

**UNIT 1**

# The British Colonies of North America

1492–1763

45–50-minute classes | 12–16 classes

**UNIT PREVIEW**

Structure

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**Why Teach the British Colonies of North America**

Christopher Columbus’s discovery of what was then termed “The New World” is one of the most consequential events in all of recorded history. It was as if another half of Earth was being opened to the peoples of Europe, Africa, and Asia, and the changes that followed this momentous discovery were immense. Students should be especially aware of the profound effects of the initial contact of European explorers with the indigenous peoples of North America. They should understand the ways of life characteristic of Native American tribes, the exploits of European explorers and settlers, and the triumphs

and tragedies that defined the relationships between settlers and natives. Students should also study closely the manner in which the British colonies of North America were established, since those first settlements would be the seedbed of our country. Our unique American heritage began here, on these coasts, among scattered settlements of men and women pursuing economic independence or religious freedom, leaving behind their familiar lives to seek liberty and opportunity at what to them was the edge of the world. With the promise of freedom at these far reaches also came untold hardships and daily dangers. The American story begins with those few who braved these risks for the freedom to pursue what all human beings desire to attain: *happiness*.

## Enduring Ideas from This Unit

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1. America's varied and wondrous geography has played a crucial role in many of America's successes.
2. The discovery, exploration, and settlement of the Western Hemisphere was one of the most consequential series of events in human history.
3. The contact between indigenous North American and European civilizations resulted in both benefits and afflictions for natives and colonists alike.
4. The British colonies of North America were unique, and their circumstances gradually shaped the character of the colonists into something unprecedented: *the American*.
5. The freedom afforded to the American colonists resulted in a degree of successful self-government unknown to the rest of the world in 1763.

## What Teachers Should Consider

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Imagine two more continents, an eighth and a ninth, with different terrain, untouched resources, seemingly limitless lands, and complete openness to any sort of political regime. This is the vision teachers might consider adopting in preparing students to learn American history. In other words, one can adopt an outlook similar to that of the people who began the first chapter in the story of America. Such an outlook will help students to see the origins of America as something that was fluid and not at all inevitable.

In the same way the explorers, settlers, and indigenous Native Americans keenly fixed their attention on the contours of the North American landscape, so should students of American history at the outset of their studies. A close study of American geography sets the stage on which Americans of every generation would act out their lives.

Europeans' exploration and settlement of the Western Hemisphere is an extraordinary era in terms of historical impact, but it also contains engaging stories of intrepid discoverers and of the conditions they found and helped to shape. It is important to find the proper balance in conveying the story of that era. Students ought to step into the lives of these explorers and settlers and understand not only their motivations for undertaking such hazardous trips and ways of living but also their experiences on the Atlantic and on the fringes of an unknown continent. They should also think carefully and honestly about the interactions between Native Americans, explorers, and settlers. They will encounter a mixed picture. At times, they will see cooperation, care, and mutual respect; at other times they will see all the duplicity and

injustice that human nature is capable of. They will see these traits exhibited by all parties at various moments and in different circumstances.

Teachers should also focus on making clear the differences between England's North American colonies and those of other emerging New World empires, such as Spain, France, and Portugal. They should bring out what was unique among the English settlers, from the form of their colonies' settlements to the social and economic ventures of the colonists themselves, as well as their varied relationships to the mother country. Each English colony may be taught separately, each offering a distinct social and economic profile, while a final lesson may be devoted to studying the major events and movements in shared colonial American history. Together, students should come to see that an unplanned experiment was unfolding in the British colonies of North America: one that was shaping a unique society and citizenry, one that would be equipped for great accomplishments in the coming centuries.

## How Teachers Can Learn More

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### TEXTS

*Albion's Seed*, David Hackett Fischer  
*Voyagers to the West*, Bernard Bailyn  
*Peripheries and Center*, Jack P. Greene  
*American Slavery, American Freedom*, Edmund Morgan  
*African Founders*, David Hackett Fischer  
*The Formative Years, 1607–1763*, Clarence Ver Steeg  
*The Roots of American Order*, Russell Kirk  
*Freedom Just Around the Corner*, Walter McDougall  
*The French and Indian War*, Walter Borneman  
*American Heritage: A Reader*, ed. Hillsdale College History Faculty

### ONLINE COURSES | [Online.Hillsdale.edu](https://online.hillsdale.edu)

*The Great American Story*  
*American Heritage*

## Lesson Planning Resources

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### TEACHER RESOURCES

*A Teacher's Guide to Land of Hope*, Wilfred McClay and John McBride  
*A Student Workbook for Land of Hope*, Wilfred McClay and John McBride

### STUDENT RESOURCES

*Land of Hope*, Wilfred McClay

### PRIMARY SOURCES

Letter to Raphael Sanchez, Christopher Columbus  
Letter to King Ferdinand II, Christopher Columbus  
Laws of Virginia  
The Mayflower Compact  
“A Modell of Christian Charity,” John Winthrop  
Fundamental Orders of Connecticut  
Preface to the Frame of Government of Pennsylvania  
An Act for Freedom of Conscience in Pennsylvania  
Magna Carta  
Act of the General Court of Massachusetts  
English Bill of Rights  
*Second Treatise of Government*, John Locke  
Albany Plan of Union

# LESSON PLANS, ASSIGNMENTS, AND QUIZZES



## Lesson 1 — The Lands, Waters, and Peoples of America

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2–3 classes

### LESSON OBJECTIVE

Students learn about the geography of what would become the United States of America, including its physical contours, climate, advantages for civilization, and its Native American inhabitants, as well as the present-day political map of the United States.

### TEACHER PREPARATION

Create a note outline based on the following:

#### Student Texts

*Land of Hope*  
Primary Sources

Pages xi–xiv, 2–7  
See below.

#### Teacher Texts

*A Teacher’s Guide to Land of Hope*  
*A Student Workbook for Land of Hope*

Pages 1–7  
Pages 1–5

#### Online.Hillsdale.edu

*The Great American Story*  
*American Heritage*

Lectures 1 and 2  
Lecture 1

### STUDENT PREPARATION

**Assignment:** Students read *Land of Hope*, pages xi–xiv, 2–7, and either complete the reading questions handout in the *Student Workbook for Land of Hope* (pages 1–5) or prepare for a reading quiz (provided below).

### CORE CONTENT IN THIS LESSON

#### Topographic Geography

Atlantic Ocean  
Caribbean Sea  
San Salvador  
Bahamas  
Puerto Rico  
U.S. Virgin Islands  
Bering Strait  
St. Lawrence River  
Appalachian Mountains  
Acadia National Park

Mount Washington  
Green Mountains  
Lake Champlain  
Adirondack Mountains  
Finger Lakes  
Lake Ontario  
Niagara River  
Niagara Falls  
Lake Erie  
Charles River

Cape Cod	Cave-in-Rock
Nantucket	Michigan's Upper Peninsula
Mohegan Bluffs	Lake Superior
Dinosaur Trackway	Apostle Islands
Long Island Sound	Great Lakes
Long Island	Mammoth Caves
Manhattan Island	Cumberland Gap
Hudson River	Tennessee River
Catskill Mountains	49th Parallel
Whitesbog	Lake of the Woods
Ganoga Falls	Theodore Roosevelt National Park
Allegheny River	Badlands
Allegheny Mountains	Great Plains
Great Cypress Swamp	Maquoketa Caves
Assateague Island	Platte River
District of Columbia	Chimney Rock
Potomac River	Missouri River
Chesapeake Bay	Onondaga Cave
James River	Little Jerusalem (Kansas)
Blue Ridge Mountains	Arkansas River
Shenandoah Valley	Hot Springs National Park
Seneca Rocks	Great Salt Plains
Outer Banks	Red River
The Sandhills	Rio Grande
Great Smoky Mountains	Rocky Mountains
Stone Mountain	Continental Divide
Lake Okeechobee	Glacier National Park
The Everglades	Yellowstone National Park
Straits of Florida	Old Faithful
Florida Keys	Snake River
Gulf of Mexico	Cassia Silent City of Rocks
Noccalula Falls	Colorado Dunes
Mississippi River	Bryce Canyon
Mississippi Delta	Arches National Park
Lake Pontchartrain	Great Salt Lake
Ohio River	Lake Tahoe
Ohio River Valley	Valley of Fire
Great Serpent Mound	Hoover Dam
Detroit/St. Clair Rivers	Oklahoma Panhandle
Lake St. Clair	Texas Panhandle
Lake Huron	Big Bend
Lake Michigan	Colorado Canyon
Straits of Mackinac	Carlsbad Caverns
Michigan's Lower Peninsula	White Sands
Sleeping Bear Dunes	Colorado River
Indiana Dunes	Grand Canyon



Gadsden Purchase  
 Puget Sound  
 Columbia River  
 Mount Rainier  
 Mount St. Helens  
 Olympic National Park  
 Hall of Marshes  
 Thor's Well  
 Crater Lake  
 San Francisco Bay  
 Sierra Nevada  
 San Joaquin Valley  
 Big Sur  
 Sequoia National Park  
 Yosemite National Park

Death Valley  
 Mojave Desert  
 Pacific Ocean  
 Yukon River  
 Mount McKinley/Denali  
 Bering Sea  
 Bering Strait  
 Hawaiian Islands  
 Maui  
 Oahu  
 Kilauea Volcano  
 American Samoa  
 Guam  
 Northern Mariana Islands

### Political Geography

Virginia  
     Richmond  
     Arlington  
     Charlottesville  
 Massachusetts  
     Boston  
     Plymouth  
     Salem  
 New Hampshire  
     Concord  
     Portsmouth  
 Maryland  
     Annapolis  
     Baltimore  
 Connecticut  
     Hartford  
 Rhode Island  
     Providence  
 Delaware  
     Dover  
     Wilmington  
 North Carolina  
     Raleigh  
     Charlotte  
 South Carolina  
     Columbia  
     Charleston  
 New Jersey  
     Trenton

New York  
     Albany  
     New York City  
     Brooklyn  
     Buffalo  
 Pennsylvania  
     Harrisburg  
     Philadelphia  
     Pittsburgh  
 Georgia  
     Atlanta  
     Savannah  
 District of Columbia  
     Washington  
 Vermont  
     Montpelier  
     Burlington  
 Kentucky  
     Frankfort  
     Louisville  
 Tennessee  
     Nashville  
     Memphis  
 Ohio  
     Columbus  
     Cleveland  
     Cincinnati

Louisiana	California
Baton Rouge	Sacramento
New Orleans	Los Angeles
Indiana	San Diego
Indianapolis	San Francisco
Mississippi	San Jose
Jackson	Minnesota
Illinois	St. Paul
Springfield	Minneapolis
Chicago	Duluth
Alabama	Oregon
Montgomery	Salem
Mobile	Portland
Maine	Kansas
Augusta	Topeka
Portland	Kansas City
Missouri	West Virginia
Jefferson City	Charleston
St. Louis	Nevada
Springfield	Carson City
Kansas City	Las Vegas
Arkansas	Nebraska
Little Rock	Lincoln
Bentonville	Omaha
Michigan	Colorado
Lansing	Denver
Detroit	Colorado Springs
Grand Rapids	North Dakota
Florida	Bismarck
Tallahassee	South Dakota
Tampa	Pierre
Miami	Rapid City
Jacksonville	Montana
Orlando	Helena
St. Augustine	Washington
Texas	Olympia
Austin	Seattle
Dallas	Idaho
Houston	Boise
Lubbock	Wyoming
San Antonio	Cheyenne
Iowa	Utah
Des Moines	Salt Lake City
Wisconsin	Oklahoma
Madison	Oklahoma City
Green Bay	Tulsa

New Mexico  
     Santa Fe  
     Albuquerque  
 Arizona  
     Phoenix  
     Tucson  
 Alaska  
     Juneau  
     Anchorage  
 Hawaii  
     Honolulu

New England Region  
 Mid-Atlantic Region  
 Southern Region  
 Midwest Region  
 Great Lakes States  
 Plains States  
 Rocky Mountain States  
 Southwestern Region  
 Four Corners  
 Pacific Northwest

### Terms and Topics

glaciers  
 continental shelf  
 land bridge  
 Mayas  
 Aztecs  
 Incas  
 Hopewell  
 Adena  
 Apache  
 Cherokee  
 Cheyenne  
 Chippewa  
 Choctaw  
 Creek  
 Delaware  
 Hopi  
 Huron  
 Lakota  
 Mohawk  
 Mohican  
 Navajo  
 Oneida  
 Ottawa

Ojibwa  
 Pueblo  
 Potawatomie  
 Powhatan  
 Seminole  
 Shawnee  
 Sioux  
 Susquehanna  
 urban  
 cities  
 suburbs  
 towns  
 rural  
 Welland Canal  
 Erie Canal  
 Brooklyn Bridge  
 Tennessee Valley Authority  
 Florida State Road A1A  
 Mackinac Bridge  
 Soo Locks  
 Golden Gate Bridge  
 Interstate Highway System

### Images

Maps  
 Famous or exemplar landscapes, landmarks, bodies of water, present-day cities, and other geographic features  
 Illustrations of indigenous peoples, civilizations, and life  
 Photographs of Aztec, Maya, Inca, Hopewell, and Ancestral Pueblo ruins

## STORY FOR THE AMERICAN HEART

- Christopher Columbus's crew on their voyage and sighting land

## QUESTIONS FOR THE AMERICAN MIND

- What words best describe the topography of the United States?
- What resources and advantages does this land afford for the flourishing of a developed civilization? How does it compare to other places in the world?
- What are the various regions, and what are the topographical features that define each of them?
- How have Americans distributed themselves across the continent in the present day? What accounts for this distribution, in both the past and the present?
- Where did the indigenous peoples of North and South America come from? How do we believe they came?
- What kinds of civilizations did different groups of indigenous peoples establish in different parts of the Americas?
- How did European and indigenous cultures differ from one another? Is there evidence of conflict among indigenous tribes?

## KEYS TO THE LESSON

Every story has a setting, and the true story of history is no different. To tell and to teach this story effectively requires first introducing students to the stage on which Americans would act. Thus, American history should begin with a study of American geography. This inaugural lesson does not seek to inundate students with facts to memorize (though they will learn many). Rather, it seeks to transport them to the different places of America, not through an online virtual map but through the use of their own imaginations. Geography instruction is an excellent way to awaken and exercise the imaginations of students, priming them for all the other journeys which this course will ask their minds to undertake. Every history lesson will involve a similar setting of the stage in the students' imaginations, and this lesson establishes that precedent. Of course, the lesson also gives students the "lay of the land" for the entire study of American history, beginning with an immersive trip through the country's magnificent and diverse landscape and then mapping it onto the modern political map of their country. This geography lesson can be full of simple questions about what students observe, training them in the skill of careful discernment of detail. In addition, the collaborative effort of mapping out the country is an excellent way to build rapport, to learn names, and to ease into the school year. At the end of the lesson, the class may return to the virgin topography of the United States and place the various indigenous civilizations on it, learning the smattering of their history that has survived, and then return to the Atlantic and to the Spanish caravels and carracks just over the eastern horizon.

Teachers might best plan and teach *The Lands, Waters, and Peoples of America* with emphasis on the following approaches:

- The year of teaching history may begin with a number of brief conversations, introductions, procedures, and assessments of students' prior knowledge of the historical period. It can include discussing the meaning of history and why we study it. It should help students to see that the

reasons for studying history are various. Knowing the history of one's country is an essential component of good citizenship. But history also can have value as a form of reflection on human nature and on the requirements of a good society. And like any subject, knowing history is good for its own sake, i.e., for the enjoyment and pleasure that comes with knowing. Being made aware of their motivations may allow students to ascend from "Because I have to" to this highest reason as the year proceeds.

- Begin by telling a story that will encourage students to use their imaginations and set the precedent for the way class will normally be taught. The story of Christopher Columbus's crew sighting land is an excellent example. The story may be picked up when Columbus's three ships are already en route. Paint the scene. Provide descriptions of the ship. Help students get a sense of what sailing was like in those days, and the dangers it involved. Draw out the sounds and smells onboard the ships. Introduce the kind of men on board, the letters and instructions they had with them, and what they may have been thinking from moment to moment. Talk about their captain: his appearance, thoughts, and comportment. Share the story of how recently the crew had nearly mutinied against him, and how he quelled their fears. Describe the sudden appearance of a large flock of birds the previous day. Finally, bring students to the very early morning of October 12, 1492, after the view from the ship's rail had not changed for weeks, when the call came from the masts, "La tierra!" Land!
- Next should come a lesson on the geography of what would become the United States. First go backwards and talk about the geological changes that shaped the continent over time using maps readily available online.
- Treat the physical topography of the United States, following the path that settlers would travel from the Atlantic seaboard westward to the Pacific Ocean. Introduce landmarks, bodies of water, and other physical characteristics, moving from east to west. The items listed under "Topographic Geography" follow in roughly this order. This list includes several more obscure natural landmarks to ensure that each state has at least one of its natural wonders highlighted. Students should not be expected to recall all of these (the sample "Study Guide" scales back this list considerably). The goal is instead to make sure students are at least aware of these landmarks during the class period in order to develop an appreciation for the beauty and diversity of their country's landscape.
- Call upon students' imaginations by describing the settings of what you introduce with vivid language that engages all their senses. Place them in particular climates with the correct weather depending on the season, including types of natural disasters to which an area is subject. Record all this information with the class on a physical map handed out to them and on its projection on the board. As the class proceeds from coast to coast, label the map together. Ask plenty of questions in the process. For review, project images of key areas discussed on the map and have students try to identify what is being projected. Show a map that reflects this topography, such as a raised relief map, and the distribution of natural resources and future trade routes connected with these resources.
- Emphasize with students the tremendous advantages America's land offers to human flourishing. America had excellent and untouched soils for cultivation, temperature and rainfall averages were ideal, and timber was plentiful. Native plants and animals suitable for human consumption were abundant, while imported livestock thrived. The virgin forests provided all the fuel needed for fires, heating, and cooking, as well as for building. Waterways were plentiful and mostly navigable; their importance cannot be overstated, and students should appreciate that the colonial-era Atlantic world imagined the world primarily in terms of water flow, especially in

North America. Most of the country had mild winters with long, warm growing seasons and few areas subject to drought. As for security from foreign powers, the United States would have two massive oceans separating it from most of the rest of the world.

- After thoroughly covering topography, transition to the modern political map with a new projected map and a corresponding political map handout. In teaching the political map, proceed in the order in which the first thirteen states were settled as colonies, and then in the order in which the remaining thirty-seven became states in the Union. Note special topographical, population, and trade characteristics of each state, including capitals, major cities, and special attractions or landmarks. Review the topography, weather, climate, and seasons in the process. Discuss how population is distributed in the states and across the country, and then group the states into different regions.
- Show students images from each state. In order not to stereotype, show an image of a major city, a rural scene, and a beautiful natural landmark or feature from each state, highlighting the diversity abundant not only in America as a whole but also within individual states. And help students to appreciate that in terms of land area, American states are about the size of most countries in the world.
- Show a map that reflects population density using color, and one that shows the majority ancestry of Americans based on *counties* to see how immigrants and their descendants have settled across the United States. Mark general population trends over history as citizens and immigrants have shifted from place to place. Include a map that shows America's Interstate Highway System, major airports, and major ports. Note the historic prominence of railroads.
- After covering the modern political United States, return to the topographical map and place the indigenous tribes onto the map of North America and into the environments in which the various tribes lived. The diversity of tribes is astounding, and highlighting several communities, particularly on the eastern seaboard, will put students in the right historical context and assist with teaching the events in subsequent lessons.
- Show the range of different Western Hemisphere civilizations through the millennia prior to Christopher Columbus, including their ways of life, customs, beliefs, and interactions between different tribes or civilizations. In conjunction with state and local history, explore the history and traditions of historical Native Americans from the school's locality or state.
- Conclude this first lesson by reminding students that to Columbus, his crew, and the peoples of Europe, Africa, and Asia in 1492 (and for millennia before), none of this was known to them, and discovering the entirety of the New World would take hundreds of years, even after Columbus's voyages.

### STRENGTHENING UNDERSTANDING: POST-LESSON ASSIGNMENTS

**Assignment 1:** Complete the topographical map of the United States together as a class and study it for a future map assessment.

**Assignment 2:** Complete the political map of the United States together as a class and study it for a future map assessment.

Name \_\_\_\_\_

Date \_\_\_\_\_

## Reading Quiz 1.1

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The British Colonies of North America | Lesson 1  
*Land of Hope*, Pages xi-xiv, 2-7

**DIRECTIONS:** Answer each question.

1. Why did the author title his book “Land of Hope” with respect to American history?
2. According to the author, should it be surprising to discover that some great people in history also had great flaws? Why or why not?
3. Why, according to the author, is it difficult to determine when to begin teaching a historical topic?
4. Name one indigenous group that was in North or South America prior to the arrival of Europeans.
5. Name one example of Europeans imagining an ideal civilization across the Atlantic in “the west.”

## Lesson 2 — Exploration and Settlement

1492–1630

2–3 classes

### LESSON OBJECTIVE

Students learn about the European exploration of North America and the first English settlement efforts at Roanoke, Jamestown, Plymouth, and Massachusetts Bay.

### TEACHER PREPARATION

Create a note outline based on the following:

#### Student Texts

*Land of Hope*

Pages 7–13, 20–28

Primary Sources

See below.

#### Teacher Texts

*A Teacher’s Guide to Land of Hope*

Pages 7–9, 13–14, 20–22,  
24–25, 27–28

*A Student Workbook for Land of Hope*

Pages 5–6, 10–14

#### Online.Hillsdale.edu

*The Great American Story*

Lecture 2

*American Heritage*

Lecture 2

### STUDENT PREPARATION

**Assignment 1:** Students read *Land of Hope*, pages 7–13 and either complete the reading questions handout in the *Student Workbook for Land of Hope* (pages 12–14) or prepare for a reading quiz (provided below).

**Assignment 2:** Students read *Land of Hope*, pages 20–28, and either complete the reading questions handout in the *Student Workbook for Land of Hope* (pages 12–14) or prepare for a reading quiz (provided below).

**Assignment 3:** Students read and annotate the Laws of Virginia and answer guiding reading questions (provided in appendix).

**Assignment 4:** Students read and annotate excerpts from John Winthrop’s “A Modell of Christian Charity” and answer guiding reading questions (provided in appendix).



