

UNIT 1
Colonial America

Constitutional History of England

(NIB Unless Otherwise Noted)

Thomas Hobbes
Absolutism vs. Constitutionalism
Common Law
Magna Carta
Parliament

TUDOR MONARCHS / ENGLISH REFORMATION

Henry VIII
Anglican Church
State Religion
Mary I / Elizabeth I

STUART MONARCHS

James I
Sovereignty
Divine Right of Kings
Puritans and Separatists
Charles I / English Civil War
Interregnum / Oliver Cromwell

Charles II
Test Acts
James II

Glorious Revolution [69-70]
English Bill of Rights
William and Mary [69-70]
John Locke / Toleration / Natural Rights

The New England Colonies

(49-54)

Massachusetts (Corporate)
John Winthrop
Plymouth Colony (*Separatists*)
Massachusetts Bay Colony (*Puritans*)
"City upon a Hill"
Roger Williams / Anne Hutchinson
Providence (Rhode Island) [52]

The Middle Colonies

(55-59 – *Terms may not all be in book*)

Buzzwords: Breadbasket / Staple Crops

New York (Royal)
"Dutch Wedge"
Duke of York

Pennsylvania (Proprietary)
William Penn / Quakers
Pacifism / Toleration
Penn's Indian Treaty

The Southern Colonies

(70-78 – *Terms may not all be in book*)

Buzzwords: Agriculture / Cash Crops / Slavery

Maryland (Proprietary)
Lord Baltimore
Haven for Catholics / Christian Toleration

Virginia (Corporate – Later Royal)
Bacon's Rebellion

Carolina (Corporate)
Lords Proprietors
Slavery in Carolina / Stono Rebellion

Georgia (Royal)
James Oglethorpe
Buffer / Penal Colony

Navigation and Trade

(66-70)

Mercantilism / Navigation Acts / Salutary Neglect

New Ideas in the Late Colonial Period

(82-84)

Jonathan Edwards / The Great Awakening
Thomas Paine / Enlightenment / Deism

AP/HONORS US HISTORY ESSAY



“What does it mean to be an American?”

The following questions are designed to get you to think about some of the most important historical issues that we will be discussing in United States History this year. After you answer question one, answer five (5) of the questions that follow. The finished product should be in the form of an essay that addresses the questions – not in the form of a numbered list.

Length: 3-5 Pages Typed (Double-Spaced)

DUE MONDAY, 8/27 (A Day) or TUESDAY, 8/28 (B Day)

All Students will answer the following question in at least one full paragraph:

1. What does it mean to be an American?

After answering Question One, answer five (5) of the questions below (one paragraph each, providing evidence to support your arguments):

2. Is the United States the greatest nation in the world?
3. Are there ever situations that warrant the government temporarily suspending First Amendment rights of free speech, press, religion, or peaceful assembly?
4. Is the United States a Christian nation?
5. What is the most important constitutional right that you have?
6. Is it ever acceptable for people to use violence to defend their constitutional rights?
7. Should most laws be made at the federal level or at the state level?
8. The United States is often called “a nation of immigrants,” yet immigration has often been one of the most controversial issues in our nation’s history. In your opinion, does the United States currently have a problem with immigration and, if so, how should that problem be solved?
9. Is America currently at a crisis point? Explain why or why not.

Your essay will be graded based on the following criteria:

- Clarity
- Logical Argument and Evidence
- Critical Thought
- Spelling, Grammar, and Mechanics

Your opinions **WILL NOT** be graded. ***This is America!*** Every opinion will be considered equally valid as long as it is expressed clearly, supported by logical argument and evidence, and reflects some degree of critical thought.

***** KEEP TRACK OF YOUR DOCUMENT FILE. WE WILL REVISIT THIS PROMPT AFTER THE EOC *****

Map 1.1

Name: _____

The Continental United States



Label the 48 states of the Continental United States.

Map 1.2

North American Indian Tribes



Identify the locations of the following tribes:

Algonquin, Aztec, Cherokee, Huron, Iroquois, Powhatan, Pueblo

This online map will be helpful:

<http://www.uwec.edu/geography/ivogeler/w188/indians/FirstAmericans.gif>

From the Journal of Christopher Columbus

Medieval Sourcebook (Fordham University):
<http://www.fordham.edu/halsall/source/columbus1.html>

Document

1.1

Thursday, 11 October [1492]

... The Admiral landed in the boat, which was armed... The Admiral bore the royal standard, and the two captains each a banner of the Green Cross, which all the ships had carried; this contained the initials of the names of the King and Queen each side of the cross, and a crown over each letter arrived on shore... The Admiral called upon... the rest of the crew who landed ... to bear witness that he before all others took possession (as in fact he did) of that island for the King and Queen his sovereigns, making the requisite declarations...

Afterwards [the natives] came swimming to the boats, bringing parrots, balls of cotton thread, javelins, and many other things which they exchanged for articles we gave them... Weapons they have none, nor are acquainted with them, for I showed them swords which they grasped by the blades, and cut themselves through ignorance. They have no iron... It appears to me, that the people are ingenious, and would be good servants and I am of opinion that they would very readily become Christians, as they appear to have no religion...

Saturday, 13 October

At daybreak great multitudes of men came to the shore... They came loaded with balls of cotton, parrots, javelins, and other things too numerous to mention; these they exchanged for whatever we chose to give them. I was very attentive to them, and strove to learn if they had any gold. Seeing some of them with little bits of this metal hanging at their noses, I gathered from them by signs that by going southward or steering round the island in that direction, there would be found a king who possessed large vessels of gold, and in great quantities...

Wednesday, 17 October

At noon set sail from the village where we had anchored and watered... My intention was to follow the coast of the island to the southeast as it runs in that direction, being informed by the Indians I have on board, besides another whom I met with here, that in such a course I should meet with the island which they call Samoet, where gold is found... I discovered a remarkable haven with two entrances, formed by an island at its mouth... I thought it advisable to examine it... I had directed the casks to be carried ashore for water, which being done we discovered eight or ten men who straightway came up to us... one of the men had hanging at his nose a piece of gold... I endeavored to purchase it of them in order to ascertain what sort of money it was but they refused to part with it. Having taken our water on board, I set sail and proceeded northwest...

QUESTIONS TO CONSIDER:

1. According to these passages, what were three of Columbus' goals in making his voyage?
2. How successful was Columbus in achieving each of these three goals?



Columbus, The Indians, and Human Progress

From: Howard Zinn, [*A People's History of the United States*](#) (1980)

Arawak men and women, naked, tawny, and full of wonder, emerged from their villages onto the island's beaches and swam out to get a closer look at the strange big boat. When Columbus and his sailors came ashore, carrying swords, speaking oddly, the Arawaks ran to greet them, brought them food, water, gifts....

These Arawaks of the Bahama Islands were much like Indians on the mainland, who were remarkable... for their hospitality, their belief in sharing. These traits did not stand out in the Europe of the Renaissance, dominated as it was by the religion of popes, the government of kings, the frenzy for money that marked Western civilization and its first messenger to the Americas, Christopher Columbus...

The information that Columbus wanted most was: Where is the gold? He had persuaded the king and queen of Spain to finance an expedition to the lands, the wealth, he expected would be on the other side of the Atlantic -- the Indies and Asia, gold and spices. For, like other informed people of his time, he knew the world was round and he could sail west in order to get to the Far East....

In return for bringing back gold and spices, they promised Columbus 10 percent of the profits, governorship over new-found lands, and the fame that would go with a new title: Admiral of the Ocean Sea. He was a merchant's clerk from the Italian city of Genoa, part-time weaver (the son of a skilled weaver), and expert sailor. He set out with three sailing ships, the largest of which was the *Santa Maria*, perhaps 100 feet long, and thirty-nine crew members....

So, approaching land, they were met by the Arawak Indians, who swam out to greet them... They had no iron, but they wore tiny gold ornaments in their ears.

This was to have enormous consequences: it led Columbus to take some of them aboard ship as prisoners because he insisted that they guide him to the source of the gold. He then sailed to what is now Cuba, then to Hispaniola (the island which today consists of Haiti and the Dominican Republic). There, bits of visible gold in the rivers, and a gold mask presented to Columbus by a local Indian chief, led to wild visions of gold fields....

Because of Columbus's exaggerated report and promises, his second expedition was given seventeen ships and more than twelve hundred men. The aim was clear: slaves and gold. They went from island to island in the Caribbean, taking Indians as captives....

Now, from his base on Haiti, Columbus sent expedition after expedition into the interior. They found no gold fields, but had to fill the ships returning to Spain with some kind of dividend. In the year 1495, they went on a great slave raid... then picked the five hundred best specimens to load onto ships. Of those five hundred, two hundred died en route. The rest arrived in Spain and were put up for sale by the archdeacon of the town....

When it became clear that there was no gold left, the Indians were taken as slave labor on huge estates, known later as *encomiendas*. They were worked at a ferocious pace, and died by the thousands. By the year 1515, there were perhaps fifty thousand Indians left. By 1550, there were five hundred. A report of the year 1650 shows none of the original Arawaks or their descendants left on the island.

Questions to Consider:

What is Zinn's general opinion of Columbus? On what *evidence* does he base his opinion?

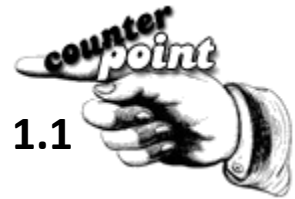
What is Zinn's view of "Western" civilization? How does he compare it with the culture of the natives?

In Zinn's opinion, was Columbus' "discovery" of America a major achievement? Explain why or why not.

Columbus Day: A Time to Celebrate

By Michael S. Berliner, Ph.D.

