

3

Settling the Northern Colonies

1619–1700

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

WILLIAM STOUGHTON [OF MASSACHUSETTS BAY], 1699

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

★ The Protestant Reformation Produces Puritanism

Little did the German friar Martin Luther suspect, when he nailed his protests against Catholic doctrines to the door of Wittenberg’s cathedral in 1517, that he was shaping the destiny of a yet unknown nation. Denounc-

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

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

Calvin spelled out his basic doctrine in a learned Latin tome of 1536, entitled *Institutes of the Christian Religion*. God, Calvin argued, was all-powerful and all-good. Humans, because of the corrupting effect of original sin, were weak and wicked. God was also all-



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knowing—and he knew who was going to heaven and who was going to hell. Since the first moment of creation, some souls—the elect—had been destined for eternal bliss and others for eternal torment. Good works could not save those whom **predestination** had marked for the infernal fires.

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

These doctrines swept into England just as King Henry VIII was breaking his ties with the Roman Catholic Church in the 1530s, making himself the head of the Church of England. Henry would have been content to retain Roman rituals and creeds, but his action powerfully stimulated some English religious reformers to undertake a total purification of English Christianity. Many of these **Puritans**, as it happened, came from the commercially depressed woolen districts (see p. 30). Calvinism, with its message of stark but reassuring order in the divine plan, fed on this social unrest and provided spiritual comfort to the economically disadvantaged. As time went on, Puritans grew increasingly unhappy over the snail-like progress of the Protestant Reformation in England. They burned with pious zeal to see the Church of England wholly de-catholicized.

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

King James I, a shrewd Scotsman, was head of both the state and the church in England from 1603 to 1625. He quickly perceived that if his subjects could defy him as their spiritual leader, they might one day defy him as

their political leader (as in fact they would later defy and behead his son, Charles I). He therefore threatened to harass the more bothersome Separatists out of the land.



The Pilgrims End Their Pilgrimage at Plymouth

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

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

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

Before disembarking, the Pilgrim leaders drew up and signed the brief **Mayflower Compact**. Although setting an invaluable precedent for later written constitutions, this document was not a constitution at all. It was a simple agreement to form a crude government and to submit to the will of the majority under the regulations agreed upon. The compact was signed by forty-one adult males, eleven of them with the exalted rank of "mister," though not by the servants and two seamen. The pact was a promising step toward genuine

Plymouth Plantation

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



self-government, for soon the adult male settlers were assembling to make their own laws in open-discussion town meetings—a vital laboratory of liberty.

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

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

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

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

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

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

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

★ The Bay Colony Bible Commonwealth

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

In 1629 an energetic group of non-Separatist Puritans, fearing for their faith and for England's future, secured a royal charter to form the Massachusetts Bay Company. They proposed to establish a sizable settlement in the infertile Massachusetts area, with Boston soon becoming its hub. Stealing a march on both king and church, the newcomers brought their charter with them. For many years they used it as a kind of constitu-

tion, out of easy reach of royal authority. They steadfastly denied that they wanted to separate from the Church of England, only from its impurities. But back in England, the highly orthodox Archbishop Laud snorted that the Bay Colony Puritans were “swine which rooted in God's vineyard.”

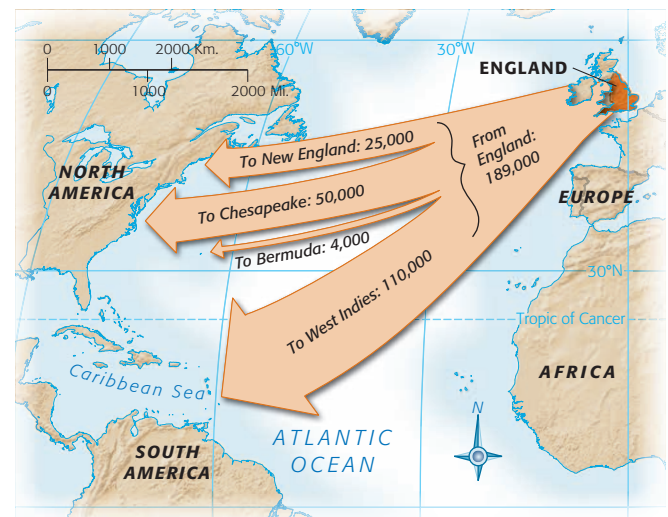
The **Massachusetts Bay Colony** was singularly blessed. The well-equipped expedition of 1630, with eleven vessels carrying nearly a thousand immigrants, started the colony off on a larger scale than any of the other English settlements. Continuing turmoil in England tossed up additional enriching waves of Puritans on the shores of Massachusetts in the following decade. During the **Great Migration** of the 1630s, about seventy thousand refugees left England (see Map 3.1). But not all of them were Puritans, and only about twenty thousand came to Massachusetts. Many were attracted to the warm and fertile West Indies, especially the sugar-rich island of Barbados. More Puritans came to this Caribbean islet than to all of Massachusetts.

