

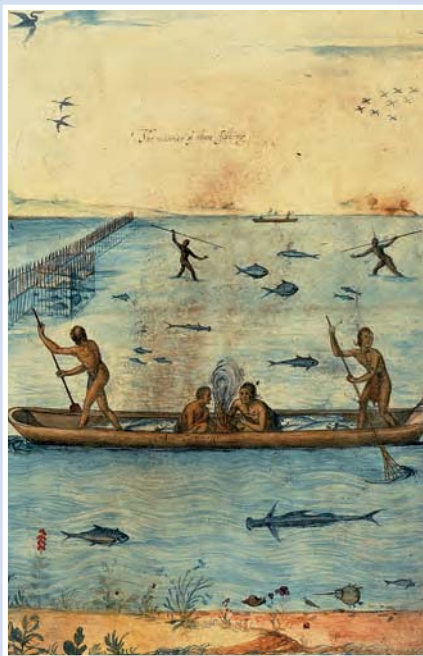
## PART ONE

# FOUNDING THE NEW NATION

c. 33,000 B.C.—A.D. 1783

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

Yet life in the New World made the colonists different from their European cousins, and eventually, during the American Revolution, the Americans came to embrace a vision of their country as an independent nation. How did this epochal transformation come about? How did the



colonists overcome the conflicts that divided them, unite against Britain, and declare themselves at great cost to be an “American” people?

They had much in common to begin with. Most were English-speaking. Most came determined to create an agricultural society modeled on English customs. Conditions in the New World deepened their common bonds. Most colonists strove to live lives unfettered by the tyrannies of royal authority, official religion, and social hierarchies that they had left behind. They grew to cherish ideals that became synonymous with American life—reverence for individual liberty, self-government, religious tolerance,

and economic opportunity. They also commonly displayed a willingness to subjugate outsiders—first Indians, who were nearly annihilated through war and disease, and then Africans, who were brought in chains

### **Algonquian Indians Fishing, by John White**

The English watercolorist accompanied the first English expedition to Roanoke Island (later part of Virginia) in 1585. His paintings faithfully recorded the Indian way of life that was now imperiled by the arrival of the Europeans.

to serve as slave labor, especially on the tobacco, rice, and indigo plantations of the southern colonies.

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

The American colonists in fact had little reason to complain about Britain. Each of the thirteen colonies enjoyed a good deal of self-rule. Many colonists profited from trade within the British Empire. But by the 1760s, this stable arrangement began to crumble, a victim of the imperial rivalry between France and Britain. Their struggle for supremacy in North America began in the late seventeenth century and finally dragged in the colonists during the French and Indian War from 1756 to 1763. That war in one sense strengthened ties with Britain, since colonial militias fought triumphantly alongside

the British army against their mutual French and Indian enemies. But once the French were driven from the North American continent, the colonists no longer needed Britain for protection. More important still, after 1763 a financially overstretched British government made the fateful choice of imposing taxes on colonies that had been accustomed to answering mainly to their own colonial assemblies. By the 1770s issues of taxation, self-rule, and trade restrictions brought the crisis of imperial authority to a head. Although as late as 1775 most people in the colonies clung to the hope of some kind of accommodation short of outright independence, royal intransigence soon thrust the colonists into a war of independence that neither antagonist could have anticipated just a few years before.

Eight years of revolutionary war did more than anything in the colonial past to bring Americans together as a nation. Comradeship in arms and the struggle to shape a national government forced Americans to subdue their differences as best they could. But the spirit of national unity was hardly universal. One in five colonists sided with the British as “Loyalists,” and a generation would pass before the wounds of this first American “civil war” fully healed. Yet in the end, Americans won the Revolution, with no small measure of help from the French, because in every colony people shared a firm belief that they were fighting for the “unalienable rights” of “life, liberty, and the pursuit of happiness,” in the words of Thomas Jefferson’s magnificent Declaration of Independence. Almost two hundred years of living a new life had prepared Americans to found a new nation.

**Philadelphia, Corner of Second and High Streets**

Delegates to the Constitutional Convention in 1787 gathered in Philadelphia, the largest city in North America, a vivid symbol of the rise of American society from its precarious beginnings at Jamestown and Plymouth nearly two centuries earlier.



# 1

## New World Beginnings

33,000 B.C.—A.D. 1769

I HAVE COME TO BELIEVE THAT THIS IS A MIGHTY  
CONTINENT WHICH WAS HITHERTO UNKNOWN. . . .  
YOUR HIGHNESSES HAVE AN OTHER WORLD HERE.

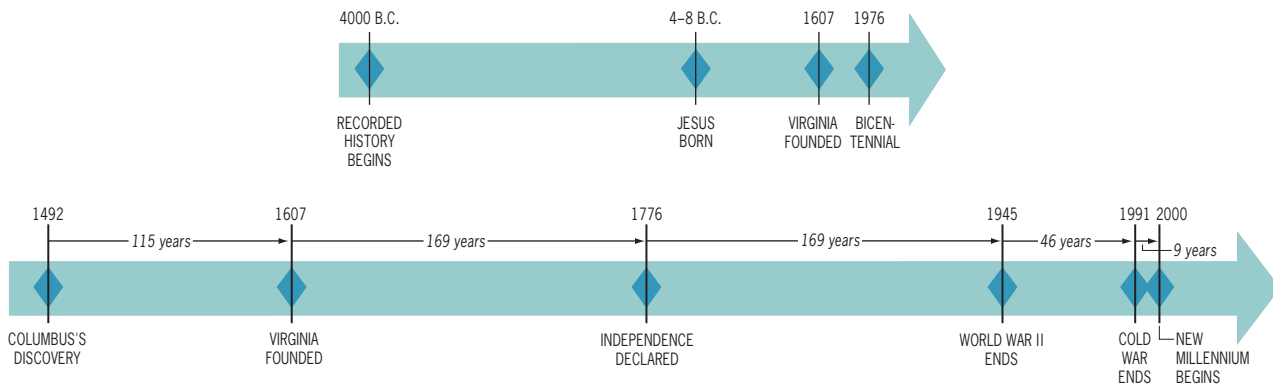
CHRISTOPHER COLUMBUS, 1498

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

About six thousand years ago—only a minute in geological time—recorded history of the Western

world began. Certain peoples of the Middle East, developing a written culture, gradually emerged from the haze of the past.

Five hundred years ago—only a few seconds figuratively speaking—European explorers stumbled



on the Americas. This dramatic accident forever altered the future of both the Old World and the New, and of Africa and Asia as well.



### The Shaping of North America

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

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

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

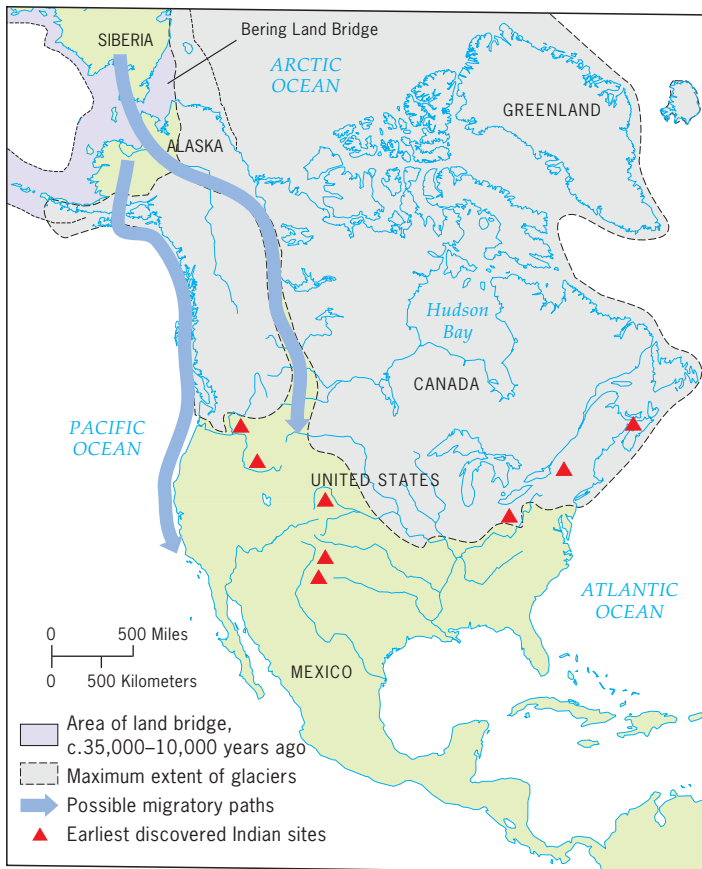
Nature laid a chill hand over much of this terrain in the Great Ice Age, beginning about 2 million years ago. Two-mile-thick ice sheets crept from the polar regions to blanket parts of Europe, Asia, and the Americas. In North America the great glaciers carpeted most of present-day Canada and the United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

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



### Peopling the Americas

The Great Ice Age shaped more than the geological history of North America. It also contributed to the origins of the continent's human history. Though recent (and still highly controversial) evidence suggests that some early peoples may have reached the Americas in crude boats, most probably came by land. Some 35,000 years ago, the Ice Age congealed much of the world oceans



### The First Discoverers of America

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



**Incan Culture** This mortar and corn-cob-shaped pestle from the Incan stronghold in present-day Peru vividly illustrate the importance of corn in Incan life.

into massive ice-pack glaciers, lowering the level of the sea. As the sea level dropped, it exposed a land bridge connecting Eurasia with North America in the area of the present-day Bering Sea between Siberia and Alaska. Across that bridge, probably following migratory herds of game, ventured small bands of nomadic Asian hunters—the “immigrant” ancestors of the Native Americans. They continued to trek across the Bering isthmus for some 250 centuries, slowly peopling the American continents.

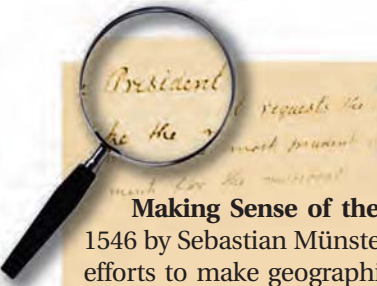
As the Ice Age ended and the glaciers melted, the sea level rose again, inundating the land bridge about 10,000 years ago. Nature thus barred the door to further immigration for many thousands of years, leaving this part of the human family marooned for millennia on the now-isolated American continents.

Time did not stand still for these original Americans. The same climatic warming that melted the ice and drowned the bridge to Eurasia gradually opened ice-free

valleys through which vanguard bands groped their way southward and eastward across the Americas. Roaming slowly through this awesome wilderness, they eventually reached the far tip of South America, some 15,000 miles from Siberia. By the time Europeans arrived in America in 1492, perhaps 54 million people inhabited the two American continents.\* Over the centuries they split into countless tribes, evolved more than 2,000 separate languages, and developed many diverse religions, cultures, and ways of life.

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

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



## EXAMINING THE EVIDENCE

**Making Sense of the New World** This map from 1546 by Sebastian Münster represents one of the earliest efforts to make geographic sense out of the New World (*Nouus Orbis* and *Die Nüw Welt* on the map). The very phrase *New World* suggests just how staggering a blow to the European imagination was the discovery of the Americas. Europeans reached instinctively for the most expansive of all possible terms—*world*, not simply *places*, or even *continents*—to comprehend Columbus's startling report that lands and peoples previously unimagined lay beyond the horizon of Europe's western sea.

Gradually the immense implications of the New World's existence began to impress themselves on Europe, with consequences for literature, art, politics, the economy, and, of course, cartography. Maps can

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



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



### The Earliest Americans

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

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

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

The Mound Builders of the Ohio River valley, the Mississippian culture of the lower Midwest, and the desert-dwelling Anasazi peoples of the Southwest did sustain some large settlements after the incorporation of corn planting into their ways of life during the first millennium A.D. The Mississippian settlement at Cahokia, near present-day East St. Louis, was at one time home to as many as twenty-five thousand people. The Anasazis built an elaborate pueblo of more than



**Cahokia** This artist’s rendering of Cahokia, based on archaeological excavations, shows the huge central square and the imposing Monk’s Mound, which rivaled in size the pyramids of Egypt.



**North American Indian Peoples at the Time of First Contact with Europeans** Because this map depicts the location of various Indian peoples *at the time of their first contact with Europeans*, and because initial contacts ranged from the sixteenth to the nineteenth centuries, it is necessarily subject to considerable chronological skewing and is only a crude approximation of the “original” territory of any given group. The map also cannot capture the fluidity and dynamism of Native American life even before Columbus’s “discovery.” For example, the Navajo and Apache peoples had migrated from present-day northern Canada only shortly before the Spanish first encountered them in the present-day American Southwest in the 1500s. The map also places the Sioux on the Great Plains, where Europeans met up with them in the early nineteenth century—but the Sioux had spilled onto the Plains not long before then from the forests surrounding the Great Lakes. The indigenous populations of the southeastern and mid-Atlantic regions are especially difficult to represent accurately in a map like this because pre-Columbian intertribal conflicts had so scrambled the native inhabitants that it is virtually impossible to determine which groups were originally where.



six hundred interconnected rooms at Chaco Canyon in modern-day New Mexico. But mysteriously, perhaps due to prolonged drought, all those ancient cultures fell into decline by about A.D. 1300.

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

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

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

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

But in a broad sense, the land did not feel the hand of the Native Americans heavy upon it, partly because they were so few in number. They were so thinly spread across the continent that vast areas were virtually untouched by a human presence. In the fateful year 1492, probably no more than 4 million Native Americans

padded through the whispering, primeval forests and paddled across the sparkling, virgin waters of North America. They were blissfully unaware that the historic isolation of the Americas was about to end forever, as the land and the native peoples alike felt the full shock of the European “discovery.”



### Indirect Discoverers of the New World

Europeans, for their part, were equally unaware of the existence of the Americas. Blond-bearded Norse seafarers from Scandinavia had chanced upon the northeastern shoulder of North America about A.D. 1000. They landed at a place near L’Anse aux Meadows in present-day Newfoundland that abounded in wild grapes, which led them to name the spot Vinland. But no strong nation-state, yearning to expand, supported these venturesome voyagers. Their flimsy settlements consequently were soon abandoned, and their discovery was forgotten, except in Scandinavian saga and song.

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

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

The luxuries of the East were prohibitively expensive in Europe. They had to be transported enormous distances from the Spice Islands (Indonesia), China, and India, in creaking ships and on swaying camelback. The journey led across the Indian Ocean, the Persian Gulf, and the Red Sea or along the tortuous caravan routes of Asia or the Arabian Peninsula, ending at the ports of the eastern Mediterranean. Muslim middlemen exacted a heavy toll en route. By the time the strange-smelling



**The New World as Paradise,  
by Theodore de Bry**

This sixteenth-century engraving by the Flemish artist illustrates the Indian method of hunting by setting fires to drive wild game into bow range.

goods reached Italian merchants at Venice and Genoa, they were so costly that purchasers and profits alike were narrowly limited. European consumers and distributors were naturally eager to find a less expensive route to the riches of Asia or to develop alternate sources of supply.