**CORE CONTENT IN THIS LESSON****Geography & Places**

Genoa  
 San Salvador/Watling Island  
 “The New World”  
 La Florida  
 St. Augustine  
 Virginia  
 Roanoke

Chesapeake Bay  
 Jamestown  
 Cape Cod  
 Plymouth  
 Massachusetts Bay  
 Boston

**Persons**

Leif Erikson  
 Ferdinand and Isabella  
 Christopher Columbus  
 Ponce de Leon  
 Amerigo Vespucci  
 John Smith  
 Pocahontas

Thomas Gates  
 Lord De La Warr  
 John Rolfe  
 William Bradford  
 Miles Standish  
 Massasoit  
 John Winthrop

**Terms and Topics**

Silk Road  
 Renaissance  
 humanism  
 caravel  
 dry magnetic compass  
 astrolabe  
 merchants  
 nation-states  
*Niña, Pinta, and Santa María*  
 Taíno  
 “Indians”  
 conquistadors  
 Columbian Exchange  
 smallpox  
 mercantilism  
 privateers  
 Spanish Armada  
 joint-stock companies

Virginia Company  
 indentured servants  
 Powhatan  
 “Starving Time”  
 freehold  
 tobacco  
 House of Burgesses  
 Separatist Puritans  
 Pilgrims  
*Mayflower*  
 commoner  
 religious freedom  
 state of nature  
 social contract  
 rule of law  
 self-government  
 Wampanoag  
 Puritans

**Primary Sources**

Letter to Raphael Sanchez, Christopher Columbus  
 Letter to King Ferdinand II, Christopher Columbus  
 Laws of Virginia  
 The Mayflower Compact

“A Modell of Christian Charity,” John Winthrop

### To Know by Heart

“Today these parts of the earth have been explored more extensively than a fourth part of the world.... and that has been discovered by Amerigo Vespucci.... I can see no reason why anyone would object to calling this fourth part Amerige, the land of Amerigo, or America, after the man of great ability who discovered it.” —Martin Waldseemüller

“We must consider that we shall be as a city upon a hill. The eyes of all people are upon us.” —John Winthrop

### Timeline

1453	Fall of Constantinople
Oct. 12, 1492	Columbus lands on San Salvador Island
1507	First use of the name “America” on a map
1517	Martin Luther publishes his <i>Ninety-Five Theses</i>
1585–90	Roanoke Colony
1588	Defeat of the Spanish Armada
1607	Jamestown settled
1619	Africans disembark at Jamestown; first meeting of the Virginia House of Burgesses
1620	Pilgrims settle Plymouth
1630	Puritans settle Massachusetts Bay
1632	Establishment of Maryland

4th Thursday in November      Thanksgiving Day

### Images

Historical figures and events  
 World map prior to Columbus  
 Caravel and carrack  
 Maps of Columbus’s voyages and other exploration  
 Dress of Native Americans, explorers, and settlers  
 Waldseemüller and Ringmann map  
 Illustrated map of Jamestown  
*Mayflower*  
 Mayflower Compact facsimile  
 First Thanksgiving

### STORIES FOR THE AMERICAN HEART

- Christopher Columbus’s account of making landfall
- Christopher Columbus’s voyages and interactions with natives
- Christopher Columbus’s death in poverty and believing he had failed
- The Lost Colony of Roanoke
- John Smith’s account of the founding of Jamestown
- The “Starving Time” at Jamestown

- Pocahontas, John Smith, and John Rolfe
- Excerpts from the diary of John Rolfe
- John Twine’s account of the first meeting of the Virginia House of Burgesses
- The arrival of Africans at Jamestown
- The voyage of the *Mayflower*
- Excerpts from William Bradford’s *Of Plimoth Plantation*
- William Bradford’s account of going ashore at Plymouth
- The first winter at Plymouth
- Accounts of the First Thanksgiving by Edward Winslow and William Bradford

### QUESTIONS FOR THE AMERICAN MIND

- What events “unsettled” European civilization and influenced the decision to explore the seas beyond Europe? How so?
- How was exploration connected to the ideas and circumstances of the Renaissance?
- What technologies allowed for farther sailing on the oceans?
- What was Christopher Columbus’s theory?
- What were some of the ways in which Christopher Columbus’s voyages changed the world?
- In which ways was Christopher Columbus successful, and in which did he fail?
- From where do we get the name “America”?
- How did most European monarchs explore, settle, and manage their claimed possessions in the New World? How was England’s approach different?
- What were the characteristics of the settlers in England’s first successful colonies?
- What motivated settlers to establish Jamestown?
- What problems did Jamestown’s settlers create and face? How did they manage to succeed?
- What two things happened in Jamestown in 1619?
- What motivated the Pilgrims to settle at Plymouth? What were their goals?
- Why did the Pilgrims draft and sign the Mayflower Compact?
- What is so extraordinary about the Mayflower Compact?
- How did the First Thanksgiving come about? Why?
- How were the Puritans at Massachusetts Bay distinct from the Pilgrims at Plymouth?
- What kind of governments did settlers establish in New England?
- Based on John Winthrop’s writings, how did the Puritans at Massachusetts Bay envision their lives and the task before them in North America?
- Questions from the U.S. Civics Test:
  - Question 73: The colonists came to America for many reasons. Name one.
  - Question 74: Who lived in America before the Europeans arrived?
  - Question 75: What group of people was taken and sold as slaves?

### KEYS TO THE LESSON

Christopher Columbus’s discovery of the New World was one of the signal achievements of the age of exploration. The ideas of Renaissance humanism fostered confidence in the capacities of man and led monarchs to sponsor expensive and risky voyages to the uncharted waters and lands an ocean away. Enterprising commoners braved the seas and these wild lands for their own fortunes and opportunity. Nearly one hundred years would pass before the English would attempt a permanent settlement in North

America and another two decades before they found any success. Yet while Jamestown was founded chiefly on economic motives, the next two decades would see the Plymouth and Massachusetts Bay colonies founded, at least in part for religious and cultural ends. What was common to all these efforts was the desire for freedom to better their conditions—both the quality of earthly life and the preparation for eternal life. Put differently, they desired the freedom to seek happiness, made available to the common man in ways that had no parallel in the Old World.

Teachers might best plan and teach Exploration and Settlement with emphasis on the following approaches:

- Begin the teaching of American history by helping students gain historical perspective. Using the following reference points, ask them to compare today's way of life with life in the centuries prior to the 1600s.
  - a political body based on natural rights and their equal protection
  - ability to believe and act on one's beliefs without fear of arrest—or worse
  - ability to go about daily life without fear of being injured, killed, or having property taken
  - ability to possess the tools necessary to protect one's food, shelter, family, and life
  - ability to put one's thoughts into print without fear of arrest—or worse
  - ability to receive an education paid for, in part, by one's neighbors
  - ability to speak one's mind without fear of arrest—or worse
  - ability to vote for those who determine by law what one may or may not do
  - acquisition of clothing, food, and shelter
  - communication by internet, text, phone, mail
  - control of one's ideas and inventions unless willingly shared with another
  - criticism or protest against those in power without fear of arrest—or worse
  - electricity, plumbing, heating, cooling
  - family structure
  - legal presumption of innocence when accused of a crime
  - literacy and numeracy
  - possession of one's own land for food and shelter
  - religious practices
  - risk of disease and injury
  - slavery
  - the distance of one's physical travels
  - the role of most men in family life and the community (working at home or out of doors; defending the family and community)
  - the role of most women in family life and the community (working at home indoors; caring for the family and neighbors)
  - the rule of law
  - travel by plane, car, boat, horse and buggy, walking
  - trial by a jury of one's neighbors
  - trial for crimes effected quickly and publicly
- Offer students some background on the reasons why Europeans began exploring in the first place. If students have previously studied European history, then a brief review will be sufficient. For

this course, students should generally understand the Renaissance idea of humanism and the confidence it offered European governments and merchants to leverage the full capacities of man. Humanism intersected with other cultural currents: trade interests in Asia, Muslim control of land routes, newly emerging and competing monarchs, growing prosperity among an expanding middle class, and new maritime technology. Riding these currents, those inspired by humanist ideas turned to the seas in search of what was beyond, first along the African coast, and then across the Atlantic. A review of explorers who predated Christopher Columbus may be helpful.

- Relay to students the background to Christopher Columbus. Of important note is the attention he gave to new theories of navigation and the size, but not the shape, of the world.
- Of Columbus's first voyage, help students to imagine what he was doing and what his crew was undertaking as well. It was far from certain that they would find the route Columbus sought, or that they would survive trying. Even then, Columbus was confident of his theories and of his ability.
- Share the stories of each of Columbus's four voyages, marking the gradual decline in success, based on the stated goals of each trip.
- Consider Columbus's specific actions and what they might suggest about his overall character. On the one hand, he was intrepid and determined in pursuit of his theories. He was also a mariner of great skill. Read with students letters in which he claims to have initially secured the respectful treatment of the natives his crew encountered, mindful that we do not have an account from the natives themselves. On the other hand, he was sometimes an incompetent leader whom his men did not listen to or respect, particularly when he took to imposing severe punishments and permitting cruel actions against certain native groups. Columbus's importance in American history is that he established the first enduring links between the Old and New Worlds, initiating European civilization's influence on the Western Hemisphere.
- Use this opportunity to address with students the history of interactions between the indigenous peoples of North and South America and European explorers and settlers. Of paramount importance is that students not paint with too broad of a brush. The relationships varied widely. Many interactions and relationships were mutually respectful and cooperative. Others were brutal and unjust. Often the relations between the same groups ebbed and flowed between friendship and conflict over time. Ask why misunderstandings, duplicity, and conflict between very different peoples and cultures—and between fallible individuals of all sorts—might arise.
- In addition to conflicts, discuss how the indigenous people's lack of acquired immunity to diseases—notably smallpox, which most Europeans had been conditioned to survive—was a leading cause of the decline in the Native American population.
- Highlight the later years of Columbus's life, including his removal as commander in Spanish-claimed territories, his shipwreck and stranding on Jamaica for a year, and Spain's unwillingness to commission any further expeditions under his command. Columbus died as an abject failure in the eyes of the world and likely in his own eyes, as he never did find a passage to Asia yet also did not understand that what he had discovered was another half of planet Earth. Note how his sailings along the isthmus of Panama left him, unknowingly, just a few dozen miles from the vast Pacific Ocean, the existence of which he knew nothing.
- Explain that Italian mapmaker Amerigo Vespucci, after joining an outfit to the Western Hemisphere, asserted only after Columbus's death that what Columbus had discovered were not parts of Asia but entirely "new" continents. German mapmakers Latinized and feminized his name into "America" on one of their first maps depicting the New World.

- Review other explorations between Columbus and the beginning of English settlement efforts in the late 1500s. Study Ponce de Leon’s discovery of Florida and the eventual settlement at St. Augustine, marking the first European presence in the future United States. Students need not study all of these events in detail, but they should grasp the overall strategy that Spain, Portugal, and even France adopted toward exploring and settling the New World, namely, a top-down, economically motivated approach under the direct centralized control of their respective monarchies. It will be important to contrast this approach with that of the English in the next lesson. Have students study maps of the Western Hemisphere and the domains these various powers had claimed for their respective crowns. It should also be noted that, as revealed in the history of exploration by Hernando Cortés and Francisco Pizarro, there was often a gulf between the monarchs’ directives to deal with natives justly and humanely and the ability to enforce such restraints across an ocean.
- Trace the paths of various explorers into the future states of America, particularly in Florida and the West. The presence of Catholic missionaries is of special note, highlighting one motivation for exploration.
- Explain how the conflicts between Protestants and Catholics for the English throne, England’s relative distance from continental Europe, and its growing naval strength delayed its interests in exploration beyond the commissioning of voyages by John Cabot. The English largely contented themselves through much of the sixteenth century with preying on Spanish ships returning from the New World with spices and bullion.
- Recount the first English effort to establish a permanent settlement in North America in the colony of Roanoke, which famously disappeared with barely a trace after a brief four-year existence.
- Set up the founding of Jamestown as emblematic of one important motivation for the English to establish a colony: material opportunity for the lower classes. Land ownership by common folk was extremely rare in almost all of Europe, and economic mobility itself was a relatively new and rare phenomenon. The organizers and settlers of Jamestown embodied the enterprising spirit that would come to define emigrants from England to North America, and, for that matter, millions of immigrants throughout America’s history. This degree of opportunity for the ordinary person was unprecedented. It partly explains why so many European commoners left what was familiar and risked the greater likelihood of an earlier death to pursue it. The Jamestown settlers exemplified the idea of pursuing “the American dream.”
- Help students to appreciate the several periods when Jamestown was on the verge of failing and the many deaths incurred despite its eventual success. Of particular note was Jamestown’s original experiment with a form of communism. This collectivism, plus rampant disease, helped produce a disastrous first year and a half for the fledgling settlement. John Smith’s requirement that settlers earn their bread by their work and his guarantee of private property ownership, along with some much-needed assistance from the local Native Americans, not only saved the settlement but also became quintessentially American traits, both in law and in the character of the people. But even this near disaster paled in comparison to what was known as the “Starving Time,” in which failure was averted only by a return to the rule of law under Lord De La Warr. Read with students the Laws of Virginia to discuss the rule of law at Jamestown. The turning point for Jamestown was the successful cultivation of tobacco by John Rolfe. While not the gold many settlers had originally envisioned, the crop would both shore up Jamestown’s existence and spread the news among the English and other Europeans that opportunities were present and realizable in English Virginia.

- Consider how the year 1619 at Jamestown offers a profound insight into colonial America:
  - On the one hand, it was in 1619 that the first enslaved Africans, having been taken from a Portuguese slave ship en route to Mexico by an English privateer, landed at Jamestown.
  - On the other hand, it was also in 1619 at Jamestown that the Virginia House of Burgesses first convened, marking the beginning of representative self-government in the colonies. This self-government would flourish for more than 150 years as the British colonists of North America largely governed themselves and developed the thoughts, practices, and habits of a self-governing people.
- Show how the founding of Plymouth was emblematic of the other important motivation for Englishmen to establish a colony: religion. In the wake of the Protestant Reformation, the Christian world was divided, with various forms of strife and severe restrictions on religious belief and practice. In England, these divisions were within Protestantism itself, with Puritans wishing to purify the Church of England of remaining Catholic trappings and Separatist-Puritans (whom we call *Pilgrims*) seeking to establish a new, true Church of England. It was this latter group that sought not only the freedom to practice their form of Anglicanism but also to re-found the Church in the New World. This band of settlers had the marks of a utopian mindset, even when the English crown required a number of prisoners to embark with them on the *Mayflower*. And unlike the all-male group that originally settled Jamestown, the *Mayflower's* passengers included dozens of families.
- Spend some time with the Mayflower Compact, signed off the coast of Cape Cod before the settlers went ashore. Emphasize the English tradition of the rule of law and of forms of democratic expression traced back at least to the Magna Carta. While it would still be decades before Thomas Hobbes and John Locke formulated the idea of the social contract, these Pilgrims made the social contract a reality. That is, facing a lawless wilderness (a state of nature) with families to protect and ex-convicts in their midst, the Pilgrims resorted to that English tradition of self-government under the rule of law—a social contract among themselves—with God as its ultimate judge. Both the Pilgrims at Plymouth in 1620 and the convening of the Virginia House of Burgesses down the coast at Jamestown in 1619, the first two successful English settlements, almost immediately practiced self-government. Self-government under law was therefore present at the very inception of America, a fact that makes America unique.
- Note the terrible first winter the Pilgrims suffered at Plymouth, and how the Wampanoag Indians truly saved those who did survive. The next year, with the help of the Wampanoag, was a tremendous success, which Pilgrims and Native Americans together celebrated, and for which they gave thanks to God in what is considered America's First Thanksgiving (notwithstanding a similar celebration in Spanish Florida in the previous century). Share accounts of this festive Thanksgiving from Edward Winslow and William Bradford.
- Finally, discuss the founding of Massachusetts Bay Colony and the leadership of its first governor, John Winthrop. Like the Pilgrims, these Puritans were fierce critics of the Church of England. And like the Pilgrims, they saw the founding of a colony in New England as a sort of religious utopia. Unlike the Pilgrims, however, the Puritans at Massachusetts Bay sought not to separate from the Church of England but to establish a community that would help purify and correct the Church of England while remaining a part of it. As evident in Winthrop's "A Modell of Christian Charity," *New England* would convert *Old England* by its example. This settlement around Boston would be more of a theocracy than even its neighbor on Cape Cod. Together with Jamestown and Plymouth, the English had a beachhead in the New World, and the news spread far and wide across the Atlantic.

## **STRENGTHENING UNDERSTANDING: POST-LESSON ASSIGNMENTS**

**Assignment:** Explain the ways in which the settlers of England's first three successful settlements in North America were similar and different, being mindful of their motivations, their characteristics, and the challenges they faced once in the New World (1–2 paragraphs).



Name \_\_\_\_\_

Date \_\_\_\_\_

## Reading Quiz 1.2

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The British Colonies of North America | Lesson 2  
*Land of Hope*, Pages 7-13

**DIRECTIONS:** Answer each question.

1. After whom was America named?
2. Complete this sentence from the text: “The settlement of America had its origins in the \_\_\_\_\_ of Europe.”
3. What does the “Silk Road” Asia have to do with European exploration of the Atlantic?
4. Which country under Prince Henry the Navigator took the lead in first exploring the Atlantic along the west coast of Africa?
5. Which Italian navigator landed on what he called “San Salvador Island” in 1492?

Name \_\_\_\_\_

Date \_\_\_\_\_

## Reading Quiz 1.3

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The British Colonies of North America | Lesson 2  
*Land of Hope*, Pages 20-28

**DIRECTIONS:** Answer each question.

1. Which nation's colonization of the New World in the sixteenth century was marked for its heavy-handed administration and its brutality toward the indigenous population?
2. What naval victory shifted the balance of power in Europe and set England on the ascent?
3. What was the first successful English colony in the New World?
4. What became the historical name for the individuals who founded Plymouth Colony?
5. Who wrote that the Puritans at Massachusetts Bay would be like "a city upon a hill"?

Name \_\_\_\_\_

Date \_\_\_\_\_

## Unit 1 | Formative Quiz

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Covering Lessons 1–2  
10–15 minutes

**DIRECTIONS:** Answer each question in at least one complete sentence.

1. What words best describe the topography of the United States?
2. Where did the indigenous peoples of North and South America come from? How do we believe they came?
3. What kinds of civilizations did different groups of indigenous peoples establish in different parts of the Americas?
4. What events “unsettled” European civilization and influenced the decision to explore the seas beyond Europe? How so?
5. In what ways was Christopher Columbus successful, and in what ways did he fail?
6. What motivated settlers to establish Jamestown?
7. Why did the Pilgrims draft and sign the Mayflower Compact?

## Lesson 3 — The Colonies in Profile

1630–1732

2–3 classes

### LESSON OBJECTIVE

Students learn about each of the thirteen colonies that would become the United States of America, including their foundings, topography, law, and economies, as well as the presence of indentured servitude and slavery.

### TEACHER PREPARATION

Create a note outline based on the following:

#### Student Texts

*Land of Hope*  
Primary Sources

Pages 28–30  
See below.

#### Teacher Texts

*A Teacher’s Guide to Land of Hope*  
*A Student Workbook for Land of Hope*

Pages 22–23  
Pages 14–15

#### Online.Hillsdale.edu

*The Great American Story*  
*American Heritage*

Lecture 2  
Lecture 2

### STUDENT PREPARATION

**Assignment 1:** Students read *Land of Hope*, pages 28–30, and either complete the reading questions handout in *A Student Workbook for Land of Hope* (pages 14–15) or prepare for a reading quiz (provided below).

**Assignment 2:** Students read and annotate the Fundamental Orders of Connecticut, the Preface to the Frame of Government for Pennsylvania, and An Act for Freedom of Conscience from Pennsylvania and answer guiding reading questions (provided in appendix).

### CORE CONTENT IN THIS LESSON

#### Geography & Places

New Hampshire  
Maryland  
Connecticut  
Rhode Island  
Delaware  
Carolina

Charles Town  
New Sweden  
New Jersey  
Hudson River  
Manhattan Island  
New Amsterdam

New York  
 Pennsylvania  
 Philadelphia  
 Georgia  
 New England Colonies  
 Middle Colonies  
 Southern Colonies

West Indies  
 Jamaica  
 Barbados  
 The Congo  
 Gold Coast  
 Anomabu

**Persons**

Lord Baltimore  
 Thomas Hooker  
 Roger Williams  
 Henry Hudson  
 Peter Stuyvesant

William Penn  
 Jacques Marquette  
 James Oglethorpe  
 Anne Bradstreet  
 Olaudah Equiano

**Terms and Topics**

proprietary charter  
 royal charter  
 Harvard College  
 public education  
 Catholics  
 Toleration Act  
 Fundamental Orders  
     of Connecticut  
 religious freedom  
 township  
 county  
 piracy  
 Quakers  
 self-government  
 colonial assemblies  
 colonial governors

Roman Republic  
 mercantilism  
 free market  
 Navigation Acts  
 militia  
 Triangle Trade  
 indentured servitude  
 chattel slavery  
 Asante Empire  
 Fante  
 slave ships  
 Middle Passage  
 individualism  
 aristocracy

**Primary Sources**

Fundamental Orders of Connecticut  
 Preface to the Frame of Government of Pennsylvania  
 An Act for Freedom of Conscience in Pennsylvania

**Timeline**

1607	Jamestown founded
1620	Pilgrims found Plymouth
1630	Puritans found Massachusetts Bay
1664	English seize New Amsterdam from the Dutch
1732	James Oglethorpe founds Georgia

**Images**

- Historical figures and events
- Landscape pictures of geographic places featured in this lesson
- Map of the Triangle Trade
- Blueprint of a slave ship
- Depictions of indentured servants and then slaves in the colonies

**STORIES FOR THE AMERICAN HEART**

- The establishment of each of the colonies
- Roger Williams’s statements and efforts to establish religious toleration in Rhode Island
- Lord Baltimore’s efforts to establish a Catholic colony with religious freedom
- The successful English takeover of New Amsterdam from the Dutch
- Adriaen van der Donck’s account of Peter Stuyvesant’s governance in New York
- James Oglethorpe’s attempts and failure to establish a debtors’ haven in Georgia
- Accounts from the Salem Witch Trials
- Select poems from Anne Bradstreet, particularly “To My Dear and Loving Husband”
- Anthony and Mary Johnson’s accumulation of significant property
- Selections from Olaudah Equiano’s *The Interesting Narrative of the Life of Olaudah Equiano*
- The lives and accomplishments of Cuffee Slocum and Paul Cuffe in New England
- Jean Bion’s account of life on a French slave ship

**QUESTIONS FOR THE AMERICAN MIND**

- What factors (geographic, demographic, climatological, etc.) contributed to differences between the colonies of England, France, and Spain?
- How may the English approach to settlement and colonization be best described?
- In what ways did the settlers and later colonists express a hope for renewal and restoration in the New World?
- What is meant by historian Daniel Boorstin’s observation that “the colonies were a disproving ground for utopias”?
- What were the main religious beliefs of the colonists, based on their various churches?
- What was unique about religion in the colonies and in the eyes of the law?
- What were the roles of literacy and learning among the colonists?
- What is meant by self-government? How might it be said that the colonists governed themselves?
- What was distinctive about property ownership in the colonies?
- How did the various colonial economies function?
- What was indentured servitude? How is it similar to and different from slavery?
- What are the origins of slavery in world history?
- How were Africans first enslaved, before being brought to the Western Hemisphere?
- What was it like to be an African on the Middle Passage and then a slave in the New World?
- How were African slaves distributed in the New World? What proportions of Africans were taken to which parts?
- How did slavery gradually expand and become sanctioned in law?
- How and why did slavery in the eighteenth century supplant the indenture system of the seventeenth century?