Map 3.1a Sources of the Puritan “Great Migration” to New England, 1620–1650 The shaded areas indicate the main sources of the migration.



Map 3.1b The Great English Migration, ca. 1630–1642 Much of the early history of the United States was written by New Englanders, who were not disposed to emphasize the larger exodus of English migrants to the Caribbean islands. When the mainland colonists declared independence in 1776, they hoped that these island outposts would join them, but the existence of the British navy had a dissuading effect.

Interactive Map



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

Massachusetts also benefited from a shared sense of purpose among most of the first settlers. "We shall be as a city upon a hill," a beacon to humanity, declared Governor Winthrop. The Puritan bay colonists believed that they had a covenant with God, an agreement to build a holy society that would be a model for humankind.



Building the Bay Colony

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

Yet the provincial government, liberal by the standards of the time, was not a democracy. The able Governor Winthrop feared and distrusted the "commons" as the "meaner sort" and thought that democracy was the "meanest and worst" of all forms of government. "If the people be governors," asked one Puritan clergyman, "who shall be governed?" True, the freemen annually elected the governor and his assistants, as well as a representative assembly called the General Court. But only Puritans—the "visible saints" who alone were eligible for church membership—could be freemen.

And according to the doctrine of the covenant, the whole purpose of government was to enforce God's laws—which applied to believers and nonbelievers alike. Moreover, nonbelievers as well as believers paid taxes for the government-supported church.

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

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

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

Yet, to the Puritans, life was serious business, and hellfire was real—a hell where sinners shriveled and shrieked in vain for divine mercy. An immensely popular poem in New England, selling one copy for every twenty people, was clergyman Michael Wigglesworth's

“Day of Doom” (1662). Especially horrifying were his descriptions of the fate of the damned:

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

★ Trouble in the Bible Commonwealth

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

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

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

More threatening to the Puritan leaders was a personable and popular Salem minister, Roger Williams. Williams was a young man with radical ideas and an unrestrained tongue. An extreme Separatist, he hounded his fellow clergymen to make a clean break with the corrupt Church of England. He also challenged the legality of the Bay Colony’s charter, which he condemned for expropriating the land from the Indians without



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

fair compensation. As if all this were not enough, he went on to deny the authority of civil government to regulate religious behavior—a seditious blow at the Puritan idea of government’s very purpose.

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

★ The Rhode Island “Sewer”

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

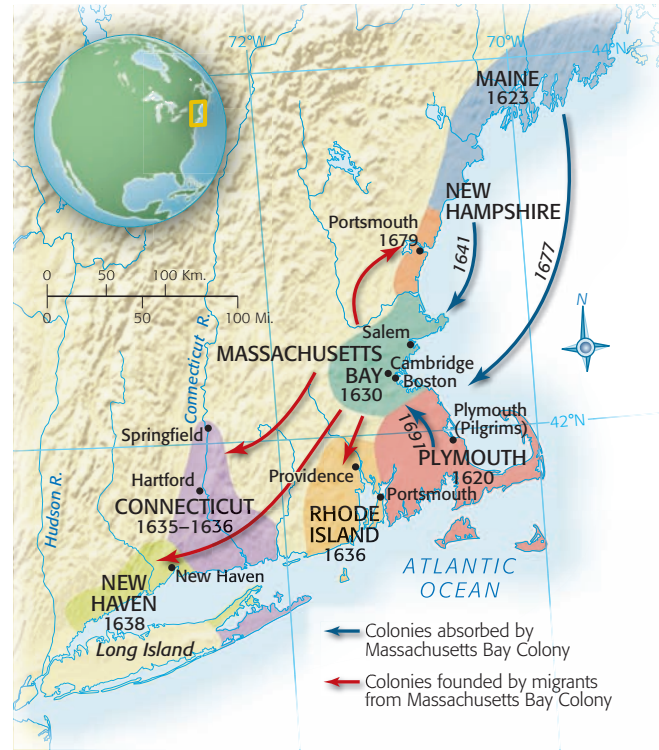
Those outcasts who clustered about Roger Williams enjoyed additional blessings. They exercised simple manhood suffrage from the start, though this broad-minded practice was later narrowed by a property qualification. Opposed to special privilege of any sort, the intrepid Rhode Islanders managed to achieve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

