“From this period we find interwoven with the early history of our country a class of persons who were not mere adventurers - seekers after gold or fame - but who sought here a home, where they might enjoy civil and religious liberty, and who held the principles of which we see the result in the institutions of the United States, so different in some respects from those of any other nation. This difference did not spring from chance but was the legitimate effect of certain influences. What has made this younger member of the great family of governments to differ so much from the others? What were the principles, what the influences, which produced such men and women as our revolutionary ancestors? The world has never seen their equals for self-denying patriotism, for enlightened views of government, of religious liberty, and of the rights of conscience...”

- Jacob Harris Patton

**Reading and Assignments**

In this unit, students will:

- Complete three lessons in which students will learn about the Reformation and its effects on the colonization of the New World, journaling and answering discussion questions as they read.
- Define vocabulary words.
- Read selected chapters from *Songs of Innocence and Experience*, journaling as they read.
- Visit [www.ArtiosHCS.com](http://www.ArtiosHCS.com) for additional resources.

**Key People and Events**

- Martin Luther
- Puritan
- Separatist
- Pilgrim
- Mayflower Compact
- John Carver
- William Bradford
- Roger Williams
- Anne Hutchison
- Cotton Mather
- Bartholomew Gosnold
- Squanto
- Samoset
- John Robinson
- William Brewster
- Edward Winslow
- Myles (Miles) Standish

**Vocabulary**

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<th>Lesson 1:</th>
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**Leading Ideas**

**History is HIS Story.**
God’s story of love, mercy, and redemption through Christ.  
*He made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.*  
— Ephesians 1:9-10

**God’s providential hand governs and times all events and provides for his Creation according to His plan and purposes.**  
The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.  
— Acts 17:24-27

**Godly leadership and servanthood are necessary for one to be a true reforming influence.**  
Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.  
— Matthew 20:26-28

**God raises up and removes leaders.**  
He changes times and seasons; he deposes kings and raises up others. He gives wisdom to the wise and knowledge to the discerning.  
— Daniel 2:21

**Additional Material for Parent or Teacher:**

- A Day in the Life of the Pilgrims  
  [http://www.youtube.com/watch?v=u10W7w5YfQ8](http://www.youtube.com/watch?v=u10W7w5YfQ8)
- “Virtual Field Trips” on Pilgrim life  
  [http://www.scholastic.com/scholastic_thanksgiving/webcast.htm](http://www.scholastic.com/scholastic_thanksgiving/webcast.htm)
- Fun overview story of The Mayflower  
  [http://www.history.com/topics/henry-hudson/videos#the-mayflower](http://www.history.com/topics/henry-hudson/videos#the-mayflower)
Unit 8: Poetry
Units 7 - 10

Songs of Innocence and Experience
by William Blake
http://www.gutenberg.org/dirs/etext99/sinex10h.htm

Unit 8 – Assignments

- Read the two poems in the assignment background section.
- Paraphrase each stanza or quatrain. Pay attention to the rhyme scheme in each.
- Write a brief essay that compares the message Blake is presenting in each poem. Your essay should answer these questions:
  - What is Blake saying about the view of children in each poem?
  - What is the implication of the treatment of the poor and of children in each poem?
  - Does Blake present commentary about the role of church in the care of the poor?

Unit 8 – Assignment Background

Continuing our study of Blake, we will look at two other conflicting poems with the same title “Holy Thursday.” The first is from Songs of Innocence and the second is from Songs of Experience.

“Holy Thursday”
from Songs of Innocence
by William Blake

'Twas on a holy Thursday, their innocent faces clean,
The children walking two and two in red and blue and green:
Grey-headed beadles walked before, with wands as white as snow,
Till into the high dome of Paul's they like Thames waters flow.

O what a multitude they seemed, these flowers of London town!
Seated in companies they sit, with radiance all their own.

The hum of multitudes was there, but multitudes of lambs,
Thousands of little boys and girls raising their innocent hands.
Now like a mighty wind they raise to heaven the voice of song,
Or like harmonious thunderings the seats of heaven among:

Beneath them sit the aged men, wise guardians of the poor.
Then cherish pity, lest you drive an angel from your door.
“Holy Thursday”
from Songs of Experience
by William Blake

Is this a holy thing to see
In a rich and fruitful land,
Babes reduced to misery,
Fed with cold and usurous hand?

And their sun does never shine,
And their fields are bleak and bare,
And their ways are filled with thorns,
It is eternal winter there.

Is that trembling cry a song?
Can it be a song of joy?
And so many children poor?
It is a land of poverty!

For where’er the sun does shine,
And where’er the rain does fall,
Babe can never hunger there,
Nor poverty the mind appal.
Lesson One

History Overview and Assignments
The Reformation and Its Effects

“When great changes are to be introduced among the nations of the earth, God orders the means to accomplish them, as well as the end to be attained. He trains the people for the change. He not only prepared the way for the discovery of this continent but for its colonization by a Christian people. Fifty years before the first voyage of Columbus, the art of printing was invented; and twenty-five years after the same voyage, commenced the Reformation in Germany under Martin Luther…”

– Jacob Harris Patton

Vocabulary

conscience
diffuse
inherent

Key People

Martin Luther

The Luther Bible

Reading and Assignments

- Review the discussion questions and vocabulary, then read the article: The Reformation and Its Effects, pages 6-7.
- Narrate about today’s reading using the appropriate notebook page. Be sure to answer the discussion questions and include key people, events, and dates within the narration.
- Define the vocabulary words in the context of the reading and put the word and its definition in the vocabulary section of your history notebook.
- Be sure to visit www.ArtiosHCS.com for additional resources, websites, and videos.
Discussion Questions

1. What happened fifty years before the discovery of Columbus?
2. What happened twenty-five years after the discovery of Columbus?
3. How did these events build toward a new type of colony in America?
4. Give your explanation of the following statement made by the author:

“When great changes are to be introduced among the nations of the earth, God orders the means to accomplish them, as well as the end to be attained. He trains the people for the change.”