- What were the chief characteristics of the “American” colonists? What gave them these characteristics?
- In what sense was there an “unofficial aristocracy” in the colonies? What made it “unofficial” and how was it distinct from the aristocracies of Europe?
- Questions from the U.S. Civics Test:
  - Question 14: Many documents influenced the U.S. Constitution. Name one.
  - Question 73: The colonists came to America for many reasons. Name one.
  - Question 75: What group of people was taken and sold as slaves?

## KEYS TO THE LESSON

Teaching the histories of each colony helps students to understand and appreciate the humble origins of the future United States. It is also very revealing. Students can see in the early histories of many colonies the beginnings of traits that would eventually be hallmarks of American society, law, and citizenry.

Teachers might best plan and teach *The Colonies in Profile* with emphasis on the following approaches:

- Try to teach the colonies in the order in which they were founded (i.e., as listed above in “Geography and Places”). A map may be projected and distributed to students for reference as the lesson proceeds from colony to colony.
- Compare with students the basic structural differences between French, Spanish, and English colonies; i.e., the native fur trade (France), tributary native labor and precious metals (Spain), and settlement agriculture (England). There are mostly accidental historical reasons for why these three powers’ empires developed as they did, and these factors then had determinative long-term consequences.
- Note the seemingly haphazard approach the English took to colonization, largely shaped by the monarch and parliamentary politics in England at the time of each colonial settlement. For one, colonization was decentralized, and most of the original colonies were established as private property ventures, often sanctioned by the crown but really in the possession of private individuals through joint-stock companies. These were then populated not with government officials or hired agents but with men of all ranks who were also seeking their own opportunity, freedom, and plot of land. Both of these features accounted for the lack of an overall master plan for colonizing North America and marked important departures from the approaches taken by Spain, Portugal, and France. This lack of a plan would become a problem later when England would seek to centralize the administration of the colonies, largely in an effort to raise revenue and enforce the sovereignty of Parliament.
- Help students to understand the importance of these traits. Not only did the English approach to colonization trend toward greater independence from the monarchy, it also attracted and encouraged individuals and families who were independent-minded and determined. What the settlers did not bring with them from Europe were the legal class distinctions that defined the aristocratic and monarchical nations they left behind. These individuals (except for their British governors) were common people who immigrated to America seeking their freedom and to better their station in life. The rugged individualism, practice of personal independence, work ethic, and ingenuity to succeed would become well-known American characteristics and in some cases would result in the formation of new colonies by separation from an existing colony, as was the case in New England.

- Spend time on what it meant to make a living and survive in the daunting wilderness and how such perseverance shaped the character and mind of the colonists. This would include looking at lifestyles and kinds of work done in the colonies, the type of self-reliance necessary for such lives, and the ways in which Christian religious beliefs contributed to how communities functioned.
- Consider how strongly matters of religious faith defined colonial culture, largely because so many came to America to escape the religious persecutions or limitations of the Old World. From the Pilgrims and the Puritans to Roman Catholics and Jews, a wide variety of faiths (most of them Christian and many of whom were intolerant of one another in the Old World) permeated colonial settlements, and their adherents increasingly came to respect one another as neighbors. Establishing this religious freedom in law, moreover, was widespread and exceptional compared to the rest of the world, even while events such as the persecution of the Quakers in Massachusetts still occurred.
- Note also for the students that the diversity of religious belief was accompanied by the diversity of immigrants. New York and Rhode Island, for example, were well known for the number of people who had migrated there from many countries other than the British Isles.
- Help students appreciate that colonial America was highly literate and that the leading members of colonial society and government were educated in classical thought, ancient and contemporary history, and philosophy and politics (including thinkers of the moderate Enlightenment). Such high levels of literacy and learning were unheard of anywhere else in the world. Important factors that contributed to this high degree of literacy among the people was the insistence on being able to read the Bible, broad support for education, and collegiate preparation.
- Emphasize with students the degree of self-government that the colonists exercised. Include in this discussion the meaning of self-government. In brief, the colonists largely governed their own internal affairs (rule over local matters, including taxation, as opposed to international trade and security) through local legislatures and governance structures chosen by the people. This was partly due to the English tradition of legislative authority and the rule of law, the loose and decentralized pattern of British colonial settlements and rule compared to other empires. Another factor at play here was the great distance between London and the American eastern seaboard, which led to long periods of “benign neglect” of the colonies and the further development of local institutions of self-government. While all of the colonies would eventually become official royal colonies with royal governors, colony-wide legislative bodies were prolific, as were local governments such as townships, counties, and cities. Unlike almost every place in the world at that time and in history, the people were to a large extent ruling themselves. Read with students the various examples of self-government as enacted by colonial legislatures, such as the Fundamental Orders of Connecticut, the Preface to the Frame of Government of Pennsylvania, and an Act for Freedom of Conscience in Pennsylvania.
- Outline for students the near universal ownership of firearms among the colonists for self-defense, for hunting, and, when necessary, for the common self-defense.
- Discuss how private property opportunities and protections enabled commoners to earn their livelihood in freedom and contributed to the characteristics of Americans as industrious and independent.
- Explain to students the several kinds of trade and vocational trades present in the various colonies. Farming was, of course, the main livelihood, but manufacturing, fishing, whaling, shipbuilding, and other trades (particularly in New England) rapidly emerged as key colonial contributions. Trade was principally with England, but the British colonies of North America developed robust trade among one another and with the colonies of other nations as well.



- Share with students the complex patterns of relationship between the colonists and Native Americans. The relationships ran the gamut from friendly to violent, varying widely depending on the tribe involved, with misunderstandings and clashes of cultures and languages. Disagreements abounded over the concepts of communal versus private property. Violent clashes occurred along the edges of the colonial frontier, and cross-frontier retaliations by both sides were not uncommon. Colonists could be caught in conflicts between various Native American tribes, and likewise, Native Americans were often caught in conflicts between European powers. Systematic displacement of Native Americans was usually limited to localities during this period (such as after King Philip's War in southern New England and through the Indian slave trade on the South Carolina frontier). Displacement over time was primarily due to devastation from disease and gradual, individual settlement westward.
- Mention that a number of colonists criticized some of the ways that colonial governments dealt with Native Americans. These also condemned and sought to remove slavery from their colonies. Arguments for justice toward Native Americans and Africans often cited Christian religious beliefs and moral philosophy.
- Review with students the emergence of chattel slavery during the Renaissance in Europe and through colonization, then address slavery in what would become the future United States. When teaching students about the history of slavery in the British colonies of North America, be mindful of the following:
  - Help students to understand why a full understanding of the human person, of equality, and of justice all make slavery an evil action and practice, violating the principle that all people are equal in their humanity and possession of natural rights. Therefore, no one person may automatically infringe on the humanity or rights of another unless some initial violation of another's rights has occurred.
  - Discuss with students how racism is the belief that some people are superior or inferior to others based on race, racial characteristics, or ancestry, how racism arises from a failure to recognize the equal dignity and value of each human being, and how racism manifests itself through the voluntary acts of individual people, both private words and actions and public speech and actions, such as laws and regulations.
  - Discuss the history of slavery in world history, from ancient times through the middle ages and in different places worldwide, leading up to the transatlantic slave trade. Portugal first began using African slaves on their sugar plantations off the west African coast, manifesting the chattel and race-based aspects of slavery in European colonies. The slave trade gradually made its way to the various colonies established throughout the Western Hemisphere, particularly with the cultivation of sugar cane in the Caribbean.
  - Ask students to imagine the Middle Passage and the barbarities of slavery and the slave trade. Overall, of the nearly 11 million Africans who survived being brought to the Western Hemisphere, around 3 percent, or about 350,000, were brought to the North American continent, with the rest going to other colonies in the Caribbean and South America.
  - As mentioned in the previous lesson, the first Africans were brought to Jamestown by an English privateer who had captured a Portuguese slave ship en route from Africa, likely headed for Portugal's South American colonies.
  - Discuss the similarities and differences between slavery and indentured servitude. Indentured servitude was a common way for those who could not afford passage or to establish themselves in the New World to tie themselves to a sponsor for a number of

years, offering free labor in exchange for passage across the Atlantic and shelter in the colonies. Oftentimes indentured servitude was sometimes little different from slavery, as shown in transcripts from court cases of indentured servants claiming relief from a cruel master.

- It would be several decades before a law emerged in the southern colonies that concerned African colonists in particular or the practice of slavery. In 1662, forty-three years after the arrival of the first Africans at Jamestown, Virginia's commanding general determined that a child born to an enslaved woman would also be a "servant for life," and in 1668, corporal punishment for slaves was permitted in law. These appear to be the first laws regarding slavery in colonial America.
- The transatlantic slave trade grew with the sugar cane plantations of the Caribbean as far back as the early 1500s—plantations which also happened to become England's most valuable colonies. At the same time, the source of labor shifted away from indigenous peoples, European convicts, and indentured servants to slaves. Although slavery was more widespread in the southern colonies (to grow tobacco and rice) and almost universal in England's Caribbean sugar plantations, few laws explicitly prohibited the practice in most colonies, at least at certain times in their histories. Consider also the early abolitionist efforts of some colonists, the Quakers, for example.
- Show students maps of the colonies around 1630, 1700, and 1730 that illustrate the real extent of settlement. They should see that the colonists mostly resided only along the Atlantic coast, still hardly a foothold compared to the vastness of the continental interior, the extent of which they did not yet fathom.
- Reflect with students on the unique American character that emerged among the free British colonists in North America. The harshness and risk of settling the New World gave them a certain grit and determination, along with an enterprising mind and innovative skill set. The universal demand for trade skills and farming in establishing a new civilization placed the vast majority of colonists within what we would call today the "working class." In New England especially, colonists' Protestantism made them widely literate for the sake of reading the Bible, skeptical of human sources of authority, and focused on individual improvement. At the same time, it made them highly idealistic, with many seeking to re-found Christendom. For many colonists, previous persecution granted them a deeper and more passionate sense of justice, of right and wrong. It also made them highly attuned to the politics on which freedom depended. A certain rugged, enterprising, and justice-loving individualism defined the colonists.
- Explain how a sort of unofficial aristocracy emerged throughout the colonies, but an aristocracy open to promotion by the meritorious; that is, based on merit, talent, and virtue instead of mere heredity. This unofficial class of leading citizens was also modeled more on the English gentleman rather than on the courts of continental Europe. Their stations in life ranged from planters in the south, where the aristocratic element was most prevalent, to clergy, merchants, professors, and manufacturers in the north. And in general, all of them were highly learned.

## STRENGTHENING UNDERSTANDING: POST-LESSON ASSIGNMENTS

**Assignment:** Explain what it was about the American colonies that made them historically exceptional; that is, the *exception* compared to the rest of the world and the normal course of human history (1–2 paragraphs).

Name \_\_\_\_\_

Date \_\_\_\_\_

## Reading Quiz 1.4

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The British Colonies of North America | Lesson 3  
*Land of Hope*, Pages 28-30

**DIRECTIONS:** Answer each question.

1. Which colony was founded as a haven for religious dissenters, breaking away from Massachusetts Bay Colony?
  
  
  
  
  
  
  
  
  
  
2. Pennsylvania was established by \_\_\_\_\_ for members of his religious group, the Quakers.
  
  
  
  
  
  
  
  
  
  
3. Historian Daniel Boorstin characterized the colonies as “a disproving ground for \_\_\_\_\_.”

## Lesson 4 — Major Events in the Colonies

1607–1763

4–5 classes

### LESSON OBJECTIVE

Students learn about the major events and movements in colonial America and further study the ideas and experiences that were shaping the colonists during what Edmund Burke called the period of “salutary neglect.”

### TEACHER PREPARATION

Create a note outline based on the following:

#### Student Texts

*Land of Hope*  
Primary Sources

Pages 14–20, 31–42  
See below.

#### Teacher Texts

*A Teacher’s Guide to Land of Hope*  
*A Student Workbook for Land of Hope*

Pages 15–19, 29–32  
Pages 12 and 20

#### Online.Hillsdale.edu

*The Great American Story*  
*American Heritage*

Lectures 2 and 3  
Lectures 2 and 3

### STUDENT PREPARATION

**Assignment 1:** Students read *Land of Hope*, pages 14–20, and either complete the reading questions handout in *A Student Workbook for Land of Hope* (pages 12 and 20) or prepare for a reading quiz (provided below).

**Assignment 2:** Students read *Land of Hope*, pages 31–42, and either complete the reading questions handout in *A Student Workbook for Land of Hope* (pages 12 and 20) or prepare for a reading quiz (provided below).

**Assignment 3:** Students read and annotate excerpts from John Locke’s *Second Treatise of Government* and from the Albany Plan of Union and answer guiding reading questions (provided in appendix).

### CORE CONTENT IN THIS LESSON

#### Geography & Places

Appalachian Mountains  
Allegheny Mountains

Ohio River Valley  
The Great Lakes

Lake Champlain  
 Canada  
 Nova Scotia  
 St. Lawrence River  
 Niagara Falls  
 Mississippi River

New Orleans  
 Detroit  
 Quebec  
 Montreal  
 Potomac River  
 Duquesne

**Persons**

Thomas Hobbes  
 John Locke  
 William Blackstone  
 Montesquieu  
 Jonathan Edwards  
 George Whitefield

George III  
 William Pitt  
 George Washington  
 Edward Braddock  
 Benjamin Franklin

**Terms and Topics**

Beaver Wars  
 King Philip’s War  
 The Old French War  
 Queen Anne’s War  
 Navigation Acts  
 English Civil War  
 The Enlightenment  
 Bacon’s Rebellion  
 Glorious Revolution  
 English Bill of Rights  
 “salutary neglect”  
 representation  
 self-government  
 township

The Great Awakening  
 Methodists  
 Baptists  
*Poor Richard’s Almanac*  
 French and Indian War  
 Iroquois Confederacy  
 “Rules of Civility”  
 Battle of Jumonville Glen  
 Albany Congress  
 rifle  
 Fort Duquesne  
 Treaty of Paris

**Primary Sources**

Magna Carta  
 Act of the General Court of Massachusetts  
 English Bill of Rights  
*Second Treatise of Government*, John Locke  
 Albany Plan of Union

**To Know by Heart**

Selections from Benjamin Franklin’s *Poor Richard’s Almanac*.

Selections from George Washington’s “Rules of Civility & Decent Behavior in Company and Conversation,” such as:

- “Be not apt to relate news if you know not the truth thereof.”
- “Undertake not what you cannot perform but be careful to keep your promise.”

- “Speak not evil of the absent for it is unjust.”
- “Think before you speak, pronounce not imperfectly nor bring out your words too hastily but orderly & distinctly.”
- “When you see a Crime punished, you may be inwardly Pleased; but always shew Pity to the Suffering Offender.”
- “Use no Reproachfull Language against any one neither Curse nor Revile.”

### Timeline

1688	Glorious Revolution; English Bill of Rights
1730s	The Great Awakening
1754–63	The French and Indian War

### Images

Historical figures and events  
 Dress of colonists from different periods and places  
 Uniforms and munitions of soldiers in the various wars  
 Depictions of battles and battlefields, including strategy and tactics, such as the Siege of Louisbourg  
 Colonial assembly buildings  
 Depictions of Great Awakening gatherings and revival scenes

## STORIES FOR THE AMERICAN HEART

- A sermon by Jonathan Edwards
- George Washington and the cherry tree (legend)
- George Washington’s time as a surveyor
- George Washington’s first battles in the Virginia militia, including his survival and Braddock’s death
- John Winslow’s account of the Acadians during the French and Indian War
- Benjamin Franklin’s autobiography

## QUESTIONS FOR THE AMERICAN MIND

- What was it like to wage war in North America during the seventeenth and eighteenth centuries?
- How did each colony reflect English government and legal developments during the seventeenth century?
- What did the colonists learn from the English Civil War?
- Which ancient and Enlightenment figures and ideas influenced the leading colonists?
- What were John Locke’s ideas on natural law, natural rights, and the social contract? To what extent had these already been reflected in English law and, therefore, in colonial law?
- What is “salutary neglect”? In what senses were the colonists neglected and how was this neglect actually beneficial to them?
- What did self-government look like in the colonies?
- Who was permitted to vote, in general, in the colonies? How does this practice compare to the present day? How does it compare to the world at that time and in previous centuries?
- How had the ideas of the Protestant Reformation shaped the colonists’ religious beliefs?

- How did the Great Awakening affect religious belief and especially practice among the colonists?
- How did the Great Awakening contribute to a greater sense of unity between the colonies?
- What were the causes of the French and Indian War?
- What were the major battles and moments in the French and Indian War?
- In what ways did the French and Indian War foster a greater unity among the colonies?
- What was the Albany Plan of Union? What did it reveal about the relationships among the colonies?
- Why did the British defeat the French in the French and Indian War?
- How did the Treaty of Paris reshape North America?
- What challenges and opportunities did the British and the British colonists face with the changes wrought by the Treaty of Paris?
- Questions from the U.S. Civics Test:
  - Question 13: What is the rule of law?
  - Question 85: Benjamin Franklin is famous for many things. Name one.
  - Question 86: George Washington is famous for many things. Name one.

## KEYS TO THE LESSON

Having learned about the establishment and characteristics of each colony, students should consider the major influences and events that shaped colonial history. These include, of course, events that occurred within the colonies themselves, but also certain ideas and events in Europe that had significant influence on the colonists, too. Treatment of the Enlightenment and the English Civil War does not need to be extensive in an American history class, but students should understand how these events affected and informed the colonists. Once the lesson enters the eighteenth century, special focus should be placed on the events that created in the colonists a sense of independence from Great Britain and of greater dependence on one another, even as they themselves did not fully recognize or articulate these trends. In general, this lesson should help students see what the colonists and colonies had become before they learn about the American founding.

Teachers might best plan and teach Major Events in the Colonies with emphasis on the following approaches:

- Review with students the relationships between Native Americans and the settlers. Note the variety of relationships and circumstances over time, helping students to recognize how much time colonial history spans. Disease was the main factor that sent the Native Americans into decline. When significant conflict did occur, it often involved an entangling of rivalries among Native American tribes and those of European powers and their colonies. In light of such conflicts, American colonists in particular were well versed in defending themselves with their own arms and in locally assembled citizen militias.
- Teach students about the various wars that occurred in the New World, either between settlers and Native Americans or with colonies of other countries. A lot of detail is not necessary, but students should appreciate that these wars were significant for those who were endangered by them and left largely to their own defenses. Students should also be introduced to the style, strategy, and tactics of seventeenth- and early eighteenth-century warfare, particularly as waged in North America.

- For a time, it was the Puritans who wound up in power in England. As Englishmen, the colonists followed the events of strife from across the ocean. Discuss with students the English Civil War, which involved and influenced some of the main political thought of the colonists, as well as the Glorious Revolution a few decades later. These political developments informed the colonists and drew their careful attention to political considerations.
- Read and discuss with students the Magna Carta and the English Bill of Rights to show that there is a long history of understanding that a “fundamental law” exists above, and that regardless of particular political institutions (such as the King or Parliament), that fundamental law grants rights and liberties. Read also Act of the General Court of Massachusetts that demonstrated the influence of English law and events in England on concepts of self-government in the colonies.
- Review or discuss the intellectual influences on the Americans, particularly those who were the colonists’ unofficial aristocracy. In addition to a Judeo-Christian faith tradition and Greco-Roman philosophy and law, the Enlightenment also influenced leading colonists. Students should understand some of the Enlightenment’s main principles and thinkers. In addition to the English Enlightenment’s influence on Britain’s North American colonists in general, Enlightenment ideas on politics were of special interest to a people governing themselves and carefully observing political events taking place back in England.
- Read with students some of the emblematic thought of John Locke—especially the social contract theory and his arguments on the supremacy of the legislature—that leading colonists would entertain in the mid-eighteenth century.
- Consider with students the English statesman Edmund Burke’s idea that the colonists in British North America enjoyed a relationship of “salutary neglect” with respect to the English government. They were “neglected” in the sense that they were a month away by sea from England, which meant poor communication and the near impossibility of governing directly. The English also largely overlooked their colonies in North America, sometimes viewing the colonists merely as poor tradesmen, former criminals, religious radicals, and commoners of no noble birth. Compared to England’s Caribbean colonies, they were also far less profitable. England’s preoccupation with rivals Spain and France and her own civil war also left English kings and Parliament with relatively little thought to give the colonies. The mercantilist restrictions on trade, moreover, were seldom fully enforced or even capable of being completely enforced, and the colonies largely traded freely with the world.
- Help students understand why this relationship of neglect was not, in Burke’s view, a disadvantage but actually healthy for the colonists. Overall, the colonists were still protected, especially on the seas, by the English. At the same time, however, they were not regulated or administratively directed beyond the general forms of governance; e.g., a royal governor and a local legislature. The colonists were largely free to take the enterprising, individualist spirit of common English settlers and, forced by necessity, to innovate and work hard to pursue livelihoods and security within their own spheres. Laws, moreover, could not wait for a two- or three-month lapse in communication. Colonists were both permitted and forced by circumstances to practice the elements of English law they had brought with them, including a recognition of certain rights and the limits of authority. The colonists had ample talent and opportunity to govern themselves: they had education and a group of leading colonists who were learned in classical thought; they had the English rule of law tradition; and they had general Enlightenment ideas. This tradition of self-government would allow for many generations of practice in self-rule as a feature of daily life. The colonists, therefore, were both used to and deeply



practiced in locally governing themselves, replete with the ideas and habits that this process cultivated.