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

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

★ New England Spreads Out

The smiling valley of the Connecticut River, one of the few highly fertile expanses of any size in all New England, had meanwhile attracted a sprinkling of Dutch and English settlers. Hartford was founded in 1635 (see



Map 3.2 Seventeenth-Century New England Settlements The Massachusetts Bay Colony was the hub of New England. All earlier colonies grew into it; all later colonies grew out of it.

Interactive Map

Map 3.2). The next year witnessed a spectacular beginning of the centuries-long westward movement across the continent. An energetic group of Boston Puritans, led by the Reverend Thomas Hooker, swarmed as a body into the Hartford area, with the ailing Mrs. Hooker carried on a horse litter.

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

Another flourishing Connecticut settlement began to spring up at New Haven in 1638. It was a prosperous community, founded by Puritans who contrived to set up an even closer church-government alliance than

in Massachusetts. Although only squatters without a charter, the colonists dreamed of making New Haven a bustling seaport. But they fell into disfavor with Charles II as a result of having sheltered two of the judges who had condemned his father, Charles I, to death. In 1662, to the acute distress of the New Havenites, the crown granted a charter to Connecticut that merged New Haven with the more democratic settlements in the Connecticut Valley.

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

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

★ Puritans Versus Indians

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

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

As more English settlers arrived and pushed inland into the Connecticut River valley, confrontations between Indians and whites ruptured these peaceful relations. Hostilities exploded in 1637 between the



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

English settlers and the powerful Pequot tribe. Besieging a Pequot village on Connecticut's Mystic River, English militiamen and their Narragansett Indian allies set fire to the Indian wigwams and shot the fleeing survivors. The slaughter wrote a brutal finish to the **Pequot War**, virtually annihilated the Pequot tribe, and inaugurated four decades of uneasy peace between Puritans and Indians.

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

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

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



Seeds of Colonial Unity and Independence

A path-breaking experiment in union was launched in 1643, when four colonies banded together to form the New England Confederation. The **English Civil War** was then deeply distracting old England, throwing the colonists upon their own resources. The primary purpose of the confederation was defense against foes or potential foes, notably the Indians, the French, and the Dutch. Purely intercolonial problems, such as run-

away servants and criminals who had fled from one colony to another, also came within the jurisdiction of the confederation. Each member colony, regardless of size, wielded two votes—an arrangement highly displeasing to the most populous colony, Massachusetts Bay.

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

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

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

But when Charles II was restored to the English throne in 1660 (see Table 3.1), the royalists and their Church of England allies were once more firmly in the saddle. Puritan hopes of eventually purifying the old English church withered. Worse, Charles II was determined to take an active, aggressive hand in the management of the colonies. His plans ran headlong against the habits that decades of relative independence had bred in the colonists.

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

Table 3.1 The Stuart Dynasty in England*

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

*See p. 29 for predecessors; p. 113 for successors.

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

Andros Promotes the First American Revolution

Massachusetts suffered further humiliation in 1686, when the **Dominion of New England** was created by royal authority (see Map 3.3). Unlike the homegrown New England Confederation, it was imposed from London. Embracing at first all of New England, it was expanded two years later to include New York and East and West Jersey. The dominion also aimed at bolstering colonial defense in the event of war with the Indians and hence, from the imperial viewpoint of Parliament, was a statesmanlike move.

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

At the head of the new dominion stood autocratic Sir Edmund Andros, an able English military man, conscientious but tactless. Establishing headquarters in Puritanical Boston, he generated much hostility by his open affiliation with the despised Church of England.