Adapted from the book:

The History of American People
by Jacob Harris Patton

The Reformation and Its Effects

From this period we find interwoven with the early history of our country a class of persons who were not mere adventurers - seekers after gold or fame - but who sought here a home where they might enjoy civil and religious liberty, and who held the principles of which we see the result in the institutions of the United States, so different in some respects from those of any other nation. This difference did not spring from chance but was the legitimate effect of certain influences. What has made this younger member of the great family of governments to differ so much from the others? What were the principles, what the influences, which produced such men and women as our revolutionary ancestors? The world has never seen their equals for self-denying patriotism, for enlightened views of government, of religious liberty, and of the rights of conscience.

When great changes are to be introduced among the nations of the earth, God orders the means to accomplish them, as well as the end to be attained. He trains the people for the change. He not only prepared the way for the discovery of this continent but for its colonization by a Christian people. Fifty years before the first voyage of Columbus, the art of printing was invented; and twenty-five years after the same voyage, commenced the Reformation in Germany under Martin Luther. The art of printing, by multiplying books, became the means of diffusing knowledge among men and of awakening the human mind from the sleep of ages. One of the consequences of this awakening was the Reformation. The simple truths of the Gospel had been obscured by the teachings of men. The decrees of the church had drawn a veil between the throne of God and the human soul. The priesthood had denied to the people the right of studying for themselves the Word of God. The views of the Reformers were the reverse of this. They believed that God, as Lord of the conscience, had given a revelation of his will to man, and that it was the inherent right and privilege of every human being to study that will, each one for himself. They
did not stop here: they were diligent seekers for truth, the advocates of education and of free inquiry. Throwing aside the traditions of men, they went directly to the Bible, and taught all men to do the same.

On the continent, the Reformation began among the learned men of the universities, and gradually extended to the uneducated people. In England, the common people were reading the Bible in their own language, long before “it was the privilege of any nation on the continent.”

Thus, the English were prepared to enter into the spirit of the Reformation under Luther. Soon persecutions of the Reformers arose, with civil commotions and oppressions involving all Europe in war. These troubles drove the Huguenot from France and the Puritan from England, to seek homes in the wilderness of the New World.

From the Bible they learned their high and holy principles; fiery trials taught them endurance. They brought with them to our shores the spirit of the Reformation, the recognition of civil rights, and religious liberty. These principles have been transmitted to us in our national institutions and form of government.

*D'Aubigné’s Hist. of the Reformation, Vol. V.*
“They [the pilgrims] longed for a place where they might, without danger of losing their identity as Englishmen, have that religious freedom for which they had sacrificed so much. The New World presented such a field, and in September of 1620, after many grievous trials and disappointments, a company of one hundred or more of the bravest set sail for America in the good ship Mayflower…”

– William M. Davidson

**Vocabulary**

- propitious
- annihilated

**Key People and Events**

- Puritan
- Separatist
- Pilgrim
- Mayflower Compact
- John Carver
- William Bradford
- Roger Williams
- Anne Hutchison
- Cotton Mather

**Reading and Assignments**

- Review the discussion questions and vocabulary, then read the article: *Massachusetts – The Plymouth Colony*, pages 9-25.

**Assignment While Reading:** Beginning with the heading for the Massachusetts Bay colony, construct a chart that shows each colony listed and columns for founders, key people and events, purpose of the colony, and obstacles to founding. As you read, fill out this chart with information from your reading.
• Narrate about today’s reading using the appropriate notebook page. Be sure to answer the discussion questions and include key people, events, and dates within the narration.
• Define the vocabulary words in the context of the reading and put the word and its definition in the vocabulary section of your history notebook.
• Be sure to visit www.ArtiosHCS.com for additional resources, websites, and videos.

Discussion Questions

1. Describe the difference between the beliefs of the Puritans and the Separatists.
2. Were the Pilgrims Puritans or Separatists?
3. Who was the first governor of the Pilgrims?
4. Who took the place of the first governor once he died?
5. Why was Roger Williams so controversial?
6. Give a brief background about the Salem Witch trials.

Adapted from the book:

A History of the United States
by William M. Davidson

Massachusetts – The Plymouth Colony

MASSACHUSETTS – THE PLYMOUTH COLONY
PLYMOUTH, 1620

The Plymouth Company
On the failure of the first attempt of the Plymouth Company in 1607 on the coast of Maine, the members became involved in a controversy as to management, and nothing further was done until after reorganization of the company in 1620. It then became known as the “Council for New England.”

Religious Awakening of the Sixteenth Century
If the times are propitious, any reform, as it proceeds, gathers strength from causes without, as well as within, itself. Luther’s protest in 1517 became a great religious awakening, and in time changed the established lines of religious thought. Its success was enhanced by the fact that an awakening was also in progress in educational, scientific, and all other lines of thought. In England the movement resulted in the establishment of the Church of England, whose ritual retained much of the formal method of worship used by the Catholic Church.