**Europeans Enter Africa**

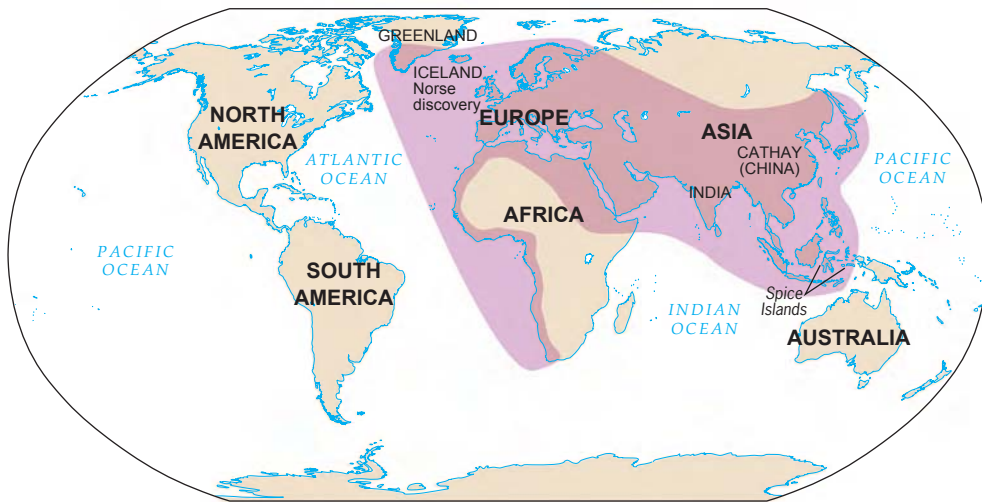
European appetites were further whetted when foot-loose Marco Polo, an Italian adventurer, returned to Europe in 1295 and began telling tales of his nearly twenty-year sojourn in China. Though he may in fact never have seen China (legend to the contrary, the hard evidence is sketchy), he must be regarded as an indirect discoverer of the New World, for his book, with its descriptions of rose-tinted pearls and golden pagodas, stimulated European desires for a cheaper route to the treasures of the East.

These accumulating pressures brought a breakthrough for European expansion in the fifteenth century. Before the middle of that century, European sailors refused to sail southward along the coast of West Africa because they could not beat their way home against the prevailing northerly winds and south-flowing currents.

About 1450, Portuguese mariners overcame those obstacles. Not only had they developed the caravel, a ship that could sail more closely into the wind, but they had discovered that they could return to Europe by sailing northwesterly from the African coast toward the Azores, where the prevailing westward breezes would carry them home.

The new world of sub-Saharan Africa now came within the grasp of questing Europeans. The northern shore of Africa, as part of the Mediterranean world, had been known to Europe since antiquity. But because sea travel down the African coast had been virtually impossible, Africa south of the forbidding Sahara Desert barrier had remained remote and mysterious. African gold, perhaps two-thirds of Europe's supply, crossed the Sahara on camelback, and shadowy tales may have reached Europe about the flourishing West African kingdom of Mali in the Niger River valley, with its impressive Islamic university at Timbuktu. But Europeans had no direct access to sub-Saharan Africa until the Portuguese navigators began to creep down the West African coast in the middle of the fifteenth century.

The Portuguese promptly set up trading posts along the African shore for the purchase of gold—and slaves. Arab flesh merchants and Africans themselves had traded slaves for centuries before the Europeans arrived. They routinely charged higher prices for slaves from distant



The World Known to Europe, 1492

sources, who could not easily flee to their native villages or be easily rescued by their kin. Slave brokers also deliberately separated persons from the same tribes and mixed unlike people together to frustrate organized resistance. Thus from its earliest days, slavery by its very nature inhibited the expression of regional African cultures and tribal identities.

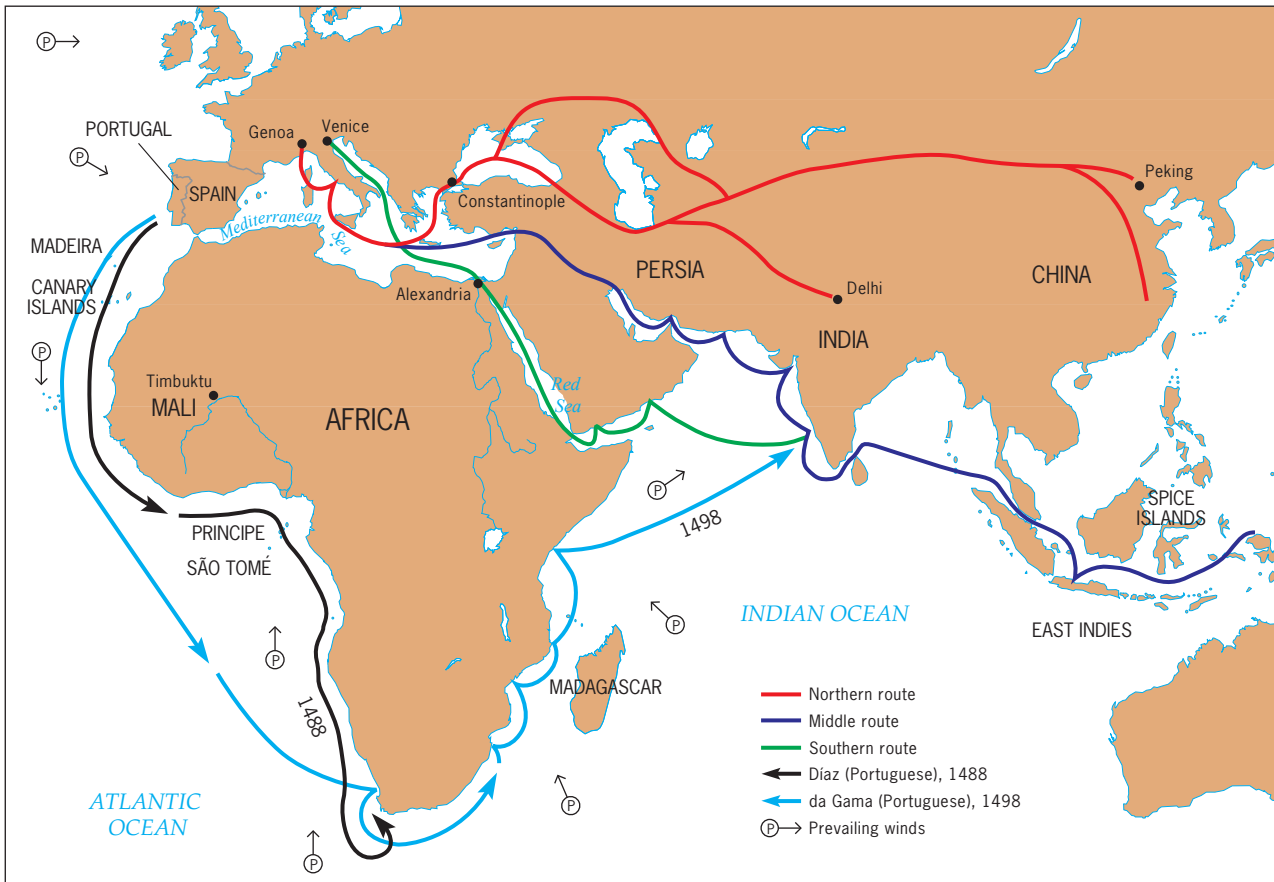
The Portuguese adopted these Arab and African practices. They built up their own systematic traffic in slaves to work the sugar plantations that Portugal, and later Spain, established on the African coastal islands of Madeira, the Canaries, São Tomé, and Príncipe. The Portuguese appetite for slaves was enormous and dwarfed the modest scale of the pre-European traffic. Slave trading became a big business. Some forty thousand Africans were carried away to the Atlantic sugar islands in the last half of the fifteenth century. Millions more were to be wrenched from their home continent after the discovery of the Americas. In these fifteenth-century Portuguese adventures in Africa were to be found the origins of the modern plantation system, based on large-scale commercial agriculture and the wholesale exploitation of slave labor. This kind of plantation economy would shape the destiny of much of the New World.

The seafaring Portuguese pushed still farther southward in search of the water route to Asia. Edging cautiously



**An Inhabitant of Angola, by Sir Thomas Herbert, 1634**

This European depiction of a muscular and bejeweled African native appeared in one of the most vivid records of seventeenth-century travel, Herbert's account of his two-year voyage around the coast of Africa, to Persia, and as far east as the Coromandel Coast of India.



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

down the African coast, Bartholomeu Días rounded the southernmost tip of the “Dark Continent” in 1488. Ten years later Vasco da Gama finally reached India (hence the name “Indies,” given by Europeans to all the mysterious lands of the Orient) and returned home with a small but tantalizing cargo of jewels and spices.

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



### Columbus Comes upon a New World

The stage was now set for a cataclysmic shift in the course of history—the history not only of Europe but of all the world. Europeans clamored for more and cheaper products from the lands beyond the Mediterranean. Africa had been established as a source of cheap slave labor for plantation agriculture. The Portuguese voyages had demonstrated the feasibility of long-range ocean navigation. In Spain a modern national state was taking shape, with the unity, wealth, and power to shoulder the formidable tasks of discovery, conquest, and colonization. The dawn of the Renaissance in the fourteenth century nurtured an ambitious spirit of optimism and adventure. Printing presses, introduced about 1450, facilitated the spread of scientific knowledge. The mariner’s compass, possibly



**Christopher Columbus (1451–1506), by Ridolfo di Domenico Ghirlandaio** No portrait from life exists of Columbus, so all likenesses of him, including this one, are somewhat fanciful.

borrowed from the Arabs, eliminated some of the uncertainties of sea travel. Meanwhile, across the ocean, the unsuspecting New World innocently awaited its European “discoverers.”

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

Columbus’s sensational achievement obscures the fact that he was one of the most successful failures in history. Seeking a new water route to the fabled Indies, he in fact had bumped into an enormous land barrier blocking the ocean pathway. For decades thereafter explorers strove to get through it or around it. The truth gradually dawned that sprawling new continents had been discovered. Yet Columbus was at first so certain

that he had skirted the rim of the “Indies” that he called the native peoples Indians, a gross geographical misnomer that somehow stuck.

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



### When Worlds Collide

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

In exchange the Europeans introduced Old World crops and animals to the Americas. Columbus returned to the Caribbean island of Hispaniola (present-day Haiti and the Dominican Republic) in 1493 with seventeen ships that unloaded twelve hundred men and a virtual Noah’s Ark of cattle, swine, and horses. The horses soon reached the North American mainland through Mexico and in less than two centuries had spread as far as Canada. North American Indian tribes like the Apaches,

Sioux, and Blackfoot swiftly adopted the horse, transforming their cultures into highly mobile, wide-ranging hunter societies that roamed the grassy Great Plains in pursuit of the shaggy buffalo. Columbus also brought seedlings of sugar cane, which thrived in the warm Caribbean climate. A “sugar revolution” consequently took place in the European diet, fueled by the forced migration of millions of Africans to work the canefields and sugar mills of the New World.

Unwittingly, the Europeans also brought other organisms in the dirt on their boots and the dust on their clothes, such as the seeds of Kentucky bluegrass, dandelions, and daisies. Most ominous of all, in their bodies they carried the germs that caused smallpox, yellow fever, and malaria. Indeed Old World diseases would quickly devastate the Native Americans. During the Indians’ millennia of isolation in the Americas, most of the Old World’s killer maladies had disappeared from among them. But generations of freedom from those illnesses had also wiped out protective antibodies. Devoid of natural resistance to Old World sicknesses, Indians

died in droves. Within fifty years of the Spanish arrival, the population of the Taino natives in Hispaniola dwindled from some 1 million people to about 200. Enslavement and armed aggression took their toll, but the deadliest killers were microbes, not muskets. The lethal germs spread among the New World peoples with the speed and force of a hurricane, swiftly sweeping far ahead of the human invaders; most of those afflicted never laid eyes on a European. In the centuries after Columbus’s landfall, as many as 90 percent of the Native Americans perished, a demographic catastrophe without parallel in human history. This depopulation was surely not intended by the Spanish, but it was nevertheless so severe that entire cultures and ancient ways of life were extinguished forever. Baffled, enraged, and vengeful, Indian slaves sometimes kneaded tainted blood into their masters’ bread, to little effect. Perhaps it was poetic justice that the Indians unintentionally did take a kind of revenge by infecting the early explorers with syphilis, injecting that lethal sexually transmitted disease for the first time into Europe.



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



**The Devastation of Disease** This engraving of a burial service records the horrendous impact of Old World diseases on the vulnerable Native Americans.

### The Spanish *Conquistadores*

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

Spain became the dominant exploring and colonizing power in the 1500s. In the service of God, as well as in search of gold and glory, Spanish *conquistadores* (conquerors) fanned out across the Caribbean and eventually onto the mainland of the American continents (see "Makers of America: The Spanish *Conquistadores*," pp. 18–19). On Spain's long roster of notable deeds, two spectacular exploits must be headlined. Vasco Nuñez Balboa, hailed as the discoverer of the Pacific Ocean, waded into the foaming waves off Panama in 1513 and boldly claimed for his king all the lands washed by that sea! Ferdinand Magellan started from Spain in 1519 with five tiny ships. After beating through the storm-lashed strait off the tip of South America that still bears his name, he was slain by the inhabitants of the Philippines. His one remaining vessel

creaked home in 1522, completing the first circumnavigation of the globe.

Other ambitious Spaniards ventured into North America. In 1513 and 1521, Juan Ponce de León explored Florida, which he at first thought was an island. Seeking gold—and probably not the mythical "fountain of youth"—he instead met with death by an Indian arrow. In 1540–1542 Francisco Coronado, in quest of fabled golden cities that turned out to be adobe pueblos, wandered with a clanking cavalcade through Arizona and New Mexico, penetrating as far east as Kansas. En route his expedition discovered two awesome natural won-

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

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

ders: the Grand Canyon of the Colorado River and enormous herds of buffalo (bison). Hernando de Soto, with six hundred armor-plated men, undertook a fantastic gold-seeking expedition during 1539–1542. Floundering through marshes and pine barrens from Florida westward, he discovered and crossed the majestic Mississippi River just north of its junction with the Arkansas River. After brutally mistreating the Indians with iron collars and fierce dogs, he at length died of fever and wounds. His troops secretly disposed of his remains at night in the Mississippi, lest the Indians exhume and abuse their abuser's corpse.

Meanwhile in South America, the ironfisted conqueror Francisco Pizarro crushed the Incas of Peru in 1532 and added a huge hoard of booty to Spanish coffers. By 1600 Spain was swimming in New World silver, mostly from the fabulously rich mines at Potosí in present-day Bolivia, as well as from Mexico. This flood of precious metal touched off a price revolution in Europe that increased consumer costs by as much as 500 percent in the hundred years after the mid-sixteenth century. Some scholars see in this ballooning European money supply the fuel that fed the growth of the economic system known as capitalism. Certainly, New World bullion helped transform the world economy. It swelled the vaults of bankers from Spain to Italy, laying the foundations of the modern commercial banking system. It clinked in the purses of merchants in France and Holland, stimulating the spread of commerce and manufacturing. And it paid for much of the burgeoning

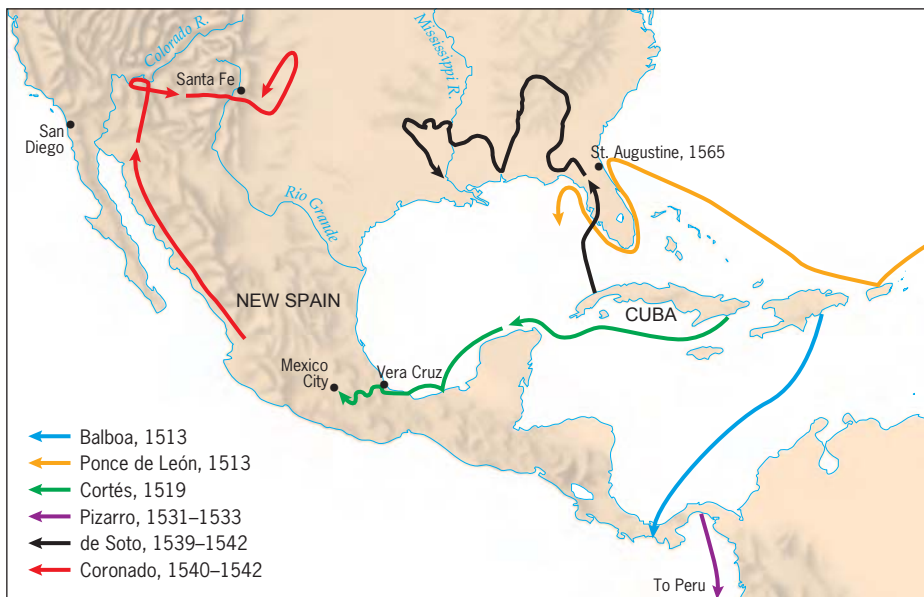
international trade with Asia, whose sellers had little use for any European good except silver.