[The Ayn Rand Institute](#)



Columbus Day approaches, but to the "politically correct" this is no cause for celebration. On the contrary, they view the arrival of Christopher Columbus in 1492 as an occasion to be mourned. They have mourned, they have attacked, and they have intimidated schools across the country into replacing Columbus Day celebrations with "ethnic diversity" days.

The politically correct view is that Columbus did not discover America, because people had lived here for thousands of years. Worse yet, it's claimed, the main legacy of Columbus is death and destruction. Columbus is routinely vilified as a symbol of slavery and genocide, and the celebration of his arrival likened to a celebration of Hitler and the Holocaust. **The attacks on Columbus are ominous, because the actual target is Western civilization.**

Did Columbus "discover" America? Yes—in every important respect. This does not mean that no human eye had been cast on America before Columbus arrived. It does mean that Columbus brought America to the attention of the civilized world, i.e., to the growing, scientific civilizations of Western Europe. The result, ultimately, was the United States of America. It was Columbus' discovery for Western Europe that led to the influx of ideas and people on which this nation was founded—and on which it still rests...

Prior to 1492, what is now the United States was sparsely inhabited, unused, and undeveloped. The inhabitants were primarily hunter/gatherers, wandering across the land, living from hand to mouth and from day to day. There was virtually no change, no growth for thousands of years. With rare exception, life was nasty, brutish, and short: there was no wheel, no written language, no division of labor, little agriculture and scant permanent settlement; but there were endless, bloody wars. Whatever the problems it brought, the vilified Western culture also brought enormous, undreamed-of benefits, without which most of today's Indians would be infinitely poorer or not even alive.

Columbus should be honored, for in so doing, we honor Western civilization. But the critics do not want to bestow such honor, because their real goal is to denigrate the values of Western civilization and to glorify the primitivism, mysticism, and collectivism embodied in the tribal cultures of American Indians. They decry the glorification of the West as "**Eurocentrism.**" We should, they claim, replace our reverence for Western civilization with **multi-culturalism**, which regards all cultures as morally equal. In fact, they aren't.

Some cultures are better than others: a free society is better than slavery; reason is better than brute force as a way to deal with other men; productivity is better than stagnation. In fact, Western civilization stands for man at his best. It stands for the values that make human life possible: reason, science, self-reliance, individualism, ambition, productive achievement. The values of Western civilization are values for all men; they cut across gender, ethnicity, and geography. We should honor Western civilization not for the ethnocentric reason that some of us happen to have European ancestors but because it is the objectively superior culture....

Questions to Consider:

What is Berliner's general opinion of Columbus? On what *evidence* does he base his opinion?

What is Berliner's view of "Western" civilization? How does he compare it with the culture of the natives?

In Berliner's opinion, was Columbus' "discovery" of America a major achievement? Explain why or why not.

Do you find yourself in agreement more with Zinn's view of Columbus or with Berliner's? Explain.

GRAPHIC ORGANIZER 1.1

Comparing and Contrasting the European Colonizers



	SPANISH	FRENCH	DUTCH	ENGLISH
<i>Region(s) Colonized</i>				
<i>Religion</i>				
<i>Interested Parties</i>	1. 2.	1. 2.	1. 2.	1. 2.
<i>Economic Pursuit(s)</i>				
<i>Settlements</i>				
<i>Number of Colonists</i>				
<i>Evangelism?</i>				
<i>Relationship with Native Americans</i>				

From Bartolomé de las Casas

Brief Account of the Devastation of the Indies (1542)

Document
1.2

Source: <http://www.swarthmore.edu/SocSci/bdorse1/41docs/02-las.html>

BACKGROUND: *Bartolomé de las Casas arrived in the New World in 1502 and became an encomendero, living off the labor of Indian slaves. After being denied the Sacrament of Confession by Dominican friars, Las Casas had a change of heart, giving up his encomienda and returning to Spain to campaign against Indian enslavement. In 1523, he became a Dominican friar and dedicated the rest of his life to chronicling abuses committed against the Indians and trying to reform Spanish colonial policy.*

Active Reading

The Indies were discovered in the year one thousand four hundred and ninety-two. In the following year a great many Spaniards went there with the intention of settling the land. Thus, forty-nine years have passed since the first settlers penetrated the land, the first so claimed being the large and most happy isle called Hispaniola...

And of all the infinite universe of humanity, these [Indians] are the most guileless, the most devoid of wickedness and duplicity, the most obedient and faithful to their native masters and to the Spanish Christians whom they serve. They are by nature the most humble, patient, and peaceable, holding no grudges, free from embroilments, neither excitable nor quarrelsome. These people are the most devoid of rancors, hatreds, or desire for vengeance of any people in the world. And because they are so weak and complaisant, they are less able to endure heavy labor and soon die of no matter what malady. The sons of nobles among us, brought up in the enjoyments of life's refinements, are no more delicate than are these Indians, even those among them who are of the lowest rank of laborers. They are also poor people, for they not only possess little but have no desire to possess worldly goods... They are very clean in their persons, with alert, intelligent minds, docile and open to doctrine, very apt to receive our holy Catholic faith, to be endowed with virtuous customs, and to behave in a godly fashion. And once they begin to hear the tidings of the Faith, they are so insistent on knowing more and on taking the sacraments of the Church and on observing the Catholic faith that, truly, the missionaries who are here need to be endowed by God with great patience in order to cope with such eagerness. Some of the secular Spaniards who have been here for many years say that the goodness of the Indians is undeniable and that if this gifted people could be brought to know the one true God they would be the most fortunate people in the world.

Yet into this sheepfold, into this land of meek outcasts there came some Spaniards who immediately behaved like ravening wild beasts, wolves, tigers, or lions that had been starved for many days. And Spaniards have behaved in no other way during the past forty years, down to the present time, for they are still acting like ravening beasts, killing, terrorizing, afflicting, torturing, and destroying the native peoples, doing all this with the strangest and most varied new methods of cruelty, never seen or heard of before, and to such a degree that this Island of Hispaniola once so populous (having a population that I estimated to be more than three million), has now a population of barely two hundred persons.

The island of Cuba is nearly as long as the distance between Valladolid and Rome; it is now almost completely depopulated. San Juan [Puerto Rico] and Jamaica are two of the largest, most productive and attractive islands; both are now deserted and devastated... They have the healthiest lands in the world, where lived more than five hundred thousand souls; they are now deserted, inhabited by not a single living

creature. All the people were slain or died after being taken into captivity and brought to the Island of Hispaniola to be sold as slaves. When the Spaniards saw that some of these had escaped, they sent a ship to find them, and it voyaged for three years among the islands searching for those who had escaped being slaughtered, for a good Christian had helped them escape, taking pity on them and had won them over to Christ; of these there were eleven persons and these I saw.

More than thirty other islands in the vicinity of San Juan are for the most part and for the same reason depopulated, and the land laid waste. On these islands I estimate there are 2,100 leagues of land that have been ruined and depopulated, empty of people.

As for the vast mainland, which is ten times larger than all Spain... we are sure that our Spaniards, with their cruel and abominable acts, have devastated the land and exterminated the rational people who fully inhabited it. We can estimate very surely and truthfully that in the forty years that have passed, with the infernal actions of the Christians, there have been unjustly slain more than twelve million men, women, and children. In truth, I believe without trying to deceive myself that the number of the slain is more like fifteen million.

Their reason for killing and destroying such an infinite number of souls is that the Christians have an ultimate aim, which is to acquire gold, and to swell themselves with riches in a very brief time and thus rise to a high estate disproportionate to their merits. It should be kept in mind that their insatiable greed and ambition, the greatest ever seen in the world, is the cause of their villainies. And also, those lands are so rich and felicitous, the native peoples so meek and patient, so easy to subject, that our Spaniards have no more consideration for them than beasts. And I say this from my own knowledge of the acts I witnessed. But I should not say "than beasts" for, thanks be to God, they have treated beasts with some respect; I should say instead like excrement on the public squares. And thus they have deprived the Indians of their lives and souls, for the millions I mentioned have died without the Faith and without the benefit of the sacraments.

QUESTIONS TO CONSIDER:

1. How does Las Casas describe Native Americans and how does he contrast them with the Spanish colonists?

<u>Native Americans</u>	<u>Spanish Colonists</u>

2. To what extent should Las Casas be considered a trustworthy source concerning the accuracy of the Spanish treatment of the Indians?

<u>Credible</u>	<u>Not Credible</u>
<i>Especially consider Las Casas' Point of View when evaluating his credibility.</i>	

From *The Jesuit Relations* (1634)

Father Paul Le Jeune, Missionary to the Montagnais Indians

Source: <http://museum.state.il.us/pub/dmmweb>

Document

1.3

BACKGROUND: *Paul Le Jeune was born to a French Huguenot family and converted to Roman Catholicism as a teenager. After his ordination to the priesthood, he was placed in charge of the Jesuit Mission in Canada. Like other French Jesuit priests, Fr. Le Jeune lived among the Indians he was trying to evangelize. Fr. Le Jeune's observations of the Montagnais Indians were published in the 1634 edition of the Jesuit Relations, an annual compilation of accounts of Jesuit priests in North America.*

CHAPTER IV.

ON THE BELIEF, SUPERSTITIONS, AND ERRORS OF THE MONTAGNAIS SAVAGES.

I have already reported that the Savages believe that a certain one named Atachocam had created the world, and that one named Messou had restored it. I have questioned upon this subject the famous Sorcerer and the old man with whom I passed the Winter; they answered that they did not know who was the first Author of the world,- that it was perhaps Atahocham, but that was not certain; that they only spoke of Atahocam as one speaks of a thing so far distant that nothing sure can be known about it; and, in fact, the word "Nitatahokan " in their language means, "I relate a fable, I am telling an old story invented for amusement."