- Briefly spend time reviewing the institutional forms that self-government took in the colonies. In general, representation by election determined the composition of the various colonial assemblies, beginning with the Virginia House of Burgesses in 1619. That representative self-government was the norm in the colonies was astonishing compared to the rest of the world and human history. The creation of the township was also a uniquely colonial American establishment, and the participation by the average colonist in local government was widespread.
- Students should gain a clear perspective on voting in America and in human history. In brief, this privilege has been exceptionally rare, making the American citizen's right to vote a remarkable achievement. And nearly all of the groundbreaking moments in this achievement occurred in American history. The American colonies, for instance, were one of the few places where most ordinary male citizens of European descent were permitted to vote. Even though still restricted to those of European descent who maintained some property, this expansion of the right to vote in the American colonies was a consequential development in world history—a significant step toward universal suffrage. As *Land of Hope* puts it, “A greater proportion of the American population could participate in elections and have a role in selecting their representatives than anyplace else on the planet.”
- Clarify for students that each colony originally did not see itself as part of a shared English colonial political state. Although their own proprietary charters were eventually replaced with royal charters, each colony viewed itself as its own separate entity, only loosely bound to the others by a common mother country and overall shared culture. This view would persist up to the eve of the Revolution.
- Share with students one of the greatest contributors both to the unification of the colonies and to religious belief in America: the Great Awakening. Combine this discussion with *Land of Hope's* account of the Protestant Reformation (pages 14–20) to understand the roots of American religion and settlement. The Great Awakening cultivated a distinctly American experience and a distinctly American sort of religious belief and practice. The presence of the Great Awakening throughout the colonies provided the separate and distinct colonies with something they could hold in common. At the same time, it awakened a passion for right moral conduct and justice that could be attached to any cause. Read with students excerpted sermons from Jonathan Edwards and George Whitefield, helping students to be attentive to these kinds of historical effects.
- Teach students about the various conflicts in which the British colonists of North America found themselves. Spend some time in particular with the French and Indian War. Of special note here is the presence of a young George Washington and the Virginia militia fighting alongside the British regulars. This is a good opportunity to introduce Washington, including his boyhood biography and his exploits in the war, and especially his actions during the attack on General Braddock. The French and Indian War was also important for providing the colonists another shared experience, this time amidst the adversities of war, and for demonstrating increased cooperation and a sense of unity, as evidenced by the Albany Congress. The Albany Plan for Union may be read to see the forerunners of unification and independence in the coming decade. This is also a good place to introduce the architect of the Albany congress and plan, Benjamin Franklin, including teaching about his biography up to this juncture and reading selections from *Poor Richard's Almanac*. In addition to fostering advances toward and experiences in united

action, the French and Indian War is also of great importance for understanding the circumstances that would lead to the American Revolution.

- Share with students maps showing the transfer of territory to the British Empire through the Treaty of Paris. Discuss with students what this meant for the relative power of Great Britain and France and the new challenges and opportunities inherent in such a sudden change of territory and power.

### **STRENGTHENING UNDERSTANDING: POST-LESSON ASSIGNMENTS**

**Assignment 1:** Explain how the English law tradition and the developments and final outcomes of the English Civil War shaped the colonists' views and practice of self-government (1–2 paragraphs).

**Assignment 2:** Explain how England neglected the colonists and how this neglect was actually salutary (1–2 paragraphs).

Name \_\_\_\_\_

Date \_\_\_\_\_

## Reading Quiz 1.5

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The British Colonies of North America | Lesson 4

*Land of Hope*, Pages 14-20

**DIRECTIONS:** Answer each question.

1. What does the author argue to be the first major disruption to European civilization that would influence the future British colonies in North America?
2. Who was the monk who first successfully broke with the Roman Catholic Church?
3. Who was John Calvin?
4. Which leader led the English Reformation?
5. What happened within the Church of England in the years following its initial break with the Roman Catholic Church?

Name \_\_\_\_\_

Date \_\_\_\_\_

## Reading Quiz 1.6

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The British Colonies of North America | Lesson 4  
*Land of Hope*, Pages 31-42

**DIRECTIONS:** Answer each question.

1. What was different about how England went about colonization?
2. What issues plagued England during the 1600s?
3. What war between England and France in North America resulted from disputes over control of the Ohio River Valley and the lands west of the Allegheny Mountains?
4. What religious phenomenon occurred in the colonies in the 1730s?
5. What philosophical phenomenon that originated in Europe found fertile ground among the colonies' leading citizens?

## **APPENDIX A**

Study Guide

Test

Writing Assignment



## Unit 1 Test — Study Guide

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Test on \_\_\_\_\_

### TIMELINE

*When given dates, match events from a list to the years or dates that they happened.*

Oct. 12, 1492	Columbus lands on San Salvador Island
1585–90	Roanoke Colony
1607	Jamestown settled
1619	Africans disembark at Jamestown; first meeting of the Virginia House of Burgesses
1620	Pilgrims settle Plymouth
1630	Puritans settle Massachusetts Bay
1688	Glorious Revolution; English Bill of Rights
1730s	The Great Awakening
1754–63	The French and Indian War

### GEOGRAPHY AND PLACES

*Identify each on a map and/or tell where it is and explain its significance.*

Genoa	Boston	Allegheny Mountains
San Salvador/Watling's Island	Hudson River	Ohio River Valley
"The New World"	Manhattan Island	The Great Lakes
La Florida	New England Colonies	Lake Champlain
St. Augustine	Middle Colonies	Canada
Virginia	Southern Colonies	Mississippi River
Roanoke	West Indies	New Orleans
Chesapeake Bay	Jamaica	Detroit
Jamestown	Barbados	Quebec
Cape Cod	The Congo	Montreal
Plymouth	Gold Coast	Potomac River
Massachusetts Bay	Anomabu	Duquesne
	Appalachian Mountains	

### PERSONS

*Identify each, provide biographical details, and explain what he or she thought or did in specific periods or events.*

Ferdinand and Isabella	Pocahontas	Miles Standish
Christopher Columbus	Thomas Gates	Massasoit
Ponce de Leon	Lord De La Warr	John Winthrop
Amerigo Vespucci	John Rolfe	Lord Baltimore
John Smith	William Bradford	Thomas Hooker

Roger Williams  
Henry Hudson  
Peter Stuyvesant  
William Penn  
James Oglethorpe  
Anne Bradstreet  
Olaudah Equiano

Thomas Hobbes  
John Locke  
William Blackstone  
Montesquieu  
Jonathan Edwards  
George Whitefield  
Edmund Burke

George III  
William Pitt  
George Washington  
Edward Braddock  
Benjamin Franklin

## TERMS AND TOPICS

*Identify each and explain its significance to the period of history studied.*

glaciers  
continental shelf  
land bridge  
Mayas  
Aztecs  
Incas  
Hopewell  
Silk Road  
Renaissance  
humanism  
nation-states  
Taíno  
Columbian Exchange  
smallpox  
mercantilism  
joint-stock companies  
Virginia Company  
indentured servants  
Powhatan  
“Starving Time”  
tobacco

House of Burgesses  
Separatist Puritans  
Pilgrims  
Mayflower  
state of nature  
social contract  
self-government  
Wampanoag  
Puritans  
proprietary charter  
royal charter  
Harvard College  
public education  
Toleration Act  
Fundamental Orders  
of Connecticut  
religious freedom  
county  
township  
Quakers  
colonial assemblies

colonial governors  
Navigation Acts  
militia  
Triangle Trade  
chattel slavery  
Asante Empire  
Middle Passage  
King Philip’s War  
English Civil War  
The Enlightenment  
Bacon’s Rebellion  
Glorious Revolution  
English Bill of Rights  
“salutary neglect”  
representation  
Roman Republic  
The Great Awakening  
French and Indian War  
Albany Congress  
Treaty of Paris

## PRIMARY SOURCES

*Based on annotations and notes from seminar conversations, be able to answer questions on each primary source. While you will not necessarily be asked why each primary source was created, what it did or argued, and what its effects were, being able to answer these kinds of questions will make you well-prepared.*

Letter to Raphael Sanchez, Christopher Columbus  
Letter to King Ferdinand II, Christopher Columbus  
Laws of Virginia  
The Mayflower Compact  
“A Modell of Christian Charity,” John Winthrop  
Fundamental Orders of Connecticut



Preface to the Frame of Government of Pennsylvania  
 An Act for Freedom of Conscience in Pennsylvania  
 Magna Carta  
 English Bill of Rights  
*Second Treatise of Government*, John Locke

## TO KNOW BY HEART

*Be prepared to fill in missing words and/or identify the speaker and context.*

“We must consider that we shall be as a city upon a hill. The eyes of all people are upon us.” —John Winthrop

## STORIES FOR THE AMERICAN HEART

*In your own words, retell each episode in narrative form. Consider your audience to be middle school students.*

- Christopher Columbus’s voyages and interactions with natives
- The “Starving Time” at Jamestown
- Pocahontas, John Smith, and John Rolfe
- The voyage of the Mayflower
- Accounts of the First Thanksgiving by Edward Winslow and William Bradford
- Roger Williams’s statements and efforts to establish religious toleration in Rhode Island
- Select poems from Anne Bradstreet, particularly “To My Dear and Loving Husband”
- Jean Bion’s account of life on a French slave ship
- George Washington and the cherry tree (legend)
- George Washington’s time as a surveyor
- George Washington’s first battles in the Virginia militia, including his survival and Braddock’s death
- Benjamin Franklin’s autobiography

## QUESTIONS FOR THE AMERICAN MIND

*Based on notes from lessons and seminar conversations, answer each of the following.*

### Lesson 1 | The Lands, Waters, and Peoples of America

- What resources and advantages does North America afford for the flourishing of a developed civilization? How does it compare to other places in the world?
- How have Americans distributed themselves across the continent in the present day? What accounts for this distribution, in both the past and the present?
- Where did the indigenous peoples of North and South America come from? How do we believe they came?
- What kinds of civilizations did different groups of indigenous peoples establish in different parts of the Americas?

- How did European and indigenous cultures differ from one another? Is there evidence of conflict among indigenous tribes?

## Lesson 2 | Exploration and Settlement

- What events “unsettled” European civilization and influenced the decision to explore the seas beyond Europe? How so?
- How was exploration connected to the ideas and circumstances of the Renaissance?
- What was Christopher Columbus’s theory?
- What were some of the ways in which Christopher Columbus’s voyages changed the world?
- In which ways was Christopher Columbus successful, and in which did he fail?
- From where do we get the name “America”?
- How did most European monarchs explore, settle, and manage their claimed possessions in the New World? How was England’s approach different?
- What motivated settlers to establish Jamestown?
- What two things happened in Jamestown in 1619?
- What motivated the Pilgrims to settle at Plymouth? What were their goals?
- Why did the Pilgrims draft and sign the Mayflower Compact?
- What is so extraordinary about the Mayflower Compact?
- Based on John Winthrop’s writings, how did the Puritans at Massachusetts Bay envision their lives and the task before them in North America?

## Lesson 3 | The Colonies in Profile

- What factors (geographic, demographic, climatological, etc.) contributed to differences between the colonies of England, France, and Spain?
- How may the English approach to settlement and colonization be best described?
- In what ways did the settlers and later colonists express a hope for renewal and restoration in the New World?
- What is meant by historian Daniel Boorstin’s observation that “the colonies were a disproving ground for utopias”?
- What were the main religious beliefs of the colonists, based on their various churches?
- What was unique about religion in the colonies and in the eyes of the law?
- What were the roles of literacy and learning among the colonists?
- What is meant by self-government? How might it be said that the colonists governed themselves?
- What was distinctive about property ownership in the colonies?
- What was indentured servitude? How is it similar to and different from slavery?
- What are the origins of slavery in world history?
- How were Africans first enslaved, before being brought to the Western Hemisphere?
- What was it like to be an African on the Middle Passage and then a slave in the New World?
- How did slavery gradually expand and become sanctioned in law?
- How and why did slavery in the eighteenth century supplant the indenture system of the seventeenth century?
- What were the chief characteristics of the “American” colonists? What gave them these characteristics?

- In what sense was there an “unofficial aristocracy” in the colonies? What made it “unofficial” and how was it distinct from the aristocracies of Europe?

#### **Lesson 4 | Major Events in the Colonies**

- How did each colony reflect English government and legal developments during the seventeenth century?
- What did the colonists learn from the English Civil War?
- Which ancient and Enlightenment figures and ideas influenced the leading colonists?
- What were John Locke’s ideas on natural law, natural rights, and the social contract? To what extent had these ideas already been reflected in English law and, therefore, in colonial law?
- What is “salutary neglect”? In what senses were the colonists neglected, and how was this neglect actually beneficial to them?
- What did self-government look like in the colonies?
- Who was permitted to vote, in general, in the colonies? How does this practice compare to the present day? How does it compare to the world at that time and in previous centuries?
- How did the Great Awakening affect religious belief and especially practice among the colonists?
- How did the Great Awakening contribute to a greater sense of unity between the colonies?
- What were the causes of the French and Indian War?
- In what ways did the French and Indian War foster a greater unity among the colonies?
- What was the Albany Plan of Union? What did it reveal about the relationships among the colonies?
- Why did the British defeat the French in the French and Indian War?
- How did the Treaty of Paris reshape North America?
- What challenges and opportunities did the British and the British colonists face with the changes wrought by the Treaty of Paris?

Name \_\_\_\_\_

Date \_\_\_\_\_

## Unit 1 | Test — The British Colonies of North America

### TIMELINE

Write the letter of each event next to the date or years it took place.

- Oct. 12, 1492 \_\_\_\_\_
- 1585–90 \_\_\_\_\_
- 1607 \_\_\_\_\_
- 1619 \_\_\_\_\_
- 1620 \_\_\_\_\_
- 1630 \_\_\_\_\_
- 1688 \_\_\_\_\_
- 1730s \_\_\_\_\_
- 1754–63 \_\_\_\_\_

- A. Africans disembark at Jamestown; first meeting of the Virginia House of Burgesses
- B. Columbus lands on San Salvador Island
- C. Glorious Revolution; English Bill of Rights
- D. Jamestown settled
- E. Pilgrims settle Plymouth
- F. Puritans settle Massachusetts Bay
- G. Roanoke Colony
- H. The French and Indian War
- I. The Great Awakening

### GEOGRAPHY AND PLACES

1. Label with dots and/or circle:
  - St. Augustine
  - Roanoke
  - Chesapeake Bay
  - Jamestown
  - Cape Cod
  - Plymouth
  - Boston
  - Hudson River
  - Manhattan Island
  - West Indies
  - Appalachian Mountains
  - Ohio River Valley
  - The Great Lakes
  - Lake Champlain
  - Mississippi River
  - New Orleans
  - Detroit
  - Quebec
  - Montreal
  - Duquesne



Map courtesy of A Student Workbook for Land of Hope.

**PERSONS, TERMS, AND TOPICS**

*Fill in the blank.*

2. The year after Christopher Columbus died, an Italian naval observer sailing for Portugal came to realize and claim that what Columbus had discovered and subsequent explorers explored was not merely outlying islands of Asia but in fact an entirely new continent, the size of which was still unknown. The Latin feminine form of the first name of this person found its way onto a map of the New World. Thus was “America” named after \_\_\_\_\_.
3. Lasting only four years and disappearing without a trace, the \_\_\_\_\_ in present-day North Carolina was England’s rather late and first attempt to colonize the New World.
4. England’s second attempt at colonization nearly failed on two occasions, and the settlers had a fraught relationship with the local Powhatan tribe. The eventual success of \_\_\_\_\_ came largely from John Rolfe’s successful cultivation of \_\_\_\_\_, which was exported to Europe at a great profit.
5. The Separatist Puritans had little hope for a satisfactory removal of Catholic remnants within the Church of England. Not tolerated in England, these \_\_\_\_\_ were dismissed on a religious journey to Virginia under the leadership of William Bradford. Instead of settling in Virginia, however, their old wine ship, the \_\_\_\_\_, landed far to the north on the North American coast at Cape Cod.
6. Having disagreed multiple times with the Puritan rule in and around Boston and with special zeal for religious toleration and the treatment of Native Americans, \_\_\_\_\_ sought refuge from the Narragansett Native Americans and founded the colony Providence Plantations (Rhode Island) based on religious freedom.
7. Originally founded by the Dutch, \_\_\_\_\_ was seized by the British in 1664. This meager but ideal harbor town at the mouth of the Hudson River, with commerce moving between Manhattan Island and Long Island, would become the largest city in the Americas.
8. Pennsylvania was named after its founder, who received the lands for this “Bread Colony” as payment for debt from the king to his father upon the latter’s death. “Penn’s Woods” was intended as a haven for Quakers, and its inhabitants practiced religious freedom under its founder and leader named \_\_\_\_\_.
9. Although founded by Catholic-convert John Calvert, Lord of Baltimore, Ireland, and intended as a refuge for persecuted Catholics from England, \_\_\_\_\_ very quickly had a minority of Catholics. Before they became a minority, however, they prudently passed laws allowing for religious tolerance.
10. With an economy based on the large plantation farming of tobacco, indigo, and rice, the \_\_\_\_\_ colonies developed an aristocratic society and culture of leisure dependent upon a lower class of slaves and yeoman farmers.

11. The British colonies in North America were part of a trade pattern that included England, Caribbean colonies, and African colonies. The American colonies exported cod, ships, lumber, rum, iron, whale oil, tobacco, indigo, and other raw materials to England, and they imported guns, clothes, furniture, paper, and tea from England and slaves from Africa. Historians named this trade system after the shape its trade routes made on a map of the Atlantic: the \_\_\_\_\_.
12. As the colonists settled farther west, they gradually removed the Native Americans from their ancestral grounds through sheer numbers, by spreading diseases that the Native Americans were not used to, and through outright warfare. Native Americans often resisted, as was the case in the Pequot War in Connecticut and Opechancanough's Massacre at Jamestown. Had it not been for longstanding Native American rivalries and disunion, they may have successfully expelled colonists from Boston itself during \_\_\_\_\_'s War in 1675–76.
13. The colonists' relationship with England left them both free to establish their own governmental structures and in need of doing so. While the emergence of government institutions did not follow any set pattern, such institutions were all based on the English law tradition, they developed organically, and they epitomized American rule by the people, called \_\_\_\_\_.
14. Power struggles often arose within colonial governments between the elected assemblies and the royally appointed \_\_\_\_\_. There thus emerged a long pattern of colonial power challenging and usually proving superior to English authority within the colonies, partly due to claims of power originating from the people themselves.
15. Local self-government was widespread among the colonies but assumed different forms, depending on the region. In the Middle and Southern colonies, the county, situated with a central meeting town and a courthouse, was a powerful judiciary institution; in New England, a new arrangement called a \_\_\_\_\_ spread the population of a town over thirty-six square miles. These institutions trained common colonists in political participation and patriotism.
16. Agreed to in 1215 by King John and the English barons, the \_\_\_\_\_, or "Great Charter," was the first English pronouncement of the rule of law. Together with the Mayflower Compact and the English \_\_\_\_\_, which concluded the Glorious Revolution, the colonists drew many ideas and much language from these principal English legal precedents.
17. The philosophy of the British Enlightenment thinker \_\_\_\_\_ defined an increasingly popular idea in England and in the colonies: that of a \_\_\_\_\_ that would allot power in a political body beholden to the people in order to preserve and protect the natural rights human beings equally enjoyed by virtue of their humanity.
18. Of the ancient Greek and Roman political philosophers, the American aristocracy was influenced far more by the ancient \_\_\_\_\_, especially regarding their understanding that a republic ultimately rests on the virtue of its citizens.

19. Considered the “friend of the colonies,” \_\_\_\_\_ was a member of the English Parliament from Ireland who championed continuity, tradition, prudence, moderation, and compromise toward the colonies, whose neglect by England, he believed, was responsible for the colonists’ successful governance of themselves.
20. As the population of the colonies doubled every generation, westward expansion beyond the Appalachian Mountains brought the British into conflict not only with Native Americans but also with the French in Canada, especially over who controlled the very fertile and wild lands west of the Appalachians known as the \_\_\_\_\_ River Valley.
21. This area beyond the Appalachians was first charted by a sixteen-year-old surveyor-aristocrat from Virginia named \_\_\_\_\_. His experience mapping and camping in the uncharted wilderness motivated him at age nineteen to join the Virginia militia, in which he rose to the rank of Major General.
22. To gain a secure alliance with the Iroquois Confederacy and to foster inter-colony cooperation during the French and Indian War, the seven most northern colonies met at the \_\_\_\_\_ under the direction of the accomplished printer, thinker, statesman, and inventor from Philadelphia named Benjamin Franklin. While their plan for union was not adopted by the colonies, it was the first instance of united action among the several American colonies, and it became a model for future colonial cooperation.

### KNOW BY HEART

*Fill in the missing words and identify the source.*

23. “We must consider that we shall be as a \_\_\_\_\_. The eyes of all people are upon us.”

Source: \_\_\_\_\_

### STORIES FOR THE AMERICAN HEART

*In your own words, retell each episode in narrative form. Consider your audience to be middle school students.*

24. George Washington’s first battles in the Virginia militia, including his survival and Braddock’s death

**QUESTIONS FOR THE AMERICAN MIND**

*Answer each of the following. Complete sentences are not necessary, but correct spelling and writing should be employed, and responses must fully answer each question.*

25. What resources and advantages does North America afford for the flourishing of a developed civilization? How does it compare to other places in the world?
  
26. How did European and indigenous cultures differ from one another? Is there evidence of conflict among indigenous tribes?
  
27. What events “unsettled” European civilization and influenced the decision to explore the seas beyond Europe? How so?
  
28. What were some of the ways in which Christopher Columbus’s voyages changed the world?
  
29. How did most European monarchs explore, settle, and manage their claimed possessions in the New World? How was England’s approach different?
  
30. What two things happened in Jamestown in 1619?
  
31. In what ways did the settlers and later colonists express a hope for renewal and restoration in the New World?
  
32. What is meant by historian Daniel Boorstin’s observation that “the colonies were a disproving ground for utopias”?



33. What was unique about religion in the colonies and in the eyes of the law?
34. What were the roles of literacy and learning among the colonists?
35. What was distinctive about property ownership in the colonies?
36. How did slavery gradually expand and become sanctioned in law?
37. What were the chief characteristics of the “American” colonists? What gave them these characteristics?
38. In what sense was there an “unofficial aristocracy” in the colonies? What made it “unofficial,” and how was it distinct from the aristocracies of Europe?
39. Which ancient and Enlightenment figures and ideas influenced the leading colonists?
40. What is “salutary neglect”? In what senses were the colonists neglected, and how was this neglect actually beneficial to them?
41. What did self-government look like in the colonies?
42. Why did the British defeat the French in the French and Indian War?
43. How did the Treaty of Paris reshape North America?

## Unit 1 | Writing Assignment — The British Colonies of North America

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Due on \_\_\_\_\_

### **DIRECTIONS**

Citing events and primary sources in your argument, write a 500–800-word essay answering this question:

To what extents and in which ways was the settlement and establishment of European civilization in the thirteen colonies the exception in human history up until the eighteenth century?

## APPENDIX B

### Primary Sources

Christopher Columbus

Thomas Gates

The Pilgrims

John Winthrop

Colonists of the Connecticut River Colony

William Penn

First Pennsylvania Provincial Assembly

John of England

Great and General Court of Massachusetts Bay Colony

Parliament of England

John Locke

Delegates of Connecticut, Maryland, Massachusetts,  
New Hampshire, New York, Pennsylvania, and Rhode Island Colonies



**ADMIRAL CHRISTOPHER COLUMBUS**

# To King Ferdinand II of Aragon and Queen Isabella I of Castile

LETTER

February 15, 1493

The *Niña* | The Atlantic Ocean

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## **BACKGROUND**

Christopher Columbus informed King Ferdinand II of the discoveries on his first voyage in this letter from early 1493.