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



### The Conquest of Mexico

In 1519 Hernán Cortés set sail from Cuba with sixteen fresh horses and several hundred men aboard eleven ships, bound for Mexico and for destiny. On the island of Cozumel off the Yucatán peninsula, he rescued a



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



# MAKERS OF AMERICA

## The Spanish *Conquistadores*

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

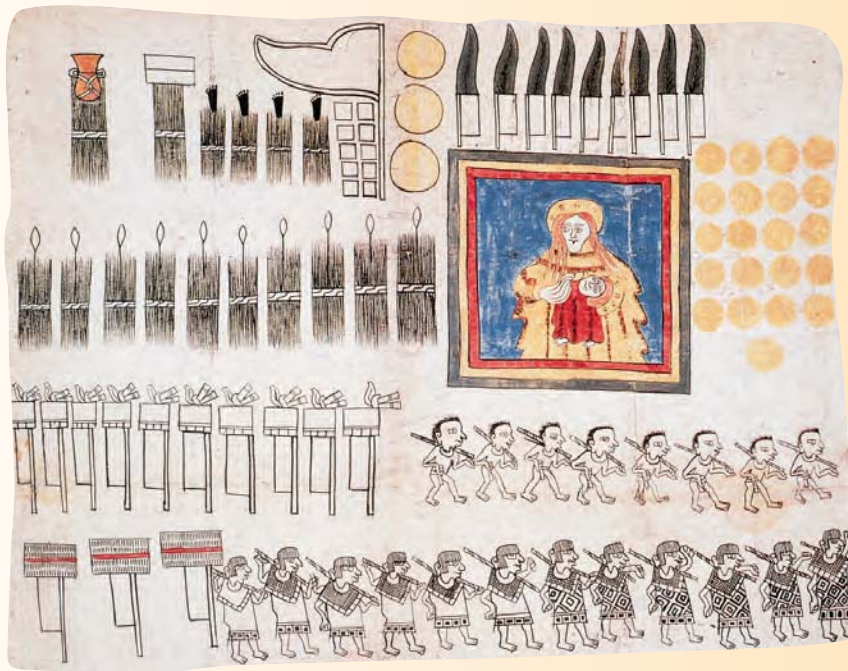
ended, some of these men turned their restless gaze to Spain’s New World frontier.

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



### *Conquistadores*, c. 1534

This illustration for a book called the *Köhler Codex of Nuremberg* may be the earliest depiction of the *conquistadores* in the Americas. It portrays men and horses alike as steadfast and self-assured in their work of conquest.



**An Aztec View of the Conquest, 1531**  
 Produced just a dozen years after Cortés's arrival in 1519, this drawing by an Aztec artist pictures the Indians rendering tribute to their conquerors. The inclusion of the banner showing Madonna and child also illustrates the early incorporation of Christian beliefs by the Indians.

Aztec and Incan empires and claimed for church and crown a territory that extended from Colorado to Argentina, including much of what is now the continental United States.

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

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

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

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

Spanish castaway who had been enslaved for several years by the Mayan-speaking Indians. A short distance farther on, he picked up the female Indian slave Malinche, who knew both Mayan and Nahuatl, the language of the powerful Aztec rulers of the great empire in the highlands of central Mexico. In addition to his superior firepower, Cortés now had the advantage, through these two interpreters, of understanding the speech of the native peoples whom he was about to encounter, including the Aztecs. Malinche eventually learned Spanish and was baptized with the Spanish name of Doña Marina.

Near present-day Vera Cruz, Cortés made his final landfall. Through his interpreters he learned of unrest within the Aztec empire among the peoples from whom the Aztecs demanded tribute. He also heard alluring tales of the gold and other wealth stored up in the legendary Aztec capital of Tenochtitlán. He lusted to tear open the coffers of the Aztec kingdom. To quell his mutinous troops, he boldly burned his ships, cutting off any hope of retreat. Gathering a force of some twenty thousand Indian allies, he marched on Tenochtitlán and toward one of history's most dramatic and fateful encounters.

As Cortés proceeded, the Aztec chieftain Moctezuma sent ambassadors bearing fabulous gifts to welcome the

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

As the Spaniards entered the Valley of Mexico, the sight of the Aztec capital of Tenochtitlán amazed them. With 300,000 inhabitants spread over ten square miles, it rivaled in size and pomp any city in contemporary Europe. The Aztec metropolis rose from an island in the center of a lake, surrounded by floating gardens of extraordinary beauty. It was connected to the mainland by a series of causeways and supplied with fresh water by an artfully designed aqueduct.

Moctezuma treated Cortés hospitably at first, but soon the Spaniards' hunger for gold and power exhausted their welcome. "They thirsted mightily for gold; they stuffed themselves with it; they starved for it; they lusted for it like



**Artists' Rendering of Tenochtitlán** Amid tribal strife in the fourteenth century, the Aztecs built a capital on a small island in a lake in the central Valley of Mexico. From here they oversaw the most powerful empire yet to arise in Mesoamerica. Two main temples stood at the city's sacred center, one dedicated to Tlaloc, the ancient rain god, and the other to Huitzilopochtli, the tribal god, who was believed to require human hearts for sustenance.



**Cortés and Malinche, c. 1540 (detail)** Though done by an Indian artist, this drawing identifies Malinche by her Christian name, Marina. She eventually married one of Cortés's soldiers, with whom she traveled to Spain and was received at the Spanish court.

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

Yet the invader brought more than conquest and death. He brought his crops and his animals, his language and his laws, his customs and his religion, all of which proved adaptable to the peoples of Mexico. He intermarried with the surviving Indians, creating a distinctive culture of *mestizos*, people of mixed Indian and European heritage. To this day Mexican civilization remains a unique blend of the Old World and the New, producing both ambivalence and pride among people of Mexican heritage. Cortés's translator, Malinche, for example, has given her name to the Mexican language in the word *malinchista*, or "traitor." But Mexicans also celebrate Columbus Day as the *Día de la Raza*—the birthday of a wholly new race of people.



## The Spread of Spanish America

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

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

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

In Mexico the tales of Coronado's expedition of the 1540s to the upper Rio Grande and Colorado River regions continued to beckon the *conquistadores'* interest northward. A dust-begrimed expeditionary column, with eighty-three rumbling wagons and hundreds of grumbling men, traversed the bare Sonora Desert from Mexico into the Rio Grande valley in 1598. Led by Don Juan de Oñate, the Spaniards cruelly abused the Pueblo peoples they encountered. In the Battle of Acoma in 1599, the Spanish severed one foot of each survivor. They proclaimed the area to be the province of New Mexico in 1609 and founded its capital at Santa Fe the following year.

The Spanish settlers in New Mexico found a few furs and precious little gold, but they did discover a wealth of



**Spain's North American Frontier, 1542–1823**

souls to be harvested for the Christian religion. The Roman Catholic mission became the central institution in colonial New Mexico until the missionaries' efforts to suppress native religious customs provoked an Indian uprising called Popé's Rebellion in 1680. The Pueblo rebels destroyed every Catholic church in the province and killed a score of priests and hundreds of Spanish settlers. In a reversal of Cortés's treatment of the Aztec temples more than a century earlier, the Indians rebuilt a *kiva*, or ceremonial religious chamber, on the ruins of the Spanish plaza at Santa Fe. It took nearly half a century for the Spanish fully to reclaim New Mexico from the insurrectionary Indians.

Meanwhile, as a further hedge against the ever-threatening French, who had sent an expedition under Robert de La Salle down the Mississippi River in the 1680s, the Spanish began around 1716 to establish settlements in Texas. Some refugees from the Pueblo uprising trickled into Texas, and a few missions were established there, including the one at San Antonio later

known as the Alamo. But for at least another century, the Spanish presence remained weak in this distant northeastern outpost of Spain's Mexican empire.

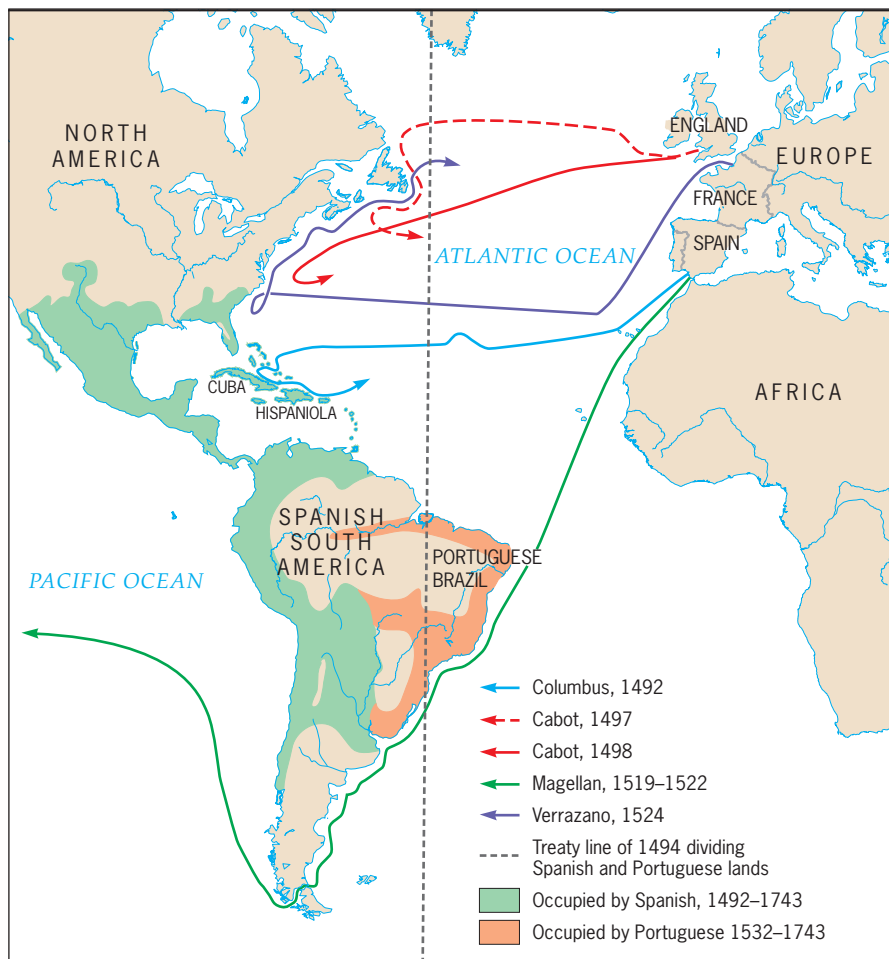
To the west, in California, no serious foreign threat loomed, and Spain directed its attention there only belatedly. Juan Rodriguez Cabrillo had explored the California coast in 1542, but he failed to find San Francisco Bay or anything else of much interest. For some two centuries thereafter, California slumbered undisturbed by European intruders. Then in 1769 Spanish missionaries led by Father Junipero Serra founded at San Diego the first of a chain of twenty-one missions that wound up the coast as far as Sonoma, north of San Francisco Bay. Father Serra's brown-robed Franciscan friars toiled with zealous devotion to Christianize the three hundred thousand native Californians. They gathered the seminomadic Indians into fortified missions and taught them horticulture and basic crafts. These "mission Indians" did adopt Christianity, but they also lost contact with their

native cultures and often lost their lives as well, as the white man's diseases doomed these biologically vulnerable peoples.

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

language onto a wide array of native societies, laying the foundations for a score of Spanish-speaking nations.

Clearly, the Spaniards, who had more than a century's head start over the English, were genuine empire builders and cultural innovators in the New World. As compared with their Anglo-Saxon rivals, their colonial establishment was larger and richer, and it was destined to endure more than a quarter of a century longer. And in the last analysis, the Spanish paid the Native Americans the high compliment of fusing with them through marriage and incorporating indigenous culture into their own, rather than shunning and eventually isolating the Indians as their English adversaries would do.



### Principal Voyages of Discovery

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

## Chronology

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

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For further reading, see the Appendix. For web resources, go to <http://college.hmco.com>.

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# The Planting of English America

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1500–1733

... FOR I SHALL YET TO SEE IT [VIRGINIA] AN INGLISHE NATION.

SIR WALTER RALEIGH, 1602

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

But *North America* in 1600 remained largely unexplored and effectively unclaimed by Europeans. Then, as if to herald the coming century of colonization and conflict in the northern continent, three European powers planted three primitive outposts in three distant corners of the continent within three years of one another: the Spanish at Santa Fe in 1610, the French at Quebec in 1608, and, most consequentially for the future United States, the English at Jamestown, Virginia, in 1607.



## England's Imperial Stirrings

Feeble indeed were England's efforts in the 1500s to compete with the sprawling Spanish Empire. As Spain's ally in the first half of the century, England took little interest in establishing its own overseas colonies. Religious conflict, moreover, disrupted England in mid-century, after King Henry VIII broke with the Roman Catholic Church in the 1530s, launching the English Protestant Reformation. Catholics battled Protestants for decades, and the religious balance of power saw-sawed. But after the Protestant Elizabeth ascended to the English throne in 1558, Protestantism became dominant in England, and rivalry with Catholic Spain intensified.

Ireland, which nominally had been under English rule since the twelfth century, became an early scene of that rivalry. The Catholic Irish sought help from Catholic Spain to throw off the yoke of the new Protestant English queen. But Spanish aid never amounted to much; in the 1570s and 1580s, Elizabeth's troops





**Sir Walter Raleigh (Raleigh) (c. 1552–1618), 1588**

A dashing courtier who was one of Queen Elizabeth's favorites for his wit, good looks, and courtly manners, he launched important colonizing failures in the New World. For this portrait, Raleigh presented himself as the queen's devoted servant, wearing her colors of black and white and her emblem of a pearl in his left ear. After seducing (and secretly marrying) one of Queen Elizabeth's maids of honor, he fell out of favor but continued his colonial ventures in the hopes of challenging Catholic Spain's dominance in the Americas. He was ultimately beheaded for treason.

crushed the Irish uprising with terrible ferocity, inflicting unspeakable atrocities upon the native Irish people. The English crown confiscated Catholic Irish lands and "planted" them with new Protestant landlords from Scotland and England. This policy also planted the seeds of the centuries-old religious conflicts that persist in Ireland to the present day. Many English soldiers

developed in Ireland a sneering contempt for the "savage" natives, an attitude that they brought with them to the New World.