What is a Puritan? A Separatist? A Pilgrim?
These are common terms in the history of Massachusetts. In the Church of England was a body of men who were called Puritans because they desired to “purify” the church. A majority of the Puritans would have been satisfied if this had been done. Others resolved to throw off all semblance to the Catholic Church, use none of the forms, and make religion a
matter of conscience. These “separated” from the national church and from the main body of Puritans and established a church of their own. They are called “Separatists.” The Pilgrims were Separatists who found it necessary, on account of the opposition of the king, to leave England. They settled at Leyden, Holland, where they were allowed to worship according to their peculiar belief. On account of their wanderings, they were called “Pilgrims.”

The Pilgrims

But while they were given freedom of worship, the Pilgrims found that did not constitute all that was desirable in life. They were among a people foreign in language and in customs. As years passed they saw their children adopting the language, the manners, and the dress of the Hollander. They longed for a place where they might, without danger of losing their identity as Englishmen, have that religious freedom for which they had sacrificed so much. The New World presented such a field, and in September of 1620, after many grievous trials and disappointments, a company of one hundred or more of the bravest set sail for America in the good ship Mayflower. The men of this little company were very different from the “gentlemen” who went to Virginia to hunt for gold, or from the other gentlemen who went there later to live on the great plantations. The Pilgrims came to this country to make homes for themselves and their families. They came that they might enjoy once more the political and religious freedom which they had lost in their English home through the tyranny of King Charles II. They were men accustomed to work, fearless of hardships, and determined to succeed.

The Voyage and the Compact

During the nine weeks of the voyage the weather proved exceedingly rough and the Mayflower was driven hither and thither, the sport of the winds. The Pilgrims, having secured a grant from the London Company, intended to settle in the northern part of the Company’s dominions, but the captain lost his bearings, and it was found on sighting land they had been driven north to the coast of Massachusetts. They entered Cape Cod Bay, and landed at the place that Captain John Smith in his map had called Plymouth – and thus “Plymouth Rock” became one of the historic spots of America. Today a suitable monument marks the spot, commemorative of the “Landing of the Pilgrim Fathers.”

Being outside the London Company grant, their charter was void. They therefore gathered in the cabin of the Mayflower and “solemnly covenanted and combined themselves into a ‘civil body politic’ for their ‘better ordering and preservation.’ ” They acknowledged King James as their sovereign, but they declared as well their intention to make and obey their own laws. This was not an announcement of independence, but it meant self-government. This compact was solemnly signed, John Carver was chosen governor, and the Pilgrims began their new life.

Hardships Endured

The landing was made December, 1620. The prospect was anything but inviting. Winter had already set in, and it was upon
them in all its New England rigor ere they could provide themselves suitable shelter. Sickness resulted, and before the winter was over half their number were in their graves, Governor Carver among them. But the living despaired not. They were sustained by the strongest sentiments that spring from the human heart – love of liberty, and the love of God. The return of spring brought brighter days. More Pilgrims joined the colony, and before another winter came they were in better condition to withstand its rigor.

**The Native Americans and Myles Standish**

In his “History of Plymouth Plantation,” William Bradford, who had succeeded to the leadership on the death of John Carver, remarks concerning their choice of location that “it was devoid of all civil inhabitants, where there are only savage and brutish men which range up and down, little otherwise than ye wild beasts of the same.” On account of the firmness and vigilance of Myles Standish, the military man of the colony, these “brutish” men gave them little trouble. This was, to some extent, due to the fact that a pestilence had several years before almost completely annihilated the Native Americans of that immediate section. Massasoit, their chief, visited the colony and, being treated kindly, became the fast friend of the colonists and for years no serious trouble occurred.

**MASSACHUSETTS BAY COLONY – SALEM, 1628**

**The Puritans at Salem and Boston**

Although greatly persecuted by the king and Archbishop Laud, the head of the Church of England, the Puritans rapidly became a power in English social and political life. Many of them were of the nobility, men of wealth and standing. They could not tamely submit to the exactions of the king. The success of the Plymouth colony was by this time assured and turned the thoughts of many to the New World. A company was formed, a grant secured between the Charles and Merrimac rivers, and from “sea to sea,” and in 1628 a small company under the leadership of John Endicott settled at Salem. The leaders in England continued to agitate the matter and the following year succeeded in securing from the king a very liberal charter that practically placed the government in their own hands. It was resolved by the company to move at once to this grant, and in 1630 a wholesale immigration began. This was unlike the beginnings of Virginia or Plymouth. The larger number of the newcomers were men
of property and education, accustomed to the refinements of life and having a voice in the affairs of state. They took with them every appliance of civilized life then known. They “transplanted, full grown, a large and healthy tree of liberty and set it in the soil of the new state.” About one thousand persons composed the first body to leave England. Their arrival was hailed with joy by the settlers at Plymouth and Salem. They settled for the most part at points about Boston Bay; some at Salem, some at Charlestown; while still others, among them Governor Winthrop, laid out the town of Boston. The map shows that the geography of this country differs from the geography of Virginia. This caused a difference in the occupations of the people. The rocky soil is thin and poor, the rivers short and rapid. Obviously, their chief source of wealth was in manufacturing and in commerce, for which the deeply-indented seacoast furnished harbors. As a result, towns and cities sprang up all over New England. The town, and not the country, became the unit of government.

Church and State

In the government of the colony, the suffrage and office-holding privilege was extended to church members only. The union of church and state became as complete as in Old England, and even more so. Only one religious belief was allowed. To depart by a hair’s breadth from this was heresy, punishable by fine and imprisonment, and, if persisted in, by banishment.