## **GUIDING QUESTIONS**

1. What does Christopher Columbus find on his voyage?
2. How does Columbus describe the islands?
3. How do the Native Americans treat Columbus and his crew?
4. What is the culture of the Native Americans as described by Columbus?
5. Why does Columbus believe his voyage was important?

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Christopher Columbus, "Letter to King Ferdinand II," American Studies at the University of Virginia, <https://xroads.virginia.edu/~Hyper/HNS/Garden/columbus.html>.

**ANNOTATIONS**

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SIR: Since I know that you will be pleased at the great victory with which Our Lord has crowned my voyage, I write this to you, from which you will learn how in thirty-three days I passed from the Canary Islands to the Indies, with the fleet which the most illustrious King and Queen, our Sovereigns, gave to me. There I found very many islands,  
5 filled with innumerable people, and I have taken possession of them all for their Highnesses, done by proclamation and with the royal standard unfurled, and no opposition was offered to me.

To the first island which I found I gave the name "San Salvador," in remembrance of the Divine Majesty, Who had marvellously bestowed all this...To the second, I gave the name  
10 the island of "Santa Maria de Concepcion," to the third, "Fernandina," to the fourth, "Isabella," to the fifth island, "Juana," and so each received from me a new name.

When I came to Juana, I followed its coast to the westward, and I found it to be so extensive that I thought that it must be the mainland, the province of Cathay. And since there were neither towns nor villages on the seashore, but small hamlets only, with the  
15 people of which I could not have speech because they all fled immediately, I went forward on the same course, thinking that I could not fail to find great cities or towns. At the end of many leagues, seeing that there was no change and that the coast was bearing me northwards, which I wished to avoid, since winter was already approaching and I proposed to make from it to the south, and as, moreover, the wind was carrying me  
20 forward, I determined not to wait for a change in the weather and retraced my path as far as a remarkable harbour known to me. From that point, I sent two men inland to learn if there were a king or great cities. They travelled three days' journey, finding an infinity of

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small hamlets and people without number, but nothing of importance. For this reason, they returned.

I understood sufficiently from other Indians, whom I had already taken, that this

land was nothing but an island, and I therefore followed its coast eastward for one

5 hundred and seven leagues to the point where it ended. From that point, I saw another

island, distant about eighteen leagues from the first, to the east, and to it I at once gave the

name "Española." I went there and followed its northern coast, as I had followed that of

Juana, to the eastward for one hundred and eighty-eight great leagues in a straight

line. This island and all the others are very fertile to a limitless degree, and this island is

10 extremely so. In it there are many harbours on the coast of the sea, beyond comparison

with others that I know in Christendom, and many rivers, good and large, which is

marvellous. Its lands are high; there are in it many sierras and very lofty mountains,

beyond comparison with that of Tenerife. All are most beautiful, of a thousand shapes; all

are accessible and are filled with trees of a thousand kinds and tall, so that they seem to

15 touch the sky. I am told that they never lose their foliage, and this I can believe, for I saw

them as green and lovely as they are in Spain in May, and some of them were flowering,

some bearing fruit, and some at another stage, according to their nature. The nightingale

was singing and other birds of a thousand kinds, in the month of November, there where

I went. There are six or eight kinds of palm, which are a wonder to behold on account of

20 their beautiful variety, but so are the other trees and fruits and plants. In it are marvellous

pine groves; there are very wide and fertile plains, and there is honey; and there are birds

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of many kinds and fruits in great diversity. In the interior, there are mines of metals, and the population is without number.

Espanola is a marvel. The sierras and the mountains, the plains, the champaigns, are so lovely and so rich for planting and sowing, for breeding cattle of every kind, for building  
5 towns and villages. The harbours of the sea here are such as cannot be believed to exist unless they have been seen, and so with the rivers, many and great, and of good water, the majority of which contain gold. In the trees, fruits and plants, there is a great difference from those of Juana. In this island, there are many spices and great mines of gold and of other metals.

10 The people of this island and of all the other islands which I have found and of which I have information, all go naked, men and women, as their mothers bore them, although some of the women cover a single place with the leaf of a plant or with a net of cotton which they make for the purpose. They have no iron or steel or weapons, nor are they fitted to use them. This is not because they are not well built and of handsome stature, but  
15 because they are very marvellously timorous. They have no other arms than spears made of canes, cut in seeding time, to the ends of which they fix a small sharpened stick. Of these they do not dare to make use, for many times it has happened that I have sent ashore two or three men to some town to have speech with them, and countless people have come out to them, and as soon as they have seen my men approaching, they have  
20 fled, a father not even waiting for his son. This is not because ill has been done to any one of them; on the contrary, at every place where I have been and have been able to have speech with them, I have given to them of that which I had, such as cloth and many other



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things, receiving nothing in exchange. But so they are, incurably timid. It is true that, after they have been reassured and have lost this fear, they are so guileless and so generous with all that they possess, that no one would believe it who has not seen it. They refuse nothing that they possess, if it be asked of them; on the contrary, they invite any one to

5 share it and display as much love as if they would give their hearts. They are content with whatever trifle of whatever kind that may be given to them, whether it be of value or valueless. I forbade that they should be given things so worthless as fragments of broken crockery, scraps of broken and lace tips, although when they were able to get them, they fancied that they possessed the best jewel in the world...They took even the pieces of the

10 broken hoops of the wine barrels and, like savages, gave what they had, so that it seemed to me to be wrong and I forbade it. I gave them a thousand handsome good things, which I had brought, in order that they might conceive affection for us and, more than that, might become Christians and be inclined to the love and service of Your Highnesses and of the whole Castilian nation, and strive to collect and give us of the things which they

15 have in abundance and which are necessary to us.

They do not hold any creed nor are they idolaters; but they all believe that power and good are in the heavens and were very firmly convinced that I, with these ships and men, came from the heavens, and in this belief they everywhere received me after they had mastered their fear. This belief is not the result of ignorance, for they are, on the contrary,

20 of a very acute intelligence and they are men who navigate all those seas, so that it is amazing how good an account they give of everything. It is because they have never seen people clothed or ships of such a kind.

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As soon as I arrived in the Indies, in the first island which I found, I took some of the natives by force, in order that they might learn and might give me information of whatever there is in these parts. And so it was that they soon understood us, and we them, either by speech or by signs, and they have been very serviceable. At present, those I bring  
5 with me are still of the opinion that I come from Heaven, for all the intercourse which they have had with me. They were the first to announce this wherever I went, and the others went running from house to house, and to the neighbouring towns, with loud cries of, "Come! Come! See the men from Heaven!" So all came, men and women alike, when their minds were set at rest concerning us, not one, small or great, remaining behind, and  
10 they all brought something to eat and drink, which they gave with extraordinary affection.

In all the islands, they have very many canoes, which are like rowing fustas, some larger and some smaller; some are greater than a fusta of eighteen benches. They are not so broad, because they are made of a single log of wood, but a fusta would not keep up with  
15 them in rowing, since their speed is an incredible thing. In these they navigate among all those islands, which are innumerable, and carry their goods. I have seen one of these canoes with seventy or eighty men in it, each one with his paddle.

In all these islands, I saw no great diversity in the appearance of the people or in their manners and language. On the contrary, they all understand one another, which is a very  
20 curious thing, on account of which I hope that their Highnesses will determine upon their conversion to our holy faith, towards which they are very inclined.

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I have already said how I went one hundred and seven leagues in a straight line from west to east along the seashore of the island of Juana, and as a result of this voyage I can say that this island is larger than England and Scotland together, for, beyond these one hundred and even leagues, there remain to the westward two provinces to which I have  
5 not gone. One of these provinces they call "Avan," and there people are born with tails. These provinces cannot have a length of less than fifty or sixty leagues, as I could understand from those Indians whom I have and who know all the islands.

The other island, Espanola, has a circumference greater than all Spain from Collioure by the seacoast to Fuenterrabia in Vizcaya, for I voyaged along one side for one hundred and  
10 eighty-eight great leagues in a straight line from west to east. It is a land to be desired and, when seen, never to be left. I have taken possession of all for their Highnesses, and all are more richly endowed than I know how or am able to say, and I hold all for their Highnesses, so that they may dispose of them as they do of the kingdoms of Castile and as absolutely. But especially, in this Espanola, in the situation most convenient and in the  
15 best position for the mines of gold and for all trade as well with the mainland here as with that there, belonging to the Grand Khan, where will be great trade and profit, I have taken possession of a large town, to which I gave the name "Villa de Navidad," and in it I have made fortifications and a fort, which will now by this time be entirely completed. In it I have left enough men for such a purpose with arms and artillery and provisions for more  
20 than a year, and a fusta, and one a master of all seacraft, to build others, and I have established great friendship with the king of that land, so much so, that he was proud to call me "brother" and to treat me as such. And even were he to change his attitude to one

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of hostility towards these men, he and his do not know what arms are. They go naked, as I have already said, and they are the most timorous people in the world, so that the men whom I have left there alone would suffice to destroy all that land, and the island is without danger for their persons, if they know how to govern themselves.

- 5 In all these islands, it seems to me that all men are content with one woman, and to their chief or king they give as many as twenty.

It appears to me that the women work more than do the men. I have been able to learn if they hold private property; it seemed to me to be that all took a share in whatever any one had, especially of eatable things.

- 10 In these islands I have so far found no human monstrosities, as many expected, but on the contrary the whole population is very well tried, nor are they negroes as in Guinea, but their hair is flowing and they are not born where there is intense force in the rays of the sun... In these islands, where there are high mountains, the cold was severe this winter, but they endure it, being used to it and with the help of meats which they
- 15 consume with many and extremely hot spices. Thus I have found no monsters, nor had a report of any, except in an island "Carib," which is the second at the coming into the Indies, and which is inhabited by people who are regarded in all the islands as very fierce and who eat human flesh. They have many canoes with which they range through all the islands of India and pillage and take whatever they can. They are no more malformed
- 20 than are the others, except that they have the custom of wearing their hair long like women, and they use bows and arrows of the same cane stems, with a small piece of wood

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at end, owing to their lack of iron which they do not possess. They are ferocious among these other people who are cowardly to an excessive degree, but I make no more account of them than of the rest. These are they who have intercourse with the women of "Matini-  
no," which is the first island met on the way from Spain to the Indies, in which there is  
5 not a man. These women engage in no feminine occupation, but use bows and arrows of  
cane, like those already mentioned, and they arm and protect themselves with plates of  
copper, of which they have much.

In another island, which they assure me is larger than Espanola, the people have no  
hair. In it there is incalculable gold, and from it and from the other islands I bring with  
10 me Indians as evidence.

In conclusion, to speak only of what has been accomplished on this voyage, which was so  
hasty, their Highnesses can see that I will give them as much gold as they may need, if  
their Highnesses will render me very slight assistance; presently, I will give them spices  
and cotton, as much as their Highnesses shall command; and mastic, as much as they  
15 shall order to be shipped and which, up to now, has been found only in Greece, in the  
island of Chios, and the Seignory sells it for what it pleases; and aloe, as much as they  
shall order to be shipped; and slaves, as many as they shall order, and who will be from  
the idolaters. I believe also that I have found rhubarb and cinnamon, and I shall find a  
thousand other things of value, which the people whom I have left there will have  
20 discovered, for I have not delayed at any point, so far as the wind allowed me to sail,  
except in the town of Navidad, in order to leave it secured and well established, and in  
truth I should have done much more if the ships had served me as reason demanded.

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This is enough. And thus the eternal God, Our Lord, gives to all those who walk in His way triumph over things which appear to be impossible, and this was notably one. For, although men have talked or have written of these lands, all was conjectural, without ocular evidence, but amounted only to this, that those who heard for the most part  
5 listened and judged rather by hearsay than from even a small something tangible. So that, since Our Redeemer has given the victory to our most illustrious King and Queen, and to their renowned kingdoms, in so great a matter, for this all Christendom ought to feel delight and make great feasts and give solemn thanks to the Holy Trinity, with many solemn prayers for the great exaltation which they shall have in the turning of so many  
10 peoples to our holy faith, and afterwards for the temporal benefits, because not only Spain but all Christendom will have hence refreshment and gain.

This is an account of the facts, thus abridged.

Done in the caravel, on the Canary Islands, on the fifteenth day of February, in the year one thousand four hundred and ninety-three.

15 At your orders.

*THE ADMIRAL.*

**ADMIRAL CHRISTOPHER COLUMBUS****To Lord Raphael Sanchez**

LETTER

March 14, 1493  
Lisbon, Portugal

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**BACKGROUND**

After discovering the islands of India, Christopher Columbus addressed this letter to Lord Raphael Sanchez, the Treasurer to the King and Queen of Spain.

**ANNOTATIONS****NOTES & QUESTIONS**

Knowing that it will afford you pleasure to learn that I have brought my undertaking to a successful termination, I have decided upon writing you this letter to acquaint you with all the events which have occurred in my voyage, and the discoveries which have resulted from it.

- 5 Thirty-three days after my departure from Cadiz I reached the Indian sea, where I discovered many islands, thickly peopled, of which I took possession without resistance in the name of our most illustrious Monarch, by public proclamation and with unfurled banners. To the first of these islands, which is called by the Indians Guanahani, I gave the name of the blessed Saviour (San Salvador), relying upon whose protection I had reached
- 10 this as well as the other islands; to each of these I also gave a name, ordering that one should be called Santa Maria de la Concepcion, another Fernandina, the third Isabella, the fourth Juana, and so with all the rest respectively.

As soon as we arrived at that, which as I have said was named Juana, I proceeded along its coast a short distance westward, and found it to be so large and apparently

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Christopher Columbus, "Letter to Lord Raphael Sanchez," Fordham University, Internet Modern History Source Book, <https://faculty.fiu.edu/~harveyb/colum.html>. [Original Source: *Writings of Christopher Columbus: Descriptive of the Discovery and Occupation of the New World*, Paul Leicester Ford, ed. (New York: C. L. Webster, 1892), 33-51.]

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without termination, that I could not suppose it to be an island, but the continental province of Cathay. Seeing, however, no towns or populous places on the sea coast, but only a few detached houses and cottages, with whose inhabitants I was unable to communicate, because they fled as soon as they saw us, I went further on, thinking that in  
5 my progress I should certainly find some city or village. At length, after proceeding a great way and finding that nothing new presented itself, and that the line of coast was leading us northwards (which I wished to avoid, because it was winter, and it was my intention to move southwards; and because moreover the winds were contrary), I resolved not to attempt any further progress, but rather to turn back and retrace my  
10 course to a certain bay that I had observed, and from which I afterwards dispatched two of our men to ascertain whether there were a king or any cities in that province. These men reconnoitered the country for three days, and found a most numerous population, and great numbers of houses, though small, and built without any regard to order: with which information they returned to us.

15 In the mean time I had learned from some Indians whom I had seized, that that country was certainly an island: and therefore I sailed towards the east, coasting to the distance of three hundred and twenty- two miles, which brought us to the extremity of it; from this point I saw lying eastwards another island, fifty-four miles distant from Juana, to which I gave the name of Espanola: I went thither, and steered my course eastward as I had done  
20 at Juana, even to the distance of five hundred and sixty-four miles along the north coast.

This said island of Juana is exceedingly fertile, as indeed are all the others; it is surrounded with many bays, spacious, very secure, and surpassing any that I have ever seen; numerous large and healthful rivers intersect it, and it also contains many very lofty mountains. All these islands are very beautiful, and distinguished by a diversity of  
25 scenery; they are filled with a great variety of trees of immense height, and which I believe to retain their foliage in all seasons; for when I saw them they were as verdant and luxuriant as they usually are in Spain in the month of May,--some of them were blossoming, some bearing fruit, and all flourishing in the greatest perfection, according to



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their respective stages of growth, and the nature and quality of each: yet the islands are not so thickly wooded as to be impassable. The nightingale and various birds were singing in countless numbers, and that in November, the month in which I arrived there. There are besides in the same island of Juana seven or eight kinds of palm trees, which, like all  
5 the other trees, herbs, and fruits, considerably surpass ours in height and beauty. The pines also are very handsome, and there are very extensive fields and meadows, a variety of birds, different kinds of honey, and many sorts of metals, but no iron.

In that island also which I have before said we named Espanola, there are mountains of very great size and beauty, vast plains, groves, and very fruitful fields, admirably adapted  
10 for tillage, pasture, and habitation. The convenience and excellence of the harbours in this island, and the abundance of the rivers, so indispensable to the health of man, surpass anything that would be believed by one who had not seen it. The trees, herbage, and fruits of Espanola are very different from those of Juana, and moreover it abounds in various kinds of spices, gold, and other metals.

15 The inhabitants of both sexes in this island, and in all the others which I have seen, or of which I have received information, go always naked as they were born, with the exception of some of the women, who use the covering of a leaf, or small bough, or an apron of cotton which they prepare for that purpose. None of them, as I have already said, are possessed of any iron, neither have they weapons, being unacquainted with, and indeed  
20 incompetent to use them, not from any deformity of body (for they are well-formed), but because they are timid and full of fear. They carry however in lieu of arms, canes dried in the sun, on the ends of which they fix heads of dried wood sharpened to a point, and even these they dare not use habitually; for it has often occurred when I have sent two or three of my men to any of the villages to speak with the natives, that they have come out in a  
25 disorderly troop, and have fled in such haste at the approach of our men, that the fathers forsook their children and the children their fathers. This timidity did not arise from any loss or injury that they had received from us; for, on the contrary, I gave to all I approached whatever articles I had about me, such as cloth and many other things, taking

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nothing of theirs in return: but they are naturally timid and fearful. As soon however as they see that they are safe, and have laid aside all fear, they are very simple and honest, and exceedingly liberal with all they have; none of them refusing any thing he may possess when he is asked for it, but on the contrary inviting us to ask them. They exhibit  
5 great love towards all others in preference to themselves: they also give objects of great value for trifles, and content themselves with very little or nothing in return. I however forbid that these trifles and articles of no value (such as pieces of dishes, plates, and glass, keys, and leather straps) should be given to them, although if they could obtain them, they imagined themselves to be possessed of the most beautiful trinkets in the world.

10 It even happened that a sailor received for a leather strap as much gold as was worth three golden nobles, and for things of more trifling value offered by our men, especially newly coined blancas, or any gold coins, the Indians would give whatever the seller required; as, for instance, an ounce and a half or two ounces of gold, or thirty or forty pounds of cotton, with which commodity they were already acquainted. Thus they bartered, like  
15 idiots, cotton and gold for fragments of bows, glasses, bottles, and jars; which I forbid as being unjust, and myself gave them many beautiful and acceptable articles which I had brought with me, taking nothing from them in return; I did this in order that I might the more easily conciliate them, that they might be led to become Christians, and be inclined to entertain a regard for the King and Queen, our Princes and all Spaniards, and that I  
20 might induce them to take an interest in seeking out, and collecting, and delivering to us such things as they possessed in abundance, but which we greatly needed.

They practice no kind of idolatry, but have a firm belief that all strength and power, and indeed all good things, are in heaven, and that I had descended from thence with these ships and sailors, and under this impression was I received after they had thrown aside  
25 their fears. Nor are they slow or stupid, but of very clear understanding; and those men who have crossed to the neighbouring islands give an admirable description of everything they observed; but they never saw any people clothed, nor any ships like ours.

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On my arrival at that sea, I had taken some Indians by force from the first island that I came to, in order that they might learn our language, and communicate to us what they knew respecting the country; which plan succeeded excellently, and was a great advantage to us, for in a short time, either by gestures and signs, or by words, we were enabled to understand each other. These men are still travelling with me, and although they have been with us now a long time, they continue to entertain the idea that I have descended from heaven; and on our arrival at any new place they published this, crying out immediately with a loud voice to the other Indians, "Come, come and look upon beings of a celestial race": upon which both women and men, children and adults, young men and old, when they got rid of the fear they at first entertained, would come out in throngs, crowding the roads to see us, some bringing food, others drink, with astonishing affection and kindness...

...In all these islands there is no difference of physiognomy, of manners, or of language, but they all clearly understand each other, a circumstance very propitious for the realization of what I conceive to be the principal wish of our most serene King, namely, the conversion of these people to the holy faith of Christ, to which indeed, as far as I can judge, they are very favourable and well-disposed...

...These provinces extend to a hundred and fifty-three miles in length, as I have learnt from the Indians whom I have brought with me, and who are well acquainted with the country. But the extent of Espanola is greater than all Spain from Catalonia to Fontarabia, which is easily proved, because one of its four sides which I myself coasted in a direct line, from west to east, measures five hundred and forty miles. This island is to be regarded with especial interest, and not to be slighted; for although as I have said I took possession of all these islands in the name of our invincible King, and the government of them is unreservedly committed to his said Majesty, yet there was one large town in Espanola of which especially I took possession, situated in a remarkably favourable spot, and in every way convenient for the purposes of gain and commerce.

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To this town I gave the name of Navidad del Senor, and ordered a fortress to be built there, which must by this time be completed, in which I left as many men as I thought necessary, with all sorts of arms, and enough provisions for more than a year. I also left them one caravel, and skilful workmen both in ship-building and other arts, and engaged  
5 the favor and friendship of the King of the island in their behalf, to a degree that would not be believed, for these people are so amiable and friendly that even the King took a pride in calling me his brother. But supposing their feelings should become changed, and they should wish to injure those who have remained in the fortress, they could not do so, for they have no arms, they go naked, and are moreover too cowardly; so that those who  
10 hold the said fortress, can easily keep the whole island in check, without any pressing danger to themselves, provided they do not transgress the directions and regulations which I have given them.

As far as I have learned, every man throughout these islands is united to but one wife, with the exception of the kings and princes, who are allowed to have twenty: the women  
15 seem to work more than the men. I could not clearly understand whether the people possess any private property, for I observed that one man had the charge of distributing various things to the rest, but especially meat and provisions and the like. I did not find, as some of us had expected, any cannibals amongst them, but on the contrary men of great deference and kindness. Neither are they black, like the Ethiopians: their hair is  
20 smooth and straight: for they do not dwell where the rays of the sun strike most vividly,-- and the sun has intense power there, the distance from the equinoctial line being, it appears, but six-and-twenty degrees. On the tops of the mountains the cold is very great, but the effect of this upon the Indians is lessened by their being accustomed to the climate, and by their frequently indulging in the use of very hot meats and drinks. Thus,  
25 as I have already said, I saw no cannibals, nor did I hear of any, except in a certain island called Charis, which is the second from Espanola on the side towards India, where dwell a people who are considered by the neighbouring islanders as most ferocious: and these feed upon human flesh. The same people have many kinds of canoes, in which they cross to all the surrounding islands and rob and plunder wherever they can; they are not

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different from the other islanders, except that they wear their hair long, like women, and make use of the bows and javelins of cane, with sharpened spear-points fixed on the thickest end, which I have before described, and therefore they are looked upon as ferocious, and regarded by the other Indians with unbounded fear; but I think no more of  
5 them than of the rest. These are the men who form unions with certain women, who dwell alone in the island Matenin, which lies next to Espanola on the side towards India; these latter employ themselves in no labour suitable to their own sex, for they use bows and javelins as I have already described their paramours as doing, and for defensive  
10 armour have plates of brass, of which metal they possess great abundance. They assure me that there is another island larger than Espanola, whose inhabitants have no hair, and which abounds in gold more than any of the rest. I bring with me individuals of this island and of the others that I have seen, who are proofs of the facts which I state.