Their Religion, or rather their **superstition**, consists besides in praying; but O, my God, what prayers they make! In the morning, when the little children come out from their Cabins, they shout, *Cacouakhi, Pakhais Amiscouakhi, Pakhais Mousouakhi, Pakhais*, "Come, Porcupines; come, Beavers; come, Elk; " and this is all of their prayers.

When the Savages sneeze, and sometimes even at other times, during the Winter, they cry out in a loud voice, *Etouctaian miraouinam an Mirouscamikli*, "I shall be very glad to see the Spring."

At other times, I have heard them pray for the Spring, or for deliverance from evils and other similar things; and they express all these things in the form of desires, crying out as loudly as they can, "I would be very glad if this day would continue, if the wind would change," etc. I could not say to whom these wishes are addressed, for they themselves do not know, at least those whom I have asked have not been able to enlighten me....

CHAPTER V.

ON THE GOOD THINGS WHICH ARE FOUND AMONG THE SAVAGES.

If we begin with physical advantages, I will say that they possess these in abundance. They are tall, erect, strong, well proportioned, agile; and there is nothing effeminate in their appearance. Those little Fops that are seen elsewhere are only caricatures of men, compared with our Savages...

As to the mind of the Savage, it is of good quality. I believe that souls are all made from the same stock, and that they do not materially differ; hence, these barbarians having well formed bodies, and organs well regulated and well arranged, their minds ought to work with ease. Education and instruction alone are lacking. Their soul is a soil which is naturally good, but loaded down with all the evils that a land abandoned since the birth of the world can produce. I naturally compare our Savages with certain villagers, because both are usually without education, though our Peasants are superior in this regard; and yet I have not seen any one thus far, of those who have come to this country, who does not confess and frankly admit that the Savages are more intelligent than our ordinary peasants.

Moreover, if it is a great blessing to be free from a great evil, our Savages are happy; for the two tyrants who provide hell and torture for many of our Europeans, do not reign in their great forests, - I mean ambition and avarice. As they have neither political organization, nor offices, nor dignities, nor any authority, for they only obey their Chief through good will toward him, therefore they never kill each

other to acquire these honors. Also, as they are contented with a mere living, not one of them gives himself to the Devil to acquire wealth.

They make a pretence of never getting angry, not because of the beauty of this virtue, for which they have not even a name, but for their own contentment and happiness, I mean, to avoid the bitterness caused by anger. The Sorcerer said to me one day, speaking of one of our Frenchmen, "He has no sense, he gets angry; as for me, nothing can disturb me; let hunger oppress me, let my nearest relation pass to the other life, let the Iroquois, our enemies, massacre our people, I never get angry." What he says is not an article of faith; for, as he is more haughty than any other Savage, so I have seen him oftener out of humor than any of them; it is true also that he often restrains and governs himself by force, especially when I expose his foolishness. I have only heard one Savage pronounce this word, Ninichcatihin, "I am angry," and he only said it once. But I noticed that they kept their eyes on him, for when these Barbarians are angry, they are dangerous and unrestrained.

Whoever professes not to get angry, ought also to make a profession of patience; the Savages surpass us to such an extent, in this respect, that we ought to be ashamed. I saw them, in their hardships and in their labors, suffer with cheerfulness ... One thing alone casts them down,- it is when they see death, for they fear this beyond measure; take away this apprehension from the Savages, and they will endure all kinds of degradation and discomfort, and all kinds of trials and suffering very patiently...

They are very much attached to each other, and agree admirably. You do not see any disputes, quarrels, enmities, or reproaches among them. Men leave the arrangement of the household to the women, without interfering with them; they cut, and decide, and give away as they please, without making the husband angry... I have never heard the women complain because they were not invited to the feasts, because the men ate the good pieces, or because they had to work continually, going in search of the wood for the fire, making the Houses, dressing the skins, and busying themselves in other very laborious work. Each one does her own little tasks, gently and peacefully, without any disputes....

As there are many orphans among these people, for they die in great numbers since they are addicted to drinking wine and brandy, these poor children are scattered among the Cabins of their uncles, aunts, or other relatives. Do not suppose that they are snubbed and reproached because they eat the food of the household. Nothing of the kind, they are treated the same as the children of the father of the family, or at least almost the same, and are dressed as well as possible....

CHAPTER VI.

ON THEIR VICES AND THEIR IMPERFECTIONS.

The Savages, being filled with errors, are also haughty and proud. Humility is born of truth, vanity of error and falsehood. They are void of the knowledge of truth, and are in consequence, mainly occupied with thought of themselves. **They imagine that they ought by right of birth, to enjoy the liberty of wild ass colts**, rendering no homage to any one whomsoever, except when they like. They have reproached me a hundred times because we **fear** our Captains, while they laugh at and make sport of theirs. All the authority of their chief is in his tongue's end; for he is powerful in so far as he is eloquent; and, even if he kills himself talking and haranguing, he will not be obeyed unless he pleases the Savages....

I have shown in my former letters how **vindictive** the Savages are toward their enemies, with what fury and cruelty they treat them, eating them after they have made them suffer all that an incarnate fiend could invent. This **fury** is common to the women as well as to the men, and they even surpass the latter in this respect. I have said that they eat the lice they find upon themselves, not that they like the taste of them, but because they want to bite those that bite them.

These people are very little moved by compassion. When any one is sick in their Cabins, they ordinarily do not cease to cry and storm, and make as much noise as if everybody were in good health. They do not know what it is to take care of a poor invalid, and to give him the food which is good for him; if he asks for something to drink, it is given to him, if he asks for something to eat, it is given to him, but otherwise he is neglected; to coax him with love and gentleness, is a language which they do not understand. As

long as a patient can eat, they will carry or drag him with them; if he stops eating, they believe that it is all over with him and kill him, as much to free him from the sufferings that he is enduring, as to relieve themselves of the trouble of taking him with them when they go to some other place...

The Savages are slanderous beyond all belief; I say, also among themselves, for they do not even spare their nearest relations, and with it all they are deceitful. For, if one speaks ill of another, they all jeer with loud laughter; if the other appears upon the scene, the first one will show him as much affection and treat him with as much love, as if he had elevated him to the third heaven by his praise. The reason of this is, it seems to me, that their slanders and derision do not come from malicious hearts or from infected mouths, but from **a mind which says what it thinks** in order to give itself free scope, and which seeks gratification from everything, even from slander and mockery. Hence they are not troubled even if they are told that others are making sport of them, or have injured their **reputation**. All they usually answer to such talk is, *mama irinision*, "He has no sense, he does not know what he is talking about;" and at the first opportunity they will pay their slanderer in the same coin, returning him the like.

Lying is as natural to Savages as talking, not among themselves, but to strangers. **Hence it can be said that fear and hope, in one word, interest, is the measure of their fidelity.** I would not be willing to trust them, except as they would fear to be punished if they failed in their duty, or hoped to be rewarded if they were faithful to it. They do not know what it is to keep a secret, to keep their word, and to love with constancy, especially those who are not of their nation, for they are harmonious among themselves, and their slanders and raillery do not disturb their peace and friendly intercourse.

The Savages have always been gluttons, but since the coming of the Europeans they have become such drunkards, that, although they see clearly that these new drinks, the wine and brandy, which are brought to them, are depopulating their country, of which they themselves complain, they cannot abstain from drinking, taking pride in getting drunk and in making others drunk. It is true that they die in great numbers; but I am astonished that they can resist it as long as they do. For, give two Savages two or three bottles of brandy, they will sit down and, without eating, will drink, one after the other, until they have emptied them. [The conduct of French colonial officials] is remarkably praiseworthy in forbidding the traffic in these liquors. Monsieur de Champlain very wisely takes care that these restrictions are observed, and I have heard that Monsieur the General du Plessis has had them enforced at Tadoussac. I have been told that the Savages are tolerably chaste. I shall not speak of all, not having been among them all; but those whom I have met are very lewd, both men and women. God! what blindness! How great is the happiness of Christian people! ...

They are dirty in their habits, in their postures, in their homes, and in their eating; yet there is no lack of propriety among them, for everything that gives satisfaction to the senses, passes as propriety.

I have said that they are dirty in their homes; the entrance to their Cabins is like a pig-pen. They never sweep their houses, they carpet them at first with branches of pine, but on the third day these branches are full of fur, feathers, hair, shavings, or whittlings of wood. Yet they have no other seats, nor beds upon which to sleep. From this it may be seen how full of dirt their clothes must be; it is true that this dirt and filth does not show as much upon their clothes as upon ours....

CHAPTER XII.

WHAT ONE MUST SUFFER IN WINTERING WITH THE SAVAGES.

Imagine now a great ring or square in the snow, two, three or four feet deep, according to the weather or the place where they encamp. This depth of snow makes a white wall for us, which surrounds us on all sides, except the end where it is broken through to form the door. The framework having been brought, which consists of twenty or thirty poles, more or less, according to the size of the cabin, it is planted, not upon the ground but upon the snow; then they throw upon these poles, which converge a little at the top, two or three rolls of bark sewed together, beginning at the bottom, and behold, the house is made. The ground inside, as well as the wall of snow which extends all around the cabin, is covered with little branches of fir; and, as a finishing touch, a wretched skin is fastened to two poles to serve as a door, the doorposts being the snow itself..

You cannot stand upright in this house, as much on account of its low roof as the suffocating smoke; and consequently you must always lie down, or sit flat upon the ground, the usual posture of the Savages. When you go out, the cold, the snow, and the danger of getting lost in these great woods drive you in again more quickly than the wind, and keep you a prisoner in a dungeon which has neither lock nor key.