The Growth of Democracy: The Town Meeting

The “town meeting” was an institution in which, from the beginning, the plant of democracy found its richest soil. There every matter of public moment was open for discussion. Once a week, or more often if public business required it, they gathered in the “townhouse,” made simple rules for the government of the community, settled disputes, and engaged in social converse. The effect was to interest each individual in the welfare of the community. It developed the idea of individual responsibility, so essential to a republican form of government. There was born that spirit which eventually dared imprison Andros, which later applauded Otis’s “taxation without representation is tyranny,” and which made Massachusetts the leader in the Revolution.

Roger Williams, Anne Hutchinson, and the Quakers

The Puritans left the Church of England for conscience’ sake. Later, Roger Williams and Anne Hutchison gave the same reason for leaving the Puritans. The freedom of speech demanded by the Puritan necessarily produced fruit of its kind. It was therefore natural that differences should arise. In 1631 there came to Plymouth a young Welshman, Roger Williams, of greatly advanced ideas concerning religion and government. He believed in complete religious toleration, such as we practice today. He also believed in the complete separation of church and state. In Salem, where he became pastor of the church, he preached these views with such earnestness as to incur the displeasure of the leading men. For the Puritan came to America for freedom to worship as he believed proper, not to offer an asylum for all beliefs. Williams had also
offended the government by declaring that land should be bought directly from the Native American and that the king had no right to make grants for the reason that the land did not belong to him. These doctrines so alarmed the leaders of the colony they determined to send Williams to England for trial. Receiving word of this, Williams took refuge with some friendly Native Americans, with whom he stayed during the winter of 1636. In that year he founded Providence.

Anne Hutchison also came under the ban of the Puritan leaders for preaching doctrines contrary to their belief. She had come to Boston in 1634, and being very eloquent and of great ability in the discussion of religious questions, soon had the colonists in a frenzy. In 1637 she was banished.

Later in the history of the colony, the Quakers caused serious disturbances by teaching their doctrines. They were repeatedly banished, but kept returning. A peace-loving people, they cheerfully bore all punishment visited upon them. Before the persecution had run its course, however, several of the sect suffered martyrdom for conscience’ sake.

**Salem Witchcraft**

In 1692 occurred in Salem, Massachusetts what has since been referred to in history as “Salem Witchcraft.” A belief prevailed at the time that a human being could suspend the laws of nature by the aid of evil spirits, and, while under their control, invoke injury to his fellows. This belief became general, and for six months a reign of terror prevailed in Salem. Before it ran its course, nineteen persons had been hanged and fifty-five tortured as witches. Some of the most eminent people had been engaged in this persecution, including, among others, the noted clergyman Cotton Mather. One of the judges who had condemned some of the witches to death was so stricken with remorse that he afterwards rose in his place once a year in church, confessed his error, and asked the forgiveness of the people. While at its height, no one dared deny a belief in the accusatory claims, as it was in the power of any ignorant and vicious person who had a grudge against another to declare him a witch. If more than one person so testified in court, it was likely to go hard with the person accused.

**Andros**

During the early existence of the colony, Massachusetts had not suffered any serious annoyances from the home government, as the colony had friends in parliament who looked after its interests. Like Virginia, Massachusetts had felt the enforcement of the Navigation Act, but on the whole, had continued to prosper. The governors of the colony had been for the most part chosen from among themselves, and the liberal character of the charter granter Charles I had permitted almost perfect self-government. By the many evasions of the Navigation Act, and by the independence the colonists manifested in the dispute over the New Hampshire boundaries and the separation of Maine, Charles II was angered, and in 1684 secured the revocation of the charter by a decision of the Court of King’s Bench. In 1686 James II appointed Sir Edmund Andros governor of the New England colonies, with headquarters at Boston. During the three years of his incumbency, the colony
was in a constant turmoil. Contrary to the wishes of the colonists, he set up the Church of England, even seizing one of their meeting houses for that purpose. So obnoxious did Andros become that the colonists rose against him and, even before the banishment of his royal master from England, determined to rid themselves of him. When news of the banishment of James II reached the colonists in 1689, they at once seized Andros and sent him to England for trial. He, however, escaped punishment and later served a term as governor of Virginia.

Through the efforts of Increase Mather, who was in England at the time as the agent of the Massachusetts Bay colony, a new charter was obtained after the banishment of Andros. In securing this charter, difficulties had arisen in connection with Plymouth colony, England being determined that Plymouth should not be separately chartered. Indeed, Plymouth colony had never been able to obtain a charter from the king because of its avowed opposition to the Church of England. By the terms of this new charter, obtained in 1691, the territories of the Massachusetts Bay Colony, the Plymouth colony, and Maine were united under the name of Massachusetts and became a royal province, its governor to be appointed by the king.

NEW HAMPSHIRE AND MAINE

Gorges and Mason

The history of these colonies is closely allied to that of Massachusetts. Several years before, a charter had been granted to the latter colony, Sir Ferdinando Gorges and John Mason had obtained a grant of land reaching from the Kennebec to the Merrimac River. They established several fishing stations, one at Dover, another near Portsmouth. When the Massachusetts grant was made, it lapped over three miles on the New Hampshire grant. An attempt was afterwards made to rectify the error, but work was not well done; and the Massachusetts colony never admitted the claim of the Gorges and Mason heirs. It led to endless dispute, as the heirs were persistent in demanding their rights. The matter was finally somewhat quieted by the payment of a sum of money by the Massachusetts colony. By an agreement between Gorges and Mason, the latter took the land west of the Piscataqua, calling it New Hampshire; the former took the part east of that river and called it Maine. Maine never had a separate existence from Massachusetts, as it was always claimed by that colony. New Hampshire was several times united to Massachusetts for protection from the natives. It finally became a royal colony and remained so until the Revolution. The first settlement of New Hampshire was made at Dover in 1623. Maine was settled in the same year.