Finally, to compress into few words the entire summary of my voyage and speedy return, and of the advantages derivable therefrom, I promise, that with a little assistance afforded  
15 me by our most invincible sovereigns, I will procure them as much gold as they need, as great a quantity of spices, of cotton, and of mastic (which is only found in Chios), and as many men for the service of the navy as their Majesties may require. I promise also rhubarb and other sorts of drugs, which I am persuaded the men whom I have left in the  
20 aforesaid fortress have found already and will continue to find; for I myself have tarried no where longer than I was compelled to do by the winds, except in the city of Navidad, while I provided for the building of the fortress, and took the necessary precautions for the perfect security of the men I left there. Although all I have related may appear to be  
25 wonderful and unheard of, yet the results of my voyage would have been more astonishing if I had had at my disposal such ships as I required. But these great and marvellous results are not to be attributed to any merit of mine, but to the holy Christian  
faith, and to the piety and religion of our Sovereigns; for that which the unaided intellect of man could not compass, the spirit of God has granted to human exertions, for God is wont to hear the prayers of his servants who love his precepts even to the performance of  
apparent impossibilities. Thus it has happened to me in the present instance, who have

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accomplished a task to which the powers of mortal men had never hitherto attained; for if there have been those who have anywhere written or spoken of these islands, they have done so with doubts and conjectures, and no one has ever asserted that he has seen them, on which account their writings have been looked upon as little else than fables.

- 5 Therefore let the king and queen, our princes and their most happy kingdoms, and all the other provinces of Christendom, render thanks to our Lord and Saviour Jesus Christ, who has granted us so great a victory and such prosperity. Let processions be made, and sacred feasts be held, and the temples be adorned with festive boughs. Let Christ rejoice on earth, as he rejoices in heaven in the prospect of the salvation of the souls of so many nations
- 10 hitherto lost. Let us also rejoice, as well on account of the exaltation of our faith, as on account of the increase of our temporal prosperity, of which not only Spain, but all Christendom will be partakers.

Such are the events which I have briefly described.

Farewell.

- 15 Lisbon, the 14th of March.

CHRISTOPHER COLUMBUS,

*Admiral of the Fleet of the Ocean.*

**GOVERNOR SIR THOMAS GATES**

**For The Colony in Virginea Britannia.  
Lawes Divine, Morall and Martiall, &c.**

EXCERPTS OF GOVERNOR'S ORDERS

1610

Jamestown, Colony of Virginia

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**BACKGROUND**

Sir Thomas Gates arrived at Jamestown during the Starving Time, finding only 60 of the 240 original settlers in James Fort alive. Appointed by the Virginia Company as Governor of the colony of Virginia, Gates imposed these Laws of Virginia—the first American law code.

**GUIDING QUESTIONS**

1. What is the ruler of the colony's "principal care?"
2. What are the duties of the people on the Sabbath?
3. What are the punishments given to those who break these laws?

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William Strachey, *For the Colony in Virginea Britannia, Lawes Diuine, Morall and Martiall, ec.* (London: Walter Burre, 1612), 9-12, 19 in Peter Force, ed. *Tracts and Other Papers Relating to the Origin, Settlement, and Progress of Colonies in North America* (Washington, DC: William W. Force, 1844), volume III [modernized].

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Whereas His Majesty, like himself a most zealous prince, has in his own realms a principal care of true religion and reverence to God, and has always strictly commanded his generals and governors, with all his forces wheresoever, to let their ways be like his ends, for the glory of God.

5 And forasmuch as no good service can be performed, or war well managed, where military discipline is not observed, and military discipline cannot be kept where the rules or chief parts thereof, be not certainly set down and generally known, have (with the advice and counsel of Sir Thomas Gates, Knight, Lieutenant-General) adhered unto the laws divine and orders politic and martial of his lordship (the same exemplified) an addition of such  
10 others as I have found either the necessity of the present state of the colony to require, or the infancy and weakness of the body thereof as yet able to digest, and do now publish them to all persons in the colony, that they may as well take knowledge of the laws themselves as of the penalty and punishment, which without partiality shall be inflicted upon the breakers of the same.

15 First, since we owe our highest and supreme duty, our greatest, and all our allegiance to Him from whom all power and authority is derived and flows as from the first, and only, fountain, and being special soldiers impressed in this sacred cause, we must alone expect our success from Him who is only the blesser of all good attempts, the King of kings, the Commander of commanders, and Lord of hosts, I do strictly command and charge all  
20 captains and officers, of what quality or nature soever, whether commanders in the field, or in the town, or towns, forts, or fortresses, to have a care that the Almighty God be duly and daily served, and that they call upon their people to hear sermons, as that also they



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diligently frequent morning and evening prayer themselves by their own exemplar and daily life, and duty herein, encouraging others thereunto, and that such who shall often and willfully absent themselves be duly punished according to the martial law in that case provided.

- 5 That no man speak impiously or maliciously against the holy and blessed Trinity, or any of the three persons, that is to say, against God the Father, God the Son, and God the Holy Ghost, or against the known articles of the Christian faith, upon pain of death.

That no man blaspheme God's holy name, upon pain of death, or use unlawful oaths, taking the name of God in vain, curse, or ban, upon pain of severe punishment for the first offence  
10 so committed, and for the second, to have a bodkin thrust through his tongue, and if he continue blaspheming of God's holy name, for the third time so offending, he shall be brought to a martial court, and there receive censure of death for his offence.

No man shall use any traitorous words against His Majesty's person or royal authority, upon pain of death.

- 15 No man shall speak any word, or do any act, which may tend to the derision or despite of God's holy word, upon pain of death. Nor shall any man unworthily demean himself unto any preacher or minister of the same, but generally hold them in all reverent regard and dutiful entreaty, otherwise he, the offender, shall openly be whipped three times, and ask public forgiveness in the assembly of the congregation three several Sabbath days.

- 20 Every man and woman duly twice a day upon the first tolling of the bell shall upon the working days repair unto the Church to hear divine service upon pain of losing his or her

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day's allowance for the first omission, for the second to be whipped, and for the third to be condemned to the galleys for six months. Likewise no man or woman shall dare to violate or break the Sabbath by any gaming, public or private, abroad or at home, but duly sanctify and observe the same, both himself and his family, by preparing themselves at home with  
5 private prayer, that they may be the better fitted for the public, according to the commandment of God, and the orders of our Church, as also every man and woman shall repair in the morning to the divine service, and catechizing, upon pain for the first fault to lose their provision and allowance for the whole week following, for the second to lose the said allowance, and also to be whipped, and for the third to suffer death.

10 All preachers or ministers within this, our colony or colonies, shall in the forts where they are resident after divine service duly preach every Sabbath day in the forenoon, and catechize in the afternoon and weekly say the divine service twice every day, and preach every Wednesday. Likewise every minister where he is resident, within the same fort or  
15 fortress, towns or town, shall choose unto him four of the most religious and better disposed as well to inform of the abuses and neglects of the people in their duties and service to God, as also to the due reparation and keeping of the Church handsome and fitted with all reverent observances thereunto belonging. Likewise every minister shall keep  
20 a faithful and true record, or church book, of all christenings, marriages, and deaths of such our people as shall happen within their fort or fortresses, towns or town at any time, upon the burden of a neglectful conscience, and upon pain of losing their entertainment.

He that upon pretended malice shall murder or take away the life of any man shall be punished with death.

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No man shall commit the horrible and detestable sins of sodomy, upon pain of death; and he or she that can be lawfully convicted of adultery shall be punished with death. No man shall ravish or force any woman, maid or Indian, or other, upon pain of death, and know that he or she that shall commit fornication, and evident proof made thereof, for their first  
5 fault shall be whipped, for their second they shall be whipped, and for their third they shall be whipped three times a week for one month, and ask public forgiveness in the assembly of the congregation.

No man shall be found guilty of sacrilege, which is a trespass as well committed in violating and abusing any sacred ministry, duty, or office of the Church irreverently or profanely, as  
10 by being a church robber, to filch, steal, or carry away anything out of the church appertaining thereunto, or unto any holy and consecrated place, to the divine service of God, which no man should do, upon pain of death. Likewise he that shall rob the store of any commodities therein, of what quality soever, whether provisions of victuals, or of arms, trucking stuff, apparel, linen or woolen, hose or shoes, hats or caps, instruments or tools of  
15 steel, iron, etc., or shall rob from his fellow soldier or neighbor anything that is his, victuals, apparel, household stuff, tool, or what necessary else soever, by water or land, out of boat, house, or knapsack, shall be punished with death.

He that shall take an oath untruly, or bear false witness in any cause, or against any man whatsoever, shall be punished with death.

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„Every minister or preacher shall every Sabbath day before catechizing read all these laws and ordinances, publicly in the assembly of the congregation, upon pain of his entertainment checked for that week.

THE UNDERSIGNED SUBJECTS OF KING JAMES

# Agreement Between the Settlers of New Plymouth

LAW

November 11, 1620

*Mayflower* | Off the Coast of Cape Cod, Colony of Virginia

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The Mayflower Compact

## BACKGROUND

The settlers who traveled to the British possession of Virginia on the *Mayflower* drafted and signed this agreement pertaining to their governance before disembarking in the New World.

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

IN WITNESS whereof we have hereunto subscribed our names at Cape-Cod the eleventh of November, in the Reign of our Sovereign Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland the fifty-fourth, Anno Domini; 1620.

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"The Mayflower Compact," in *History of Plymouth Plantation* by William Bradford, ed. Charles Deane (Boston, 1856), 89-90.

**GOVERNOR JOHN WINTHROP**

# A Modell of Christian Charity

SPEECH

April 8, 1630

The *Arabella* | The Atlantic Ocean

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## BACKGROUND

John Winthrop, governor of the Massachusetts Bay Colony, delivered these remarks aboard the *Arabella* toward the end of its voyage across the Atlantic Ocean.

## GUIDING QUESTIONS

1. Why does John Winthrop say God gives different conditions to different people?
2. By what two rules should people treat each other?
3. What are the work, end, and means of the Massachusetts Bay Colony?
4. What does it mean to be “a city on the hill,” according to Winthrop?

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“A Model of Christian Charity,” Hanover Historical Texts Collection, <https://history.hanover.edu/texts/winthmod.html>  
[Original Source: Collections of the Massachusetts Historical Society (Boston, 1838), 3<sup>rd</sup> Series 7:31-48.]

*A Model hereof.*

GOD ALMIGHTY in his most holy and wise providence, hath so disposed of the condition of mankind, as in all times some must be rich, some poor, some high and eminent in power and dignity; others mean and in submission.

5 *The Reason hereof.*

1 *Reas.* First to hold conformity with the rest of his world, being delighted to show forth the glory of his wisdom in the variety and difference of the creatures, and the glory of his power in ordering all these differences for the preservation and good of the whole; and the glory of his greatness, that as it is the glory of princes to have many officers, so this  
10 great king will have many stewards, Counting himself more honored in dispensing his gifts to man by man, than if he did it by his own immediate hands.

2 *Reas.* Secondly that he might have the more occasion to manifest the work of his Spirit: first upon the wicked in moderating and restraining them: so that the rich and mighty should not eat up the poor nor the poor and despised rise up against and shake off their  
15 yoke. 2ly In the regenerate, in exercising his graces in them, as in the great ones, their love, mercy, gentleness, temperance etc., in the poor and inferior sort, their faith, patience, obedience etc.

3 *Reas.* Thirdly, that every man might have need of others, and from hence they might be all knit more nearly together in the Bonds of brotherly affection. From hence it appears  
20 plainly that no man is made more honorable than another or more wealthy etc., out of any particular and singular respect to himself, but for the glory of his creator and the common good of the creature, man. Therefore God still reserves the property of these gifts to himself as Ezek. 16. 17. he there calls wealth, *his gold and his silver*, and Prov. 3. 9. he claims their service as his due, *honor the Lord with thy riches* etc.--All men being thus  
25 (by divine providence) ranked into two sorts, rich and poor; under the first are comprehended all such as are able to live comfortably by their own means duly improved;

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and all others are poor according to the former distribution. There are two rules whereby we are to walk one towards another: Justice and Mercy. These are always distinguished in their act and in their object, yet may they both concur in the same subject in each respect; as sometimes there may be an occasion of showing mercy to a rich man in some sudden  
5 danger or distress, and also doing of mere justice to a poor man in regard of some particular contract etc. There is likewise a double Law by which we are regulated in our conversation towards another; in both the former respects, the law of nature and the law of grace, or the moral law or the law of the gospel, to omit the rule of justice as not properly belonging to this purpose otherwise than it may fall into consideration in some  
10 particular cases. By the first of these laws man as he was enabled so with all is commanded to love his neighbor as himself. Upon this ground stands all the precepts of the moral law, which concerns our dealings with men. To apply this to the works of mercy; this law requires two things. First that every man afford his help to another in every want or distress. Secondly, that he perform this out of the same affection which  
15 makes him careful of his own goods, according to that of our Savior, (Math.) *Whatsoever ye would that men should do to you.* This was practiced by Abraham and Lot in entertaining the angels and the old man of Gibeon. The law of Grace or of the Gospel hath some difference from the former; as in these respects, First the law of nature was given to man in the estate of innocency; this of the Gospel in the estate of regeneracy. 2ly, the  
20 former propounds one man to another, as the same flesh and image of God; this as a brother in Christ also, and in the communion of the same Spirit, and so teaches to put a difference between Christians and others. *Do good to all, especially to the household of faith;* upon this ground the Israelites were to put a difference between the brethren of such as were strangers though not of the Canaanites.

25 3ly. The Law of nature would give no rules for dealing with enemies, for all are to be considered as friends in the state of innocency, but the Gospel commands love to an enemy. Proof. *If thine Enemy hunger, feed him; Love your Enemies, do good to them that hate you.* Math. 5. 44.



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This law of the Gospel propounds likewise a difference of seasons and occasions. There is a time when a Christian must sell all and give to the poor, as they did in the Apostles' times. There is a time also when Christians (though they give not all yet) must give beyond their ability, as they of Macedonia, Cor. 2, 6. Likewise community of perils calls  
5 for extraordinary liberality, and so does community in some special service for the church. Lastly, when there is no other means whereby our Christian brother may be relieved in his distress, we must help him beyond our ability rather than tempt God in putting him upon help by miraculous or extraordinary means...

...The definition which the Scripture gives us of love is this. *Love is the bond of perfection,*  
10 first it is a bond or ligament. 2ly it makes the work perfect. There is no body but consists of parts and that which knits these parts together, gives the body its perfection, because it makes each part so contiguous to others as thereby they do mutually participate with each other, both in strength and infirmity, in pleasure and pain. To instance in the most perfect of all bodies; Christ and his Church make one body; the several parts of this body  
15 considered a part before they were united, were as disproportionate and as much disordering as so many contrary qualities or elements, but when Christ comes, and by his spirit and love knits all these parts to himself and each to other, it is become the most perfect and best proportioned body in the world, Eph. 4. 16. *Christ, by whom all the body being knit together by every joint for the furniture thereof, according to the effectual power*  
20 *which is in the measure of every perfection of parts, a glorious body without spot or wrinkle;* the ligaments hereof being Christ, or his love, for Christ is love, 1 John 4. 8. So this definition is right. *Love is the bond of perfection.*

From hence we may frame these conclusions.

First of all, true Christians are of one body in Christ, 1 Cor. 12. 12. 13. 17. *Ye are the body*  
25 *of Christ and members of their part...* 2ly. The ligaments of this body which knit together are love. 3ly. No body can be perfect which wants its proper ligament. 4ly. All the parts of this body being thus united are made so contiguous in a special relation as they must need partake of each other's strength and infirmity, joy, and sorrow, weal, and woe...5ly. This

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sensibleness and sympathy of each other's conditions will necessarily infuse into each part a native desire and endeavor, to strengthen, defend, preserve and comfort the other...

...It rests now to make some application of this discourse, by the present design, which gave the occasion of writing of it. Herein are 4 things to be propounded: first the persons, 5 2ly the work, 3ly the end, 4thly the means. 1. For *the persons*. We are a company professing ourselves fellow members of Christ, in which respect only though we were absent from each other many miles, and had our employments as far distant, yet we ought to account ourselves knit together by this bond of love, and, live in the exercise of it, if we would have comfort of our being in Christ. This was notorious in the practice of 10 the Christians in former times; as is testified of the Waldenses, from the mouth of one of the adversaries *Aeneas Sylvius* "mutuo ament pere antequam norunt," they use to love any of their own religion even before they were acquainted with them. 2nly for the *work* we have in hand. It is by a mutual consent, through a special overruling providence and a more than an ordinary approbation of the Churches of Christ, to seek out a place of 15 Cohabitation and Consortship under a due form of Government both civil and ecclesiastical. In such cases as this, the care of the public must over sway all private respects, by which, not only conscience, but mere civil policy, does bind us. For it is a true rule that particular Estates cannot subsist in the ruin of the public. 3ly The *end* is to improve our lives to do more service to the Lord; the comfort and increase of the body of 20 Christ, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evil world, to serve the Lord and work out our Salvation under the power and purity of his holy ordinances. 4thly for the *means* whereby this must be effected. They are twofold, a conformity with the work and end we aim at. These we see are extraordinary, therefore we must not content ourselves with usual 25 ordinary means. Whatsoever we did, or ought to have, done, when we lived in England, the same must we do, and more also, where we go. That which the most in their churches maintain as truth in profession only, we must bring into familiar and constant practice; as in this duty of love, we must love brotherly without dissimulation, we must love one another with a pure heart fervently. We must bear one another's burdens. We must not

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look only on our own things, but also on the things of our brethren. Neither must we think that the Lord will bear with such failings at our hands as he does from those among whom we have lived...

5 When God gives a special commission he looks to have it strictly observed in every article; When he gave Saul a commission to destroy Amalek, He indented with him upon certain articles, and because he failed in one of the least, and that upon a fair pretense, it lost him the kingdom, which should have been his reward, if he had observed his commission. Thus stands the cause between God and us. We are entered into Covenant with Him for this work. We have taken out a commission. The Lord hath given us leave  
10 to draw our own articles. We have professed to enterprise these and those accounts, upon these and those ends. We have hereupon besought Him of favor and blessing. Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then hath he ratified this Covenant and sealed our Commission, and will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles which  
15 are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us; be revenged of such a [sinful] people and make us know the price of the breach of such a Covenant.

20 Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, *to do justly, to love mercy, to walk humbly with our God*. For this end, we must be knit together, in this work, as one man. We must entertain each other in brotherly affection. We must be willing to abridge ourselves of our superfluities, for the supply of other's necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience, and liberality. We must delight in each other; make  
25 other's conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. So shall we *keep the unity of the spirit in the bond of peace*. The Lord will be our God, and delight to dwell among us, as his own people, and will command a

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5 blessing upon us in all our ways. So that we shall see much more of his wisdom, power,  
goodness and truth, than formerly we have been acquainted with. We shall find that the  
God of Israel is among us, when ten of us shall be able to resist a thousand of our  
enemies; when he shall make us a praise and glory that men shall say of succeeding  
10 plantations, "the Lord make it likely that of *New England*." For we must consider that we  
shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal  
falsely with our God in this work we have undertaken, and so cause him to withdraw his  
present help from us, we shall be made a story and a by-word through the world. We shall  
open the mouths of enemies to speak evil of the ways of God, and all professors for God's  
15 sake. We shall shame the faces of many of God's worthy servants, and cause their prayers  
to be turned into curses upon us till we be consumed out of the good land whither we are  
a going.

I shall shut up this discourse with that exhortation of Moses, that faithful servant of the  
Lord, in his last farewell to Israel, Deut. 30. *Beloved there is now set before us life and good,*  
15 *Death and evil, in that we are commanded this day to love the Lord our God, and to love*  
*one another, to walk in his ways and to keep his Commandments and his Ordinance and*  
*his laws, and the articles of our Covenant with him, that we may live and be multiplied,*  
*and that the Lord our God may bless us in the land whither we go to possess it. But if our*  
*hearts shall turn away, so that we will not obey, but shall be seduced, and worship and serve*  
20 *other Gods, our pleasure and profits, and serve them; it is propounded unto us this day, we*  
*shall surely perish out of the good land whither we pass over this vast sea to possess it;*

Therefore let us choose life that we, and our seed may live, by obeying His voice and  
cleaving to Him, for He is our life and our prosperity.

## THE INHABITANTS AND RESIDENTS OF WINDSOR, HARTFORD, AND WETHERSFIELD

# The Fundamental Orders

CONSTITUTION

January 14, 1639  
Connecticut River Colony

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### BACKGROUND

After disputes with the Massachusetts Bay Colony, Roger Ludlow and other leading residents along the Connecticut River drafted this frame of government for inhabitants along the river, which was adopted for the community by anonymous leaders in 1639.

### GUIDING QUESTIONS

1. On what is government to be based?
2. How is the government to ensure the rights of individuals?
3. How does one come to be a magistrate?
4. What kinds of limits are placed on the power of the government?

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“The Fundamental Orders of 1639,” The Avalon Project, [https://avalon.law.yale.edu/17th\\_century/order.asp](https://avalon.law.yale.edu/17th_century/order.asp) [Original Source: The Federal and State Constitutions, Colonial Charters, and Other Organic Laws of the States, Territories, and Colonies, now or Heretofore Forming the United States of America. Compiled and Edited Under the Act of Congress of June 30 1906 by Francis Newton Thorpe.]

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For as much as it hath pleased Almighty God by the wise disposition of his divine providence so to order and dispose of things that we the Inhabitants and Residents of Windsor, Hartford and Wethersfield are now cohabiting and dwelling in and upon the River of Connectecotte and the lands thereunto adjoining; and well knowing where a  
5 people are gathered together the word of God requires that to maintain the peace and union of such a people there should be an orderly and decent Government established according to God, to order and dispose of the affairs of the people at all seasons as occasion shall require; do therefore associate and conjoin ourselves to be as one Public State or Commonwealth; and do for ourselves and our successors and such as shall be  
10 adjoined to us at any time hereafter, enter into Combination and Confederation together, to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus which we now profess, as also, the discipline of the Churches, which according to the truth of the said Gospel is now practiced amongst us; as also in our civil affairs to be guided and governed according to such Laws, Rules, Orders and Decrees as shall be made, ordered,  
15 and decreed as followeth:

1. It is Ordered, sentenced, and decreed, that there shall be yearly two General Assemblies or Courts, the one the second Thursday in April, the other the second Thursday in September following; the first shall be called the Court of Election, wherein shall be yearly  
20 chosen from time to time, so many Magistrates and other public Officers as shall be found requisite: Whereof one to be chosen Governor for the year ensuing and until another be chosen, and no other Magistrate to be chosen for more than one year: provided always there be six chosen besides the Governor, which being chosen and sworn according to an Oath recorded for that purpose, shall have the power to administer  
25 justice according to the Laws here established, and for want thereof, according to the Rule of the Word of God; which choice shall be made by all that are admitted freemen and have taken the Oath of Fidelity, and do cohabit within this Jurisdiction having been admitted Inhabitants by the major part of the Town wherein they live or the major part of such as shall be then present.