**Elizabeth Energizes England**

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

The bleak coast of Newfoundland was the scene of the first English attempt at colonization. This effort collapsed when its promoter, Sir Humphrey Gilbert, lost his life at sea in 1583. Gilbert's ill-starred dream inspired his gallant half-brother Sir Walter Raleigh to try again in warmer climes. Raleigh organized an expedition that first landed in 1585 on North Carolina's Roanoke Island, off the coast of Virginia—a vaguely defined region named in honor of Elizabeth, the "Virgin Queen." After several false starts, the hapless Roanoke colony mysteriously vanished, swallowed up by the wilderness.

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

The rout of the Spanish Armada marked the beginning of the end of Spanish imperial dreams, though



**Elizabeth I (1533–1603), by Marcus Gheeraets the Younger, c. 1592** Although accused of being vain, fickle, prejudiced, and miserly, she proved to be an unusually successful ruler. She never married (hence, the “Virgin Queen”), although various royal matches were projected.

Spain’s New World empire would not fully collapse for three more centuries. Within a few decades, the Spanish Netherlands (Holland) would secure their independence, and much of the Spanish Caribbean would slip from Spain’s grasp. Bloating by Peruvian and Mexican silver and cockily convinced of its own invincibility, Spain had overreached itself, sowing the seeds of its own decline.

England’s victory over the Spanish Armada also marked a red-letter day in American history. It dampened Spain’s fighting spirit and helped ensure England’s naval dominance in the North Atlantic. It started

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

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

See  
DBQ 1

### England on the Eve of Empire

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

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

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

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

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

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

See  
DBQ 2

### England Plants the Jamestown Seedling

In 1606, two years after peace with Spain, the hand of destiny beckoned toward Virginia. A joint-stock com-

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

The charter of the Virginia Company is a significant document in American history. It guaranteed to the overseas settlers the same rights of Englishmen that they would have enjoyed if they had stayed at home. This precious boon was gradually extended to subsequent English colonies, helping to reinforce the colonists’

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



*George Percy (1580–1631) accompanied Captain John Smith on his expedition to Virginia in 1606–1607. He served as deputy governor of the colony in 1609–1610 and returned to England in 1612, where he wrote A Discourse of the Plantation of Virginia about his experiences:*

“Our men were destroyed with cruel diseases as swellings, burning fevers, and by wars, and some departed suddenly, but for the most part they died of mere famine. There were never Englishmen left in a foreign country in such misery as we were in this new discovered Virginia.”

sense that even on the far shores of the Atlantic, they remained comfortably within the embrace of traditional English institutions. But ironically, a century and a half later, their insistence on the “rights of Englishmen” fed the hot resentment of the colonists against an increasingly meddlesome mother country and nourished their appetite for independence.

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

English settlers, all of them men, disembarked. They called the place Jamestown.

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

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

Still, the colonists died in droves, and living skeletons were driven to desperate acts. They were reduced to eating “dogges, Catts, Ratts, and Myce” and even to digging up corpses for food. One hungry man killed, salted, and ate his wife, for which misbehavior he was executed. Of the four hundred settlers who managed to

### The Tudor Rulers of England\*

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

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



**Pocahontas (c. 1595–1617)** Taken to England by her husband, she was received as a princess. She died when preparing to return, but her infant son ultimately reached Virginia, where hundreds of his descendants have lived, including the second Mrs. Woodrow Wilson.

make it to Virginia by 1609, only sixty survived the “starving time” winter of 1609–1610.

Diseased and despairing, the remaining colonists dragged themselves aboard homeward-bound ships in

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

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

the spring of 1610, only to be met at the mouth of the James River by a long-awaited relief party headed by a new governor, Lord De La Warr. He ordered the settlers back to Jamestown, imposed a harsh military regime on the colony, and soon undertook aggressive military action against the Indians.

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



### Cultural Clash in the Chesapeake

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

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

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

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



**A Carolina Indian Woman and Child, by John White** The artist was a member of the Raleigh expedition of 1585. Notice that the Indian girl carries a European doll, illustrating the mingling of cultures that had already begun.

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

It had been the Powhatans' calamitous misfortune to fall victim to three Ds: disease, disorganization, and

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

### **The Indians' New World**

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

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

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

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

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

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

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

Native Americans were swept up in the expanding Atlantic economy, but they usually struggled in vain to

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

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



### Virginia: Child of Tobacco

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

Virginia’s prosperity was finally built on tobacco smoke. This “bewitching weed” played a vital role in putting the colony on firm economic foundations. But tobacco—King Nicotine—was something of a tyrant. It was ruinous to the soil when greedily planted in succes-

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

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

sive years, and it enchained the fortunes of Virginia to the fluctuating price of a single crop. Fatefully, tobacco also promoted the broad-acred plantation system and with it a brisk demand for fresh labor.

In 1619, the year before the Plymouth Pilgrims landed in New England, what was described as a Dutch warship appeared off Jamestown and sold some twenty Africans. The scanty record does not reveal whether they were purchased as lifelong slaves or as servants committed to limited years of servitude. However it transpired, this simple commercial transaction planted the seeds of the North American slave system. Yet blacks were too costly for most of the hard-pinched white colonists to acquire, and for decades few were brought to Virginia. In 1650 Virginia counted but three hundred blacks, although by the end of the century blacks, most of them enslaved, made up approximately 14 percent of the colony's population.

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

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



### Maryland: Catholic Haven

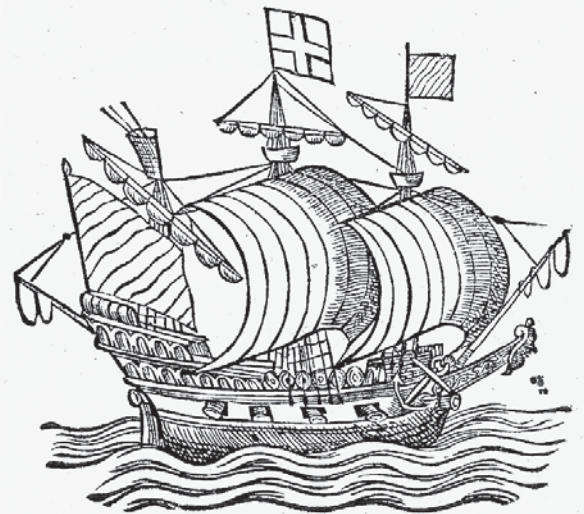
Maryland—the second plantation colony but the fourth English colony to be planted—was founded in 1634 by Lord Baltimore, of a prominent English Catholic family. He embarked upon the venture partly to reap financial profits and partly to create a refuge for his fellow Catholics. Protestant England was still persecuting Roman Catholics; among numerous discriminations, a couple seeking wedlock could not be legally married by a Catholic priest.

#### Advertisement of a Voyage to America, 1609

## NOVA BRITANNIA: OFFERING MOST

Excellent fruites by Planting in  
VIRGINIA.

Exciting all such as be well affected  
to further the same.



LONDON  
Printed for SAMUEL MACHAM, and are to be sold at  
his Shop in Pauls Church-yard, at the  
Signe of the Bul-head.

1609.





Early Maryland and Virginia

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

Despite these tensions Maryland prospered. Like Virginia, it blossomed forth in acres of tobacco. Also like Virginia, it depended for labor in its early years mainly on white indentured servants—penniless persons who bound themselves to work for a number of years to pay their passage. In both colonies it was only in the later years of the seventeenth century that black slaves began to be imported in large numbers.

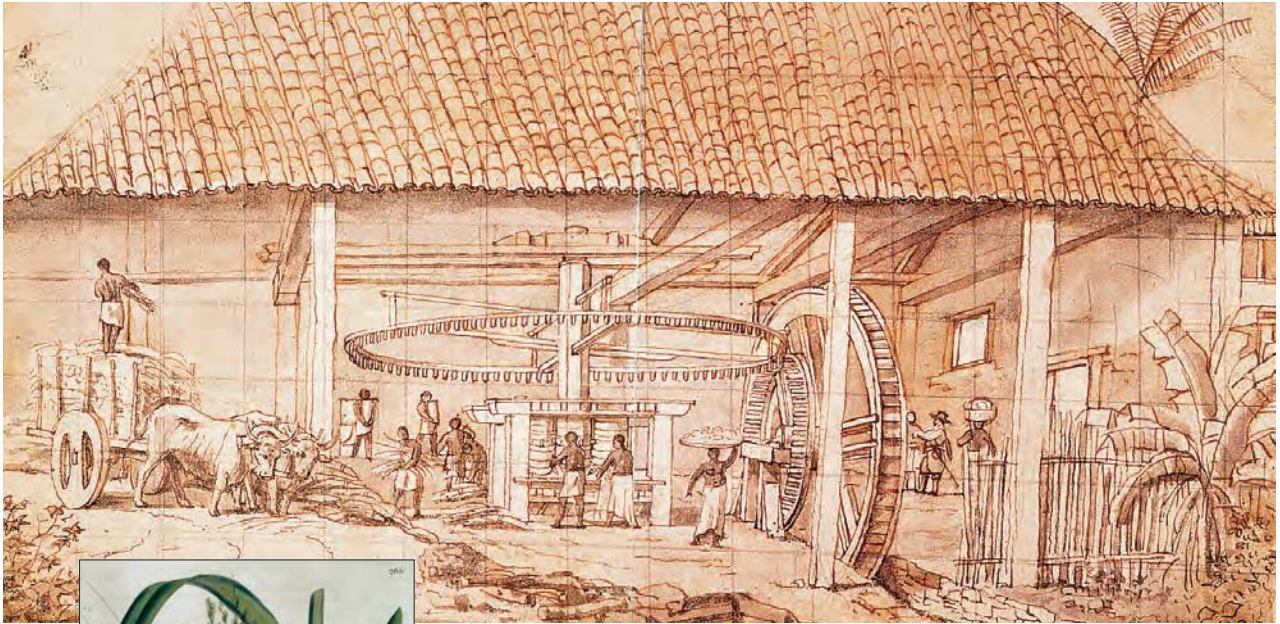
Lord Baltimore, a canny soul, permitted unusual freedom of worship at the outset. He hoped that he would thus purchase toleration for his own fellow worshipers. But the heavy tide of Protestants threatened to submerge the Catholics and place severe restrictions on them, as in England. Faced with disaster,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

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

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

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

Sugar formed the foundation of the West Indian economy. What tobacco was to the Chesapeake, sugar cane was to the Caribbean—with one crucial difference. Tobacco was a poor man's crop. It could be planted easily, it produced commercially marketable leaves within a year, and it required only simple processing. Sugar cane, in contrast, was a rich man's crop. It had to be planted extensively to yield commercially viable quantities of sugar. Extensive planting, in turn, required extensive and arduous land clearing. And the cane stalks yielded their sugar only after an elaborate process of refining in a sugar mill. The need for land and for the labor to clear it and to run the mills made sugar cultivation a capital-intensive business. Only wealthy growers with abundant capital to invest could succeed in sugar.



(above) Sugar Mill in Brazil, by Frans Post, c. 1640 (left) *Saccharum Officinarum* (sugar cane)

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

To control this large and potentially restive population of slaves, English authorities devised formal “codes” that defined the slaves’ legal status and masters’ prerogatives. The notorious Barbados slave code of 1661 denied even the most fundamental rights to slaves and gave masters virtually complete control over their

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

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

*The Barbados slave code (1661) declared,*  
 “If any Negro or slave whatsoever shall offer any violence to any Christian by striking or the like, such Negro or slave shall for his or her first offence be severely whipped by the Constable. For his second offence of that nature he shall be severely whipped, his nose slit, and be burned in some part of his face with a hot iron. And being brutish slaves, [they] deserve not, for the baseness of their condition, to be tried by the legal trial of twelve men of their peers, as the subjects of England are. And it is further enacted and ordained that if any Negro or other slave under punishment by his master unfortunately shall suffer in life or member, which seldom happens, no person whatsoever shall be liable to any fine therefore.”

laborers, including the right to inflict vicious punishments for even slight infractions.

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



## Colonizing the Carolinas

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

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

Carolina prospered by developing close economic ties with the flourishing sugar islands of the English West Indies. In a broad sense, the mainland colony was but the most northerly of those outposts. Many original Carolina settlers, in fact, had emigrated from Barbados, bringing that island’s slave system with them. They also established a vigorous slave trade in

**Early Carolina Coins** These copper halfpennies bore the image of an elephant, an unofficial symbol of the colony, and a prayer for the Lords Proprietors.



Carolina itself. Enlisting the aid of the coastal Savannah Indians, they forayed into the interior in search of captives. The Lords Proprietors in London protested against Indian slave trading in their colony, but to no avail. Manacled Indians soon were among the young colony's major exports. As many as ten thousand Indians were dispatched to lifelong labor in the West Indian canefields and sugar mills. Others were sent to New England. One Rhode Island town in 1730 counted more than two hundred Indian slaves from Carolina in its midst.

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

After much experimentation, rice emerged as the principal export crop in Carolina. Rice was then an exotic food in England; no rice seeds were sent out from

### The Thirteen Original Colonies

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

London in the first supply ships to Carolina. But rice was grown in Africa, and the Carolinians were soon paying premium prices for West African slaves experienced in rice cultivation. The Africans' agricultural skill and their relative immunity to malaria (thanks to a genetic trait that also, unfortunately, made them and their descendants susceptible to sickle-cell anemia) made them ideal laborers on the hot and swampy rice plantations. By 1710 they constituted a majority of Carolinians.

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

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

### Early Carolina and Georgia Settlements



### The Emergence of North Carolina

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

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

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

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

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



### Late-Coming Georgia: The Buffer Colony

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

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

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

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

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



### The Plantation Colonies

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

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

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

# MAKERS OF AMERICA

## The Iroquois

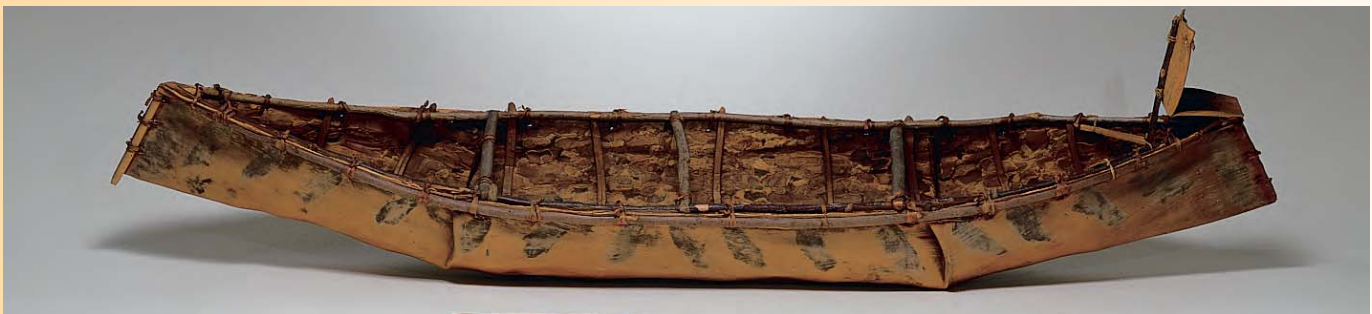
Well before the crowned heads of Europe turned their eyes and their dreams of empire toward North America, a great military power had emerged in the Mohawk Valley of what is now New York State. The Iroquois Confederacy, dubbed by whites the “League of the Iroquois,” bound together five Indian nations—the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

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



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

**An Iroquois Canoe** In frail but artfully constructed craft like this, the Iroquois traversed the abundant waters of their confederacy and traded with their neighbors, Indians as well as whites.



woman's family and those of her mother, sisters, and daughters—with the oldest woman being the honored matriarch. When a man married, he left his childhood hearth in the home of his mother to join the longhouse of his wife. Men dominated in Iroquois society, but they owed their positions of prominence to their mothers' families.