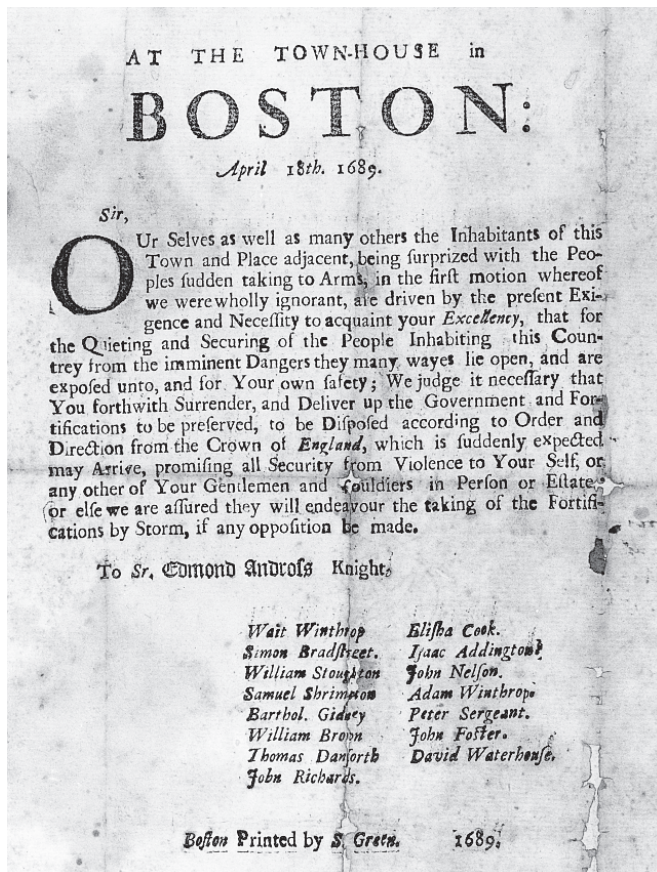
The colonists were also outraged by his noisy and Sabbath-profaning soldiers, who were accused of teaching the people “to drink, blaspheme, curse, and damn.”

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

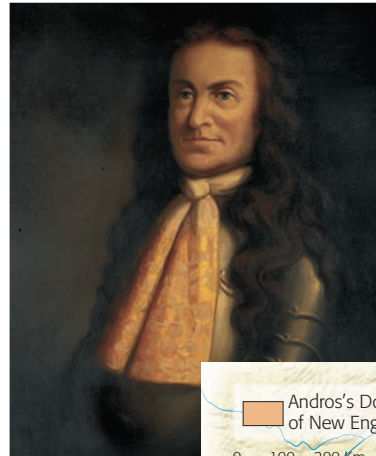
The people of old England soon taught the people of New England a few lessons in resisting oppression. In 1688–1689 they engineered the memorable **Glorious (or Bloodless) Revolution**. Dethroning the despotic and unpopular Catholic James II, they enthroned the Protestant rulers of the Netherlands, the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

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

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



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



Map 3.3 Andros's Dominion of New England

Interactive Map

members, was now to be enjoyed by all qualified male property holders.

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

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

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

★ Old Netherlanders at New Netherland

Late in the sixteenth century, the oppressed people of the Netherlands unfurled the standard of rebellion against Catholic Spain. After bloody and protracted

fighting, they finally succeeded, with the aid of Protestant England, in winning their independence.

