

Colonial America

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CHAPTER **1**

Colonial America

CHAPTER OUTLINE

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1.1 Early Maps

From the days of Columbus on, explorers and cartographers made maps of the New World. The two maps below were made in 1636 and 1651. For context, recall that the Jamestown colony in Virginia was founded in 1608 and that the Mayflower landed in New England in 1620. Both of these maps show Virginia, but they portray it very differently. Compare the maps, and consider why two maps of the same area would be so different.

Virginia and Maryland – Gerhard Mercator

Source: A map titled *Virginia and Maryland*, made by Gerhard Mercator and published in 1636. (Figure 1.1).



FIGURE 1.1

A Map of Virginia – Edward Williams

Source: *Map of Virginia made by Edward Williams and published in 1651.*(Figure 1.2).

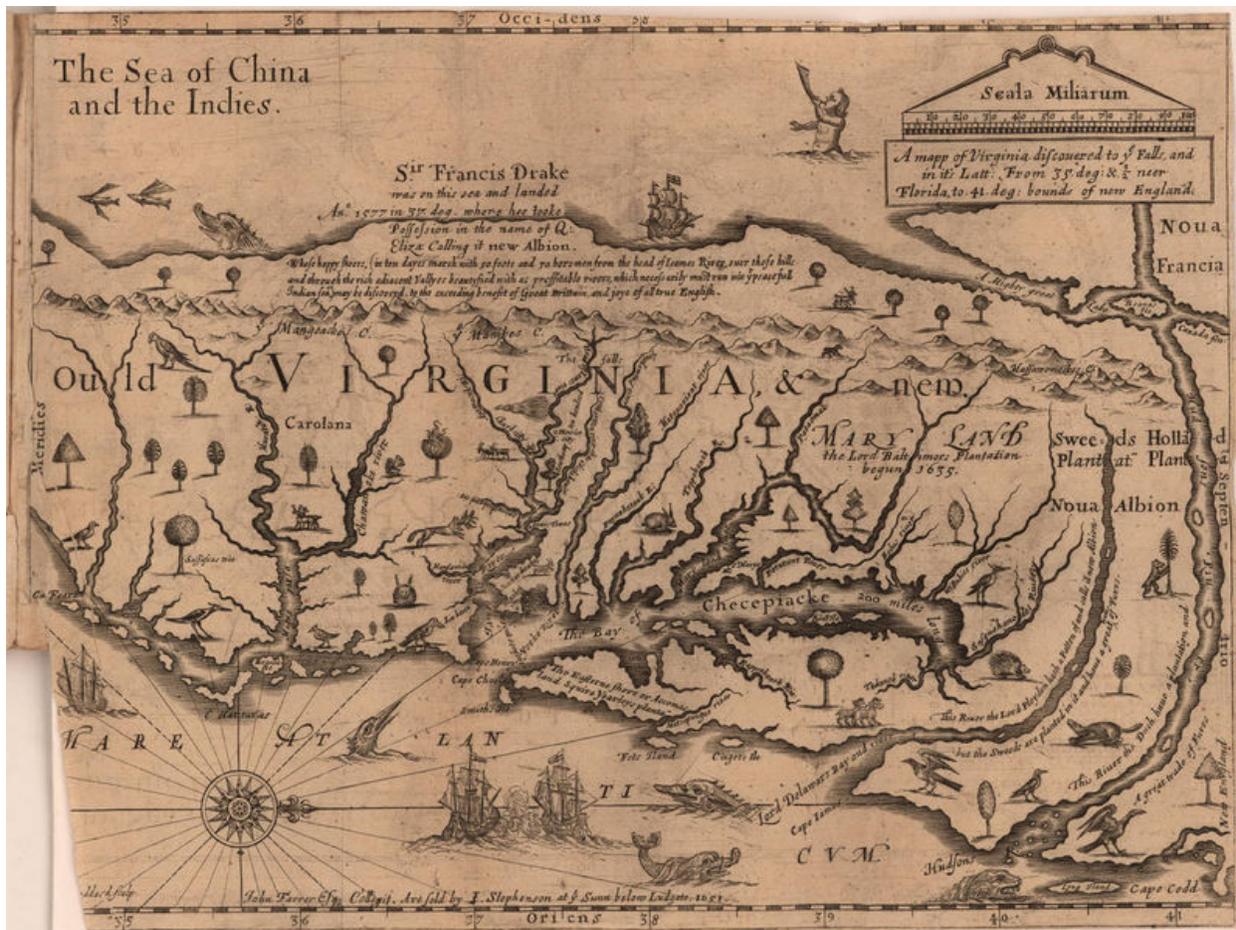


FIGURE 1.2

Questions

1. These maps show the same land, but they were made 15 years apart. In what ways are the two maps different?
2. **Contextualize:** How might attitudes toward Native Americans have changed between 1636 and 1651?