CONNECTICUT – SAYBROOKE, 1635

The New England Pilgrims and the Dutch Forts

Connecticut was settled almost entirely by people from Massachusetts. Dutch traders had early settled at Hartford on the Connecticut River and had built a fort at its mouth; but, being few in number, they were not able to hold it against Lords Say and Brooke, who had received a grant on the river from the king. The English
proprietors made John Winthrop, son of the Massachusetts governor, their agent. With a small colony from Massachusetts, he sailed in 1635 into the mouth of the Connecticut River, drove the Dutch away and made a settlement called Saybrooke, in honor of his patrons.

The tendency toward too close an alliance between church and state had become a matter of alarm to certain of the residents of Massachusetts towns, notably in Dorchester, Watertown, and Cambridge. In 1636, under the leadership of the pastor at Cambridge, Thomas Hooker, a party made their way through the wilderness and made settlements at Hartford, Windsor, and Wethersfield. These settlements increased rapidly over the next few years. The immigration from England to Massachusetts at this time was very heavy, and at this time also occurred the religious dissensions caused by Roger Williams and Anne Hutchinson. In 1637 a party of wealthy immigrants from England settled New Haven. Their government was made to resemble a theocracy as nearly as possible. The Bible was their guide. Trial by jury, for instance, was denied, because it was not known in the Mosaic Law.

The Written Constitution

In 1639 the different settlements on the Connecticut River met at Hartford and drew up a written constitution. New Haven was not represented because she did not agree with the upper settlements in matters of religion. The constitution was most liberal in its provisions and thus showed early the remarkable growth of democracy in New England.

Church and state were separated in four ways: no religious qualifications were required of the voter, every township had representation in the Assembly, provision was made for the establishment of free schools, and no reference whatever was made to a king.

Pequot War

The Native Americans with whom the New England colonist had to deal, were, for the most part, peaceably inclined; and, as they were generally treated with fairness, the earlier years passed with little friction. However, it was not in Native American nature to see the European man increasing in number and strength, and the ancient hunting grounds of their fathers changing to cultivated fields, without offering protest. As time passed, the Native American awoke to the fact that in the sale of his land he had forfeited his rights forever. The realization of this fact caused him to become suspicious of all acts of the settlers. Being warlike in nature, physical retaliation was his first thought. It was, therefore, but a few years until the more warlike tribes were in open revolt against the colonists.

The Pequots, a small tribe occupying the eastern part of Connecticut, were the first to give trouble. When the Massachusetts emigration in 1635-37 took place, the settlers were at once subject to annoyance from these Native Americans, and soon a massacre of the colonists occurred. This was charged to the accounts of the Pequots, and a band of settlers under the leadership of the redoubtable John Endicott retaliated. The Pequots then attempted to organize a confederacy, but, not being able to secure the help of the Narragansetts, the influence of Roger Williams having kept that tribe friendly,
they took the warpath alone.

The colonists responded with promptness. Captain John Mason, with a band of Connecticut settlers, aided by John Underhill and a company from Boston, with some seventy friendly Native Americans, attacked and burned their palisaded fort. Accounts differ as to the number killed, but it is certain that from four hundred to six hundred men, women, and children met death, either at the hands of the attacking party or in the flames. The few that escaped were sold into slavery, and thus the whole tribe was exterminated.

Certain it is that the Native American mind of all that region was so deeply impressed with the power of the colonists that an entirely new generation of warriors was needed before the famous King Philip could organize his confederacy.

**The United Colonies of New England – 1643**

The Pequot War, the renewed attempts of the Dutch to regain control of their lost territory, the encroachments of the French and Native Americans on the north, and the war between Charles I and his subjects made it seem desirable that a general union of the colonies should be encouraged. On the proposition of Connecticut, the people in every town in New England (except those of Rhode Island) met in their town meetings and elected delegates to a General Court to meet at the seat of government of each of the colonies. These courts elected delegates to a convention to be held in Boston. Thus the people of each town, as well as the whole colony, were represented in this first Congress. On meeting, they formed the “United Colonies of New England.” Four colonies were represented: Massachusetts, Plymouth, Connecticut, and New Haven. Each was to furnish its quota of soldiers for the common defense and bear a proportionate amount of the expense. Each was represented in the general body by two delegates, who formed a Board of Commissioners.

Map of Plymouth and Cape Cod

**King Philip’s War and the Checking of Missionary Work Among the Native Americans**

Massasoit, the chief of the Wampanoags, had been treated so kindly by the Pilgrims during that first hard winter that he was ever after a sincere friend of the colonists. At his death in 1660, his son Philip became chief of the tribe and was soon engaged in an effort to organize a confederacy of all the New England Native Americans for the extermination of the colonists. The missionary work of John Eliot had been instrumental in partially acculturating
some four thousand of the Native Americans while some of the tribes had been friendlier than others. He was successful in stirring the interest of all but three tribes – the Wampanoags, the Nipmucks, and the Narragansetts.