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

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

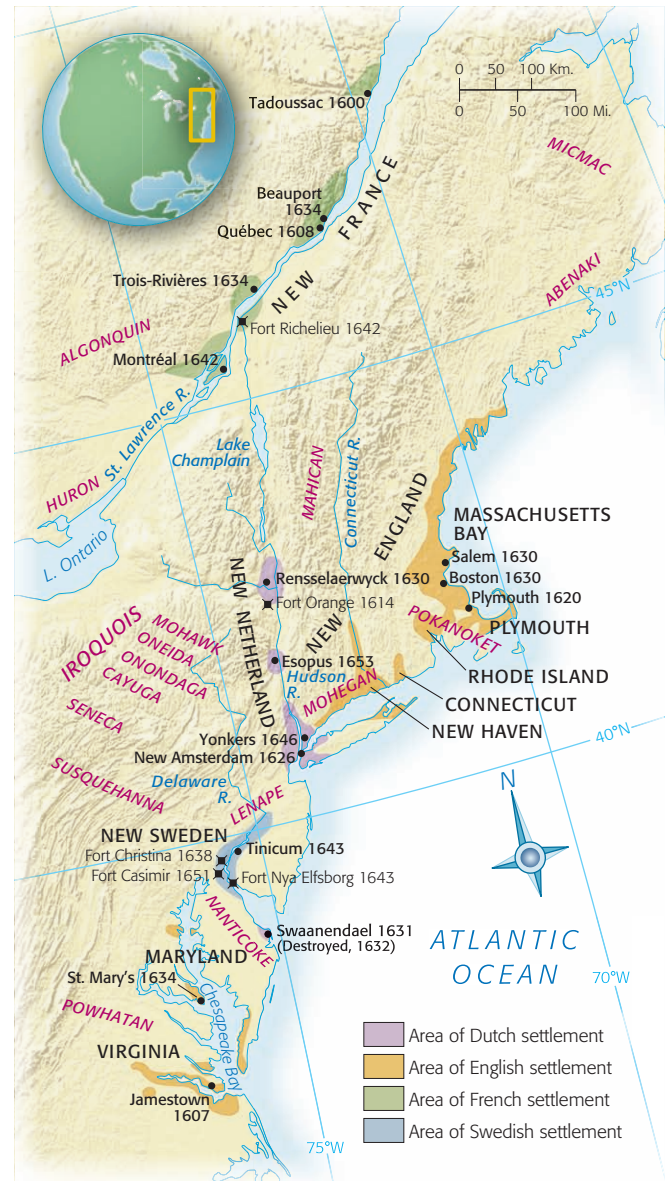
Seeking greater riches, this enterprising company employed an English explorer, Henry Hudson. Disregarding orders to sail northeast, he ventured into Delaware Bay and New York Bay in 1609 and then ascended the Hudson River, hoping that at last he had chanced upon the coveted shortcut through the continent.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

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

New Netherland, in the beautiful Hudson River area, was planted in 1623–1624 on a permanent basis (see Map 3.4). Established by the Dutch West India Company for its quick-profit fur trade, it was never more than a secondary interest of the founders. The company's most brilliant stroke was to buy Manhattan Island from the Indians (who did not actually “own” it) for virtually worthless trinkets—twenty-two thousand acres of what is now perhaps the most valuable real estate in the world for pennies per acre.

New Amsterdam—later New York City—was a company town. It was run by and for the Dutch company, in the interests of the stockholders. The investors had no enthusiasm for religious toleration, free speech, or dem-

ocratic practices; and the governors appointed by the company as directors-general were usually harsh and despotic. Religious dissenters who opposed the official Dutch Reformed Church were regarded with suspicion, and for a while Quakers were savagely abused. In response to repeated protests by the aggravated colonists,



Map 3.4 Early Settlements in the Middle Colonies, with Founding Dates

Interactive Map

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



a local body with limited lawmaking power was finally established.

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

Colorful little New Amsterdam attracted a cosmopolitan population, as is common in seaport towns. Twenty-three Jews arrived in 1654, refugees from religious persecution in Catholic Brazil—a harbinger of the city’s later reputation as a haven for the homeless and the harried. A French Jesuit missionary, visiting in the 1640s, noted that eighteen different languages were being spoken in the streets. New York’s later babel of immigrant tongues was thus foreshadowed.



Friction with English and Swedish Neighbors

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

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

New England was hostile to the growth of its Dutch neighbor, and the people of Connecticut finally ejected intruding Hollanders from their verdant valley. The Swedes also trespassed on Dutch preserves, from 1638 to 1655, by planting the anemic colony of New Sweden on the Delaware River (see Map 3.4). This was the golden age of Sweden, during and following the Thirty Years’ War of 1618–1648, in which its brilliant King Gustavus Adolphus had carried the torch for Protestantism. This outburst of energy in Sweden caused it to enter the costly colonial game in America, though on something of a shoestring.

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

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



New Amsterdam, 1664 The future metropolis, already a bustling port, is shown here as it was in the year that the English took over New Netherland and renamed it New York.