1.2 Pocahontas

In April 1607, colonists from the Virginia Company of London landed in Virginia. They would formally establish the Jamestown Colony there the following year. Among the men was John Smith, a seasoned 27-year old adventurer. Smith became one of the leaders of the colony, but in December 1607 he was captured by a party of soldiers from the local Powhatan Indian tribe. As the story goes, Smith was set to be executed but was saved from death by Pocahontas, a 12 to 14 year old daughter of the tribe's chief.

The story has become a significant part of American lore, but there is controversy among historians about whether the events actually happened and what they meant. The documents below include two accounts by John Smith and excerpts by two modern historians. Read them and decide which historian makes the most persuasive interpretation of the historical evidence.

A True Relation – John Smith

Source: Smith's own words, from A True Relation of such occurrences and accidents of note as hath happened in Virginia Since the First Planting of that Colony, published in 1608.

Arriving at Weramocomoco [? On or about 5 January 1608], their Emperor proudly lying upon a Bedstead a foot high, upon ten or twelve Mats , richly hung with many chains of great pearls about his neck , and covered with a great covering of Rahaughcums. At head sat a woman, at his feet another; on each side sitting upon a mat upon the ground, were ranged his chief men on each side of the fire, ten in a rank, and behind them as many young women, each a great chain of white beads over their shoulders, their heads painted in red: and with such a grave and majestic countenance, as draw me into admiration to see such state in a naked savage.

He kindly welcomed me with such good words, and great platters of sundry victuals, assuring me his friendship, and my liberty within four days. . . . He asked me the cause of our coming. . . . He demanded why we went further with our boat. . . . He promised to give me corn, venison, or what I wanted to feed us: hatchets and copper we should make him, and none should disturb us.

This request I promised to perform: and thus, having with all the kindness he could devise, sought to content me, he sent me home, with 4 men: one that usually carried my gown and knapsack after me, two other loaded with bread, and one to accompany me.

Questions:

1. **Sourcing:** Who wrote this document? When?
2. **Close Reading:** According to *A True Relation*, did Pocahontas save John Smith's life?

General History – John Smith

Source: From Smith's later version of the story in General History of Virginia, New England and the Summer Isles, published in 1624. (Figure 1.3)

At last they brought him [Smith] to Meronocomoco, where was Powhatan their Emperor. . . . [T]wo great stones