Hostilities began in June, 1675 at the town of Swansea, where an attack was made and followed up at a several other towns, resulting in a number of settlers being killed. The “United Colonies” at once organized and punished the Wampanoags severely. Philip was not captured, however, and continued the war at the head of the Nipmucks and the Narragansetts. The colonists now took measures to organize a large force, each colony furnishing a quota of men. In December an army of one thousand marched against the Narragansetts. This tribe, numbering three thousand, had erected a fort in the center of a swamp; for this reason the fight that followed is known as the “swamp fight.” The settlers attacked the fort like they had against the Pequot, although not quite so successfully in this case. One thousand Native Americans were killed and a number taken prisoner – these were quartered in the different towns for a long period and either made to serve the colonists or actually sold into slavery. Several hundred escaped, however, and for years kept the frontier in a state of terror. King Philip was killed the next year through the treachery of one of his own people.

This was the last organized war against the Native Americans that the New England colonists experienced – although the exposed settlements felt the merciless hatred of the survivors through the next hundred years. The war, however, was not without its good fruits, though the loss of thirteen towns and six hundred lives, together with the accumulation of a burdensome debt, was a fearful price to pay. It was the first time anything like a general gathering for a defense had been necessary. It taught the value of union and helped to break down the religious and political prejudices existing in marked degree among the colonies at that time.

One sad outcome of the war was the demise of Reverend John Eliot’s missionary efforts. He had done a grand work among the Native Americans, gathering into separate towns those who professed conversion and were desirous of learning the ways of the settlers. Prior to the war, some thirty of these “praying” towns had been organized, and many of the Native Americans had made great advancement. But as the war came on, the natural instinct of many of these “praying” Native Americans got the better of their educational training, and in one case a whole town went over to the enemy. This had the effect of cooling the missionary zeal of the colonists, and the work gradually ceased.

The Connecticut Charter

When James II sent Andros to be governor of all New England in 1686, it was with instructions to annul all the charters and unite the colonies under one government. This he proceeded to do without regard to the protests of the different colonies. When he went to Hartford, he met with an especially earnest protest. While the conference was proceeding between Governor Robert Treat and Andros and it seemed certain that Andros would carry out his purpose, the
candles were suddenly blown out. When they were relit, it was found the charter had been spirited away and could not be found. It had been taken by Captain Wadsworth and placed in the trunk of a hollow oak tree nearby, where it remained until Andros had returned to Boston. This oak was ever after known as the “Charter Oak” and remained standing until a storm blew it down in 1856.

**RHODE ISLAND – PROVIDENCE, 1636**

**Providence Founded – 1636**

During his residence in Salem, Roger Williams had cultivated the acquaintance of the Native Americans and had learned to speak their language fluently. Banished from Massachusetts in the midst of winter, he found a welcome in the wigwams of these natives. In the spring, Canonicus, chief of the Narragansetts, gave him a tract of land, and with five companions he founded Providence, so named because of his “confidence in the mercies of God.” Here he invited the oppressed of every clime, of whatever belief, giving them freely of the land he had received from the Native Americans.

**Anne Hutchinson’s Settlements: Portsmouth and Newport**

Some of the followers of Anne Hutchinson, upon banishment from Massachusetts, founded towns to the north. Others, in the company with their leader, bought the island of Aquidneck, or Rhode Island, from the Native Americans and settled Portsmouth in 1638 and Newport in 1639. As in Providence, the utmost freedom was allowed. Religion was made a matter of conscience. All participated in the affairs of government.

**Roger Williams Secures a Charter – 1644**

There was much in common between the settlement of Providence, Portsmouth, and Newport. It was therefore determined to unite them under a common government. With that idea in view, Roger Williams was sent in 1643 to England to secure a charter. He returned the following year with the document, and the settlements were thenceforth known as the “Providence Plantations.”

**Liberal Ideas as to Religion**

The establishment of Providence Plantations marked a distinct epoch in the government of the New World. As noted before, the Puritan in Massachusetts was as intolerant as were the people in England from whom he had fled. The Connecticut settlements took a decided step in the advancement of Massachusetts, but it...
remained for Rhode Island to grant complete religious toleration. Men of all beliefs or of no belief were made welcome.

**Separation of Church and State**

Williams believed religion should have nothing to do with civil affairs. The Puritan, on the other hand, required every man to support the government and the church. If he were a church member, he could hold office and vote; otherwise, he had no voice in the institutions he helped support. Roger Williams insisted no man ought to be required to support that of which he was not a part; that it was wrong to tax a man unless he be given a voice in how this tax was to be distributed. This was the first formal recognition of that principle which the colonies fought so valiantly to maintain a century later—“taxation without representation is tyranny.”

**NEW YORK**

**New Amsterdam and the Dutch Traders**

From the day Henry Hudson arrived in Holland with stories of the beautiful river he had discovered, and of the valuable furs that could be secured from the Native Americans for mere trinkets, Dutch traders began to visit that area. They claimed all the territory between the Delaware and Connecticut rivers. As early as 1613 they built a few huts on the present site of New York and named the settlement New Amsterdam. In 1621 the Dutch government chartered the West India Company, giving it unlimited powers over all colonies established. This Company two years later built Fort Orange, now Albany, and made permanent settlement at New Amsterdam. A brisk trade was carried on with the Native Americans, but no effort was made, until later in the history of the colony, to cultivate land. In 1626 the first Dutch governor arrived. He bought Manhattan Island of the Native Americans for twenty-four dollars, about one mill per acre.

**The Grant to the Duke of York**

In establishing colonies in the New World, the Dutch had not taken into account, if they knew it, the claim of the English to the territory based on the Cabot voyage. On their part, the English allowed a half-century to pass before they enforced recognition of their claim. But in 1664 Charles II granted his brother, the Duke of York, all the territory between the Connecticut and the Delaware, and an English fleet was sent to dispossess the Dutch. These burghers had been so intent on commercial affairs that they had neglected to fortify their territory. They had erected a small fort at New
Amsterdam, but as it could not stand against the attack of so formidable an enemy it was decided to surrender; this, much to the disgust of old Peter Stuyvesant, the Dutch governor, who desired to give battle to the English. New Amsterdam took the name of New York, and Fort Orange that of Albany.