★ Dutch Residues in New York

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

The days of the Dutch on the Hudson were numbered, for the English regarded them as intruders. In 1664, after the imperially ambitious Charles II had granted the area to his brother, the Duke of York, a strong English squadron appeared off the decrepit defenses of New Amsterdam. A fuming Peter Stuyvesant, short of all munitions except courage, was forced to surrender without firing a shot. New Amsterdam was

thereupon renamed New York, in honor of the Duke of York. England won a splendid harbor, strategically located in the middle of the mainland colonies, and the stately Hudson River penetrating the interior. With the removal of this foreign wedge, the English banner now waved triumphantly over a solid stretch of territory from Maine to the Carolinas.

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



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

★ Penn's Holy Experiment in Pennsylvania

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

Quakers were especially offensive to the authorities, both religious and civil. They refused to support the established Church of England with taxes. They built simple meetinghouses, congregated without a paid clergy, and “spoke up” themselves in meetings when moved. Believing that they were all children in the sight of God, they kept their broad-brimmed hats on in the presence of their “betters” and addressed others with simple “thee”s and “thou”s, rather than with conventional titles. They would take no oaths because Jesus had commanded, “Swear not at all.” This pecu-

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



liarity often embroiled them with government officials, for “test oaths” were still required to establish the fact that a person was not a Roman Catholic.

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

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

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

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

★ Quaker Pennsylvania and Its Neighbors

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

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



Penn's Treaty, by Edward Hicks

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

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

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

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

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

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

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

William Penn, who altogether spent about four years in Pennsylvania, was never fully appreciated by his colonists. His governors, some of them incompetent and tactless, quarreled bitterly with the people, who were constantly demanding greater political control. Penn himself became too friendly with James II, the

deposed Catholic king. Thrice arrested for treason, thrust for a time into a debtors’ prison, and afflicted by a paralytic stroke, he died full of sorrows. His enduring monument was not only a noble experiment in government but also a new commonwealth. Based on civil and religious liberty, and dedicated to freedom of conscience and worship, it held aloft a hopeful torch in a world of semidarkness.

Small Quaker settlements flourished next door to Pennsylvania. New Jersey was started in 1664 when two noble proprietors received the area from the Duke of York. A substantial number of New Englanders, including many whose weary soil had petered out, flocked to the new colony. One of the proprietors sold West New Jersey in 1674 to a group of Quakers, who here set up a sanctuary even before Pennsylvania was launched. East New Jersey was also acquired in later years by the Quakers, whose wings were clipped in 1702 when the crown combined the two Jerseys in a royal colony.

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



The Middle Way in the Middle Colonies

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

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

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

A surprising amount of industry nonetheless hummed in the middle colonies. Virginal forests abounded for lumbering and shipbuilding. The presence of deep river estuaries and landlocked harbors



EXAMINING THE EVIDENCE

A SEVENTEENTH-CENTURY VALUABLES CABINET

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

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



stimulated both commerce and the growth of seaports, such as New York and Philadelphia. Even Albany, more than a hundred miles up the Hudson, was a port of some consequence in colonial days.

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

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

One result was that a considerable amount of economic and social democracy prevailed, though less so in aristocratic New York.

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

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

CHRONOLOGY

1517 Martin Luther begins Protestant Reformation

1536 John Calvin of Geneva publishes *Institutes of the Christian Religion*

1620 Pilgrims sail on the *Mayflower* to Plymouth Bay

1624 Dutch found New Netherland

1629 Charles I dismisses Parliament and persecutes Puritans

1630 Puritans found Massachusetts Bay Colony

1635–1636 Roger Williams convicted of heresy and founds Rhode Island colony

1635–1638 Connecticut and New Haven colonies founded

1637 Pequot War

1638 Anne Hutchinson banished from Massachusetts colony

1639 Connecticut's Fundamental Orders drafted

1642–1648 English Civil War

1643 New England Confederation formed

1650 William Bradford completes *Of Plymouth Plantation*

1655 New Netherland conquers New Sweden

1664 England seizes New Netherland from Dutch; East and West Jersey colonies founded

1675–1676 King Philip's War

1681 William Penn founds Pennsylvania colony

1686 Royal authority creates Dominion of New England

1688–1689 Glorious Revolution overthrows Stuarts and Dominion of New England

KEY TERMS

Calvinism (46)
predestination (47)

conversion (47)