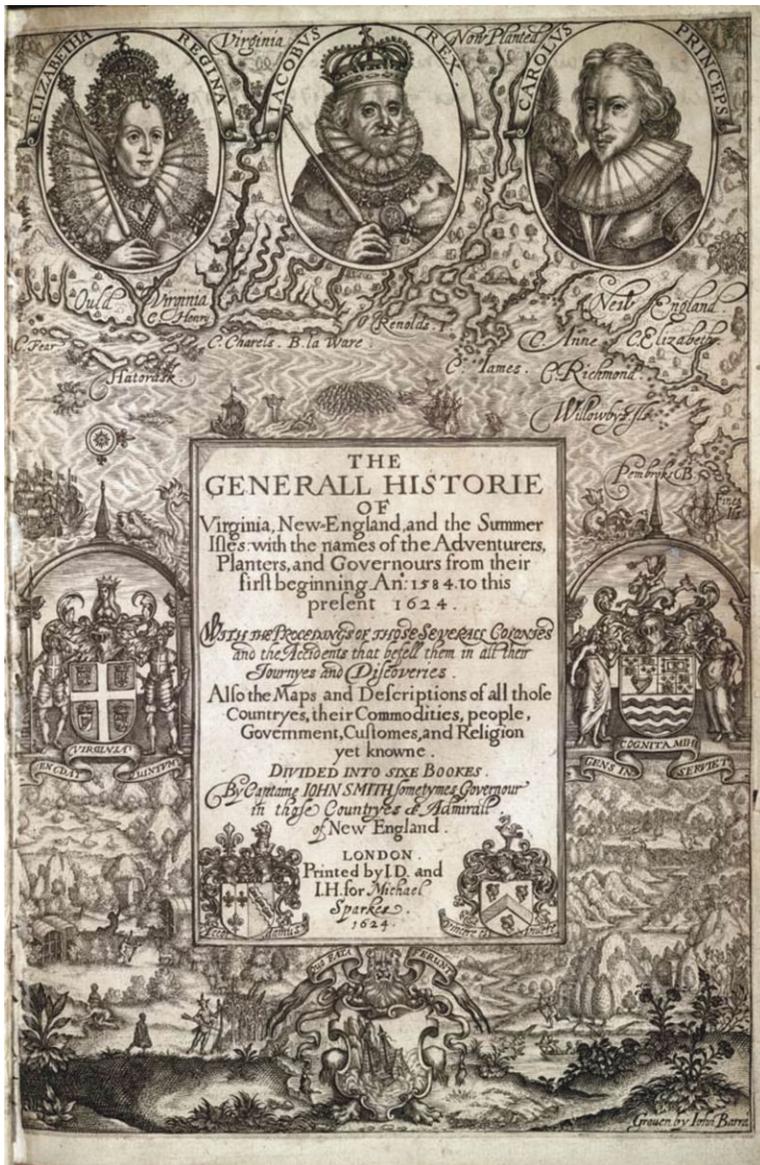


FIGURE 1.3

Title page from Smith's *General History*.

were brought before Powhatan: then as many as could laid hands on him [Smith], dragged him to them, and thereon laid his head, and being ready with their clubs, to beat out his brains, *Pocahontas* the Kings dearest daughter, when no entreaty could prevail, got his head in her arms, and laid her own upon his to save him from death: whereat the Emperor was contented he should live. . . .

Two days after, Powhatan having disguised himself in the most fearefullest manner he could, caused Capt. Smith to be brought forth to a great house in the woods. . . then Powhatan. . . came unto him and told him now they were friends, and presently he should go to Jamestown, to send him two great guns, and a grindstone, for which he would give him the Country of Capahowosick, and forever esteem him as his son *Nantaquoud*.

Questions:

1. **Sourcing:** Who wrote this document? When? How much time passed between the writing of *A True Relation* and *General History*?
2. **Close Reading:** According to the *General History*, did Pocahontas save John Smith's life?

Section Questions:

1. **Corroboration:** How is the story in John Smith's *General History* different than the story he tells in *A True Relation*?
2. Why might John Smith have told the story differently in the two accounts?

The American Dream of Captain John Smith – J.A. Leo Lemay

Source: Excerpt from *The American Dream of Captain John Smith*, written in 1991 by historian J.A. Leo Lemay.

No one in Smith's day ever expressed doubt about the episode, and many persons who must have known the truth—including John Rolfe, Pocahontas, her sister, and brother-in-law—were in London in 1616 when Smith publicized the story in a letter to the queen. As for the exact nature of the event, it seems probable that Smith was being ritualistically killed. Reborn, he was adopted into the tribe, with Pocahontas as his sponsor. But Smith, of course, did not realize the nature of the initiation ceremony.

Question:

1. **Sourcing:** What kind of document is this? When was it written?
2. **Close Reading:** Does Lemay believe that Pocahontas saved John Smith? What evidence does he provide for his argument?

The Great Rogue – Paul Lewis

Source: Excerpt from *The Great Rogue: A Biography of Captain John Smith*, written by the historian Paul Lewis in 1966.

[Pocahontas] first steps onto the stage in 1617, a few months after she and her husband, John Rolfe, arrived in England. A charming, attractive, and exceptionally intelligent young woman, she created a sensation everywhere she went. Not only was she the daughter of a king and the first Indian woman ever to visit the British Isles, but as a convert to Christianity she aroused interest in circles that otherwise would have ignored her.

She discussed theology with bishops and with those learned scholars who were engaged in the monumental task of translating the Bible from Hebrew and Greek for King James, who had ordered a new edition published. She proved to the doubting dons of Oxford and Cambridge that she was an independent, stimulating thinker. Her beauty and sweetness endeared her to the court, where Queen Anne became her patroness, and even the sour James unbent and chatted with her by the hour.

While Pocahontas was enjoying her triumph, a new edition of John [Smith]'s *True Relation* was published. It was substantially the same book that had been printed eight years earlier, and the text was not altered. But there was something new in the form of a series of running footnotes in the section that dealt with his capture by the Chesapeake late in 1607. These notes tell the story, subsequently learned by generation after generation of children, of Pocahontas' courage and heroism. . . . Without making the claim in so many words, he hints that he taught her to speak English and that she acquired her love of the Bible from him. . . .

A longer, more smoothly written version of the story appears in *The General History of Virginia*, which John

completed in 1624 and published in that same year. In it he expands on the theme that she rescued him at the risk of her own life. “Princess Pocahontas hazarded the beating out of her own brains to save mine,” he declares. “Not only that, but she so prevailed with her father that I was safely conducted to Jamestown.”

Questions:

1. **Sourcing:** What kind of document is this? When was it written?
2. **Close Reading:** Does Lewis believe that Pocahontas saved John Smith? What evidence does he provide to support his argument?

Section Question:

1. **Corroboration:** Which historian do you find more convincing, Lewis or Lemay? Why?