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

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

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

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



**The Longhouse (reconstruction)**  
The photo shows a modern-day reconstruction of a Delaware Indian longhouse (almost identical in design and building materials to the Iroquois longhouses), at Historic Waterloo Village on Winakung Island in New Jersey. (The Iroquois conquered the Delawares in the late 1600s.) Bent saplings and sheets of elm bark made for sturdy, weather-tight shelters. Longhouses were typically furnished with deerskin-covered bunks and shelves for storing baskets, pots, fur pelts, and corn.



## Chronology

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

1619–1700

GOD HATH SIFTED A NATION THAT HE MIGHT SEND  
CHOICE GRAIN INTO THIS WILDERNESS.

WILLIAM STOUGHTON [OF MASSACHUSETTS BAY], 1699

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

## The Protestant Reformation Produces Puritanism

Little did the German friar Martin Luther suspect, when he nailed his protests against Catholic doctrines to the door of Wittenberg's cathedral in 1517, that he was shaping the destiny of a yet unknown nation. Denouncing the authority of priests and popes, Luther

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

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

Calvin spelled out his basic doctrine in a learned Latin tome of 1536, entitled *Institutes of the Christian Religion*. God, Calvin argued, was all-powerful and all-good. Humans, because of the corrupting effect of original sin, were weak and wicked. God was also all-knowing—and he knew who was going to heaven and who was going to hell. Since the first moment of

creation, some souls—the elect—had been destined for eternal bliss and others for eternal torment. Good works could not save those whom “predestination” had marked for the infernal fires.

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

These doctrines swept into England just as King Henry VIII was breaking his ties with the Roman Catholic Church in the 1530s, making himself the head of the Church of England. Henry would have been content to retain Roman rituals and creeds, but his action powerfully stimulated some English religious reformers to undertake a total purification of English Christianity. Many of these “Puritans,” as it happened, came from the commercially depressed woolen districts (see pp. 27–28). Calvinism, with its message of stark but reassuring order in the divine plan, fed on this social unrest and provided spiritual comfort to the economically disadvantaged. As time went on, Puritans grew increasingly unhappy over the snail-like progress of the Protestant Reformation in England. They burned with pious zeal to see the Church of England wholly de-catholicized.

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

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



## The Pilgrims End Their Pilgrimage at Plymouth

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

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

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

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



**Plymouth Plantation**  
Carefully restored, the modest village at Plymouth looks today much as it did nearly four hundred years ago.

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

God made his children prosperous, so the Pilgrims believed. The next autumn, that of 1621, brought bountiful harvests and with them the first Thanksgiving Day in New England. In time the frail colony found sound economic legs in fur, fish, and lumber. The beaver and the Bible were the early mainstays: the one for the sustenance of the body, the other for the sustenance of the soul. Plymouth proved that the English could maintain themselves in this uninviting region.

The Pilgrims were extremely fortunate in their leaders. Prominent among them was the cultured William Bradford, a self-taught scholar who read Hebrew, Greek, Latin, French, and Dutch. He was chosen governor thirty times in the annual elections. Among his major worries was his fear that independent, non-Puritan settlers "on their particular" might corrupt his godly experiment in the wilderness. Bustling fishing villages and other settlements did sprout to the north of Plymouth, on the storm-lashed shores of Massachusetts Bay, where many people were as much interested in cod as God.

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



### The Bay Colony Bible Commonwealth

The Separatist Pilgrims were dedicated extremists—the purest Puritans. More moderate Puritans sought to reform the Church of England from within. Though

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

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

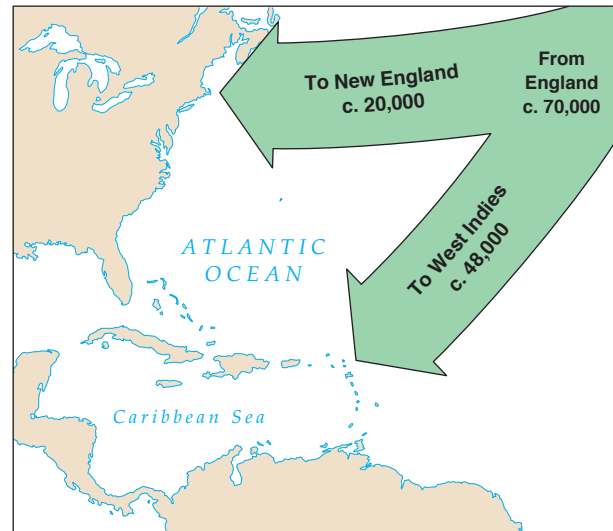
resented by bishops and monarchs, they slowly gathered support, especially in Parliament. But when Charles I dismissed Parliament in 1629 and sanctioned the anti-Puritan persecutions of the reactionary Archbishop William Laud, many Puritans saw catastrophe in the making.

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

The Massachusetts Bay enterprise was singularly blessed. The well-equipped expedition of 1630, with eleven vessels carrying nearly a thousand immigrants, started the colony off on a larger scale than any of the other English settlements. Continuing turmoil in England tossed up additional enriching waves of Puritans on the shores of Massachusetts in the following decade (see "Makers of America: The English," pp. 50–51). During the "Great Migration" of the 1630s, about seventy thousand refugees left England. But not all of them were Puritans, and only about twenty thousand came to Massachusetts. Many were attracted to the warm and fertile West Indies, especially the sugar-rich island of Barbados. More Puritans came to this Caribbean islet than to all of Massachusetts.

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

Massachusetts also benefited from a shared sense of purpose among most of the first settlers. "We shall be as



### The Great English Migration, c. 1630–1642

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

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

### Building the Bay Colony

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

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

Religious leaders thus wielded enormous influence in the Massachusetts “Bible Commonwealth.” They powerfully influenced admission to church membership by conducting public interrogations of persons claiming to have experienced conversion. Prominent among the early clergy was fiery John Cotton. Educated at England’s Cambridge University, a Puritan citadel, he emigrated to Massachusetts to avoid persecution for his criticism of the Church of England. In the Bay Colony, he devoted his considerable learning to defending the government’s duty to enforce religious rules. Profoundly pious, he sometimes preached and prayed up to six hours in a single day.

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

The Puritans were a worldly lot, despite—or even because of—their spiritual intensity. Like John Winthrop, they believed in the doctrine of a “calling” to do God’s work on earth. They shared in what was later called the “Protestant ethic,” which involved serious commitment to work and to engagement in worldly pursuits. Legend to the contrary, they also enjoyed simple pleasures: they ate plentifully, drank heartily, sang songs occasionally, and made love monogamously. Like other peoples of their time in both America and Europe, they passed laws aimed at making sure these pleasures stayed simple by repressing certain human instincts. In

New Haven, for example, a young married couple was fined twenty shillings for the crime of kissing in public, and in later years Connecticut came to be dubbed “the Blue Law State.” (It was so named for the blue paper on which the repressive laws—also known as “sumptuary laws”—were printed.)

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

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



### Trouble in the Bible Commonwealth

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

A sharp challenge to Puritan orthodoxy came from Anne Hutchinson. She was an exceptionally intelligent, strong-willed, and talkative woman, ultimately the mother of fourteen children. Swift and sharp in theological argument, she carried to logical extremes the Puritan doctrine of predestination. She claimed that a holy life was no sure sign of salvation and that the truly saved need not bother to obey the law of either God or man. This assertion, known as *antinomianism* (from the Greek, “against the law”), was high heresy.

Brought to trial in 1638, the quick-witted Hutchinson bamboozled her clerical inquisitors for days, until she eventually boasted that she had come by her beliefs through a direct revelation from God. This was even higher heresy. The Puritan magistrates had little choice but to banish her, lest she pollute the entire Puritan experiment. With her family, she set out on foot for Rhode Island, though pregnant. She finally moved to



#### **Anne Hutchinson, Dissenter**

Mistress Hutchinson (1591–1643) held unorthodox views that challenged the authority of the clergy and the very integrity of the Puritan experiment in Massachusetts Bay Colony. An outcast in her day, she has been judged a heroine in the eye of history: this statue in her honor, erected in the nineteenth century, now graces the front of the Boston Statehouse.

New York, where she and all but one of her household were killed by Indians. Back in the Bay Colony, the pious John Winthrop saw “God’s hand” in her fate.

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

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

#### **The Rhode Island “Sewer”**

Aided by friendly Indians, Roger Williams fled to the Rhode Island area in 1636, in the midst of a bitter winter. At Providence the courageous and far-visioned Williams built a Baptist church, probably the first in America. He established complete freedom of religion, even for Jews and Catholics. He demanded no oaths regarding religious beliefs, no compulsory attendance at worship, no taxes to support a state church. He even sheltered the abused Quakers, although disagreeing sharply with their views. Williams’s endorsement of religious tolerance made Rhode Island more liberal than any of the other English settlements in the New World, and more advanced than most Old World communities as well.

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

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

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

## New England Spreads Out

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

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

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

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

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



### Seventeenth-Century New England Settlements

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

## Puritans Versus Indians

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

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



# MAKERS OF AMERICA

## The English

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

Some of those who voyaged to Virginia and Maryland in the seventeenth century were independent artisans or younger members of English gentry families. But roughly three-quarters of the English migrants to

the Chesapeake during this period came as servants, signed to "indentures" ranging from four to seven years. One English observer described such indentured servants as "idle, lazie, simple people," and another complained that many of those taking ship for the colonies "have been pursued by hue-and-cry for robberies, burglaries, or breaking prison."

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

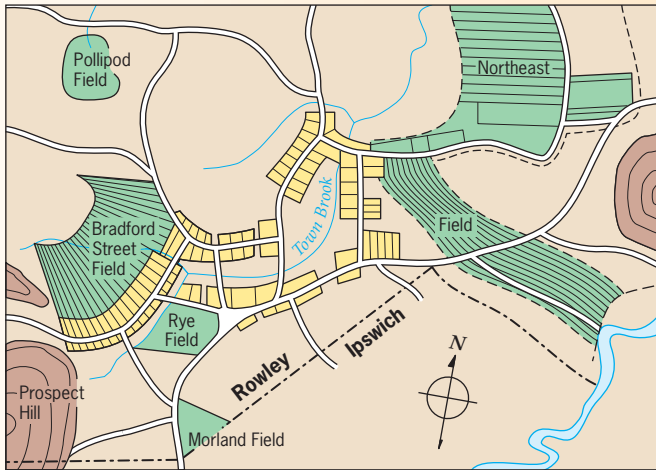
Some 40 percent of these immigrants of the mid-seventeenth century died before they finished their terms of indenture. (Because of the high death rate and the shortage of women, Chesapeake society was unable to reproduce itself naturally until the last quarter of the seventeenth century.) The survivors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

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

### **Town Meetinghouse, Hingham, Massachusetts**

Erected in 1681, it is still in use today as a Unitarian Universalist Church, making it the oldest meetinghouse in continuous ecclesiastical use in the United States.





#### Land Use in Rowley, Massachusetts, c. 1650

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

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

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



#### Mistress Anne Pollard

Born in England, Mistress Pollard arrived in Massachusetts as a child with John Winthrop's fleet in 1630. A tavern operator and the mother of 13 children, she was 100 years old when this portrait was painted in 1721. On her death 4 years later, she left 130 descendants, a dramatic example of the fecundity of the early New England colonists.

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



**Attack on a Pequot Fort during the Pequot War of 1637, engraving by J.W. Barber, 1830** This was the first war between natives and Europeans in British North America. It culminated in the Puritan militia's vicious burning out and slaughtering of nearly three hundred Pequot men, women, and children. The defeat of the Pequots eliminated armed resistance to the new settlements of New Haven and Guildford. The Connecticut Valley would not see significant "Indian troubles" again for forty years, when the Indians of New England united in their final stand against the encroachments of English settlers, King Philip's War.

As more English settlers arrived and pushed inland into the Connecticut River valley, confrontations between Indians and whites ruptured these peaceful relations. Hostilities exploded in 1637 between the English settlers and the powerful Pequot tribe. Besieging a Pequot village on Connecticut's Mystic River, English militiamen and their Narragansett Indian allies set fire to the Indian wigwams and shot the fleeing survivors. The slaughter wrote a brutal finish to the Pequot War, virtually annihilated the Pequot tribe, and inaugurated four decades of uneasy peace between Puritans and Indians.

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

The Indians' only hope for resisting English encroachment lay in intertribal unity—a pan-Indian alliance against the swiftly spreading English settlements. In 1675 Massasoit's son, Metacom, called King Philip by the English, forged such an alliance and mounted a series of coordinated assaults on English villages throughout New England. Frontier settlements were especially hard hit, and refugees fell back toward the relative safety of Boston. When the war ended in 1676, fifty-two Puritan towns had been attacked, and

twelve destroyed entirely. Hundreds of colonists and many more Indians lay dead. Metacom's wife and son were sold into slavery; he himself was captured, beheaded, and drawn and quartered. His head was carried on a pike back to Plymouth, where it was mounted on grisly display for years.

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



### **Seeds of Colonial Unity and Independence**

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

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

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

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

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

But when Charles II was restored to the English throne in 1660, the royalists and their Church of England allies were once more firmly in the saddle. Puritan hopes of eventually purifying the old English church withered. Worse, Charles II was determined to take an active, aggressive hand in the management of the colonies. His

plans ran headlong against the habits that decades of relative independence had bred in the colonists.

Deepening colonial defiance was nowhere more glaringly revealed than in Massachusetts. One of the king's agents in Boston was mortified to find that royal orders had no more effect than old issues of the *London Gazette*. Punishment was soon forthcoming. As a slap at Massachusetts, Charles II gave rival Connecticut in 1662 a sea-to-sea charter grant, which legalized the squatter settlements. The very next year, the outcasts in Rhode Island received a new charter, which gave kingly sanction to the most religiously tolerant government yet devised in America. A final and crushing blow fell on the stiff-necked Bay Colony in 1684, when its precious charter was revoked by the London authorities.