This prison, in addition to the uncomfortable position that one must occupy upon a bed of earth, has four other great discomforts, cold, heat, smoke, and dogs. As to the cold, you have the snow at your head with only a pine branch between, often nothing but your hat, and the winds are free to enter in a thousand places...

Nevertheless, the cold did not annoy me as much as the heat from the fire. A little place like their cabins is easily heated by a good fire, which sometimes roasted and broiled me on all sides, for the cabin was so narrow that I could not protect myself against the heat. You cannot move to right or left, for the Savages, your neighbors, are at your elbows; you cannot withdraw to the rear, for you encounter the wall of snow, or the bark of the cabin which shuts you in. I did not know what position to take. Had I stretched myself out, the place was so narrow that my legs would have been halfway in the fire; to roll myself up in a ball, and crouch down in their way, was a position I could not retain as long as they could; my clothes were all scorched and burned...

But, as to the smoke, I confess to you that it is martyrdom. It almost killed me, and made me weep continually, although I had neither grief nor sadness in my heart. It sometimes grounded all of us who were in the cabin; that is, it caused us to place our mouths against the earth in order to breathe. For, although the Savages were accustomed to this torment, yet occasionally it became so dense that they, as well as I, were compelled to prostrate themselves, and as it were to eat the earth, so as not to drink the smoke. I have sometimes remained several hours in this position, especially during the most severe cold and when it snowed; for it was then the smoke assailed us with the greatest fury, seizing us by the throat, nose, and eyes...

Someone will tell me that I ought to have gone out from this smoky hole to get some fresh air; and I answer him that the air was usually so cold at those times that the trees, which have a harder skin than man, and a more solid body, could not stand it, splitting even to the core, and making a noise like the report of a musket. Nevertheless, I occasionally emerged from this den, fleeing the rage of the smoke to place myself at the mercy of the cold, against which I tried to arm myself by wrapping up in my blanket like an Irishman; and in this garb, seated upon the snow or a fallen tree, I recited my Hours; the trouble was, the snow had no more pity upon my eyes than the smoke.

As to the dogs, which I have mentioned as one of the discomforts of the Savages' houses, I do not know that I ought to blame them, for they have sometimes rendered me good service... These poor beasts, not being able to live outdoors, came and lay down sometimes upon my shoulders, sometimes upon my feet, and as I only had one blanket to serve both as covering and mattress, I was not sorry for this protection, willingly restoring to them a part of the heat which I drew from them. It is true that, as they were large and numerous, they occasionally crowded and annoyed me so much, that in giving me a little heat they robbed me of my sleep, so that I very often drove them away....

We occasionally had some good meals; but for every good dinner we went three times without supper. When a young Savage of our cabin was dying of hunger... they often asked me if I was not afraid, if I had no fear of death; and seeing me quite firm, they were astonished, on one occasion in particular, when I saw them almost falling into a state of despair. When they reach this point, they play, so to speak, at "save himself who can;" throwing away their bark and baggage, deserting each other, and abandoning all interest in the common welfare, each one strives to find something for himself. Then the children, women, and for that matter all those who cannot hunt, die of cold and hunger. If they had reached this extremity, I would have been among the first to die.

Secondary Reading 1.1

From Matthew Dennis, *Cultivating a Landscape of Peace*
(Ithaca: Cornell University Press, 1995)

Excerpts from Chapter 5: Commerce, Kinship, and the Transaction of Peace [Link to Full Chapter](#)

In the fur trade, two complex industries met, one European and one Native American; the pelts that arrived at Fort Orange represented the highly processed result of an involved production phase. The Dutch displayed little interest in attempting a vertical integration of the industry that would give them control of the earlier stages of production. They remained traders and merchants, content to distribute these partially processed goods to markets in Europe. Major fur dealers and smaller, part-time traders demonstrated little inclination to follow Indians into the forests and compete with native producers. Instead they opted to remain in or near their towns and allow the furs to come to them. The Dutch preference for this form of commerce kept them out of Iroquoia, but it bound them inextricably to the Iroquois.

For the Dutch, the fur trade and Indian relations became virtually synonymous. New Netherlanders craved furs, and they tolerated and welcomed the Iroquois and other Indian peoples among them chiefly because they were the source of that valuable commodity. The exchange between Dutch and the Iroquois across the cultural frontier stood at the center of Dutch economic life....

[Dutch traders] viewed their relationship with Indians narrowly, demonstrating more concern for the personal encounters than for the greater political relationship between their two nations. Only when forced... did they adopt a wider view...

Competition was fierce, as a Jesuit visitor, Father Isaac Jogues, noticed in 1643: "Trade is free to all; this gives the Indians all things cheap, each of the Hollanders outbidding his neighbor, and being satisfied provided he can gain some little profit."

If the Dutch at these commercial outposts lived to trade, and if Indian affairs for the Dutch were a function of commercial interests, the Five Nations nonetheless demanded that their commercial relationship with the people of New Netherland become something more. The Iroquois saw their commerce with the Dutch as but one aspect of a more complex friendship. Despite their efforts to maintain a social and cultural distance from the Iroquois, the Dutch at Fort Orange and Rensselaerswyck by necessity entered into a political and social alliance based on reciprocity, mutual obligation, and some aspects of kinship, which the Five Nations demanded. The Dutch often failed to grasp the Iroquois meaning of the relationship, and what they did understand they did not always like. The Five Nations were often unsatisfied with the Dutch performance in the relationship, and they attempted continually to apprise the Dutch of their obligations and to demand that they satisfy them. Together, the Iroquois and the Dutch made the imperfect and often misunderstood alliance work....

The Dutch... demonstrated little desire to inject Dutch culture or religion into Indian lives. Missionary efforts... were haphazard and carried out with little zeal. The Iroquois seemed to appreciate this disinterested approach, in stark contrast to the meddling and proselytizing of the French Jesuits....

In spite of Dutch efforts to maintain a business relationship with the Iroquois, they found that they had become "old friends" and, eventually, "brothers" to the Iroquois. When the need arose to negotiate with their Iroquois trading partners, the Dutch were forced to endure... "the usual ceremonies." Although we cannot determine with absolute certainty what such ceremonies comprised, it is likely that the Dutch participated with the Five Nations in a form of the traditional Condolence. When the Iroquois began any important meeting of kinspeople, especially the annual league council at Onondaga, they condoled with each other for those who had died since the last convocation, recited and re-enacted their history, and celebrated their union. The Five Nations expected that the Dutch as their brothers would participate in such a ritual.

They patiently educated their European allies and kinsmen in their obligations and in proper etiquette, complaining at times about Dutch failure to act appropriately and generously when they met to renew their

bonds, to confer, or to trade. In 1655, the Mohawks complained to the magistrates and burghers that “we [the Dutch] did not entertain them in such a manner as they entertained us when visiting their land.” ...

The court minutes of Fort Orange reported another lesson in manners and obligations in 1659. An Iroquois embassy instructed that whenever an Iroquois “dies and one of the Dutch is his partner, he ought to give to the relatives of the deceased one or two suits of cloth.” The meaning and significance of this request is clear only if we place it in the context of the Iroquois Condolence, recalling that such presents functioned to bind together the actors as kinspeople in a display of mutual concern during moments of crisis precipitated by death... The failure to furnish gifts of condolence was not merely unfeeling and rude but uncivil and hostile, and the absence of presents to support the words exchanged in negotiations deprived them of their credibility and import. The Dutch misunderstood such gifts, seeing their function more in material than symbolic terms. They carefully recorded the value of each present as it was offered, hoping that some day they might receive a return on their investment, and grumbling perhaps about the hidden expenses of commerce with the Indians. Dutch negotiators accepted and provided gifts, and took part in traditional Iroquois social and political ritual, not out of any particular cultural sensitivity or appreciation but simply out of necessity, as the cost of doing business....

Repeatedly the Dutch failed in their attempts to confine their relationship with the Iroquois to simple commerce. When they tried to treat the Five Nations as merely trading partners, letting the principles of supply and demand dictate the nature of their commerce, the Iroquois responded by imposing their own principles of kinship, hospitality, and reciprocity. In September 1659, for example, the Mohawks complained, “The Dutch, indeed, say we are brothers and are joined together with chains, but that lasts only as long as we have beavers. After that we are no longer thought of, but much will depend on it [the alliance] when we shall need each other.”

In a similar spirit, the Senecas informed the Dutch in 1660 that narrow economic concerns, such as a low exchange rate of beaver pelts, should not prevent the Iroquois from obtaining the supplies they needed, especially in their times of peril... “We only make a little request of you and yet in asking this it is as if we ran against a stone.” They told the Dutch, “We are now engaged in a great war... and we can get no powder or lead unless we have beavers and a good soldier out to have powder and lead for nothing.” ...

New Netherlanders were hardly prepared to abandon their economic beliefs, or to alter radically their economic practice. Yet in 1644 they attempted to act more hospitably, and in 1660 they worked to... mitigate the difficulties inherent in their pricing system. After both negotiations, they provided the Iroquois delegates with substantial gifts of powder. Once again, the Dutch used gifts to respond to Iroquois concerns, but they offered them on Dutch terms, not as normal, legitimate components of business, but merely as indulgences, as exceptional grants or rebates to maintain the channels of commerce. But neither the Dutch nor the Five nations were dominant enough to dictate fully the terms of the discourse along the Dutch-Iroquois cultural frontier.