1.3 Passenger Lists to the New World

By the 1630s, Englishmen had settled in two main areas of the new world—New England and Virginia. The two regions were very different—New England was settled by Puritan religious dissidents while Virginian society revolved around growing and selling tobacco. The people living in the two colonies were different, as well.

Each ship that came to the colonies included a list of passengers and some information about them. The following two passenger lists—one for Massachusetts and one for Virginia—provide an indication of the different types of people who came to the two colonies.

Passenger List to New England, 1635

Source: Passenger list from the ship *Planter*, which sailed from London to Boston in 1635.(Table 1.1).

To New England, April 2, 1635

PLANTER of London, Nicholas Trerice, Master. She sailed from London April 1635 and arrived at Boston on Sunday, June 7, 1635.

TABLE 1.1: Passenger List to New England, 1635

	First Name	Surname	Age
A tailor	JOSEPH	TUTTELL	39
	JOAN	TUTTELL	42
	JOHN	LAWRENCE	17
Farmer	GEORGE	GIDDINS	25
	JANE	GIDDINS	20
A tailor	THOMAS	SAVAGE	27
	WILLIAM	LAWRENCE	12
	MARIE	LAWRENCE	9
	ABIGAIL	TUTTELL	6
	SYMON	TUTTELL	4
	SARA	TUTTELL	2
	JOSEPH	TUTTELL	1
	JOAN	ANTROBUSS	65
	MARIE	WRAST	24
	THO	GREENE	15
NATHAN	HEFORD	16	
	Servant to JOSEPH TUT-		
	TELL		
	MARIE	CHITTWOOD	24
Shoemaker	THOMAS	OLNEY	35
	MARIE	OLNEY	30
	THOMAS	OLNEY	3
	EPENETUS	OLNEY	1
	Servants to	GEORGE	
	GIDDINS		
THOMAS	CARTER	25	

TABLE 1.1: (continued)

	First Name	Surname	Age
	MICHELL	WILLIAMSON	30
	ELIZABETH	MORRISON	12
A tailor	RICHARD	HARVIE	22
Farmer	FRANCIS	PEBODDY	21
Weaver	WILLIAM	WILCOCKS	34
	MARGARET	WILCOCKS	24
	JOSEPH	WILCOCKS	2
	ANNE	HARVIE	22
Mason	WILLIAM	BEARDSLEY	30
	MARIE	BEARDSLEY	26
	MARIE	BEARDSLEY	4
	JOHN	BEARDSLEY	2
	JOSEPH	BEARDSLEY	6 mos.
Farmer	ALLIN	PERLEY	27
Shoemaker	WILLIAM	FELLOE	24
Tailor	FRANCIS	BARKER	24

Passenger List to Virginia, 1635

Source: *List of passengers on the ship America from London, England to Chesapeake, Virginia.*(Table 1.2).

23rd June, 1635. The under-written names are to be transported to Virginia embarked in the America. Willm Barker Mr. pr. cert: from the Minister of the Towne of Bravesend of their conformity to the orders discipline of the church of England.

TABLE 1.2: Passenger List to Virginia

First Name	Surname	Age
Richard	Sadd	23
Thomas	Wakefield	17
Thomas	Bennett	22
Steven	Read	24
William	Stanbridge	27
Henry	Barker	18
James	Foster	21
Thomas	Talbott	20
Richard	Young	31
Robert	Thomas	20
John	Farepoynt	20
Robert	Askyn	22
Samuell	Awde	24
Miles	Fletcher	27
William	Evans	23
Lawrence	Farebern	23
Mathew	Robinson	24
Richard	Hersey	22
John	Robinson	32
Edmond	Chippis	19

TABLE 1.2: (continued)

First Name	Surname	Age
Thomas	Pritchard	32
Jonathan	Bronsford	21
William	Cowley	20
John	Shawe	16
Richard	Gummy	21
Bartholomew	Holton	25
John	White	21
Thomas	Chappell	33
Hugh	Fox	24
Davie	Morris	32
Rowland	Cotton	22
William	Thomas	22
John	Yates	20
Richard	Wood	36
Isack	Bull	27
Phillipp	Remmington	29
Radulph	Spraging	37
George	Chaundler	29
Thomas	Johnson	19
George	Brookes	35
Robert	Sabyn	40
Phillipp	Parsons	10
Henry	Parsons	14
John	Eeles	16
Richard	Miller	12
Symon	Richardson	23
Thomas	Boomer	13
George	Dulmare	8
John	Underwood	19
William	Bernard	27
Charles	Wallerger	24
Ryce	Hooe	36
John	Carter	54
Women		
Elizabeth	Remington	20
Dorothy	Standich	22
Suzan	Death	22
Elizabeth	Death	3
Alice	Remmington	26
Dorothie	Baker	18
Elizabeth	Baker	18
Sara	Colebank	20
Mary	Thurrogood	19

Section Questions:

1. Based on these lists, what can you say about the type of people who traveled to each colony?
2. Which ship do you think had more wealthy passengers? Women? Families?