### Andros Promotes the First American Revolution

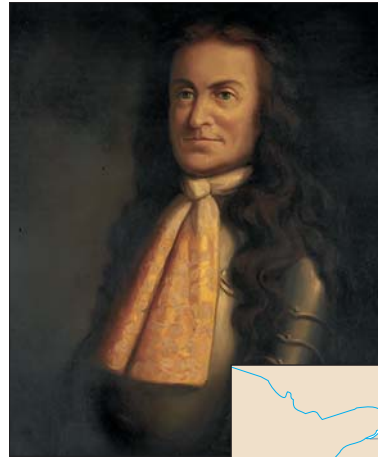
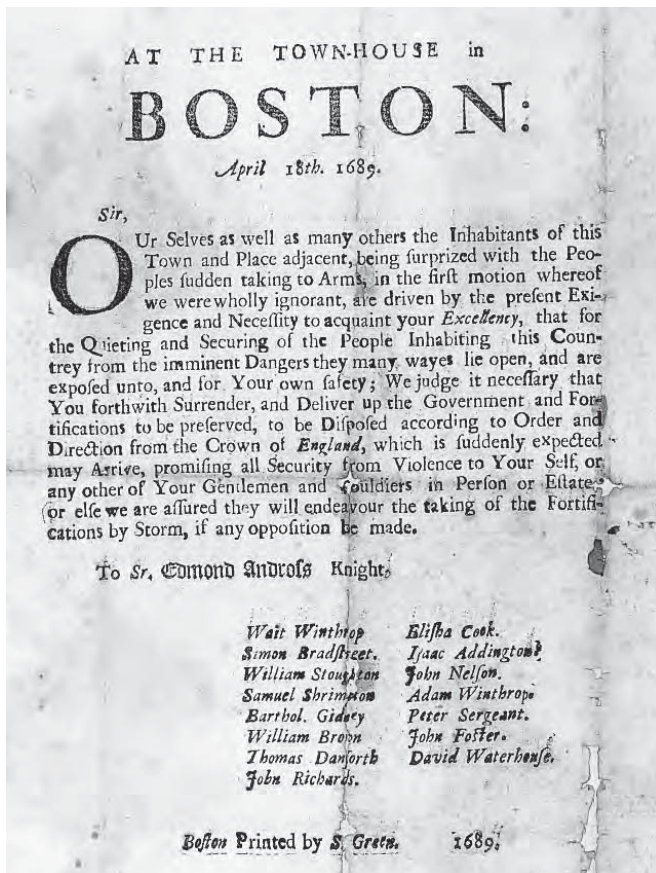
Massachusetts suffered further humiliation in 1686, when the Dominion of New England was created by royal authority. Unlike the homegrown New England Confederation, it was imposed from London. Embracing at first all New England, it was expanded two years later to include New York and East and West Jersey. The dominion also aimed at bolstering colonial defense in the event of war with the Indians and hence, from the imperial viewpoint of Parliament, was a statesmanlike move.

More importantly, the Dominion of New England was designed to promote urgently needed efficiency in the administration of the English Navigation Laws. Those laws reflected the intensifying colonial rivalries of the

## The Stuart Dynasty in England\*

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

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



**Sir Edmund Andros (1637–1714); a Boston Broadside Urging Him to Surrender, 1689; and a Map Showing Andros’s Dominion of New England** After being expelled from New England, Andros eventually returned to the New World as governor of Virginia (1692–1697).

seventeenth century. They sought to stitch England’s overseas possessions more tightly to the motherland by throttling American trade with countries not ruled by the English crown. Like colonial peoples everywhere, the Americans chafed at such confinements, and smuggling became an increasingly common and honorable occupation.

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

Andros was prompt to use the mailed fist. He ruthlessly curbed the cherished town meetings; laid heavy restrictions on the courts, the press, and the

schools; and revoked all land titles. Dispensing with the popular assemblies, he taxed the people without the consent of their duly elected representatives. He also strove to enforce the unpopular Navigation Laws and suppress smuggling. Liberty-loving colonists, accustomed to unusual privileges during long decades of neglect, were goaded to the verge of revolt.

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

When the news of the Glorious Revolution reached America, the ramshackle Dominion of New England collapsed like a house of cards. A Boston mob, catching



**New York (then New Amsterdam), 1664**  
 This drawing clearly shows the tip of Manhattan Island protected by the wall after which Wall Street was named.

the fever, rose against the existing regime. Sir Edmund Andros attempted to flee in woman's clothing but was betrayed by boots protruding beneath his dress. He was hastily shipped off to England.

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

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

Yet residues remained of Charles II's effort to assert tighter administrative control over his empire. More English officials—judges, clerks, customs officials—now

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



### Old Netherlanders at New Netherland

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

The seventeenth century—the era of Rembrandt and other famous artists—was a golden age in Dutch history. This vigorous little lowland nation finally emerged as a major commercial and naval power, and then it ungratefully challenged the supremacy of its former benefactor, England. Three great Anglo-Dutch naval wars were fought in the seventeenth century, with as many as a hundred ships on each side. The sturdy Dutch dealt blows about as heavy as they received.

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

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

Much less powerful than the mighty Dutch East India Company was the Dutch West India Company, which maintained profitable enterprises in the Caribbean. At times it was less interested in trading than in raiding and at one fell swoop in 1628 captured a fleet of Spanish treasure ships laden with loot worth \$15 million. The company also established outposts in Africa and a thriving sugar industry in Brazil, which for several decades was its principal center of activity in the New World.

New Netherland, in the beautiful Hudson River area, was planted in 1623–1624 on a permanent basis. Established by the Dutch West India Company for its

quick-profit fur trade, it was never more than a secondary interest of the founders. The company's most brilliant stroke was to buy Manhattan Island from the Indians (who did not actually "own" it) for virtually worthless trinkets—twenty-two thousand acres of what is now perhaps the most valuable real estate in the world for pennies per acre.

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

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

Colorful little New Amsterdam attracted a cosmopolitan population, as is common in seaport towns. A



#### **New York Aristocrats**

This prosperous family exemplified the comfortable lives and aristocratic pretensions of the "Hudson River lords" in colonial New York.



**Peter Stuyvesant (1602–1682)** Despotic in government and intolerant in religion, he lived in a constant state of friction with the prominent residents of New Netherland. When protests arose, he replied that he derived his power from God and the company, not the people. He opposed popular suffrage on the grounds that “the thief” would vote “for the thief” and “the rogue for the rogue.”

French Jesuit missionary, visiting in the 1640s, noted that eighteen different languages were being spoken in the streets. New York’s later babel of immigrant tongues was thus foreshadowed.

### Friction with English and Swedish Neighbors

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

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

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

The Swedes in turn trespassed on Dutch preserves, from 1638 to 1655, by planting the anemic colony of New Sweden on the Delaware River. This was the golden age of Sweden, during and following the Thirty Years’ War of 1618–1648, in which its brilliant King Gustavus Adolphus had carried the torch for Protestantism. This outburst of energy in Sweden caused it to enter the costly colonial game in America, though on something of a shoestring.

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

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

### Dutch Residues in New York

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

The days of the Dutch on the Hudson were numbered, for the English regarded them as intruders. In 1664, after the imperially ambitious Charles II had granted the area to his brother, the Duke of York, a





**Quakers in the Colonial Era** Quakers, or Friends, were renowned for their simplicity of architecture, dress, manner, and speech. They also distinguished themselves from most other Protestant denominations by allowing women to speak in Quaker meetings and to share in making decisions for the church and the family.



strong English squadron appeared off the decrepit defenses of New Amsterdam. A fuming Peter Stuyvesant, short of all munitions except courage, was forced to surrender without firing a shot. New Amsterdam was thereupon renamed New York, in honor of the Duke of York. England won a splendid harbor, strategically located in the middle of the mainland colonies, and the stately Hudson River penetrating the interior. With the removal of this foreign wedge, the English banner now waved triumphantly over a solid stretch of territory from Maine to the Carolinas.

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

The Dutch peppered place names over the land, including Harlem (Haarlem), Brooklyn (Breuckelen), and Hell Gate (Hellegat). They likewise left their imprint on the gambrel-roofed architecture. As for social customs and folkways, no other foreign group of comparable size

has made so colorful a contribution. Noteworthy are Easter eggs, Santa Claus, waffles, sauerkraut, bowling, sleighing, skating, and *kolf* (golf)—a dangerous game played with heavy clubs and forbidden in settled areas.

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

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

Quakers were especially offensive to the authorities, both religious and civil. They refused to support the established Church of England with taxes. They built simple meetinghouses, congregated without a paid clergy, and “spoke up” themselves in meetings when moved. Believing that they were all children in the

sight of God, they kept their broad-brimmed hats on in the presence of their “betters” and addressed others with simple “thee”s and “thou”s, rather than with conventional titles. They would take no oaths because Jesus had commanded, “Swear not at all.” This peculiarity often embroiled them with government officials, for “test oaths” were still required to establish the fact that a person was not a Roman Catholic.

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

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

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

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

Pennsylvania was by far the best advertised of all the colonies. Its founder—the “first American advertising man”—sent out paid agents and distributed countless pamphlets printed in English, Dutch, French, and German. Unlike the lures of many other American real estate promoters, then and later, Penn’s inducements were generally truthful. He especially welcomed forward-looking spirits and substantial citizens, including industrious carpenters, masons, shoemakers, and other manual workers. His liberal land policy, which encouraged substantial holdings, was instrumental in attracting a heavy inflow of immigrants.



**Penn’s Treaty, by Edward Hicks**

The peace-loving Quaker founder of Pennsylvania made a serious effort to live in harmony with the Indians, as this treaty-signing scene illustrates. But the westward thrust of white settlement eventually caused friction between the two groups, as in other colonies.



## Quaker Pennsylvania and Its Neighbors

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

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

Penn’s new proprietary regime was unusually liberal and included a representative assembly elected by the landowners. No tax-supported state church drained coffers or demanded allegiance. Freedom of worship was guaranteed to all residents, although Penn, under pressure from London, was forced to deny Catholics and Jews the privilege of voting or holding office. The death penalty was imposed only for treason and murder, as compared with some two hundred capital crimes in England.

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

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

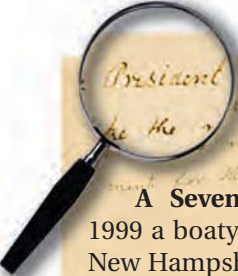
Among other noteworthy features, no provision was made by the peace-loving Quakers of Pennsylvania for a military defense. No restrictions were placed on immigration, and naturalization was made easy. The humane Quakers early developed a strong dislike of black slavery, and in the genial glow of Pennsylvania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

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

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

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

Small Quaker settlements flourished next door to Pennsylvania. New Jersey was started in 1664 when two noble proprietors received the area from the Duke of York. A substantial number of New Englanders, including many whose weary soil had petered out, flocked to the new colony. One of the proprietors sold West New Jersey in 1674 to a group of Quakers, who here set up a sanctuary even before Pennsylvania was launched. East New Jersey was also acquired in later years by the

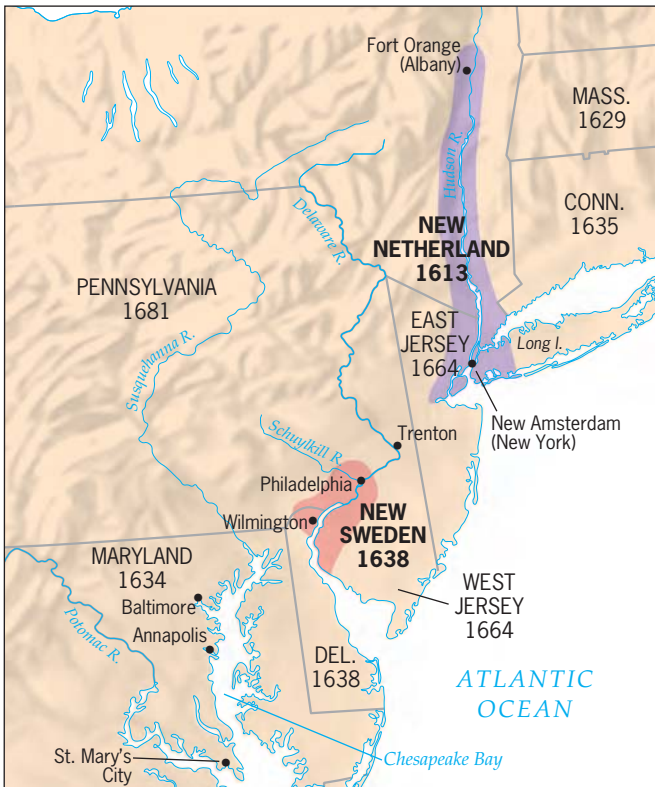


## EXAMINING THE EVIDENCE

**A Seventeenth-Century Valuables Cabinet** In 1999 a boatyard worker on Cape Cod and his sister, a New Hampshire teacher, inherited a small (20-pound, 16½-inch-high) chest that had always stood on their grandmother's hall table, known in the family as the "Franklin chest." Eager to learn more about it, they set out to discover the original owner, tracing their family genealogy and consulting with furniture experts. In January 2000 this rare seventeenth-century cabinet, its full provenance now known, appeared on the auction block and sold for a record \$2.4 million to the Peabody Essex Museum in Salem, Massachusetts. No less extraordinary than the price was the history of its creator and its owners embodied in the piece. Salem cabinetmaker James Symonds (1636–1726) had made the chest for his relatives Joseph Pope (1650–1712) and Bathsheba Folger (1652–1726) to commemorate their 1679 marriage. Symonds carved the Popes'

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





**Early Settlements in the Middle Colonies, with Founding Dates**

Quakers, whose wings were clipped in 1702 when the crown combined the two Jerseys in a royal colony.

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

### **The Middle Way in the Middle Colonies**

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

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

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

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

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

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

Modern-minded Benjamin Franklin, often regarded as the most representative American personality of his era, was a child of the middle colonies. Although it is true that Franklin was born a Yankee in puritanical Boston, he

entered Philadelphia as a seventeen-year-old in 1720 with a loaf of bread under each arm and immediately found a congenial home in the urbane, open atmosphere of what was then North America's biggest city. One Pennsylvanian later boasted that Franklin "came to life at seventeen, in Philadelphia."

By the time Franklin arrived in the City of Brotherly Love, the American colonies were themselves "coming to life." Population was growing robustly. Transportation

and communication were gradually improving. The British, for the most part, continued their hands-off policies, leaving the colonists to fashion their own local governments, run their own churches, and develop networks of intercolonial trade. As people and products crisscrossed the colonies with increasing frequency and in increasing volume, Americans began to realize that—far removed from Mother England—they were not merely surviving, but truly thriving.

## Chronology

<b>1517</b>	Martin Luther begins Protestant Reformation	<b>1639</b>	Connecticut's Fundamental Orders drafted
<b>1536</b>	John Calvin of Geneva publishes <i>Institutes of the Christian Religion</i>	<b>1642-</b> <b>1648</b>	English Civil War
<b>1620</b>	Pilgrims sail on the <i>Mayflower</i> to Plymouth Bay	<b>1643</b>	New England Confederation formed
<b>1624</b>	Dutch found New Netherland	<b>1650</b>	William Bradford completes <i>Of Plymouth Plantation</i>
<b>1629</b>	Charles I dismisses Parliament and persecutes Puritans	<b>1655</b>	New Netherland conquers New Sweden
<b>1630</b>	Puritans found Massachusetts Bay Colony	<b>1664</b>	England seizes New Netherland from Dutch East and West Jersey colonies founded
<b>1635-</b> <b>1636</b>	Roger Williams convicted of heresy and founds Rhode Island colony	<b>1675-</b> <b>1676</b>	King Philip's War
<b>1635-</b> <b>1638</b>	Connecticut and New Haven colonies founded	<b>1681</b>	William Penn founds Pennsylvania colony
<b>1637</b>	Pequot War	<b>1686</b>	Royal authority creates Dominion of New England
<b>1638</b>	Anne Hutchinson banished from Massachusetts colony	<b>1688-</b> <b>1689</b>	Glorious Revolution overthrows Stuarts and Dominion of New England

## VARYING VIEWPOINTS

### Europeanizing America or Americanizing Europe?

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

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

This less Eurocentric approach has also changed the way historians explain the colonial development of America. Rather than telling the story of colonization as the imposition of European ways of life through “discovery” and “conquest,” historians increasingly view the colonial period as one of “contact” and “adaptation” between European, African, and Native American ways of life. Scholars, including Richard White, Alfred Crosby, William Cronon, Karen Kupperman, and Timothy Silver, have enhanced understanding of the cultural as well as the physical

transformations that resulted from contact. An environment of forests and meadows, for example, gave way to a landscape of fields and fences as Europeans sought to replicate the agricultural villages they had known in Europe. Aggressive deforestation even produced climatic changes, as treeless tracts made for colder winters, hotter summers, and earth-gouging floods. Ramon Gutierrez’s *When Jesus Came, the Corn Mothers Went Away* (1991) has expanded the colonial stage to include interactions between Spanish settlers and Native Americans in the Southwest.