Fundamental conflicts in definition and expectation riddled the ambiguous relationship between New Netherland and the Five Nations. Each side conceived of the alliance in terms of its own world view and historical experience... Each bowed to the other without ever fully confronting the lack of mutual understanding and cultural appreciation. The motives they ascribed to each other and the kinship terms that they tacitly accepted allowed the two peoples to delude themselves that they understood each other. Yet, strangely, the Iroquois-Dutch relationship worked...

QUESTIONS TO CONSIDER:

1. How did the Dutch and the Iroquois differ in their views of their trading relationship? What factors contributed to these differences?
2. What was the purpose of a "condolence ceremony" and why did the Dutch participate in these ceremonies?
3. “Yet, strangely, the Iroquois-Dutch relationship worked.” Why does Dennis come to this conclusion in spite of the numerous difficulties in the relationship?

Document 1.4

JOHN SMITH: Starving Time in Virginia

Source: <http://familytreemaker.genealogy.com/users/m/u/l/Debbie-J-Mulherin-Wynne/FILE/0036page.html>

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

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

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

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

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

QUESTIONS TO CONSIDER:

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

Document 1.5

The Mayflower Compact

Avalon Project: http://avalon.law.yale.edu/17th_century/mayflower.asp

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

Mr. John Carver,
Mr. William Bradford,
Mr Edward Winslow,
Mr. William Brewster.
Isaac Allerton,
Myles Standish,
John Alden,
John Turner,
Francis Eaton,
James Chilton,
John Craxton,
John Billington,
Joses Fletcher,
John Goodman,
Mr. Samuel Fuller,
Mr. Christopher Martin,
Mr. William Mullins,
Mr. William White,
Mr. Richard Warren,
John Howland,
Mr. Steven Hopkins,

Digery Priest,
Thomas Williams,
Gilbert Winslow,
Edmund Margesson,
Peter Brown,
Richard Britteridge
George Soule,
Edward Tilly,
John Tilly,
Francis Cooke,
Thomas Rogers,
Thomas Tinker,
John Ridgdale
Edward Fuller,
Richard Clark,
Richard Gardiner,
Mr. John Allerton,
Thomas English,
Edward Doten,
Edward Liester.

Selections from Voltaire's *Letters on England*

Document

1.6

"The English Parliament"

Online Library of Liberty: <http://oll.libertyfund.org/title/666/81876>

The members of the English Parliament are fond of comparing themselves, on all occasions, to the old Romans.

... I must own, I see no resemblance between the majesty of the people of England and that of the Romans, and still less between the two governments. There is in London a senate, some of the members whereof are accused—doubtless very unjustly—of selling their votes, on certain occasions, as was done at Rome; and herein lies the whole resemblance. In other respects, the two nations appear to be quite opposite in character... The Romans never knew the terrible madness of religious wars. This abomination was reserved for devout preachers of patience and humility. Marius and Sulla, Cæsar and Pompey, Antony and Augustus, did not draw their swords against one another to determine whether the flamen [priest] should wear his shirt over his robe, or his robe over his shirt; or whether the sacred chickens should both eat and drink, or eat only, in order to take the augury. The English have formerly destroyed one another, by sword or halter, for disputes of as trifling a nature... but I believe they will hardly be so silly again, as they seem to have grown wiser at their own expense...

Here follows a more essential difference between Rome and England, which throws the advantage entirely on the side of the latter; namely, that the civil wars of Rome ended in slavery, and those of the English in liberty. The English are the only people on earth who have been able to prescribe limits to the power of kings by resisting them, and who, by a series of struggles, have at length established that wise and happy form of government where the prince is all-powerful to do good, and at the same time is restrained from committing evil; where the nobles are great without insolence or lordly power, and the people share in the government without confusion....

It has not been without some difficulty that liberty has been established in England, and the idol of arbitrary power has been drowned in seas of blood; nevertheless, the English do not think they have purchased their laws at too high a price. Other nations have shed as much blood; but then the blood they spilled in defense of their liberty served only to enslave them the more.

... The French think that the government of this island [Britain] is more tempestuous than the seas which surround it; in which, indeed, they are not mistaken: but then this happens only when the king raises the storm by attempting to seize the ship, of which he is only the pilot. The civil wars of France lasted longer, were more cruel, and productive of greater evils, than those of England: but none of these civil wars had a wise and becoming liberty for their object.

... As to the last war of Paris, it deserves only to be hooted at. It makes us think we see a crowd of schoolboys rising up in arms against their master, and afterward being whipped for it. Cardinal de Retz, who was witty and brave, but employed those talents badly... caballed for the sake of caballing, and seemed to foment the civil war for his own amusement and pastime...

That for which the French chiefly reproach the English nation is the murder of King Charles I., a prince who merited a better fate, and whom his subjects treated just as he would have treated them, had he been powerful and at ease. After all, consider, on one side, Charles I. defeated in a pitched battle, imprisoned, tried, sentenced to die in Westminster Hall, and then beheaded; and, on the other, the emperor Henry VII. poisoned by his chaplain in receiving the sacrament; Henry III. of France stabbed by a monk; thirty different plots contrived to assassinate Henry IV., several of them put into execution, and the last depriving that great monarch of his life. Weigh, I say, all these wicked attempts, and then judge.

Voltaire, “The English Constitution”

Online Library of Liberty: <http://oll.libertyfund.org/title/666/81877>

This mixture of different departments in the government of England; this harmony between the king, lords, and commons has not always subsisted. England was for a long time in a state of slavery, having, at different periods, worn the yoke of the Romans, Saxons, Danes, and, last of all, the Normans. William the Conqueror, in particular, governed them with a rod of iron. He disposed of the goods and lives of his new subjects like an eastern tyrant: he forbade, under pain of death, any Englishman to have either fire or light in his house after eight o'clock at night, whether it was that he intended by this edict to prevent their holding any assemblies in the night, or, by so whimsical a prohibition, had a mind to try to what a degree of abjectness men might be subjected by their fellow-creatures. It is, however, certain that the English had parliaments both before and since the time of William the Conqueror; they still boast of them, as if the assemblies which then bore the title of parliaments, and which were composed of the ecclesiastical tyrants and the barons, had been actually the guardians of their liberties, and the preservers of the public felicity....

While the barons, with the bishops and popes, were tearing all England to pieces... the people, I say, were considered by them as animals of a nature inferior to the rest of the human species. The commons were then far from enjoying the least share in the government; they were then [serfs] or slaves, whose labor, and even whose blood, was the property of their masters, who called themselves the nobility. Far the greatest part of the human species were in Europe—as they still are in several parts of the world—the slaves of some lord, and at best but a kind of cattle, which they bought and sold with their lands. It was the work of ages to render justice to humanity, and to find out what a horrible thing it was, that the many should sow while a few did reap: and is it not the greatest happiness for the French, that the authority of those petty tyrants has been extinguished by the lawful authority of our sovereign, and in England by that of the king and nation conjointly?

Happily, in those shocks which the quarrels of kings and great men gave to empires, the chains of nations have been relaxed more or less. Liberty in England has arisen from the quarrels of tyrants. The barons forced John Sans Terre and Henry III. to grant that famous charter, the principal scope of which was in fact to make kings dependent on the lords; but, at the same time, the rest of the nation were favored, that they might side with their pretended protectors. This **great charter**, which is looked upon as the palladium and the consecrated fountain of the public liberty, is itself a proof how little that liberty was understood: the very title shows beyond all doubt that the king thought himself absolute, *de jure*; and that the barons, and even the clergy, forced him to relinquish this pretended right, only because they were stronger than he. It begins in this manner: “We¹, of our free will, grant the following privileges to the archbishops, bishops, abbots, priors, and barons of our kingdom,” etc. In the articles of this charter there is not one word said of the house of commons; a proof that no such house then existed; or, if it did, that its power was next to nothing. In this the free men of England are specified—a melancholy proof that there were then some who were not so. We see, by the thirty-second article, that those pretended free men owed their lords certain servitude. Such a liberty as this smelled very rank of slavery. By the twenty-first article, the king ordains, that from henceforth officers shall be restrained from forcibly seizing the horses and carriages of free men, except on paying for the same. This regulation was considered by the people as real liberty, because it destroyed a most intolerable kind of tyranny. Henry VII., that fortunate conqueror and politician, who pretended to cherish the barons, whom he both feared and hated, bethought himself of the project of alienating their lands. By this means the [peasants], who afterward acquired property by their industry, bought the castles of the great lords, who had ruined themselves by their extravagance; and by degrees nearly all the estates in the kingdom changed masters.

¹ The “Royal We,” used by monarchs and others in high office

The House of Commons daily became more powerful; the families of the ancient peerage became extinct in time; and as, in the rigor of the law, there is no other nobility in England besides the peers, the whole order would have been annihilated had not the kings created new barons from time to time; and this expedient preserved the body of the peers they had formerly so much dreaded, in order to oppose the house of commons, now grown too powerful. All the new peers, who form the upper house, receive nothing besides their titles from the crown; scarcely any of them possessing the lands from which those titles are derived. The duke of Dorset, for example, is one of them, though he possesses not a foot of land in Dorsetshire; another may be earl of a village, who hardly knows in what quarter of the island such a village lies. They have only a certain power in parliament, and nowhere out of it, which, with some few privileges, is all they enjoy.

Here is no such thing as the distinction of high, middle, and low justice in France; nor of the right of hunting on the lands of a citizen, who has not the liberty of firing a single shot of a musket on his own estate.