Activity:

Make a chart comparing the passengers aboard the two ships. Look at the lists and determine what information is available about the passengers. Then, using what you know about statistics, think about what statistics would be most valuable to calculate. What percentages or ratios would be interesting to know? Where would it be useful to calculate mean, median, mode or range? Select the statistics that would best help you compare the passenger lists, calculate them, and present them in a chart.

1.4 The Puritans

New England was first settled by Puritans, people from England who believed that the Church of England had become corrupt. Their name comes from their intention to *purify* the Church. The first group of settlers, who came on the Mayflower and founded the Plymouth colony, were called *separatists*. They wanted to leave the Church entirely. A decade later, a second group of Puritans founded the Massachusetts Bay Colony, but they were less radical. Instead of separating from the Church, they wanted to remain members of the church and purify it from within. The following documents are taken from this second group of settlers. As you read, think about how their beliefs might have influenced their actions in New England and helped shape the new colony.

City upon a Hill – John Winthrop

Source: John Winthrop (1588–1649), lawyer and leader of the 1630 migration of English Puritans to Massachusetts Bay Colony, delivered this famous sermon aboard the Arbella to settlers traveling to New England.

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

The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are going. And to shut this discourse with that exhortation of Moses, that faithful servant of the Lord, in his last farewell to Israel, Deut. 30. "Beloved, there is now set before us life and death, good and evil," in that we are commanded this day to love the Lord our God, and to love one another, to walk in his ways and to keep his Commandments and his ordinance and his laws, and the articles of our Covenant with Him, that we may live and be multiplied, and that the Lord our God may bless us in the land whither we go to possess it.

But if our hearts shall turn away, so that we will not obey, but shall be seduced, and worship other Gods, our pleasure and profits, and serve them; it is propounded unto us this day, we shall surely perish out of the good land whither we pass over this vast sea to possess it. Therefore let us choose life, that we and our seed may live, by obeying His voice and cleaving to Him, for He is our life and our prosperity.

The Lord will be our God, and delight to dwell among us, as His own people, and will command a blessing upon us in all our ways, so that we shall see much more of His wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, "may the Lord make it like that of New England." **For we must consider that we shall be as a city upon a hill.**

Questions

1. **Sourcing:** Who kind of person was John Winthrop? Who was he speaking to in this sermon? What do you

think was his purpose in giving this sermon?

2. **Contextualization:** What might Winthrop's audience might have been thinking and feeling as they listened to him on the ship?
3. **Close reading:** What do you think Winthrop means when he says, "We shall be as a City Upon a Hill?"

The Divine Right to Occupy the Land – John Cotton

Source: Puritan leader John Cotton gave the following sermon to members of his congregation who were immigrating to America in 1630. Cotton became a respected and influential clergyman in the Massachusetts Bay Colony.

Moreover I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more [11 Sam. 7:10]. . . .

The placing of a people in this or that country is from the appointment of the Lord. . .

Now, God makes room for a people three ways: First, when He casts out the enemies of a people before them by lawful war with the inhabitants. . . .

Second, when He gives a foreign people favor in the eyes of any native people to come and sit down with them. . . .

Third, when He makes a country, though not altogether void of inhabitants, yet void in that place where they reside. Where there is a vacant place, there is liberty for the sons of Adam or Noah to come and inhabit, though they neither buy it nor ask their leaves. . . .

Questions

1. **Sourcing:** Who was John Cotton? Who was he speaking to in this sermon? Why is he speaking about settling in a new land?
2. **Contextualization:** In this sermon, who are the 'inhabitants' in the new land? Who are the 'foreign people'?
3. **Close reading:** What does Cotton say that God will do for the foreign people when they arrive in the new land?

Section Question:

1. **Corroboration:** Considering information from both Winthrop's sermon and Cotton's speech, were the Puritans selfish or selfless? What is the evidence for your answer?

1.5 King Philip's War

By 1675, the European settlers in New England had lived in relative peace with the Native Americans for nearly 40 years. However, during this period, the settlers gradually encroached on native lands. Between 1600 and 1675, the Native American population of New England decreased from 150,000 to 10,000, while the English population grew to 50,000. Some Englishmen worked to convert the remaining natives to Christianity, translating the bible into their languages and establishing so-called "praying towns" in which the Indians began to adopt a European way of life.