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

Studies such as Richard S. Dunn’s *Sugar and Slaves* (1972) emphasize the importance of the Caribbean in early English colonization efforts and make clear that the desire for economic gain, more than the quest for religious freedom, fueled the migration to the Caribbean islands. Similarly, Edmund S. Morgan’s *American Slavery, American Freedom* (1975) stresses the role of economic ambition in explaining the English peopling of the Chesapeake and the eventual importation of African slaves to that region. Studies by Bernard Bailyn and David Hackett Fisher demonstrate

that there was scarcely a “typical” English migrant to the New World. English colonists migrated both singly and in families, and for economic, social, political, and religious reasons.

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

prevalent as in the ethnically diverse middle colonies, where factional antagonisms became the defining feature of public life.

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



# American Life in the Seventeenth Century

1607–1692

BEING THUS PASSED THE VAST OCEAN, AND A SEA OF TROUBLES  
BEFORE IN THEIR PREPARATION . . . , THEY HAD NOW NO FRIENDS  
TO WELLCOME THEM, NOR INNS TO ENTERTAIN OR REFRESH  
THEIR WEATHERBEATEN BODYS, NO HOUSES OR MUCH LESS  
TOWNS TO REPAIRE TOO, TO SEEKE FOR SUCCORE.

WILLIAM BRADFORD, OF PLYMOUTH PLANTATION, c. 1630

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



## The Unhealthy Chesapeake

Life in the American wilderness was nasty, brutish, and short for the earliest Chesapeake settlers. Malaria, dysentery, and typhoid took a cruel toll, cutting ten years off the life expectancy of newcomers from England. Half the people born in early Virginia and Maryland did not survive to celebrate their twentieth

birthdays. Few of the remaining half lived to see their fiftieth—or even their fortieth, if they were women.

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

Families were both few and fragile in this ferocious environment. Most men could not find mates. Most marriages were destroyed by the death of a partner within seven years. Scarcely any children reached adulthood under the care of two parents, and almost no one knew a grandparent. Weak family ties were reflected in the many pregnancies among unmarried young girls. In one Maryland county, more than a third of all brides were already pregnant when they wed.

Yet despite these hardships, the Chesapeake colonies struggled on. The native-born inhabitants eventually

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

### **The Tobacco Economy**

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

Leaf-laden ships annually hauled some 1.5 million pounds of tobacco out of Chesapeake Bay by the 1630s and almost 40 million pounds a year by the end of the century. This enormous production depressed prices, but colonial Chesapeake tobacco growers responded to falling prices in the familiar way of farmers: by planting still more acres to tobacco and bringing still more product to market.

More tobacco meant more labor, but where was it to come from? Families procreated too slowly to provide it

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

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



**Early Tobacco Advertising** Crude woodcuts like this one were used to identify various “brands” of tobacco—one of the first products to be sold by brand-name advertising. Then, as later, advertisers sometimes made extravagant claims for their merchandise.

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

Both Virginia and Maryland employed the “head-right” system to encourage the importation of servant workers. Under its terms, whoever paid the passage of a laborer received the right to acquire fifty acres of land. Masters—not the servants themselves—thus reaped the benefits of landownership from the headright system. Some masters, men who already had at least modest financial means, soon parlayed their investments in servants into vast holdings in real estate. They became the great merchant-planters, lords of sprawling river-front estates that came to dominate the agriculture and commerce of the southern colonies. Ravenous for both labor and land, Chesapeake planters brought some 100,000 indentured servants to the region by 1700.

These “white slaves” represented more than three-quarters of all European immigrants to Virginia and Maryland in the seventeenth century.

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



### Frustrated Freemen and Bacon’s Rebellion

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

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

Berkeley’s misery soon increased. About a thousand Virginians broke out of control in 1676, led by a twenty-nine-year-old planter, Nathaniel Bacon. Many of the rebels were frontiersmen who had been forced into the untamed backcountry in search of arable land. They fiercely resented Berkeley’s friendly policies toward the Indians, whose thriving fur trade the governor monopolized. When Berkeley refused to retaliate for a series of brutal Indian attacks on frontier settlements, Bacon and his followers took matters into their own hands. They fell murderously upon the Indians, friendly

and hostile alike, chased Berkeley from Jamestown, and put the torch to the capital. Chaos swept the raw colony, as frustrated freemen and resentful servants—described as “a rabble of the basest sort of people”—went on a rampage of plundering and pilfering.

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


The distant English king could scarcely imagine the depths of passion and fear that Bacon’s Rebellion excited in Virginia. Bacon had ignited the smoldering resentments of landless former servants, and he had pitted the hardscrabble backcountry frontiersmen against the haughty gentry of the tidewater plantations. The rebellion was now suppressed, but these tensions remained. Lordly planters, surrounded by a still-seething sea of malcontents, anxiously looked about for less troublesome laborers to toil in the restless tobacco kingdom. Their eyes soon lit on Africa.

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

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

*For his part, Governor Berkeley declared,*

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



## EXAMINING THE EVIDENCE

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

*This Indenture Witnesseth That Thomas Clayton Son of Thomas Clayton late of Westmoreland County hath put himself, and by these Presents doth voluntarily, and of his own free will and accord, to and with the consent and Approbation of his Mother, put himself Apprenticed, to James Griffin of the aforesaid County (Joiner), to learn his art, Trade, or Mystery, after the manner of an Apprentice; to serve him from the Twelfth Day of October last past, for and during the Term of five Years Next ensuing; During all which Term the said Apprentice his said Master faithfully shall serve, his secrets keep, his lawfull commands gladly every where obey. He shall do no Damage to his said Master, nor see it to be done by others without letting or giving notice thereof, to his said Master. He shall not waste his Masters goods nor lend them unlawfully to any. He shall not commit Fornication, nor contract Matrimony within the said town, at Cards, Dice, or any Other unlawful Games he shall not play, whereby his said Master may have Damage, with his selfe nor send himselfe Duell or Fight with his Master.*

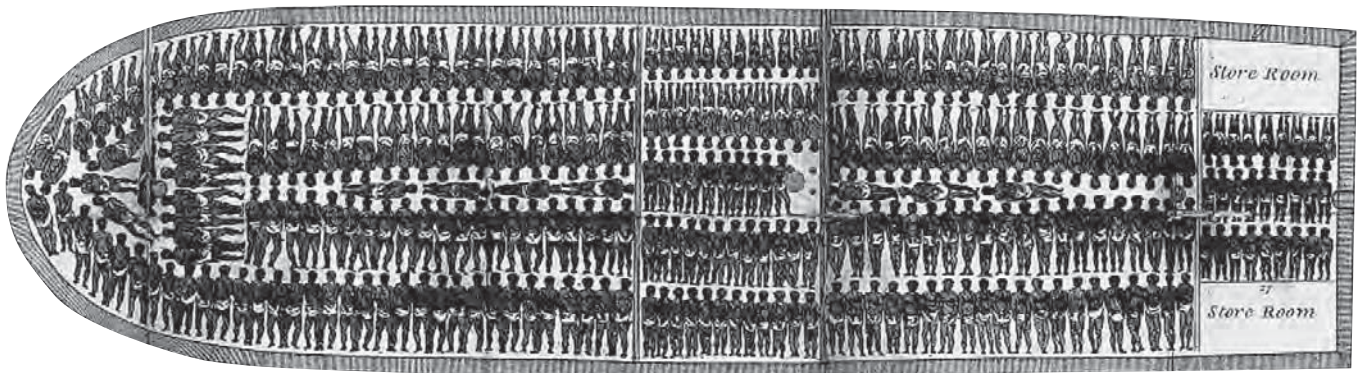
*Witnessed by the said Parties at Westmoreland County the Twelfth Day of October 1746.*

*James Griffin*  
*Thomas Clayton*

*In presence of us*

*John A. Smith*  
*Mark*

*Clayton Son of Thomas Clayton late of Westmoreland County hath put himself, and by these Presents doth voluntarily, and of his own free will and accord, to and with the consent and Approbation of his Mother, put himself Apprenticed, to James Griffin of the aforesaid County (Joiner), to learn his art, Trade, or Mystery, after the manner of an Apprentice; to serve him from the Twelfth Day of October last past, for and during the Term of five Years Next ensuing; During all which Term the said Apprentice his said Master faithfully shall serve, his secrets keep, his lawfull commands gladly every where obey. He shall do no Damage to his said Master, nor see it to be done by others without letting or giving notice thereof, to his said Master. He shall not waste his Masters goods nor lend them unlawfully to any. He shall not commit Fornication, nor contract Matrimony within the said town, at Cards, Dice, or any Other unlawful Games he shall not play, whereby his said Master may have Damage, with his selfe nor send himselfe Duell or Fight with his Master.*



**The “Middle Passage”** The “middle passage” referred to the transatlantic sea voyage that brought slaves to the New World—the long and hazardous “middle” segment of a journey that began with a forced march to the African coast and ended with a trek into the American interior.

  
**Colonial Slavery**

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

Africans had been brought to Jamestown as early as 1619, but as late as 1670 they numbered only about 2,000 in Virginia (out of a total population of some 35,000 persons) and about 7 percent of the 50,000 people in the southern plantation colonies as a whole.

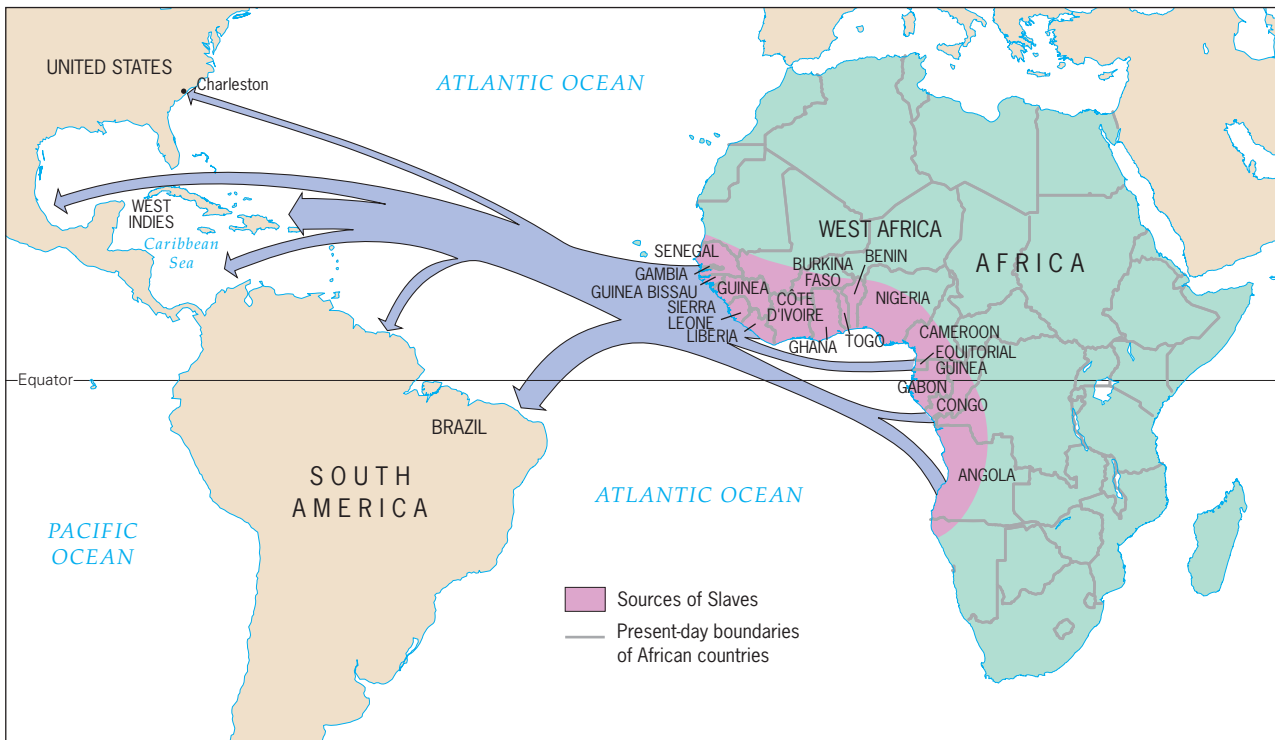
Hard-pinned white colonists, struggling to stay alive and to hack crude clearings out of the forests, could not afford to pay high prices for slaves who might die soon after arrival. White servants might die, too, but they were far less costly.

Drastic change came in the 1680s. Rising wages in England shrank the pool of penniless folk willing to gamble on a new life or an early death as indentured servants in America. At the same time, the large planters were growing increasingly fearful of the multitudes of potentially mutinous former servants in their midst. By the mid-1680s, for the first time, black slaves outnumbered white servants among the plantation colonies’ new arrivals. In 1698 the Royal African Company, first chartered in 1672, lost its crown-granted monopoly on carrying slaves to the colonies. Enterprising

**Estimated Slave Imports to the New World, 1601–1810**

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

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



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

Americans, especially Rhode Islanders, rushed to cash in on the lucrative slave trade, and the supply of slaves rose steeply. More than ten thousand Africans were pushed ashore in America in the decade after 1700, and tens of thousands more in the next half-century. Blacks

accounted for nearly half the population of Virginia by 1750. In South Carolina they outnumbered whites two to one.

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

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

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

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

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



### Africans in America

In the deepest South, slave life was especially severe. The climate was hostile to health, and the labor was life-draining. The widely scattered South Carolina rice and indigo plantations were lonely hells on earth where

gangs of mostly male Africans toiled and perished. Only fresh imports could sustain the slave population under these loathsome conditions.

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

Native-born African Americans contributed to the growth of a stable and distinctive slave culture, a mixture of African and American elements of speech, religion, and folkways (see “Makers of America: From African to African American,” pp. 74–75). On the sea islands off South Carolina’s coast, blacks evolved a unique language, *Gullah* (probably a corruption of

**Rice Cultivation in the Colonial South** Rice growing, imported from Africa along with African slaves to work the swampy rice fields, made South Carolina the rice basket of the British Empire.



*Angola*, the African region from which many of them had come). It blended English with several African languages, including Yoruba, Ibo, and Hausa. Through it many African words have passed into American speech—such as *goober* (peanut), *gumbo* (okra), and *voodoo* (witchcraft). The ringshout, a West African religious dance performed by shuffling in a circle while answering a preacher's shouts, was brought to colonial America by slaves and eventually contributed to the development of jazz. The banjo and the bongo drum were other African contributions to American culture.

Slaves also helped mightily to build the country with their labor. A few became skilled artisans—carpenters, bricklayers, and tanners. But chiefly they performed the sweaty toil of clearing swamps, grubbing out trees, and other menial tasks. Condemned to life under the lash, slaves naturally pined for freedom. A slave revolt erupted in New York City in 1712 that cost the lives of a dozen whites and caused the execution of twenty-one blacks, some of them burned at the stake over a slow fire. More than fifty resentful South Carolina blacks along the Stono River exploded in revolt in 1739 and tried to march to Spanish Florida, only to be stopped by the local militia. But in the end, the slaves in the South proved to be a more manageable labor force than the white indentured servants they gradually replaced. No slave uprising in American history matched the scale of Bacon's Rebellion.