A peer or nobleman in this country pays his share of the taxes as others do, all of which are regulated by the House of Commons; which house, if it is second only in rank, is first in point of credit. The lords and bishops, it is true, may reject any bill of the commons, when it regards the raising of money; but are not entitled to make the smallest amendment in it: they must either pass it or throw it out, without any restriction whatever. When the bill is confirmed by the lords, and approved by the king, then every person is to pay his quota without distinction; and that not according to his rank or quality, which would be absurd, but in proportion to his revenue. Here is no *taille* [a French tax], or arbitrary poll-tax, but a real tax on lands; all of which underwent an actual valuation under the famous William III. The taxes remain always the same, notwithstanding the fact that the value of lands has risen; so that no one is stripped to the bone, nor can there be any ground of complaint; the feet of the peasant are not tortured with wooden shoes; he eats the best wheaten bread, is well and warmly clothed, and is in no apprehension on account of the increase of his herds and flocks, or terrified into a thatched house, instead of a convenient slated roof, for fear of an augmentation of the *taille* the year following. There are even a number of peasants, or, if you will, farmers, who have from five to six hundred pounds sterling yearly income, and who are not above cultivating those fields which have enriched them, and where they enjoy the greatest of all human blessings, liberty.

QUESTIONS TO CONSIDER

1. What comparisons does Voltaire make between England and his native country?
2. What struggles had the English gone through to purchase the liberties that they enjoyed in the eighteenth century?

Voltaire, “On the Anglican Religion”

From Voltaire, *Letters on England*, Leonard Tancock, Trans. (Penguin Classics, 1980)

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THIS is the land of sects. An Englishman, as a free man, goes to Heaven by whatever route he likes.

And yet, although every man here can serve God in his own way, their real religion, the one in which you get on in the world, is the Episcopal sect, called the Anglican Church or just 'the Church'. You cannot hold office in England or Ireland without being one of the Anglican faithful, and this, which is an excellent proof, has converted so many Nonconformists that today there is less than a twentieth of the nation outside the bosom of the dominant Church.

The Anglican clergy have retained many Catholic ceremonies, especially that of receiving tithes, with the most scrupulous attention. They have also the pious ambition to be the masters.

Moreover they foment to the best of their ability among their flock a holy zeal against Nonconformists. This zeal was considerable under the Tory government during the last years of Queen Anne, but it did not go beyond breaking the occasional window in heretical chapels, for sectarian fury finished in England with the civil wars, and under Queen Anne there remained only a few murmurs of a sea still choppy long after the storm has passed. When the Whigs and Tories split their country asunder, like the Guelphs and Ghibellines of old, religion inevitably came into the parties. The Tories were for the Episcopate, the Whigs wanted to abolish it, but when they became the masters they contented themselves with lowering its prestige.

At the time when Harley, Earl of Oxford, and Lord Bolingbroke drank to the health of the Tories, the Anglican Church looked upon them as the defenders of its holy privileges. The assembly of lower clergy, which is a sort of priests' House of Commons, then had some influence; at least it enjoyed freedom to assemble, argue on controversial issues and from time to time to order a few impious books to be burnt, that is books written against itself. The present government, which is Whig, does not even allow these gentlemen to hold their assembly, and they are reduced, in the obscurity of their parishes, to the miserable job of praying to God for the government they would not at all mind overthrowing. As for the Bishops, twenty-six of them in all; they sit in the House of Lords despite the Whigs because the old abuse of regarding them as lords still persists, but they have no more power in the House than Dukes and Peers in the Parliament of Paris. There is one clause in the oath they swear to the State which tries the Christian patience of these gentlemen very much.

In this clause they promise to uphold the Church as established by law. There is hardly a single Bishop, Dean or Archdeacon who does not think he is that by divine right, and so it is a great mortification for them to be obliged to admit that they owe all to a miserable law made by profane laymen. A monk (Father Courayer) recently wrote a book intended to prove the validity and succession of Anglican ordinations. This book has been banned in France, but do you suppose it has pleased the government of England? Not at all. These wretched Whigs care very little whether the apostolic succession has been interrupted in their country or not, or whether Bishop Parker was consecrated in an alehouse (as some maintain) or in a church. They prefer Bishops to derive their authority from Parliament rather than from the Apostles. Lord B—says that this idea of divine right would only serve to make tyrants in capes and rochets, but that the law makes citizens.

In morals the Anglican clergy are more virtuous than the French, and this is why: all the clergy are educated in the Universities of Oxford or Cambridge, far from the corruption of the capital. They are not called to the higher positions in the Church until very late in life and at an age when men have no other passion than avarice, when their ambition has little to feed on. Positions in this country are rewards for long service in the Church as well as the Army, and not many young men become bishops or colonels on leaving college. Moreover the clergy are almost all married; the uncouth manner they have acquired in the university and the lack of feminine society there mean that usually a bishop has to make do with his own wife. Priests do sometimes go to taverns because custom allows it, and if they get drunk it is solemnly and with no scandal.

That indefinable being, neither ecclesiastical nor secular, in a word what we call an Abbe, is an unknown species in England. Here clerical gentlemen are all decorous and almost all pedants. When they hear that in France young men notorious for their debauches and appointed to bishoprics through the intrigues of women, make love in public, find fun in composing tender love-songs, give long and exquisite suppers every night, and then go straight to pray for the light of the Holy Ghost and brazenly call themselves the successors of the Apostles, they thank God they are Protestants. But, of course, they are wicked heretics fit to be burned with all the devils, as Master Francois Rabelais says, and that is why I don't get mixed up in their affairs.

Document 1.8

The English Bill of Rights (1689)

An Act Declaring the Rights and Liberties of the Subject and Settling the Succession of the Crown

Avalon Project: http://avalon.law.yale.edu/17th_century/england.asp

PART I: STATEMENT OF GRIEVANCES

Whereas the Lords Spiritual and Temporal and Commons [Parliament] assembled at Westminster, lawfully, fully and freely representing all the estates of the people of this realm, did upon the thirteenth day of February in the year of our Lord one thousand six hundred eighty-eight present unto their Majesties, then called and known by the names and style of [William and Mary](#), prince and princess of Orange, being present in their proper persons, a certain declaration in writing made by the said Lords and Commons in the words following, viz.:

Whereas the late [King James the Second](#), by the assistance of divers evil counsellors, judges and ministers employed by him, did endeavour to subvert and extirpate the Protestant religion and the laws and liberties of this kingdom;

By assuming and exercising a power of dispensing with and suspending of laws and the execution of laws without consent of Parliament;

By levying money for and to the use of the Crown by pretence of prerogative for other time and in other manner than the same was granted by Parliament;

By raising and keeping a standing army within this kingdom in time of peace without consent of Parliament, and quartering soldiers contrary to law;

By causing several good subjects being Protestants to be disarmed at the same time when papists were both armed and employed contrary to law;

By violating the freedom of election of members to serve in Parliament;

And whereas of late years partial corrupt and unqualified persons have been returned and served on juries in trials, and particularly divers jurors in trials for high treason which were not freeholders;

And excessive bail hath been required of persons committed in criminal cases to elude the benefit of the laws made for the liberty of the subjects;

And excessive fines have been imposed;

And illegal and cruel punishments inflicted;

All which are utterly and directly contrary to the known laws and statutes and freedom of this realm;

The English Bill of Rights (1689)

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PART II: DECLARATION OF RIGHTS

And whereas the said late King James the Second having abdicated the government and the throne being thereby vacant, his Highness the Prince of Orange (whom it hath pleased Almighty God to make the glorious instrument of delivering this kingdom from popery and arbitrary power) did (by the advice of the Lords Spiritual and Temporal and divers principal persons of the Commons) cause letters to be written to the Lords Spiritual and Temporal being Protestants... for the choosing of such persons to represent them as were of right to be sent to Parliament... in order to such an establishment as that their religion, laws and liberties might not again be in danger of being subverted...

And thereupon the said Lords Spiritual and Temporal and Commons, pursuant to their respective letters and elections, being now assembled in a full and free representative of this nation... do in the first place (as their ancestors in like case have usually done) for the vindicating and asserting their ancient rights and liberties declare

That the pretended power of suspending the laws or the execution of laws by regal authority without consent of Parliament is illegal;

That levying money for or to the use of the Crown by pretence of prerogative, without grant of Parliament... is illegal;

That it is the right of the subjects to petition the king, and all commitments and prosecutions for such petitioning are illegal;

That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law;

That the subjects which are Protestants may have arms for their defence suitable to their conditions and as allowed by law;

That election of members of Parliament ought to be free;

That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament;

That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted;

And that for redress of all grievances, and for the amending, strengthening and preserving of the laws, Parliaments ought to be held frequently.

Religious Restrictions on English Monarchs

And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a popish prince, or by any king or queen marrying a papist... all and every person and persons that... shall profess the popish religion, or shall marry a papist, shall be excluded and be forever incapable to inherit, possess or enjoy the crown and government of this realm...

The Bill of Rights



- Amendment I** Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.
- Amendment II** A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.
- Amendment III** No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.
- Amendment IV** The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause... and particularly describing the place to be searched, and the persons or things to be seized.
- Amendment V** No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.
- Amendment VI** In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.
- Amendment VII** In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any court of the United States, than according to the rules of the common law.
- Amendment VIII** Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.
- Amendment IX** The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.
- Amendment X** The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

READING ACTIVITY 1.1

The English Bill of Rights



The authors of our Bill of Rights were not making an effort to be original; rather, they were seeking to protect rights that they and their ancestors had enjoyed as subjects of the British crown. Although they proclaimed allegiance to a monarch, the English held that their government was constitutional government whose power was limited by the people, who were represented by Members of Parliament.

Briefly explain how the English Bill of Rights upholds the following principles of constitutional government:

Limited Government _____

Representative Government _____

Consent of the Governed _____

What rights are guaranteed to the people by *both* the English Bill of Rights and the U.S. Bill of Rights?

The U.S. Bill of Rights was written to apply to all citizens of the United States, but this was not the case with the English Bill of Rights. What religious group, in particular, is discriminated against in the English Bill of Rights and in what ways is that group discriminated against?