In 1675, an Indian sachem (chief) named Metacom united many tribes of the region into a military alliance, and a bloody war broke out between Indians and settlers. Metacom had been given the English name 'Philip' and the war became known to the settlers and to history as 'King Philip's War.' The causes of the war are disputed. The following documents show two perspectives on why the war began.

King Philip's Complaints – John Easton

Source: John Easton, Attorney General of the Rhode Island colony, met King Philip in June of 1675 in an effort to negotiate a settlement. Easton recorded Philip's complaints. However, Easton was unable to prevent a war, and the fighting broke out the following month.

[W]e lent a man to Philip, that is he would come to the ferry we would come over to speak with him. About four miles we had to come; thither our messenger come to them; they not aware of it behaved themselves as furious, but suddenly appeased when they understood who he was and what he came for, he called his counsel and agreed to come to us; came himself unarmed, and about 40 of his men armed. Then 5 of us went over, 3 were magistrates. We sat very friendly together. We told him our business was to endeavor that they might not receive or do wrong. They said that was well; they had done no wrong, the English wronged them. We said we knew the English said the Indians wronged them, and the Indians said the English wronged them, but our desire was the quarrel might rightly be decided, in the best way, and not as dogs decided their quarrels. The Indians owned that fighting was the worst way; then they propounded how right might take place. We said, by arbitration. They said that all English agreed against them, and so by arbitration they had had much wrong; many miles square of land so taken from them, for English would have English arbitrators; and once they were persuaded to give in their arms, that thereby jealousy might be removed, and the English having their arms would not deliver them as they had promised, until they consented to pay a 100 pounds. . . .

They said they had been the first in doing good to the English, and the English the first in doing wrong; said when the English first came, their King's father was as a great man, and the English as a little child; he constrained other Indians from wronging the English, and gave them corn and showed them how to plant, and was free to do them any good, and had let them have a 100 times more land than now the King had for his own people. But their King's brother, [Massasoit] when he was King, came miserably to die by being forced to court, as they judge poisoned. And another grievance was, if 20 of their honest Indians testified that a Englishman had done them wrong, it was as nothing; and if but one of their worst Indians testified against any Indian or their King, when it pleased the English it was sufficient. Another grievance was, when their King sold land, the English would say, it was more than they agreed to, and a writing must be prove against all them, and some of their Kings had done wrong to sell so much. He left his people none, and some being given to drunkenness the English made them drunk and then cheated them in bargains, but now their Kings were forewarned not for to part with land, for nothing in comparison to the value thereof. Now home the English had owned for King or Queen, they would disinherit, and make another King that

would give or sell them these lands; that now, they had no hopes left to keep any land. Another grievance, the English cattle and horses still increased; that when they removed 30 miles from where English had anything to do, they could not keep their corn from being spoiled, they never being used to fence, and thought when the English bought land of them they would have kept their cattle upon their own land. . . .

Questions:

1. **Sourcing:** Who wrote this document? When? Is it fair to say the document represents King Philip's perspective?
2. **Contextualization:** What was happening in New England that led to the meeting between King Philip and Easton?
3. **Close Reading:** List three complaints that the Native Americans made to John Easton.

King Philip's War – Edward Randolph

Source: The English government sent Edward Randolph to New England to report on the causes for the wars with the Native Americans. He wrote this report in 1685.

Various are the reports and conjectures of the causes of the present Indian war. Some impute it to an imprudent zeal in the magistrates of Boston to Christianize those heathen before they were civilized and enjoining them the strict observation of their laws, which, to a people so rude and licentious, hath proved even intolerable, and that the more, for that while the magistrates, for their profit, put the laws severely in execution against the Indians, the people, on the other side, for lucre and gain, entice and provoke the Indians to the breach thereof, especially to drunkenness, to which those people are so generally addicted that they will strip themselves to their skin to have their fill of rum and brandy. . . .

Some believe there have been vagrant and Jesuitical priests, who have made it their business, for some years past, to go from Sachem to Sachem, to exasperate the Indians against the English and to bring them into a confederacy, and that they were promised supplies from France and other parts to extirpate the English nation out of the continent of America. Others impute the cause to some injuries offered to the Sachem Philip; for he being possessed of a tract of land called Mount Hope. . . some English had a mind to dispossess him thereof, who never wanting one pretence or other to attain their end, complained of injuries done by Philip and his Indians to their stock and cattle, whereupon Philip was often summoned before the magistrate, sometimes imprisoned, and never released but upon parting with a considerable part of his land.

But the government of the Massachusetts. . . do declare these are the great evils for which God hath given the heathen commission to rise against them. . . For men wearing long hair and perewigs made of women's hair; for women. . . cutting, curling and laying out the hair. . . For profaneness in the people not frequenting their meetings. . .