### Southern Society

As slavery spread, the gaps in the South's social structure widened. The rough equality of poverty and disease

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

Yet, legend to the contrary, these great seventeenth-century merchant-planters were not silk-swathed cavaliers gallantly imitating the ways of English country gentlemen. They did eventually build stately riverfront manors, occasionally rode to the hounds, and some of them even cultivated the arts and accumulated distinguished libraries. But for the most part, they were a hard-working, businesslike lot, laboring long hours over the problems of plantation management. Few problems were more vexatious than the unruly, often surly, servants. One Virginia governor had such difficulty keeping his servants sober that he struck a deal allowing them to get drunk the next day if they would only lay off the liquor long enough to look after his guests at a celebration of the queen's birthday in 1711.

Beneath the planters—far beneath them in wealth, prestige, and political power—were the small farmers, the largest social group. They tilled their modest plots and might own one or two slaves, but they lived a ragged, hand-to-mouth existence. Still lower on the social scale



**Charleston, South Carolina** Founded in 1680, Charleston grew to become the bustling seaport pictured in this drawing done in the 1730s. Charleston was by then the largest city in the mostly rural southern colonies. It flourished as a seaport for the shipment to England of slave-grown Carolina rice.



# MAKERS OF AMERICA

## From African to African American

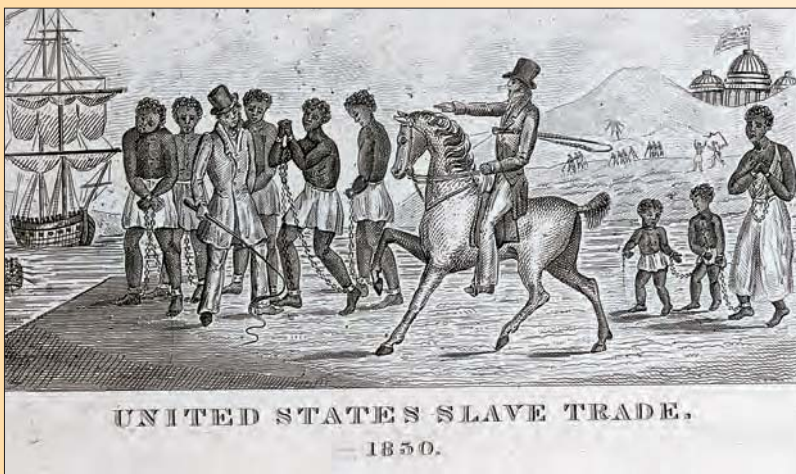
**D**rugged in chains from West African shores, the first African Americans struggled to preserve their diverse heritages from the ravages of slavery. Their children, the first generation of American-born slaves, melded these various African traditions—Guinean, Ibo, Yoruba, Angolan—into a distinctive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

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

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

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

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



(above) **Africans Destined for Slavery** This engraving from 1830 is an example of antislavery propoganda in the pre-Civil War era. It shows hapless Africans being brought ashore in America under the whips of slave traders and, ironically, under the figurative shadow of the national Capitol. (right) **Advertisements for Slave Sales in Charleston, South Carolina, 1753** Charleston had the largest slave market in the colonies.

ADVERTISEMENTS.

ON Wednesday the 5th of September next, Will be SOLD, An exceeding fine Cargo of 350 **Healthy NEGROES**, just imported in the Ship *Emperor*, Captain *Charles Gwynn*, directly from *Angola*, by **AUSTIN & LAURENS.**

**ALSO**, on the same Day as above, will be sold, A Cargo of exceeding fine **Healthy SLAVES**, just imported in the Brigantine *Orrel*, Capt. *Bennet*, directly from the *River Gambia*, by **AUSTIN & LAURENS.**

For **BRISTOL**, The Ship **EMPEROR**, (Being a Prime Sailer), Capt. **CHARLES GWYNN** Commander.

WILL certainly sail in 30 Days (Weather permitting). For Freight or Passage, apply to *Adams & Low* on *August 27, 1753.*

**TO BE SOLD**, on Thursday the 30th Instant, a choice Cargo of **Healthy G A M B I A NEGROES**, just imported in the Snow *Elizabeth*, James *Hunt* Master, directly from the *River of Gambia*, by *John Guard*.

**JUST IMPORTED in the Ship** *Charming Suffren*, Capt. *Waks*, from the *Coast*, a choice parcel of **VINO DA-MADERA WINES**, of a curious flavor and taste, of the vintage 1750 to 1752, and are to be sold in pipes, half-pipes and quart-casks, from 50 to 100 l per pipe of 130 gallons or upwards; to be seen and tasted at *Mr. Charles Mays*'s Store, and sold by the Ad *CHARLES MAYNE, or JOHN CROKATT.*



(left) **Yarrow Mamout, by Charles Willson Peale, 1819** When Peale painted this portrait, Mamout was over one hundred years old. A devout Muslim brought to Maryland as a slave, he eventually bought his freedom and settled in Georgetown. (right) **The Emergence of an African American Culture** In this scene from the mid-nineteenth century, African Americans play musical instruments of European derivation, like the fiddle, as well as instruments of African origin, like the bones and banjo—a vivid illustration of the blending of the two cultures in the crucible of the New World.

American-born outnumbered the African-born, and the importation of African slaves slowed.

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

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

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

retained an African definition of heaven as a place where they would be reunited with their ancestors.

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

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

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



**A Merchant-Planter's Home and Its Dining Room** Simple by later standards, this house was home to the family of a substantial planter in the seventeenth century. It stands on land in the Virginia tidewater region first acquired by Adam Thoroughgood, who arrived in the Virginia colony as an indentured servant in 1621. By 1635, as a freeman, he had recruited 105 settlers to the colony and was rewarded, according to the practice of the headright system, with the title to some 5,250 acres along the Lynnhaven River. There his grandson erected this house in about 1680. It was continuously occupied by the Thoroughgood family for more than two centuries, until the 1920s.

were the landless whites, most of them luckless former indentured servants. Under them were those persons still serving out the term of their indenture. Their numbers gradually diminished as black slaves increasingly replaced white indentured servants toward the end of the seventeenth century. The oppressed black slaves, of course, remained enchained in society's basement.

Few cities sprouted in the colonial South, and consequently an urban professional class, including lawyers and financiers, was slow to emerge. Southern life revolved around the great plantations, distantly isolated from one another. Waterways provided the principal means of transportation. Roads were so wretched that in bad weather funeral parties could not reach church burial grounds—an obstacle that accounts for the development of family burial plots in the South, a practice unlike anything in old England or New England.

### The New England Family

Nature smiled more benignly on pioneer New Englanders than on their disease-plagued fellow colonists to the south. Clean water and cool temperatures retarded

the spread of killer microbes. In stark contrast to the fate of Chesapeake immigrants, settlers in seventeenth-century New England *added* ten years to their life spans by migrating from the Old World. One settler claimed that “a sip of New England’s air is better than a whole draft of old England’s ale.” The first generations of Puritan colonists enjoyed, on the average, about seventy years on this earth—not very different from the life expectancy of present-day Americans.

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

Early marriage encouraged the booming birthrate. Women typically wed by their early twenties and produced babies about every two years thereafter until menopause. Ceaseless childbearing drained the vitality of many pioneer women, as the weather-eroded colonial tombstones eloquently reveal. A number of the largest families were borne by several mothers, though claims about the frequency of death in childbirth have probably been exaggerated. But the dread of death in the birthing bed haunted many women, and it was small wonder that

they came to fear pregnancy. A married woman could expect to experience up to ten pregnancies and rear as many as eight surviving children. Massachusetts governor William Phips was one of twenty-seven children, all by the same mother. A New England woman might well have dependent children living in her household from the earliest days of her marriage up until the day of her death, and child raising became in essence her full-time occupation.

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

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



**Mrs. Elizabeth Frecke and Baby Mary**  
This portrait of a Boston mother and child in about 1674 suggests the strong family ties that characterized early New England society.

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

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

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

“A true wife accounts subjection her honor,” one Massachusetts Puritan leader declared, expressing a sentiment then common in Europe as well as America. But in the New World, a rudimentary conception of women’s rights as individuals was beginning to appear in the seventeenth century. Women still could not vote, and the popular attitude persisted that they were morally weaker than men—a belief rooted in the biblical tale of Eve’s treachery in the Garden of Eden. But a

husband's power over his wife was not absolute. The New England authorities could and did intervene to restrain abusive spouses. One man was punished for kicking his wife off a stool; another was disciplined for drawing an “uncivil” portrait of his mate in the snow. Women also had some spheres of autonomy. Midwifery—assisting with childbirths—was a virtual female monopoly, and midwives often fostered networks of women bonded by the common travails of motherhood. One Boston midwife alone delivered over three thousand babies.

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



### Life in the New England Towns

Sturdy New Englanders evolved a tightly knit society, the basis of which was small villages and farms. This develop-

ment was natural in a people anchored by geography and hemmed in by the Indians, the French, and the Dutch. Puritanism likewise made for unity of purpose—and for concern about the moral health of the whole community. It was no accident that the nineteenth-century crusade for abolishing black slavery—with Massachusetts agitators at the forefront—sprang in some degree from the New England conscience, with its Puritan roots.

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

Towns of more than fifty families were required to provide elementary education, and roughly half of the adults knew how to read and write. As early as 1636, just



**Graveyard Art** These New England colonists evidently died in the prime of life. Carving likenesses on grave markers was a common way of commemorating the dead.





*Now the Child being entred in his Letters and Spelling, let him learn these and such like Sentences by Heart, whereby he will be both instructed in his Duty, and encouraged in his Learning.*

*The Dutiful Child's Promises,*

**I** Will fear GOD, and honour the KING.  
 I will honour my Father & Mother.  
 I will Obey my Superiours.  
 I will Submit to my Elders.  
 I will Love my Friends.  
 I will hate no Man.  
 I will forgive my Enemies, and pray to God for them.  
 I will as much as in me lies keepe All God's Holy Commandments.

**The New England Primer** Religious instruction loomed large in early New England schools. This widely used schoolbook taught lessons of social duty and Christian faith, as well as reading and writing.

eight years after the colony's founding, the Massachusetts Puritans established Harvard College, today the oldest corporation in America, to train local boys for the ministry. Only in 1693, eighty-six years after staking out Jamestown, did the Virginians establish their first college, William and Mary.

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



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

Yet worries plagued the God-fearing pioneers of these tidy New England settlements. The pressure of a growing population was gradually dispersing the Puritans onto outlying farms, far from the control of church and neighbors. And although the core of Puritan belief still burned brightly, the passage of time was dampening the first generation's flaming religious zeal. About the middle of the seventeenth century, a new form of sermon began to be heard from Puritan pulpits—the "jeremiad." Taking their cue from the doom-saying Old Testament prophet Jeremiah, earnest preachers scolded parishioners for their waning piety. Especially alarming was the apparent decline in conversions—testimonials by individuals that they had received God's grace and therefore deserved to be admitted to the church as members of the elect. Troubled ministers in 1662 announced a new formula for church membership, the Half-Way Covenant. This new arrangement modified the "covenant," or the agreement between the church and its adherents, to admit to baptism—but not "full communion"—the unconverted children of existing members. By conferring partial membership rights in the once-exclusive Puritan congregations, the Half-Way Covenant weakened the distinction between the "elect" and others, further

*The Massachusetts School Law of 1647 stated, "It being one chief project of the old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, it is therefore ordered that every township in this jurisdiction, after the Lord has increased them [in] number to fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general."*



**Matthew Hopkins's Witch Finder** Hopkins was a seventeenth-century English witch-hunter whose techniques included watching suspects to see if diabolical creatures, in the form of common animals, fed on the alleged witch's blood. He also urged that suspected witches be bound hand and foot and tossed in a pond. The innocent, he claimed, would sink (and often drown), while the guilty would float to the surface. His methods brought death to hundreds of women, men, and children in eastern England in the 1640s.

diluting the spiritual purity of the original settlers' godly community.

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

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

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

The witchcraft hysteria eventually ended in 1693 when the governor, alarmed by an accusation against his own wife and supported by the more responsible members of the clergy, prohibited any further trials and pardoned those already convicted. Twenty years later a penitent Massachusetts legislature annulled the "convictions" of the "witches" and made reparations to their heirs. The Salem witchcraft delusion marked an all-time high in the American experience of popular passions run wild. "Witch-hunting" passed into the American vocabulary as a metaphor for the often dangerously irrational urge to find a scapegoat for social resentments.



### The New England Way of Life

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

State.” Cynics exaggerated when they said that the three stages of progress in New England were “to get on, to get honor, to get honest.”

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

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

And just as the land shaped New Englanders, so they shaped the land. The Native Americans had left an early imprint on the New England earth. They traditionally beat trails through the woods as they migrated seasonally for hunting and fishing. They periodically burned the woodlands to restore leafy first-growth forests that would sustain the deer population. The Indians recognized the right to *use* the land, but the concept of exclusive, individual *ownership* of the land was alien to them.

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

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

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

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

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

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



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

The cycles of the seasons and the sun set the schedules of all the earliest American colonists, men as well as women, blacks as well as whites. The overwhelming majority of colonists were farmers. They planted in the spring, tended their crops in the summer, harvested in the fall, and prepared in the winter to begin the cycle anew. They usually rose at dawn and went to bed at





**Life and Death in Colonial America, by Prudence Punderson** Note the artist's initials, "P.P.," on the coffin. This embroidery suggests the stoic resolve of a colonial woman, calmly depicting the inevitable progression of her own life from the cradle to the grave.

dusk. Chores might be performed after nightfall only if they were "worth the candle," a phrase that has persisted in American speech.

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

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

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

Crude frontier life did not in any case permit the flagrant display of class distinctions, and seventeenth-century society in all the colonies had a certain simple sameness to it, especially in the more egalitarian New England and middle colonies. Yet many settlers, who considered themselves to be of the "better sort," tried to re-create on a modified scale the social structure they had known in the Old World. To some extent they succeeded, though yeasty democratic forces frustrated their full triumph. Resentment against upper-class pretensions helped to spark outbursts like Bacon's Rebellion of 1676 in Virginia and the uprising of Maryland's Protestants toward the end of the seventeenth century. In New York animosity between lordly landholders and aspiring merchants fueled Leisler's Rebellion, an ill-starred and bloody insurrection that rocked New York City from 1689 to 1691.

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

## Chronology

- |  |   |
|--|---|
| <b>1619</b> First Africans arrive in Virginia                                  | <b>1689-</b>  |
| <b>1625</b> Population of English colonies in America about 2,000              | <b>1691</b> Leisler's Rebellion in New York                         |
| <b>1636</b> Harvard College founded  | <b>1692</b> Salem witch trials in Massachusetts                     |
| <b>1662</b> Half-Way Covenant for Congregational Church membership established | <b>1693</b> College of William and Mary founded                     |
| <b>1670</b> Virginia assembly disfranchises landless freeman                   | <b>1698</b> Royal African Company slave trade monopoly ended        |
| <b>1676</b> Bacon's Rebellion in Virginia                                      | <b>1700</b> Population of English colonies in America about 250,000 |
| <b>1680s</b> Mass expansion of slavery in colonies                             | <b>1712</b> New York City slave revolt                              |
|  | <b>1739</b> South Carolina slave revolt                             |