Puritans (47)

Separatists (47)

Mayflower Compact (47)

**Massachusetts Bay
 Colony** (49)

Great Migration (49)

antinomianism (51)

Fundamental Orders
 (52)

Pequot War (54)

King Philip's War
 (54)

English Civil War
 (54)

**Dominion of New
 England** (55)

Navigation Laws (55)

**Glorious (or Bloodless)
 Revolution** (55)

salutary neglect (56)

patroonships (58)

blue laws (62)

PEOPLE TO KNOW

Martin Luther

John Calvin

William Bradford

John Winthrop

Anne Hutchinson

Roger Williams

Massasoit

Metacom (King Philip)

Charles II

Sir Edmund Andros

William III

Mary II

Henry Hudson

Peter Stuyvesant

Duke of York

William Penn

VARYING VIEWPOINTS**Europeanizing America or Americanizing Europe?**

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

More recently, historians have concentrated on the distinctiveness of America. The concern with European origins has evolved into a comparative treatment of European settlements in the New World. England, Spain, Holland, and France now attract more attention for the divergent kinds of societies they fostered in America than for the way they commonly pursued Old World ambitions in the New. The newest trend to emerge is a transatlantic history that views European

empires and their American colonies as part of a process of cultural cross-fertilization affecting not only the colonies but Europe and Africa as well.

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

J. H. Elliott's magisterial work *Empires of the Atlantic World* (2006) makes brilliant use of the comparative approach to illuminate the worlds of the British and Spanish Empires. Spain had a grand imperial plan that it pursued with notable consistency: exclude Jews and Moors (Muslims) from its domains, convert the native peoples to Catholicism, follow military conquest with military rule, and eventually defer to colonial elites for the orderly administration of its possessions. Britain had no comparably systematic plan. It showed relatively little interest in converting the Indians, tolerated all kinds of immigrants to its colonies, long left them alone to cultivate institutions of self-government and representative democracy, and when it eventually tried to tighten its imperial grip, pressured local elites into open revolt. The two empires left consequential and contrasting legacies of political stability in the United States and chronic political turmoil in Latin America. As one reviewer summarized the argument, "George Washington could draw on an inherited political culture, whereas [the great Latin American liberator] Simón Bolívar had to invent one."

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

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

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

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

To Learn More

Patricia Bonomi, *A Factious People: Politics and Society in Colonial New York* (1971)
 Timothy H. Breen, *Puritans and Adventurers* (1980)
 Jon Butler, *Awash in a Sea of Faith: Christianizing the American People* (1990)
 John Demos, *The Unredeemed Captive: A Family Story from Early America* (1994).
 David Hall, *Worlds of Wonder, Days of Judgment: Popular Religious Belief in Early New England* (1989)
 Donna Merwick, *The Shame and the Sorrow: Dutch-Amerindian Encounters in New Netherland* (2006)
 Edmund S. Morgan, *Roger Williams: The Church and State* (1967)

Jenny Hale Pulsipher, *Subjects unto the Same King: Indians, English, and the Contest for Authority in Colonial New England* (2005)
 Oliver A. Rink, *Holland on the Hudson: An Economic and Social History of Dutch New York* (1986)
 Harry Stout, *The New England Soul: Preaching and Culture in Colonial New England* (1986)

A complete, annotated bibliography for this chapter—along with brief descriptions of the **People to Know** and additional review materials—may be found at