With many such reasons. . . the English have contributed much to their misfortunes, for they first taught the Indians the use of arms, and admitted them to be present at all their musters and trainings, and showed them how to handle, mend and fix their muskets, and have been furnished with all sorts of arms by permission of the government. . .

The loss to the English in the several colonies, in their habitations and stock, is reckoned to amount to 150,000 l. [pounds sterling] there having been about 1200 houses burned, 8000 head of cattle, great and small, killed, and many thousand bushels of wheat, peas and other grain burned. . . and upward of 3000 Indians men women and children destroyed.

Question:

1. **Sourcing:** What kind of document is this? When was it written and by whom? Does that make it more or less trustworthy?
2. **Close Reading:** What were the causes of King Philip's War, according to Edward Randolph?

Section Questions:

1. **Corroboration:** On what points do the two documents agree? On what points do they conflict?
2. **Corroboration:** Where the documents conflict, which one do you find more trustworthy? Why?
3. **Corroboration:** Considering both documents, what were the causes of King Phillip's War?

1.6 The Salem Witch Trials

During the winter of 1691-92, girls in the Salem Village, Massachusetts began complaining of a strange illness. They described feeling sharp pains and the sensation of being choked. The first girl to feel the effects was Betty Parris, daughter of Salem's minister, Samuel Parris. The second was his niece, Abigail Williams. Reverend Parris believed the sickness was the result of witchcraft.

The girls accused three women of being witches, including the Parris family's Indian slave, Tituba. Tituba confessed to being a witch and accused more women. The parade of accusations continued until 20 women had been convicted of witchcraft and executed, and 100 more were in prison. Why did the girls make these accusations, and why did so many people believe them? The documents below provide clues to Salem's beliefs about witchcraft and about the context in which the events took place.

Discourse on Witchcraft – Cotton Mather

Source: Excerpt from a 1688 speech by Cotton Mather, a leader of the Puritans. Mather argues for the existence of witchcraft.

It should next be proved THAT Witchcraft is.

The being of such a thing is denied by many that place a great part of their small wit in deriding the stories that are told of it. Their chief argument is that they never saw any witches, therefore there are none. Just as if you or I should say, we never met with any robbers on the road, therefore there never was any padding there. . . .

[T]here are especially two demonstrations that evince the being of that infernal mysterious thing. First. We have the testimony of scripture for it. Secondly. We have the testimony of experience for it. . . . Many witches have. . . confessed and shown their deeds. We see those things done that it is impossible any disease or any deceit should procure.

Question:

1. **Sourcing:** Who wrote this document? When? What was his perspective?
2. **Close Reading:** Judging from this document, why might the people of Salem have believed the girls' accusations?

Testimony of Abigail Hobbs

Source: The testimony of a teenager accused of witchcraft, Abigail Hobbs, on April 19, 1692.

The Examination of Abigail Hobbs, at Salem Village, 19 April, 1692, by John Hawthorn and Jonath. Corwin, Esqs., and Assistants.

[Judge:] Abig. Hobbs, you are brought before Authority to answer to sundry acts of witchcraft, committed by you against and upon the bodies of many, of which several persons now accuse you. What say you? Are you guilty, or

not? Speak the truth.

[Abigail Hobbs:] I will speak the truth. I have seen sights and been scared. I have been very wicked. I hope I shall be better, if God will help me.

[Judge:] What sights did you see?

[Abigail Hobbs:] I have seen dogs and many creatures.

[Judge:] What dogs do you mean, ordinary dogs?

[Abigail Hobbs:] I mean the Devil.

[Judge:] How often, many times?

[Abigail Hobbs:] But once.

....

[Judge:] What would he have you do?

[Abigail Hobbs:] Why, he would have me be a witch.

[Judge:] Would he have you make a covenant with him?

[Abigail Hobbs:] Yes.

Question:

1. **Sourcing:** Who wrote this document? When? What was his perspective?
2. **Close Reading:** According to this document, why did the people of Salem believe the girls' accusations?

1.7 The First Great Awakening

Religion was an important factor in the American colonies from their very beginnings, but in the 1740s, the colonies were swept by a religious movement called the First Great Awakening. The most popular preacher of the period, George Whitefield, traveled across the country holding revival meetings attended by thousands. Nathan Cole's account below shows how intense the movement was. Nathanael Henschman's letter to Whitefield shows that some traditional ministers did not welcome the revival.

Letter to George Winfield – Nathanael Henschman

Source: Nathanael Henschman was a minister in Lynn, Massachusetts. He blamed Whitefield for breaking up all of New England's churches. This document is a letter to the newspaper in which he addresses Whitefield.