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2. It is Ordered, sentenced, and decreed, that the election of the aforesaid Magistrates shall be in this manner: every person present and qualified for choice shall bring in (to the person deputed to receive them) one single paper with the name of him written in it whom he desires to have Governor, and that he that hath the greatest number of papers shall be Governor for that year. And the rest of the Magistrates or public officers to be  
5 chosen in this manner: the Secretary for the time being shall first read the names of all that are to be put to choice and then shall severally nominate them distinctly, and every one that would have the person nominated to be chosen shall bring in one single paper written upon, and he that would not have him chosen shall bring in a blank; and every  
10 one that hath more written papers than blanks shall be a Magistrate for that year; which papers shall be received and told by one or more that shall be then chosen by the court and sworn to be faithful therein; but in case there should not be six chosen as aforesaid, besides the Governor, out of those which are nominated, than he or they which have the most written papers shall be a Magistrate or Magistrates for the ensuing year, to make up  
15 the aforesaid number.

3. It is Ordered, sentenced, and decreed, that the Secretary shall not nominate any person, nor shall any person be chosen newly into the Magistracy which was not propounded in some General Court before, to be nominated the next election; and to that end it shall be lawful for each of the Towns aforesaid by their deputies to nominate any two whom they  
20 conceive fit to be put to election; and the Court may add so many more as they judge requisite.

4. It is Ordered, sentenced, and decreed, that no person be chosen Governor above once in two years, and that the Governor be always a member of some approved Congregation, and formerly of the Magistracy within this Jurisdiction; and that all the Magistrates,  
25 Freemen of this Commonwealth; and that no Magistrate or other public officer shall execute any part of his or their office before they are severally sworn, which shall be done in the face of the court if they be present, and in case of absence by some deputed for that purpose.

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5 5. It is Ordered, sentenced, and decreed, that to the aforesaid Court of Election the several Towns shall send their deputies, and when the Elections are ended they may proceed in any public service as at other Courts. Also the other General Court in September shall be for making of laws, and any other public occasion, which concerns the good of the Commonwealth.

10 6. It is Ordered, sentenced, and decreed, that the Governor shall, either by himself or by the Secretary, send out summons to the Constables of every Town for the calling of these two standing Courts one month at least before their several times: And also if the Governor and the greatest part of the Magistrates see cause upon any special occasion to call a General Court, they may give order to the Secretary so to do within fourteen days' warning: And if urgent necessity so required, upon a shorter notice, giving sufficient grounds for it to the deputies when they meet, or else be questioned for the same; And if the Governor and major part of Magistrates shall either neglect or refuse to call the two  
15 General standing Courts or either of them, as also at other times when the occasions of the Commonwealth require, the Freemen thereof, or the major part of them, shall petition to them so to do; if then it be either denied or neglected, the said Freemen, or the major part of them, shall have the power to give order to the Constables of the several Towns to do the same, and so may meet together, and choose to themselves a Moderator, and may proceed to do any act of power which any other General Courts may.

20 7. It is Ordered, sentenced, and decreed, that after there are warrants given out for any of the said General Courts, the Constable or Constables of each Town, shall forthwith give notice distinctly to the inhabitants of the same, in some public assembly or by going or sending from house to house, that at a place and time by him or them limited and set, they meet and assemble themselves together to elect and choose certain deputies to be at  
25 the General Court then following to agitate the affairs of the Commonwealth; which said deputies shall be chosen by all that are admitted Inhabitants in the several Towns and have taken the oath of fidelity; provided that none be chosen a Deputy for any General Court which is not a Freeman of this Commonwealth...



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8. It is Ordered, sentenced, and decreed, that Windsor, Hartford, and Wethersfield shall have power, each Town, to send four of their Freemen as their deputies to every General Court; and Whatsoever other Town shall be hereafter added to this Jurisdiction, they shall send so many deputies as the Court shall judge meet, a reasonable proportion to the  
5 number of Freemen that are in the said Towns being to be attended therein; which deputies shall have the power of the whole Town to give their votes and allowance to all such laws and orders as may be for the public good, and unto which the said Towns are to be bound.

9. It is Ordered, sentenced, and decreed, that the deputies thus chosen shall have power  
10 and liberty to appoint a time and a place of meeting together before any General Court, to advise and consult of all such things as may concern the good of the public, as also to examine their own Elections, whether according to the order, and if they or the greatest part of them find any election to be illegal they may seclude such for present from their meeting, and return the same and their reasons to the Court; and if it be proved true, the  
15 Court may fine the party or parties so intruding, and the Town, if they see cause, and give out a warrant to go to a new election in a legal way, either in part or in whole. Also the said deputies shall have power to fine any that shall be disorderly at their meetings, or for not coming in due time or place according to appointment; and they may return the said fines into the Court if it be refused to be paid, and the Treasurer to take notice of it, and  
20 to escheat or levy the same as he does other fines.

10. It is Ordered, sentenced, and decreed, that every General Court, except such as through neglect of the Governor and the greatest part of the Magistrates the Freemen themselves do call, shall consist of the Governor, or some one chosen to moderate the Court, and four other Magistrates at least, with the major part of the deputies of the  
25 several Towns legally chosen; and in case the Freemen, or major part of them, through neglect or refusal of the Governor and major part of the Magistrates, shall call a Court, it shall consist of the major part of Freemen that are present or their deputiues, with a Moderator chosen by them: In which said General Courts shall consist the supreme

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power of the Commonwealth, and they only shall have power to make laws or repeal them, to grant levies, to admit of Freemen, dispose of lands undisposed of, to several Towns or persons, and also shall have power to call either Court or Magistrate or any other person whatsoever into question for any misdemeanor, and may for just causes  
5 displace or deal otherwise according to the nature of the offense; and also may deal in any other matter that concerns the good of this Commonwealth, except election of Magistrates, which shall be done by the whole body of Freemen.

In which Court the Governor or Moderator shall have power to order the Court, to give liberty of speech, and silence unseasonable and disorderly speakings, to put all things to  
10 vote, and in case the vote be equal to have the casting voice. But none of these Courts shall be adjourned or dissolved without the consent of the major part of the Court.

11. It is Ordered, sentenced, and decreed, that when any General Court upon the occasions of the Commonwealth have agreed upon any sum, or sums of money to be levied upon the several Towns within this Jurisdiction, that a committee be chosen to set  
15 out and appoint what shall be the proportion of every Town to pay of the said levy, provided the committee be made up of an equal number out of each Town.

14th January 1639 the 11 Orders above said are voted.

**WILLIAM PENN**

# Preface to the Frame of Government

CONSTITUTION EXCERPT

May 5, 1682  
Province of Pennsylvania

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## **BACKGROUND**

William Penn, Founder of the Province of Pennsylvania, wrote this preface for the colony's first constitution.

## **GUIDING QUESTIONS**

1. According to William Penn, does God desire a government for mankind?
2. What is the purpose of government?
3. Are the people meant to participate in government?
4. What is the importance of good men to a community?
5. What is the relationship between liberty and obedience?

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“Frame of Government of Pennsylvania,” The Avalon Project, [https://avalon.law.yale.edu/17th\\_century/pa04.asp](https://avalon.law.yale.edu/17th_century/pa04.asp) [Original Source: The Federal and State Constitutions, Colonial Charters, and Other Organic Laws of the States, Territories, and Colonies, Now or Heretofore Forming the United States of America (Congress: June 30, 1906).]

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When the great and wise God had made the world, of all his creatures, it pleased him to choose man his Deputy to rule it: and to fit him for so great a charge and trust, he did not only qualify him with skill and power, but with integrity to use them justly. This native goodness was equally his honor and his happiness, and whilst he stood here, all went well; there was no need of coercive or compulsive means; the precept of divine love and truth, in his bosom, was the guide and keeper of his innocency. But lust prevailing against duty, made a lamentable breach upon it; and the law, that before had no power over him, took place upon him, and his disobedient posterity, that such as would not live comformable to the holy law within, should fall under the reproof and correction of the just law without, in a Judicial administration.

This the Apostle teaches in divers of his epistles: "The law," says he, "was added because of transgression." In another place, "knowing that the law was not made for the righteous man; but for the disobedient and ungodly, for sinners, for unholy and prophane, for murderers, for whoremongers, for them that defile themselves with mankind, and for man-stealers, for liars, for perjured persons," etc., but this is not all; he opens and carries the matter of government a little further: "let every soul be subject to the higher powers; for there is no power but of God. The powers that be are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God. For rulers are not a terror to good works, but to evil: wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same." "He is the minister of God to thee for good." "Wherefore ye must needs be subject, not only for wrath, but for conscience sake."

This settles the divine right of government beyond exception, and that for two ends: first, to terrify evil doers: secondly, to cherish those that do well; which gives government a life beyond corruption, and makes it as durable in the world, as good men shall be. So that government seems to me a part of religion itself, a filing sacred in its institution and end. For, if it does not directly remove the cause, it crushes the effects of evil, and is as such, though a lower, yet an emanation of the same Divine Power, that is both author and object of pure religion; the difference lying here, that the one is more free and mental, the

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other more corporal and compulsive in its operations: but that is only to evil doers; government itself being otherwise as capable of kindness, goodness and charity, as a more private society. They weakly err, that think there is no other use of government than correction, which is the coarsest part of it: daily experience tells us that the care and  
5 regulation of many other affairs, more soft, and daily necessary, make up much of the greatest part of government; and which must have followed the peopling of the world, had Adam never fell, and will continue among men, on earth, under the highest attainments they may arrive at, by the coming of the blessed Second Adam, the Lord from heaven. Thus much of government in general, as to its rise and end.

10 For particular frames and models, it will become me to say little; and comparatively I will say nothing. My reasons are:

First. That the age is too nice and difficult for it; there being nothing the wits of men are more busy and divided upon. It is true, they seem to agree to the end, to wit, happiness; but, in the means, they differ, as to divine, so to this human felicity; and the cause is much  
15 the same, not always want of light and knowledge, but want of using them rightly. Men side with their passions against their reason, and their sinister interests have so strong a bias upon their minds, that they lean to them against the good of the things they know.

Secondly. I do not find a model in the world, that time, place, and some singular emergences have not necessarily altered; nor is it easy to frame a civil government, that  
20 shall serve all places alike.

Thirdly. I know what is said by the several admirers of monarchy, aristocracy, and democracy, which are the rule of one, a few, and many, and are the three common ideas of government, when men discourse on the subject. But I choose to solve the controversy with this small distinction, and it belongs to all three: Any government is free to the  
25 people under it, whatever be the frame, where the laws rule, and the people are a party to those laws, and more than this is tyranny, oligarchy, or confusion.

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But lastly, when all is said, there is hardly one frame of government in the world so ill designed by its first founders that in good hands, [it] would not do well enough; and story tells us, the best in ill ones can do nothing that is great or good; witness the Jewish and Roman states. Governments, like clocks, go from the motion men give them; and as  
5 governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments. Let men be good, and the government cannot be bad; if it be ill, they will cure it. But if men be bad, let the government be never so good, they will endeavor to warp and spoil it to their turn.

I know some say, let us have good laws, and no matter for the men that execute them: but  
10 let them consider, that though good laws do well, good men do better: for good laws may want good men, and be abolished or evaded by ill men, but good men will never want good laws nor suffer ill ones. It is true, good laws have some awe upon-ill ministers, but that is where they have not power to escape or abolish them and the people are generally wise and good: but a loose and depraved people (which is the question) love laws and an  
15 administration like themselves. That, therefore, which makes a good constitution, must keep it, viz: men of wisdom and virtue, qualities, that because they descend not with worldly inheritances, must be carefully propagated by a virtuous education of youth; for which after ages will owe more to the care and prudence of founders and the successive magistracy than to their parents for their private patrimonies

20 These considerations of the weight of government and the nice and various opinions about it made it uneasy to me to think of publishing the ensuing frame and conditional laws, foreseeing both the censures they will meet with from men of differing humors and engagements and the occasion they may give of discourse beyond my design.

But, next to the power of necessity, (which is a solicitor that will take no denial) this  
25 induced me to a compliance, that we have (with reverence to God and good conscience to men) to the best of our skill contrived and composed the frame and laws of this government to the great end of all government; viz., to support power in reverence with the people and to secure the people from the almost of power; that they may be free by

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their just obedience, and the magistrates honorable for their just administration; for liberty without obedience is confusion, and obedience without liberty is slavery. To carry this evenness is partly owing to the constitution, and partly to the magistracy. Where either of these fail, government will be subject to convulsions, but where both are  
5 wanting, it must be totally subverted; then where both meet, the government is like to endure, which I humbly pray and hope God will please to make the lot of this of Pennsylvania. Amen.

WILLIAM PENN.

**FIRST PENNSYLVANIA PROVINCIAL ASSEMBLY**

# An Act for Freedom of Conscience

LAW

December 7, 1682

Province of Pennsylvania | Chester, Pennsylvania

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## **BACKGROUND**

William Penn, Governor of Pennsylvania, insisted upon this law, which the Pennsylvania Provincial Assembly passed in 1682.

## **GUIDING QUESTIONS**

1. What is the proper end of government?
2. Why are there laws?
3. What is the freedom of conscience?
4. What are its limits?
5. What are the punishments given for breaking this law?

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“Pennsylvania: An Act for Freedom of Conscience,” *Colonial Origins of the American Constitution: A Documentary History*, ed. Donald S. Lutz (Indianapolis: Liberty Fund, 1998).



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Whereas the glory of almighty God and the good of mankind is the reason and end of government and, therefore, government in itself is a venerable ordinance of God. And forasmuch as it is principally desired and intended by the Proprietary and Governor and the freemen of the province of Pennsylvania and territories thereunto belonging to make  
5 and establish such laws as shall best preserve true Christian and civil liberty in opposition to all unchristian, licentious, and unjust practices, whereby God may have his due, Caesar his due, and the people their due, from tyranny and oppression on the one side and insolence and licentiousness on the other, so that the best and firmest foundation may be laid for the present and future happiness of both the Governor and people of the province  
10 and territories aforesaid and their posterity.

Be it, therefore, enacted by William Penn, Proprietary and Governor, by and with the advice and consent of the deputies of the freemen of this province and counties aforesaid in assembly met and by the authority of the same, that these following chapters and paragraphs shall be the laws of Pennsylvania and the territories thereof.

15 Chap. i. Almighty God, being only Lord of conscience, father of lights and spirits, and the author as well as object of all divine knowledge, faith, and worship, who can only enlighten the mind and persuade and convince the understandings of people, in due reverence to his sovereignty over the souls of mankind:

Be it enacted, by the authority aforesaid, that no person now or at any time hereafter  
20 living in this province, who shall confess and acknowledge one almighty God to be the creator, upholder, and ruler of the world, and who professes him or herself obliged in conscience to live peaceably and quietly under the civil government, shall in any case be molested or prejudiced for his or her conscientious persuasion or practice. Nor shall he or she at any time be compelled to frequent or maintain any religious worship, place, or  
25 ministry whatever contrary to his or her mind, but shall freely and fully enjoy his, or her, Christian liberty in that respect, without any interruption or reflection. And if any person shall abuse or deride any other for his or her different persuasion and practice in matters

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of religion, such person shall be looked upon as a disturber of the peace and be punished accordingly.

But to the end that looseness, irreligion, and atheism may not creep in under pretense of conscience in this province, be it further enacted, by the authority aforesaid, that,  
5 according to the example of the primitive Christians and for the ease of the creation, every first day of the week, called the Lord's day, people shall abstain from their usual and common toil and labor that, whether masters, parents, children, or servants, they may the better dispose themselves to read the scriptures of truth at home or frequent such meetings of religious worship abroad as may best suit their respective persuasions.

10 Chap. ii. And be it further enacted by, etc., that all officers and persons commissioned and employed in the service of the government in this province and all members and deputies elected to serve in the Assembly thereof and all that have a right to elect such deputies shall be such as profess and declare they believe in Jesus Christ to be the son of God, the savior of the world, and that are not convicted of ill-fame or unsober and  
15 dishonest conversation and that are of twenty-one years of age at least.

Chap. iii. And be it further enacted, etc., that whosoever shall swear in their common conversation by the name of God or Christ or Jesus, being legally convicted thereof, shall pay, for every such offense, five shillings or suffer five days imprisonment in the house of correction at hard labor to the behoove of the public and be fed with bread and water  
20 only during that time.

Chap. v. And be it further enacted, etc., for the better prevention of corrupt communication, that whosoever shall speak loosely and profanely of almighty God, Christ Jesus, the Holy Spirit, or the scriptures of truth, and is legally convicted thereof, shall pay, for every such offense, five shillings or suffer five days imprisonment in the  
25 house of correction at hard labor to the behoove of the public and be fed with bread and water only during that time.

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Chap. vi. And be it further enacted, etc., that whosoever shall, in their conversation, at any time curse himself or any other and is legally convicted thereof shall pay for every such offense five shillings or suffer five days imprisonment as aforesaid.

**KING JOHN OF ENGLAND***Magna Carta Libertatum*

ROYAL CHARTER

June 15, 1215

The Meadow of Runnymede | Windsor, England

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**BACKGROUND**

Following the loss of English territory in France, England was left weak and vulnerable. In order to regain power, King John attempted to assert total authority over all the barons of England. Stephen Langton, Archbishop of Canterbury, attempted to prevent the potential civil war by drafting the Magna Carta, which was signed by King John.

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JOHN, by the grace of God King of England, Lord of Ireland, Duke of Normandy and Aquitaine, and Count of Anjou, to his archbishops, bishops, abbots, earls, barons, justices, foresters, sheriffs, stewards, servants, and to all his officials and loyal subjects, Greeting.

5 KNOW THAT BEFORE GOD, for the health of our soul and those of our ancestors and heirs, to the honour of God, the exaltation of the holy Church, and the better ordering of our kingdom, at the advice of our reverend fathers...and other loyal subjects:

(1) FIRST, THAT WE HAVE GRANTED TO GOD, and by this present charter have confirmed for us and our heirs in perpetuity, that the English Church shall be free, and shall have its rights undiminished, and its liberties unimpaired. That we wish this so to be  
10 observed, appears from the fact that of our own free will, before the outbreak of the

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“Magna Carta, 1215,” The National Archives, <https://www.nationalarchives.gov.uk/education/resources/magna-carta/british-library-magna-carta-1215-runnymede> [Translation by the British Library].

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present dispute between us and our barons, we granted and confirmed by charter the freedom of the Church's elections – a right reckoned to be of the greatest necessity and importance to it – and caused this to be confirmed by Pope Innocent III. This freedom we shall observe ourselves, and desire to be observed in good faith by our heirs in perpetuity.

5 TO ALL FREE MEN OF OUR KINGDOM we have also granted, for us and our heirs for ever, all the liberties written out below, to have and to keep for them and their heirs, of us and our heirs: ...

(4) The guardian of the land of an heir who is under age shall take from it only reasonable revenues, customary dues, and feudal services. He shall do this without destruction or  
10 damage to men or property. If we have given the guardianship of the land to a sheriff, or to any person answerable to us for the revenues, and he commits destruction or damage, we will exact compensation from him, and the land shall be entrusted to two worthy and prudent men of the same 'fee', who shall be answerable to us for the revenues, or to the  
15 person to whom we have assigned them. If we have given or sold to anyone the guardianship of such land, and he causes destruction or damage, he shall lose the guardianship of it, and it shall be handed over to two worthy and prudent men of the same 'fee', who shall be similarly answerable to us.

(5) For so long as a guardian has guardianship of such land, he shall maintain the houses, parks, fish preserves, ponds, mills, and everything else pertaining to it, from the revenues  
20 of the land itself. When the heir comes of age, he shall restore the whole land to him, stocked with plough teams and such implements of husbandry as the season demands and the revenues from the land can reasonably bear.

(6) Heirs may be given in marriage, but not to someone of lower social standing. Before a marriage takes place, it shall be made known to the heir's next-of-kin.

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(7) At her husband's death, a widow may have her marriage portion and inheritance at once and without trouble. She shall pay nothing for her dower, marriage portion, or any inheritance that she and her husband held jointly on the day of his death...

5 (8) No widow shall be compelled to marry, so long as she wishes to remain without a husband. But she must give security that she will not marry without royal consent, if she holds her lands of the Crown, or without the consent of whatever other lord she may hold them of.

(9) Neither we nor our officials will seize any land or rent in payment of a debt, so long as the debtor has movable goods sufficient to discharge the debt...

10 (12) No 'scutage' or 'aid' may be levied in our kingdom without its general consent, unless it is for the ransom of our person, to make our eldest son a knight, and (once) to marry our eldest daughter. For these purposes only a reasonable 'aid' may be levied...

15 (13) The city of London shall enjoy all its ancient liberties and free customs, both by land and by water. We also will and grant that all other cities, boroughs, towns, and ports shall enjoy all their liberties and free customs.

(14) To obtain the general consent of the realm for the assessment of an 'aid' – except in the three cases specified above – or a 'scutage', we will cause the archbishops, bishops, abbots, earls, and greater barons to be summoned individually by letter...

20 (16) No man shall be forced to perform more service for a knight's 'fee', or other free holding of land, than is due from it.

(17) Ordinary lawsuits shall not follow the royal court around, but shall be held in a fixed place...

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- (20) For a trivial offence, a free man shall be fined only in proportion to the degree of his offence, and for a serious offence correspondingly, but not so heavily as to deprive him of his livelihood. In the same way, a merchant shall be spared his merchandise, and a villein the implements of his husbandry, if they fall upon the mercy of a royal court. None of these fines shall be imposed except by the assessment on oath of reputable men of the neighbourhood.
- 5
- (21) Earls and barons shall be fined only by their equals, and in proportion to the gravity of their offence.
- (22) A fine imposed upon the lay property of a clerk in holy orders shall be assessed upon the same principles, without reference to the value of his ecclesiastical benefice...
- 10
- (24) No sheriff, constable, coroners, or other royal officials are to hold lawsuits that should be held by the royal justices...
- (30) No sheriff, royal official, or other person shall take horses or carts for transport from any free man, without his consent.
- 15
- (31) Neither we nor any royal official will take wood for our castle, or for any other purpose, without the consent of the owner.
- (32) We will not keep the lands of people convicted of felony in our hand for longer than a year and a day, after which they shall be returned to the lords of the 'fees' concerned...
- (38) In future no official shall place a man on trial upon his own unsupported statement, without producing credible witnesses to the truth of it.
- 20
- (39) No free man shall be seized or imprisoned, or stripped of his rights or possessions, or outlawed or exiled, or deprived of his standing in any way, nor will we proceed with force

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against him, or send others to do so, except by the lawful judgment of his equals or by the law of the land.