Dutch rule was ended in America, except for a short period nine years later when a Dutch fleet appeared in the harbor and demanded the surrender of the town. The following year it was retaken by the English.

Native American Policy of the Dutch

About the same time the Champlain peoples incurred for the French the lasting enmity of the Iroquois by joining a war party of Hurons against them, Henry Hudson was inaugurating for the Dutch that successful policy which made the Iroquois their lasting friends. The Dutch traders soon found that honesty was the best policy, even with the Native Americans. They always paid them for their land and gave full value for the furs they received in trade. For this reason the Dutch usually lived on friendly terms with the Native Americans, and their friendship was secured to the English when the latter came into control. The “Five Nations” for years were consistent friends of the English as against the French, and even in the Revolution followed the English flag.

Jacob Leisler

Peter Stuyvesant was the most energetic of the Dutch governors and did much to extend Dutch rule in America. He, however, became so arrogant and severe in his dealings with the colonists that they were not sorry when the English took control. They had hoped to be accorded the same measure of liberty that prevailed in the other English colonies. In this they were not disappointed. The royal governors of course ruled after the arbitrary example set by their sovereign, but the colonists succeeded in getting a representative assembly in 1683. Andros, who was governor from 1674 to 1680 and again in 1688, was as unpopular in New York as he was in Massachusetts, and when James II was deposed, his deputy was at once required to hand over the reins of government. Jacob Leisler, an uncultured but successful merchant and popular with the common people, assumed the
governorship. Although somewhat arbitrary, he pleased the people fairly well for three years, when the governor sent over by the new king put in an appearance. For reasons not clearly understood Leisler refused for some time to give the office. He was finally arrested and executed for treason.

The Patroon System
Trading with the Native Americans was so profitable that farming was little thought of in the early history of this colony. But the company inaugurated a system in 1629 they hoped might induce people to settle along the rivers for the purpose of cultivating land. They agreed to give to anyone who would settle a colony of fifty persons on the land, a tract of sixteen miles along any river, without limit to the depth, or eight miles on both sides of the river. These parties were to have absolute control, not only of their land, but of the settlers on the land. A number availed themselves of this offer. But this “patroon system,” as it was called, proved detrimental to the progress of the colony. It created a wealthy landed aristocracy, which in time assumed too much power in the government of the colony; it also discouraged the settling of less wealthy people in the agricultural districts. In 1640, the “charter was modified and extended to any good citizen of the Netherlands.” The difficulties in New York in 1844 grew out of these old patroon land titles.

Education and Religion
Religion was never a matter of controversy among the Dutch. Religious toleration was complete with them. All creeds were welcomed. The charter of the West India Company, however, was the first in the New World to enjoin the care of education and religion on the people.

NEW JERSEY – ELIZABETH TOWN, 1665
Berkeley and Carteret: East and West Jersey
This colony was first claimed by the Dutch and settlement made by them as early as 1620. When the English took New York in 1664, the Duke of York granted the land between the Delaware and Hudson rivers to Lord Berkeley, and Sir George Carteret, naming it New Jersey in honor of the latter’s famous defense of the Island of Jersey against Cromwell. Under “the Concessions,” a document issued by the proprietors (had which afterwards assumed the importance of a charter). English settlement began at Elizabethtown in 1665, and in the following year New Englanders founded Newark and Middletown. Freedom of religious belief
was accorded settlers, and the colony became a refuge for the oppressed of all denominations.

In 1673 Berkeley sold his right to the Quakers. By an agreement between the proprietors, a division was made in 1674, the Quakers taking the west part of the grant and Carteret the east. In 1682 Carteret’s heirs also sold to the Quakers. William Penn and his associates held New Jersey until 1702, when they relinquished all their rights to the English government. It was then united to New York, though electing its own assembly. In 1738 it was a royal province.

**Title Troubles**

New Jersey was under the jurisdiction of so many different parties in its early history that title to the land became confused. Those who settled under the Dutch claimed large tracts, the boundaries to which were vague and uncertain. This was true also of the Swedes. When the English took charge, there was a disposition to interfere with these claims. As years passed and the land was sold to different parties, endless and bitter disputes arose as to ownership. At last the proprietors in despair sold out their rights to the government, which succeeded finally in quieting titles.

**New Jersey**

The colonial history of New Jersey is very commonplace. No great patriotic or religious sentiment was manifest in this settlement. There were no uprisings of the people on behalf of liberty as against tyrannical governors – no horrible Native American atrocities, no rebellions, no witchcraft. This was due to environment and to the fact that the dominant elements in the settlement of the colony, Quakers and Presbyterians, were more staid and peace loving than some other classes. But the plant of liberty grew as sturdily in New Jersey as in New England. The Revolution found no more loyal and enthusiastic supporters when once the die had been cast.