To George Whitefield,

It is beyond dispute, that you have sown the pernicious seeds of separation, contention and disorder among us; and by cherishing the separatists, and your injurious insinuations respecting ministers as unacquainted with Christ, you have greatly impeded the success of the gospel, and struck boldly, not only at the peace and good order, but the very being of these churches.—Viewing you in this Light, in faithfulness to Christ, and the souls of my flock; I desire you not to preach in this parish, but rather to hasten to your own charge, if any you have

I have little expectation, that you will pay any regard to what I have wrote; but leaving the event, I choose thus to declare against your services with us, as a dangerous man, and greatly injurious to the interest of the undefiled religion of Jesus Christ. . . .

Nathanael Henschman, Pastor of the first Church in Lynn

Boston Evening-Post, 15 July 1745

Questions:

Opening Up the Textbook: Before answering these questions, students should read an account of the Great Awakening from a typical textbook.

1. **Contextualization:** What else was going on at the time this document was written?
2. Using this document, what can we say about the Great Awakening that goes beyond the textbook account?
3. Would you add anything from these documents to the textbook account?

Testimony of Nathan Cole

Source: Nathan Cole was a farmer from Middletown, Connecticut, who heard George Whitefield preach in 1740. The experience convinced Cole to find salvation and become born-again.

[O]ne morning all on a Sudden, about 8 or 9 o'clock there came a messenger and said Mr. Whitefield preached at Hartford and Weathersfield yesterday and is to preach at Middletown this morning [October 23, 1740] at ten of the

Clock. I was in my field at Work. I dropt my tool that I had in my hand and ran home and run through my house and bade my wife get ready quick to go and hear Mr. Whitefield preach at Middletown, and run to my pasture for my horse with all my might fearing that I should be too late to hear him. I brought my horse home and soon mounted and took my wife up and went forward as fast as I thought the horse could bear. . . .

[A]s I came nearer the Road [to Middletown], I heard a noise something like a low rumbling thunder and presently found it was the noise of horses feet coming down the road and this Cloud was a Cloud of dust made by the Horses feet. . . . [A]s I drew nearer it seemed like a steady stream of horses and their riders, scarcely a horse more than his length behind another, all of a lather and foam with sweat, their breath rolling out of their nostrils in the cloud of dust every jump; every horse seemed to go with all his might to carry his rider to hear news from heaven for the saving of Souls. It made me tremble to see the Sight, how the world was in a Struggle. . . .

When I saw Mr. Whitefield come upon the Scaffold he looked almost angelical, a young, slim slender youth before some thousands of people with a bold undaunted countenance, and my hearing how God was with him everywhere as he came along it solemnized my mind, and put me into a trembling fear before he began to preach; for he looked as if he was clothed with authority from the Great God, and a sweet solemn solemnity sat upon his brow. And my hearing him preach gave me a heart wound; by God's blessing my old foundation was broken up, and I saw that my righteousness would not save me. . . .

[W]hen we got to the old meeting house there was a great multitude; it was said to be 3 or 4000 of people assembled together, we got off from our horses and shook off the dust, and the ministers were then coming to the meeting house. I turned and looked towards the great river and saw the ferry boats running swift forward and forward bringing over loads of people; the oars rowed nimble and quick, every thing men horses and boats seemed to be struggling for life; the land and banks over the river looked black with people and horses all along the 12 miles. . . .

Questions:

Opening Up the Textbook: Before answering these questions, students should read an account of the Great Awakening from a typical textbook.

1. **Contextualization:** What else was going on at the time this document was written?
2. Using this document, what can we say about the Great Awakening that goes beyond the textbook account?

Section Question:

1. Would you add anything from these documents to the textbook account?

1.8 References

1. Gerhard Mercator. [VirginiaandMaryland](#). Public Domain
2. . http://www.lunacommons.org/luna/servlet/detail/JCB_1_1_2760_4390001:A-mapp-of-Virginia-discovered-to-ye?trs=1&mi=0&qvq=q%3AA+mapp+of+Virginia+discovered+to+ye+Falls%3Blc%3AAMICO%7E1%7E1%2CBardBar%7E1%7E1%2CChineseArt-ENG%7E1%7E1%2CCORNELL%7E3%7E1%2CCORNELL%7E9%7E1%2CESTATE%7E2%7E1%2CHOOVER%7E1%7E1%2CJCB%7E1%7E1%2CLTUHSS%7E20%7E20%2CMOAC%7E100%7E1%2CPRATTPRT%7E12%7E12%2CPRATTPRT%7E13%7E13%2CPRATTPRT%7E21%7E21%2CPRATTPRT%7E9%7E9%2CRUMSEY%7E8%7E1%2CRUMSEY%7E9%7E1%2CStanford%7E6%7E1. Public Domain
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