www.cengage.com/history/kennedy/ampageant14e

Review Questions for Chapter 3

- All of the following were tenets of Calvinism EXCEPT
 - God is all-knowing and all-powerful.
 - by doing good deeds in this life, people could earn a place in God's kingdom in the afterlife.
 - it was predetermined which souls would go to heaven.
 - only during conversion might one receive a sign that he or she had been saved.
 - human beings were weak and prone to sin.
- Separatists were Puritans who broke away because they
 - disliked the fact that all English subjects, regardless of piety, were automatically church members.
 - were unhappy with the total abandonment of formerly Catholic rituals in the Protestant Reformation.
 - felt that some members had compromised their faith through alliances with King James I.
 - thought the Church of England had become corrupt.
 - saw new opportunities to begin a church of their own in the so-called New World.
- Why did the Separatists who fled London for Holland eventually settle in the New World?
 - They were impressed by tales of great riches already discovered in English settlements.
 - England enticed them to the colonies with promises of religious freedom and assistance.
 - They were worried about the "Dutchification" of their children and wanted to practice their religion as English citizens.
 - They were enticed by friends and relatives who had already relocated to the colonies.
 - They envisioned great financial opportunities for their husbands and sons through an alliance with the Virginia Company.
- The Mayflower Compact is significant because it
 - was the first constitution in the English colonies.
 - guaranteed religious freedom to all settlers.
 - was a first step toward colonial self-government.
 - included the signatures of men and women who arrived on the *Mayflower*.
 - granted each settler 50 acres of land.
- The colony founded by the Pilgrims in Plymouth Bay was
 - immediately successful.
 - at war with native populations from the start.
 - so ravaged by its first winter that many settlers abandoned the colony and returned home.
 - prosperous within a year, as a result of a bountiful harvest.
 - led by a series of corrupt, poorly educated men.
- What did Massachusetts governor John Winthrop mean when he said, "We shall be as a city upon a hill"?
 - He envisioned the Massachusetts Bay Company as becoming the most economically successful British colony.
 - He hoped that the colony would become a holy society that would serve as a model for people everywhere.
 - He was referring to Boston as the city where elite, wealthy, and well-educated people would settle and set an example for other colonists.
 - He was describing Boston as the seat of English colonial government.
 - He wanted the colony to provide public education for all citizens and believed that an educated populace was the key to success in all colonies.
- What was the single most important qualification for voting, above all others, in the provincial governments of the Massachusetts Bay Colony?
 - Land ownership
 - Male status
 - English citizenship
 - Taxpaying status
 - Church membership
- Today, both Anne Hutchinson and Roger Williams are considered heroes for all of these reasons EXCEPT that they
 - challenged Puritan orthodoxy.
 - were exiled for their beliefs.
 - inspired dissent within the Puritan Church.
 - founded successful colonies elsewhere.
 - questioned colonial customs and practices.

9. How did Indians resist English encroachment on their land?
 - (A) By forging intertribal alliances
 - (B) By agreeing to convert to the Puritan faith
 - (C) By seeking peaceful, cooperative use of the land
 - (D) By arranging marriages between Indians and settlers
 - (E) By seeking assistance from sympathetic colonists and Englishmen
10. Established in 1686, the Dominion of New England was
 - (A) the name given to the colonial militia.
 - (B) England's attempt to consolidate and better control its northeastern colonies.
 - (C) the first colonial confederation stressing independent self-rule.
 - (D) a religious organization established by the colonists to replace the Church of England.
 - (E) a charter company that was granted settlement rights to the areas that would become Maine and New Hampshire.
11. The Dutch colony of New Netherland finally became the English colony New York as a result of
 - (A) increased English immigration and settlement in the region.
 - (B) the mismanagement and bankruptcy of the Dutch West India Company.
 - (C) the inability of the Dutch to defend the colony against Indian attacks and encroachment by other European settlers.
 - (D) the sale of the colony to England by the Dutch West India Company.
 - (E) a battle by the English against Dutch forces in New Amsterdam.
12. Which of the following statements about the Pennsylvania colony is NOT true?
 - (A) It was founded by William Penn as a haven for Quakers.
 - (B) Organizers advertised widely to draw prospective settlers from several European countries.
 - (C) Relations between early colonists and Indians were initially tense.
 - (D) Its founder wanted to experiment with liberal forms of government.
 - (E) Generous land policies attracted large numbers of immigrants.
13. The middle colonies—New York, New Jersey, Delaware, and Pennsylvania—all had which of the following traits in common?
 - (A) Rich, fertile soil that enabled the region to produce and export vast quantities of grain
 - (B) A population that was less ethnically and religiously mixed than other regions
 - (C) Soil that was typically rocky and often difficult to farm
 - (D) Landholdings that were generally small in size
 - (E) Few industries or port cities for trade with England and other colonies
14. What were blue laws?
 - (A) Legal codes that regulated who could vote
 - (B) Laws that determined which religions would be permitted to settle in a given region
 - (C) The rules that guided how large a tract of land a person would receive
 - (D) Codes that regulated acceptable social behavior
 - (E) Tariffs placed on certain imported goods