- _____ 1. _____
2. _____

Map 1.3

The "Thirteen Colonies," a.k.a., British America

Name: _____

Date: _____



IDENTIFY THE FOLLOWING:

British Colonies:

- Connecticut
- Delaware
- Georgia
- Maryland
- Massachusetts
- New Hampshire
- New Jersey
- New York
- North Carolina
- Pennsylvania
- Rhode Island
- South Carolina
- Virginia

Rivers:

- Ohio River
- Mississippi River

Regions:

- New England
- Middle Colonies
- Southern Colonies

Ports:

- Boston
- Charles Town
- New York
- Philadelphia

Misc:

- Chesapeake Bay
- Massachusetts Bay
- Mason-Dixon Line
- Proclamation Line of 1763

Map 1.4

Name: _____

European Claims in North America



Identify areas of French, Spanish, and British, and Dutch settlement before 1750



Identify areas of French, Spanish, and British settlement after 1763.

Specifically ID: Mississippi River, Great Lakes, Canada, Florida, Louisiana, New Spain

GRAPHIC ORGANIZER 1.3

Comparing and Contrasting the English Colonies



	NEW ENGLAND	Middle Colonies	Southern Colonies
<i>Key Colonies</i>			
<i>Key Figures</i>			
<i>Why Settle?</i>			
<i>Economic Activity</i>			
<i>Predominant Religion(s)</i>			
<i>Religious Outlook</i>			
<i>Notes</i>			

Document 1.10

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

Source: http://wadsworth.com/history_d/special_features/ilrn_legacy/wawc2c01c/content/wciv2/readings/win1.html

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

1. It will be a service to the Church of great consequence to carry the gospel into those parts of the world, to help on the coming of the fullness of the Gentiles, and to raise a bulwark against the kingdom of Antichrist which the Jesuits labor to rear up in those parts.
2. All other churches of Europe are brought to desolation, and our sins, for which the Lord begins already to frown upon us and to cut us short, do threaten evil times to be coming upon us; and who knows but that God hath provided this place to be a refuge for many whom he means to save out of the general calamity, and seeing the Church hath no place left to fly into but the wilderness, what better work can there be than to go and provide tabernacles and food for her against she comes thither?
3. This land grows weary of her inhabitants, so as man, who is the most precious of all creatures, is here more vile and base than the earth we tread upon, and for less price among us than an horse or a sheep; masters are forced by authority to entertain servants, parents to maintain their own children; all towns complain of the burden of their poor, though we have taken up many unnecessary-yea, unlawful-trades to maintain them, and we use the authority of the law to hinder the increase of our people, as by urging the statute against cottages and inmates, and thus it is come to pass that children, servants, and neighbors, especially if they be poor, are counted the greatest burdens, which, if things were right, would be the chiefest earthly blessings.
4. The whole earth is the Lord's garden, and he hath given it to the sons of men with a general commission (Gen. i.28) to increase and multiply, and replenish the earth and subdue it, which was again renewed to Noah; the end is double and natural, that man might enjoy the fruits of the earth and God might have his due glory from the creature. Why then should we stand here striving for places of habitation, etc. (many men spending as much labor and cost to recover or keep sometimes an acre or two of land as would procure them many, and as good or better, in another country), and in the meantime suffer a whole continent as fruitful and convenient for the use of man to lie waste without any improvement?
5. We are grown to that height of intemperance in all excess of riot as no man's estate almost will suffice to keep sail with his equals; and who fails herein must live in scorn and contempt. Hence it comes that all arts and trades are carried in that deceitful and unrighteous course as it is almost impossible for a good and upright man to maintain his charge and live comfortably in any of them.
6. The fountains of learning and religion are so corrupted as (besides the insupportable charge of their education) most children (even the best wits and of fairest hopes) are perverted, corrupted, and utterly overthrown by the multitude of evil examples and the licentious government of those seminaries where men strain at gnats and swallow camels, use all severity for maintenance of caps and other accomplishments but suffer all ruffianlike fashions and disorder in manners to pass uncontrolled.
7. What can be a better work and more honorable and worthy a Christian than to help raise and support a particular church while it is in its infancy, and join his forces with such a company of faithful people as by a timely assistance may grow strong and prosper, and for want of it may be put to great hazard, if not wholly ruined?

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

Benjamin Franklin on George Whitefield

Document

1.11

Autobiography of Benjamin Franklin (Project Gutenberg):

<http://www.gutenberg.org/cache/epub/148/pg148.txt>

In 1739 arrived among us from Ireland the Reverend Mr. Whitefield, who had made himself remarkable there as an **itinerant** preacher. He was at first permitted to preach in some of our churches; but the clergy, taking a dislike to him, soon refus'd him their pulpits, and he was oblig'd to preach in the fields. The multitudes of all sects and denominations that attended his sermons were enormous, and it was matter of speculation to me, who was one of the number, to observe the extraordinary influence of his oratory on his hearers, and how much they admir'd and respected him, notwithstanding his common abuse of them, by assuring them that they were naturally half beasts and half devils. It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seem'd as if all the world were growing religious, so that one could not walk thro' the town in an evening without hearing psalms sung in different families of every street.

And it being found inconvenient to assemble in the open air, subject to its inclemencies, the building of a house to meet in was no sooner propos'd, and persons appointed to receive contributions, but sufficient sums were soon receiv'd to procure the ground and erect the building, which was one hundred feet long and seventy broad, about the size of Westminster Hall; and the work was carried on with such spirit as to be finished in a much shorter time than could have been expected. Both house and ground were vested in trustees, expressly for the use of any preacher of any religious persuasion who might desire to say something to the people at Philadelphia; the design in building not being to accommodate any particular sect, but the inhabitants in general; so that even if the Mufti of Constantinople were to send a missionary to preach Mohammedanism to us, he would find a pulpit at his service.

Mr. Whitefield, in leaving us, went preaching all the way thro' the colonies to Georgia. The settlement of that province had lately been begun, but, instead of being made with hardy, industrious husbandmen, accustomed to labor, the only people fit for such an enterprise, it was with families of broken shop-keepers and other insolvent debtors, many of indolent and idle habits, taken out of the jails, who, being set down in the woods, unqualified for clearing land, and unable to endure the hardships of a new settlement, perished in numbers, leaving many helpless children unprovided for. The sight of their miserable situation inspir'd the benevolent heart of Mr. Whitefield with the idea of building an Orphan House there, in which they might be supported and educated. Returning northward, he preach'd up this charity, and made large collections, for his eloquence had a wonderful power over the hearts and purses of his hearers, of which I myself was an instance.

I did not disapprove of the design, but, as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia at a great expense, I thought it would have been better to have built the house here, and brought the children to it. This I advis'd; but he was resolute in his first project, rejected my counsel, and I therefore refus'd to contribute. I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolv'd he should get nothing from me, I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the coppers. Another stroke of his oratory made me asham'd of that, and determin'd me to give the silver; and he finish'd so admirably, that I empty'd my pocket wholly into the collector's dish, gold and all....

Some of Mr. Whitefield's enemies affected to suppose that he would apply these collections to his own private emolument; but I who was intimately acquainted with him (being employed in printing

his Sermons and Journals, etc.), never had the least suspicion of his integrity, but am to this day decidedly of opinion that he was in all his conduct a perfectly honest man, and methinks my testimony in his favour ought to have the more weight, as we had no religious connection. He us'd, indeed, sometimes to pray for my conversion, but never had the satisfaction of believing that his prayers were heard. Ours was a mere civil friendship, sincere on both sides, and lasted to his death.

The following instance will show something of the terms on which we stood. Upon one of his arrivals from England at Boston, he wrote to me that he should come soon to Philadelphia, but knew not where he could lodge when there, as he understood his old friend and host, Mr. Benezet, was removed to Germantown. My answer was, "You know my house; if you can make shift with its scanty accommodations, you will be most heartily welcome." He reply'd, that if I made that kind offer for Christ's sake, I should not miss of a reward. And I returned, "Don't let me be mistaken; it was not for Christ's sake, but for your sake." One of our common acquaintance jocosely remark'd, that, knowing it to be the custom of the saints, when they received any favour, to shift the burden of the obligation from off their own shoulders, and place it in heaven, I had contriv'd to fix it on earth.

The last time I saw Mr. Whitefield was in London, when he consulted me about his Orphan House concern, and his purpose of appropriating it to the establishment of a college.

He had a loud and clear voice, and articulated his words and sentences so perfectly, that he might be heard and understood at a great distance, especially as his auditories, however numerous, observ'd the most exact silence. He preach'd one evening from the top of the Court-house steps, which are in the middle of Market-street, and on the west side of Second-street, which crosses it at right angles. Both streets were fill'd with his hearers to a considerable distance. Being among the hindmost in Market-street, I had the curiosity to learn how far he could be heard, by retiring backwards down the street towards the river; and I found his voice distinct till I came near Front-street, when some noise in that street obscur'd it. Imagining then a semi-circle, of which my distance should be the radius, and that it were fill'd with auditors, to each of whom I allow'd two square feet, I computed that he might well be heard by more than thirty thousand. This reconcil'd me to the newspaper accounts of his having preach'd to twenty-five thousand people in the fields, and to the antient histories of generals haranguing whole armies, of which I had sometimes doubted.

By hearing him often, I came to distinguish easily between sermons newly compos'd, and those which he had often preach'd in the course of his travels. His delivery of the latter was so improv'd by frequent repetitions that every accent, every emphasis, every modulation of voice, was so perfectly well turn'd and well plac'd, that, without being interested in the subject, one could not help being pleas'd with the discourse; a pleasure of much the same kind with that receiv'd from an excellent piece of musick. This is an advantage itinerant preachers have over those who are stationary, as the latter can not well improve their delivery of a sermon by so many rehearsals.