**PENNSYLVANIA – PHILADELPHIA, 1682**

**The Quakers**

Of the many sects born of the religious unrest in the seventeenth century, none has left a deeper impress in the cause of liberty and popular government than the Quakers. George Fox was founder of this sect and William Penn its greatest apostle. The practices and belief of the Quakers were diametrically opposed to state religion. They eschewed all forms, believed in the direct guidance of God, or the “inner light” received from God – thus making an enlightened conscience their guide in their daily life. In the belief that it was disloyalty to the Supreme Ruler, they refused to show respect to many of the customs of society and the requirements of government. They kept their heads covered, even in the presence of royalty; they refused to take oaths in court; they would not go to war, nor would they pay taxes for the prosecution of war. They believed in the abolition of all titles, in straightforward language, in sober deportment and dress. These departures necessarily brought persecution, but they early show such contempt for the various methods of persecution employed – even gladly suffering if it were for the sake of their
belief – that they were frequently allowed to remain in quiet. These qualities, together with a most persistent missionary spirit, soon spread their doctrines, and they became a power for good in the land.

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William Penn and His "Holy Experiment"

William Penn was the son of Admiral Penn of the English navy. With all the advantages of wealth and position, he chose to forsake all that for conscience sake. While a student at Oxford, he came under the influence of a Quaker minister and at once became an enthusiastic convert. Thinking to wean him from his belief, the father sent him to Paris, and the gaieties of that city seemed to have the desired effect. But later he again came under the teachings of this sect, and this time gave up his life to the spread of its peculiar doctrines. His social position was of little avail in warding off persecution, for he was repeatedly thrown into prison and made to suffer the contempt and disdain of his former friends. He was several times cast off by his father, but as often taken back and at his death inherited a considerable fortune. This gave him the opportunity to carry out a plan for the establishment of a haven for his persecuted brethren. The king had become indebted to his father in the sum of sixteen thousand pounds. This debt was cancelled in consideration of the gift of forty thousand square miles in America, part of the Duke of York’s grant, and which the king named Penn’s Woods, or Pennsylvania, in honor of the father.

Penn at once began preparations for the colonization of this tract. He advertised it thoroughly, sending agents throughout the various countries of Europe. In 1681 the first colony was sent over, and the following year he himself came with others. Although he did not remain long in America, he visited it several times, and spent the remainder of his life promoting the welfare of the colony he had established.

Philadelphia Founded

Selecting a suitable site between the Schuylkill and Delaware rivers, Penn in 1682 laid out the city of Philadelphia, the name signifying “brotherly love.” The success of the venture was flattering from the first. During the first year one hundred houses were built. In two years the city contained two thousand inhabitants by at the end of the century was the second city in America. Penn himself had a handsome
home built there, though he occupied it but a short time. Not only in its increase in population did this colony surpass other colonies, but also in the varied occupations of its people. A study of the geography of the colony indicates many natural products and resources. The industrial life very early found expression in manufacturing, mining, and farming.

**Penn’s Native American Policy**

The essence of the famous Native American policy of William Penn is contained in a single sentence of a letter to a friend concerning their treatment – “Justice gains and awes them.” He applied the Golden Rule. They responded in kind. Although he was rightful owner of the land according to the custom of the time, he immediately proceeded to buy the tract from those who were morally entitled to it. Under a stately elm, which stood the storms of over a century after the scene was enacted, he made solemn covenant with the native peoples of the area. “We are one flesh and blood,” he said. And they replied, “While the river runs and the sun shines, we will live in peace with the children of William Penn.” Until the breaking out of the French and Native American War, the borders of Pennsylvania were free from the atrocities visited on the other colonies.

**Boundary Lines**

Like all other colonies, Pennsylvania had much trouble concerning her boundaries. To the north, New York and Connecticut objected to the liberal Penn grant and for years much ill feeling was engendered. On the south, the claims of Lord Baltimore had to be considered.

These disputes were not finally disposed of until 1776, when the famous “Mason and Dixon” line was run by two English surveyors from whom the line was named. As an instance of the manner in which boundaries were located in that early day, it is related of Penn that his agreement with the Native Americans for a certain tract of land calling for so much as could be “walked over in three days,” was strictly adhered to. Penn and the Native Americans gathered on a certain day and walked leisurely into the forest. The next day they walked until noon, when the junket was adjourned. The distance covered was some thirty miles, with still a day and a half to walk. Some fifty years after, the remaining portion was walked. This time famous “sprinters” were hired, they covering eighty-six miles in thirty-six hours.

**Charter and Government**

Certain circumstances combined to make the charter granted to Penn a very liberal one, though Charles II at that time was bent on enforcing a narrow policy on the colonies. The friendship which had existed between the king and the old Admiral Penn softened him toward the son; the close friendship existing between William Penn and the king’s brother, the Duke of York, made the king kindly disposed; the persecution of the Quakers by the Puritans whom the king disliked caused Charles to be especially kind to the Quakers. The charter granted Penn full power to govern as he thought best – reserving to the people the right of appeal to the king, and requiring that all acts passed by the legislative body should be ratified by him.

“Liberty without obedience is
confusion, and obedience without liberty is slavery,” was a principle stated by Penn, and he followed it strictly. In the “Frame of Government” issued by him, he required strict obedience to the laws, but made few of them and those very liberal. A Council and Assembly were granted — members to be elected by freemen, having “faith in Christ.” Penn governed by deputies during his lifetime, and his heirs followed the same plan.

**DELAWARE – WILMINGTON, 1638**

**The Three Lower Counties**
The entire tract of Penn’s grant lay west of the Delaware. This shut him off from the ocean, and in order to secure an outlet, he bought of the Duke of York his remaining interest, known thenceforth as “the three lower counties on the Delaware,” or the “Territories.” These were settled by much the same class of people as were found in Penn’s own colony, and until 1703 were under the same government. At their request, Penn granted them a separate Assembly, his deputy administering the laws. Delaware was first settled by the Swedes, in 1638. They were disposed by the Dutch, who in turn yielded to the English.