(40) To no one will we sell, to no one deny or delay right or justice...

(45) We will appoint as justices, constables, sheriffs, or other officials, only men that  
5 know the law of the realm and are minded to keep it well...

(51) As soon as peace is restored, we will remove from the kingdom all the foreign knights, bowmen, their attendants, and the mercenaries that have come to it, to its harm, with horses and arms.

(52) To any man whom we have deprived or dispossessed of lands, castles, liberties, or  
10 rights, without the lawful judgment of his equals, we will at once restore these. In cases of dispute the matter shall be resolved by the judgment of the twenty-five barons...

(55) All fines that have been given to us unjustly and against the law of the land, and all fines that we have exacted unjustly, shall be entirely remitted or the matter decided by a majority judgment of the twenty-five barons referred to below in the clause for securing  
15 the peace together with Stephen, archbishop of Canterbury, if he can be present...

(60) All these customs and liberties that we have granted shall be observed in our kingdom in so far as concerns our own relations with our subjects. Let all men of our kingdom, whether clergy or laymen, observe them similarly in their relations with their own men.

20 (61) SINCE WE HAVE GRANTED ALL THESE THINGS for God, for the better ordering of our kingdom, and to allay the discord that has arisen between us and our barons, and since we desire that they shall be enjoyed in their entirety, with lasting strength, for ever, we give and grant to the barons the following security:



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The barons shall elect twenty-five of their number to keep, and cause to be observed with all their might, the peace and liberties granted and confirmed to them by this charter.

- 5 If we, our chief justice, our officials, or any of our servants offend in any respect against any man, or transgress any of the articles of the peace or of this security, and the offence is made known to four of the said twenty-five barons, they shall come to us – or in our absence from the kingdom to the chief justice – to declare it and claim immediate redress. If we, or in our absence abroad the chief justice, make no redress within forty days, reckoning from the day on which the offence was declared to us or to him, the four barons shall refer the matter to the rest of the twenty-five barons, who may distrain upon and assail us in every way possible, with the support of the whole community of the land, by seizing our castles, lands, possessions, or anything else saving only our own person and those of the queen and our children, until they have secured such redress as they have determined upon. Having secured the redress, they may then resume their normal obedience to us...
- 10
- 15 If one of the twenty-five barons dies or leaves the country, or is prevented in any other way from discharging his duties, the rest of them shall choose another baron in his place, at their discretion, who shall be duly sworn in as they were.

- In the event of disagreement among the twenty-five barons on any matter referred to them for decision, the verdict of the majority present shall have the same validity as a unanimous verdict of the whole twenty-five, whether these were all present or some of those summoned were unwilling or unable to appear.
- 20

The twenty-five barons shall swear to obey all the above articles faithfully, and shall cause them to be obeyed by others to the best of their power.

- We will not seek to procure from anyone, either by our own efforts or those of a third party, anything by which any part of these concessions or liberties might be revoked or
- 25

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diminished. Should such a thing be procured, it shall be null and void and we will at no time make use of it, either ourselves or through a third party...

(63) IT IS ACCORDINGLY OUR WISH AND COMMAND that the English Church shall be free, and that men in our kingdom shall have and keep all these liberties, rights,  
5 and concessions, well and peaceably in their fullness and entirety for them and their heirs, of us and our heirs, in all things and all places for ever.

Both we and the barons have sworn that all this shall be observed in good faith and without deceit. Witness the abovementioned people and many others.

Given by our hand in the meadow that is called Runnymede, between Windsor and  
10 Staines, on the fifteenth day of June in the seventeenth year of our reign.

## GREAT AND GENERAL COURT OF MASSACHUSETTS BAY COLONY

# An Act

LAW

June 10, 1661

The Colony of Massachusetts Bay

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### BACKGROUND

The colonial legislature in Massachusetts enacted this declaration in 1661 after the restoration of Charles II to the English throne.

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#### Concerning our liberties

1. We conceive the patent (under God) to be the first and main foundation of our civil polity here, by a Governor and Company, according as is therein expressed.
2. The Governor and Company are, by the patent, a body politic, in fact and name.
- 5 3. This body politic is vested with power to make freemen.
4. These freemen have power to choose annually a governor, deputy governor, assistants, and their select representatives or deputies.
5. This government has power also to set up all sorts of officers, as well superior as inferior, and point out their power and places.
6. The governor, deputy governor, assistants, and select representatives or deputies have full power and authority, both legislative and executive, for the government of

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Act of the General Court of Massachusetts, *Colonial Origins of the American Constitution: A Documentary History*, ed. Donald S. Lutz (Indianapolis: Liberty Fund, 1998).

all the people here, whether inhabitants or strangers, both concerning ecclesiastics and in civils, without appeal, excepting law or laws repugnant to the laws of England.

7. The government is privileged by all fitting means (yea, if need be, by force of  
5 arms) to defend themselves, both by land and sea, against all such person or persons as shall at any time attempt or enterprise the destruction, invasion, detriment, or annoyance of this plantation, or the inhabitants therein, besides other privileges mentioned in the patent, not here expressed.

8. We conceive any imposition prejudicial to the country contrary to any just law  
10 of ours, not repugnant to the laws of England, to be an infringement of our right.

**Concerning our duties of allegiance to our sovereign lord, the king**

1. We ought to uphold and, to our power, maintain his place, as of right belonging to Our Sovereign Lord, The King, as holden of His Majesty's manor of East  
15 Greenwich, and not to subject the same to any foreign prince or potentate whatsoever.

2. We ought to endeavor the preservation of His Majesty's royal person, realms, and dominions, and so far as lies in us, to discover and prevent all plots and conspiracies against the same.

20 3. We ought to seek the peace and prosperity of Our King and nation by a faithful discharge in the governing of his people committed to our care.

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First, by punishing all such crimes (being breaches of the First or Second Table) as are committed against the peace of Our Sovereign Lord, The King, his Royal Crown, and dignity.

Second, in propagating the Gospel, defending and upholding the true Christian or  
5 Protestant religion according to the faith given by our Lord Christ in His word; our dread sovereign being styled “defender of the faith.”

The premises considered, it may well stand with the loyalty and obedience of such subjects as are thus privileged by their rightful sovereign (for Himself, His Heirs, and Successors forever) as cause shall require, to plead with their prince against all  
10 such as shall at any time endeavor the violation of their privileges ... And, also, that the General Court may do safely to declare that in case (for the future) any legally obnoxious, and flying from the civil justice of the state of England, shall come over to these parts, they may not here expect shelter.

**PARLIAMENT OF ENGLAND**

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

CONSTITUTIONAL LAW

February 13, 1689  
Parliament | London, England

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English Bill of Rights

**BACKGROUND**

Following a civil war, revolution, the Cromwell Protectorate, and a second, bloodless revolution, the English Parliament enacted this law in 1689.

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

- Whereas the Lords Spiritual and Temporal and Commons assembled at Westminster, lawfully, fully and freely representing all the estates of the people of this realm, did upon
- 5 the thirteenth day of February in the year of our Lord one thousand six hundred eighty-eight present unto their Majesties, then called and known by the names and style of William and Mary, prince and princess of Orange, being present in their proper persons, a certain declaration in writing made by the said Lords and Commons in the words following, viz.:
- 10 Whereas the late King James the Second, by the assistance of diverse evil counsellors, judges and ministers employed by him, did endeavor to subvert and extirpate the Protestant religion and the laws and liberties of this kingdom;

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“English Bill of Rights 1689,” The Avalon Project, [https://avalon.law.yale.edu/17th\\_century/england.asp](https://avalon.law.yale.edu/17th_century/england.asp).

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

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

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

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

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

- 10 By prosecutions in the Court of King's Bench for matters and causes cognizable only in Parliament, and by diverse other arbitrary and illegal courses;

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

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

And excessive fines have been imposed;

And illegal and cruel punishments inflicted;

- 20 And several grants and promises made of fines and forfeitures before any conviction or judgment against the persons upon whom the same were to be levied;

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

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And whereas the said late King James the Second having abdicated the government and the throne being thereby vacant, his Highness the prince of Orange (whom it hath pleased Almighty God to make the glorious instrument of delivering this kingdom from popery and arbitrary power) did (by the advice of the Lords Spiritual and Temporal and diverse  
5 principal persons of the Commons) cause letters to be written to the Lords Spiritual and Temporal being Protestants, and other letters to the several counties, cities, universities, boroughs and cinque ports, for the choosing of such persons to represent them as were of right to be sent to Parliament, to meet and sit at Westminster upon the two and twentieth day of January in this year one thousand six hundred eighty and eight [old style date], in  
10 order to such an establishment as that their religion, laws and liberties might not again be in danger of being subverted, upon which letters elections having been accordingly made;

And thereupon the said Lords Spiritual and Temporal and Commons, pursuant to their respective letters and elections, being now assembled in a full and free representative of this nation, taking into their most serious consideration the best means for attaining the  
15 ends aforesaid, do in the first place (as their ancestors in like case have usually done) for the vindicating and asserting their ancient rights and liberties declare

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

That the pretended power of dispensing with laws or the execution of laws by regal  
20 authority, as it hath been assumed and exercised of late, is illegal...

That levying money for or to the use of the Crown by pretence of prerogative, without grant of Parliament, for longer time, or in other manner than the same is or shall be granted, is illegal;

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



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

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

- 5 That election of members of Parliament ought to be free;

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

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

- 10 That jurors ought to be duly impaneled and returned, and jurors which pass upon men in trials for high treason ought to be freeholders;

That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void;

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

- ...Having therefore an entire confidence that his said Highness the prince of Orange will perfect the deliverance so far advanced by him, and will still preserve them from the violation of their rights which they have here asserted, and from all other attempts upon their religion, rights and liberties, the said Lords Spiritual and Temporal and Commons  
20 assembled at Westminster do resolve that William and Mary, prince and princess of Orange, be and be declared king and queen of England, France and Ireland and the dominions thereunto belonging, to hold the crown and royal dignity of the said kingdoms and dominions to them, the said prince and princess, during their lives and the life of the survivor to them, and that the sole and full exercise of the regal power be only in and

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executed by the said prince of Orange in the names of the said prince and princess during their joint lives, and after their deceases the said crown and royal dignity of the same kingdoms and dominions to be to the heirs of the body of the said princess, and for default of such issue to the Princess Anne of Denmark and the heirs of her body, and for  
5 default of such issue to the heirs of the body of the said prince of Orange. And the Lords Spiritual and Temporal and Commons do pray the said prince and princess to accept the same accordingly...

...Now in pursuance of the premises the said Lords Spiritual and Temporal and Commons in Parliament assembled, for the ratifying, confirming and establishing the  
10 said declaration and the articles, clauses, matters and things therein contained by the force of law made in due form by authority of Parliament, do pray that it may be declared and enacted that all and singular the rights and liberties asserted and claimed in the said declaration are the true, ancient and indubitable rights and liberties of the people of this kingdom, and so shall be esteemed, allowed, adjudged, deemed and taken to be; and that  
15 all and every the particulars aforesaid shall be firmly and strictly holden and observed as they are expressed in the said declaration, and all officers and ministers whatsoever shall serve their Majesties and their successors according to the same in all time to come...And for preventing all questions and divisions in this realm by reason of any pretended titles to the crown, and for preserving a certainty in the succession thereof, in and upon which  
20 the unity, peace, tranquility and safety of this nation doth under God wholly consist and depend, the said Lords Spiritual and Temporal and Commons do beseech their Majesties that it may be enacted, established and declared, that the crown and regal government of the said kingdoms and dominions, with all and singular the premises thereunto belonging and appertaining, shall be and continue to their said Majesties and the survivor of them  
25 during their lives and the life of the survivor of them, and that the entire, perfect and full exercise of the regal power and government be only in and executed by his Majesty in the names of both their Majesties during their joint lives; and after their deceases the said crown and premises shall be and remain to the heirs of the body of her Majesty...and thereunto the said Lords Spiritual and Temporal and Commons do in the name of all the

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people aforesaid most humbly and faithfully submit themselves, their heirs and posterities for ever, and do faithfully promise that they will stand to, maintain and defend their said Majesties, and also the limitation and succession of the crown herein specified and contained, to the utmost of their powers with their lives and estates against all persons  
5 whatsoever that shall attempt anything to the contrary. And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a popish prince, or by any king or queen marrying a papist, the said Lords Spiritual and Temporal and Commons do further pray that it may be enacted, that all and every person and persons that is, are or shall be reconciled to or shall hold  
10 communion with the see or Church of Rome, or shall profess the popish religion, or shall marry a papist, shall be excluded and be for ever incapable to inherit, possess or enjoy the crown and government of this realm and Ireland and the dominions thereunto belonging or any part of the same, or to have, use or exercise any regal power, authority or jurisdiction within the same...

15 ...Provided that no charter or grant or pardon granted before the three and twentieth day of October in the year of our Lord one thousand six hundred eighty-nine shall be any ways impeached or invalidated by this Act, but that the same shall be and remain of the same force and effect in law and no other than as if this Act had never been made.

**ANONYMOUS (JOHN LOCKE)**

# *Two Treatises of Government*

BOOK EXCERPTS

December 1689  
England

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## **BACKGROUND**

English doctor and political thinker John Locke published this work on government during the time of Glorious Revolution in England, which was read and influential among colonial leaders in the British North American colonies during the following century.

## **GUIDING QUESTIONS**

1. Why do men form political societies according to Locke?
2. What are the two powers man possesses in the state of nature?

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John Locke, "Book II," in *Two Treatises of Government* (London: C. and J. Rivington, 1824).

123. If man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to nobody, why will he part with his freedom? Why will he give up his empire, and subject himself to the dominion and control of any other power? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others; for all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice, the enjoyment of the property he has in this state is very unsafe, very unsecure. This makes him willing to quit a condition, which, however free, is full of fears and continual dangers: and it is not without reason, that he seeks out, and is willing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, liberties, and estates, which I call by the general name, property.

124. The great and chief end, therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property. To which in the state of nature there are many things wanting. First, There wants an established, settled, known law, received and allowed by common consent to be the standard of right and wrong, and the common measure to decide all controversies between them: for though the law of nature be plain and intelligible to all rational creatures; yet men being biased by their interest, as well as ignorant for want of studying it, are not apt to allow of it as a law binding to them in the application of it to their particular cases.

125. Secondly, In the state of nature there wants a known and indifferent judge, with authority to determine all differences according to the established law: for every one in that state being both judge and executioner of the law of nature, men being partial to themselves, passion and revenge is very apt to carry them too far, and with too much heat, in their own cases; as well as negligence, and unconcernedness, to make them too remiss in other men's.

126. Thirdly, In the state of nature there often wants power to back and support the sentence when right, and to give it due execution. They who by any injustice offend, will seldom fail, where they are able, by force to make good their injustice; such resistance many times makes the punishment dangerous, and frequently destructive, to those who attempt  
5 it.

127. Thus mankind, notwithstanding all the privileges of the state of nature, being but in an ill condition, while they remain in it, are quickly driven into society. Hence it comes to pass that we seldom find any number of men live any time together in this state. The inconveniencies that they are therein exposed to, by the irregular and uncertain exercise of  
10 the power every man has of punishing the transgressions of others, make them take sanctuary under the established laws of government, and therein seek the preservation of their property. It is this makes them so willingly give up every one his single power of punishing, to be exercised by such alone, as shall be appointed to it amongst them; and by such rules as the community, or those authorized by them to that purpose, shall agree on. And in this  
15 we have the original right of both the legislative and executive power, as well as of the governments and societies themselves.

128. For in the state of nature, to omit the liberty he has of innocent delights, a man has two powers. The first is to do whatsoever he thinks fit for the preservation of himself and others within the permission of the law of nature: by which law, common to them all, he  
20 and all the rest of mankind are one community, make up one society, distinct from all other creatures. And, were it not for the corruption and viciousness of degenerate men, there would be no need of any other; no necessity that men should separate from this great and natural community, and by positive agreements combine into smaller and divided associations. The other power a man has in the state of nature, is the power to punish the crimes  
25 committed against that law. Both these he gives up, when he joins in a private, if I may so call it, or particular politic society, and incorporates into any commonwealth, separate from the rest of mankind.

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129. The first power, viz. “of doing whatsoever he thought fit for the preservation of himself,” and the rest of mankind, he gives up to be regulated by laws made by the society, so far forth as the preservation of himself and the rest of that society shall require; which laws of the society in many things confine the liberty he had by the law of nature.

- 5 130. Secondly, The power of punishing he wholly gives up, and engages his natural force, (which he might before employ in the execution of the law of nature, by his own single authority, as he thought fit) to assist the executive power of the society, as the law thereof shall require: for being now in a new state, wherein he is to enjoy many conveniencies, from the labor, assistance, and society of others in the same community, as well as protection
- 10 from its whole strength; he is to part also, with as much of his natural liberty, in providing for himself, as the good, prosperity, and safety of the society shall require; which is not only necessary, but just, since the other members of the society do the like....

**ALBANY CONGRESS****A Plan of Union**

July 10, 1754

City Hall | Albany, Province of New York

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**BACKGROUND**

The Albany Plan of Union was proposed by Pennsylvania delegate Benjamin Franklin to unify the thirteen colonies in common defense at the start of the French and Indian War. It was adopted and proposed to the colonial legislatures by the Albany Congress, which represented seven British colonies: Connecticut, Maryland, Massachusetts, New Hampshire, New York, Pennsylvania, and Rhode Island.

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It is proposed that humble application be made for an act of Parliament of Great Britain, by virtue of which one general government may be formed in America, including all the said colonies, within and under which government each colony may retain its present constitution, except in the particulars wherein a change may be directed by the said act, as  
5 hereafter follows.

1. That the said general government be administered by a President-General, to be appointed and supported by the crown; and a Grand Council, to be chosen by the representatives of the people of the several Colonies met in their respective assemblies.

2. That within -- months after the passing such act, the House of Representatives that  
10 happen to be sitting within that time, or that shall especially for that purpose convened, may and shall choose members for the Grand Council, in the following proportion, that is to say, Massachusetts Bay, 7; New Hampshire, 2; Connecticut, 5; Rhode Island, 2; New York, 4; New Jersey, 3; Pennsylvania, 6; Maryland, 4; Virginia, 7; North Carolina, 4; South Carolina, 4; 48

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Delegates, "The Albany Plan of Union," June 1754. From "The Avalon Project."  
[https://avalon.law.yale.edu/18th\\_century/albany.asp](https://avalon.law.yale.edu/18th_century/albany.asp).



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3. -- who shall meet for the first time at the city of Philadelphia, being called by the President-General as soon as conveniently may be after his appointment.

4. That there shall be a new election of the members of the Grand Council every three years; and, on the death or resignation of any member, his place should be supplied by a  
5 new choice at the next sitting of the Assembly of the Colony he represented.

5. That after the first three years, when the proportion of money arising out of each Colony to the general treasury can be known, the number of members to be chosen for each Colony shall, from time to time, in all ensuing elections, be regulated by that proportion, yet so as that the number to be chosen by any one Province be not more than  
10 seven, nor less than two.

6. That the Grand Council shall meet once in every year, and oftener if occasion require, at such time and place as they shall adjourn to at the last preceding meeting, or as they shall be called to meet at by the President-General on any emergency; he having first obtained in writing the consent of seven of the members to such call, and sent duly and  
15 timely notice to the whole.

7. That the Grand Council have power to choose their speaker; and shall neither be dissolved, prorogued, nor continued sitting longer than six weeks at one time, without their own consent or the special command of the crown.

8. That the members of the Grand Council shall be allowed for their service ten shillings  
20 sterling per diem, during their session and journey to and from the place of meeting; twenty miles to be reckoned a day's journey.

9. That the assent of the President-General be requisite to all acts of the Grand Council, and that it be his office and duty to cause them to be carried into execution.

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10. That the President-General, with the advice of the Grand Council, hold or direct all Indian treaties, in which the general interest of the Colonies may be concerned; and make peace or declare war with Indian nations.
11. That they make such laws as they judge necessary for regulating all Indian trade.
- 5 12. That they make all purchases from Indians, for the crown, of lands not now within the bounds of particular Colonies, or that shall not be within their bounds when some of them are reduced to more convenient dimensions.
13. That they make new settlements on such purchases, by granting lands in the King's name, reserving a quitrent to the crown for the use of the general treasury.
- 10 14. That they make laws for regulating and governing such new settlements, till the crown shall think fit to form them into particular governments.
15. That they raise and pay soldiers and build forts for the defence of any of the Colonies, and equip vessels of force to guard the coasts and protect the trade on the ocean, lakes, or great rivers; but they shall not impress men in any Colony, without the consent of the
- 15 Legislature.
16. That for these purposes they have power to make laws, and lay and levy such general duties, imposts, or taxes, as to them shall appear most equal and just (considering the ability and other circumstances of the inhabitants in the several Colonies), and such as may be collected with the least inconvenience to the people; rather discouraging luxury,
- 20 than loading industry with unnecessary burdens.
17. That they may appoint a General Treasurer and Particular Treasurer in each government when necessary; and, from time to time, may order the sums in the treasuries of each government into the general treasury; or draw on them for special payments, as they find most convenient.

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18. Yet no money to issue but by joint orders of the President-General and Grand Council; except where sums have been appropriated to particular purposes, and the President-General is previously empowered by an act to draw such sums.

5 19. That the general accounts shall be yearly settled and reported to the several Assemblies.

20. That a quorum of the Grand Council, empowered to act with the President-General, do consist of twenty-five members; among whom there shall be one or more from a majority of the Colonies.

10 21. That the laws made by them for the purposes aforesaid shall not be repugnant, but, as near as may be, agreeable to the laws of England, and shall be transmitted to the King in Council for approbation, as soon as may be after their passing; and if not disapproved within three years after presentation, to remain in force.

15 22. That, in case of the death of the President-General, the Speaker of the Grand Council for the time being shall succeed, and be vested with the same powers and authorities, to continue till the King's pleasure be known.

20 23. That all military commission officers, whether for land or sea service, to act under this general constitution, shall be nominated by the President-General; but the approbation of the Grand Council is to be obtained, before they receive their commissions. And all civil officers are to be nominated by the Grand Council, and to receive the President-General's approbation before they officiate.

24. But, in case of vacancy by death or removal of any officer, civil or military, under this constitution, the Governor of the Province in which such vacancy happens may appoint, till the pleasure of the President-General and Grand Council can be known.

25 25. That the particular military as well as civil establishments in each Colony remain in their present state, the general constitution notwithstanding; and that on sudden

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emergencies any Colony may defend itself, and lay the accounts of expense thence arising before the President-General and General Council, who may allow and order payment of the same, as far as they judge such accounts just and reasonable.