His writing and printing from time to time gave great advantage to his enemies... Critics attack'd his writings violently, and with so much appearance of reason as to diminish the number of his votaries and prevent their encrease; so that I am of opinion if he had never written any thing, he would have left behind him a much more numerous and important sect, and his reputation might in that case have been still growing, even after his death...

“Sinners in the Hands of an Angry God”

Document

1.12

Excerpts from Jonathan Edwards' Famous Sermon:

Source: <http://www.cs.indiana.edu/~port/teach/relg/sinners.short.htm>

Text for the sermon: '*Their foot shall slide in due time*' Deut. 32: 35

In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God's visible people, and who lived under the means of grace; but who, notwithstanding all God's wonderful works towards them, remained... void of counsel, having no understanding in them. Under all the cultivations of heaven, they brought forth bitter and poisonous fruit. The expression I have chosen for my text, *Their foot shall slide in due time*, seems to imply the following doings, relating to the punishment and destruction to which these wicked Israelites were exposed.

1. That they were always exposed to *destruction*; as one that stands or walks in slippery places is always exposed to fall...
2. It implies, that they were always exposed to *sudden unexpected destruction*. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning...
3. Another thing implied is, that they are liable to fall *of themselves*, without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.
4. That the reason why they are not fallen already, and do not fall now, is only that God's appointed time is not come. For it is said, that when that due time, or appointed time comes, *their foot shall slide*...

The observation from the words that I would now insist upon is this. "There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God." By the mere pleasure of God, I mean his sovereign pleasure, his arbitrary will, restrained by no obligation...

The truth of this observation may appear by the following considerations.

1. There is no want of power in God to cast wicked men into hell at any moment...
2. They deserve to be cast into hell...
3. They... not only justly deserve to be cast down thither, but... they are bound over already to hell. John iii. 18. "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place... And thither he is bound...
4. They are now the objects of that very same anger and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not then very angry with them... The wrath of God burns against them... the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened its mouth under them.
5. The devil stands ready to fall upon them, and seize them as his own, at what moment God shall permit him...
9. All wicked men's pains and contrivance which they use to escape hell, while they continue to reject Christ, and so remain wicked men, do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he

intends to do... They hear indeed that there are but few saved, and that the greater part of men that have died heretofore are gone to hell...

... If we could speak with them, and inquire of them... whether they expected, when alive, and when they used to hear about hell, ever to be the subjects of that misery, we doubtless, should hear one and another reply, "No, I never intended to come here: I had laid out matters otherwise in my mind; I thought I should contrive well for myself.... I intended to take effectual care; but [death] came upon me unexpected... it came as a thief... wrath was too quick for me. Oh, my cursed foolishness! I was flattering myself... then suddenly destruction came upon me."

10. God has laid himself under no obligation, by any promise to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life, or of any deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ...

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them... and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment. The devil is waiting for them, hell is gaping for them, the flames gather and flash about them... In short, **they have no refuge, nothing to take hold of, all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God...**

Your wickedness makes you ... heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf....

*The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood... **All you that were never born again, and made new creatures, and raised from being dead in sin... are in the hands of an angry God...***

The God that holds you over the pit of hell, much as one holds a spider... over the fire, abhors you, and is dreadfully provoked. His wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire... nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night - that you were suffered to awake again in this world, after you closed your eyes to sleep...

O sinner! Consider the fearful danger you are in... You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder... and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment....

Therefore, let everyone that is out of Christ, now awake and fly from the wrath to come. *The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation:* Let everyone fly out of Sodom: "Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."

QUESTIONS TO CONSIDER:

1. According to Edwards, what is every human being's natural destination upon his or her death?
2. What evidence did Edwards use to support his conclusion?
3. How does this sermon typify the spirit of the Great Awakening?

Document 1.13

Thomas Paine: Of the Religion of Deism Compared with the Christian Religion

Modern History Sourcebook: <http://www.fordham.edu/halsall/mod/paine-deism.html>

Every person, of whatever religious denomination he may be, is a DEIST in the first article of his Creed. Deism, from the Latin word Deus, God, is the belief of a God, and this belief is the first article of every man's creed.

It is on this article, universally consented to by all mankind, that the Deist builds his church, and here he rests. Whenever we step aside from this article, by mixing it with articles of human invention, we wander into a labyrinth of uncertainty and fable, and become exposed to every kind of imposition by pretenders to revelation.

The Persian shows the Zend-Avesta of Zoroaster, the lawgiver of Persia, and calls it the divine law; the Bramin shows the Shaster, revealed, he says, by God to Brama, and given to him out of a cloud; the Jew shows what he calls the law of Moses, given, he says, by God, on the Mount Sinai; the Christian shows a collection of books and epistles, written by nobody knows who, and called the New Testament; and the Mahometan shows the Koran, given, he says, by God to Mahomet: each of these calls itself [revealed religion](#), and the only true Word of God, and this the followers of each profess to believe from the habit of education, and each believes the others are imposed upon.

But when the divine gift of reason begins to expand itself in the mind and calls man to reflection, he then reads and contemplates God and His works, and not in the books pretending to be revelation. The creation is the Bible of the true believer in God. Everything in this vast volume inspires him with sublime ideas of the Creator. The little and paltry, and often obscene, tales of the Bible sink into wretchedness when put in comparison with this mighty work.

The Deist needs none of those tricks and shows called miracles to confirm his faith, for what can be a greater miracle than the creation itself, and his own existence?

There is a happiness in Deism, when rightly understood, that is not to be found in any other system of religion. All other systems have something in them that either shock our reason, or are repugnant to it, and man, if he thinks at all, must stifle his reason in order to force himself to believe them.

But in Deism our reason and our belief become happily united. The wonderful structure of the universe, and everything we behold in the system of the creation, prove to us, far better than books can do, the existence of a God, and at the same time proclaim His attributes.

It is by the exercise of our reason that we are enabled to contemplate God in His works, and imitate Him in His ways. When we see His care and goodness extended over all His creatures, it teaches us our duty toward each other, while it calls forth our gratitude to Him. It is by forgetting God in His works, and running after the books of pretended revelation, that man has wandered from the straight path of duty and happiness, and become by turns the victim of doubt and the dupe of delusion.

Except in the first article in the Christian creed, that of believing in God, there is not an article in it but fills the mind with doubt as to the truth of it, the instant man begins to think. Now every article in a creed that is necessary to the happiness and salvation of man, ought to be as evident to the reason and comprehension of man as the first article is, for God has not given us reason for the purpose of confounding us, but that we should use it for our own happiness and His glory.

The truth of the first article is proved by God Himself, and is universal; for the creation is of itself demonstration of the existence of a Creator. But the second article, that of God's begetting a son, is not proved in like manner, and stands on no other authority than that of a tale....

But this is not all. The second article of the Christian creed having brought the son of Mary into the world (and this Mary, according to the chronological tables, was a girl of only fifteen years of age when this son was born), the next article goes on to account for his being begotten, which was, that when he grew a man he should be put to death, to expiate, they say, the sin that Adam brought into the world by eating an apple or some kind of forbidden fruit.

But though this is the creed of the Church of Rome, from whence the Protestants borrowed it, it is a creed which that Church has manufactured of itself, for it is not contained in nor derived from, the book called the New Testament.

The four books called the Evangelists, Matthew, Mark, Luke and John, which give, or pretend to give, the birth, sayings, life, preaching, and death of Jesus Christ, make no mention of what is called the fall of man; nor is the name of Adam to be found in any of those books, which it certainly would be if the writers of them believed that Jesus was begotten, born, and died for the purpose of redeeming mankind from the sin which Adam had brought into the world. Jesus never speaks of Adam himself, of the garden of Eden, nor of what is called the fall of man.

But the Church of Rome having set up its new religion, which it called Christianity, invented the creed which it named the Apostles's Creed, in which it calls Jesus the only son of God, conceived by the Holy Ghost, and born of the Virgin Mary; things of which it is impossible that man or woman can have any idea, and consequently no belief but in words; and for which there is no authority but the idle story of Joseph's dream in the first chapter of Matthew, which any designing imposter or foolish fanatic might make....

But there are times when men have serious thoughts, and it is at such times, when they begin to think, that they begin to doubt the truth of the Christian religion; and well they may, for it is too fanciful and too full of conjecture, inconsistency, improbability and irrationality, to afford consolation to the thoughtful man. His reason revolts against his creed. He sees that none of its articles are proved, or can be proved....

When an article in a creed does not admit of proof nor of probability, the salvo is to call it revelation; but this is only putting one difficulty in the place of another, for it is as impossible to prove a thing to be revelation as it is to prove that Mary was gotten with child by the Holy Ghost.

Here it is that the religion of Deism is superior to the Christian Religion. It is free from all those invented and torturing articles that shock our reason or injure our humanity, and with which the Christian religion abounds. Its creed is pure, and sublimely simple. It believes in God, and there it rests.

It honors reason as the choicest gift of God to man, and the faculty by which he is enabled to contemplate the power, wisdom and goodness of the Creator displayed in the creation; and reposing itself on His protection, both here and hereafter, it avoids all presumptuous beliefs, and rejects, as the fabulous inventions of men, all books pretending to revelation.

QUESTIONS TO CONSIDER:

1. What is Deism and how is it different than Christianity?
2. How is Paine's view of the human being's relationship with God different from the view presented by Jonathan Edwards?
3. Why does Paine mention the "Church of Rome" in his arguments against Christianity? How would this strengthen his argument against Christianity?