



Exploring America Part 1

Columbus Through Reconstruction

Exploring America Part 1: Columbus Through Reconstruction (2019 Edition)

Ray Notgrass

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Sandy Hook Light, New Jersey, Built in 1764

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"East and West shaking hands at laying last rail," Union Pacific Photographer Andrew Russell, 1869





Wesley Biddle Notgrass, Governor's Island, New York (1942)

How to Use This Curriculum

My dad served in the U.S. Army during World War II. He endured the German bombing of Bristol, England, where he was stationed before the D-Day invasion. His unit landed on Utah Beach on the northern coast of France the day after D-Day. As the Allied army was advancing through France, the Germans bombed the train station where Dad was sleeping one night. On another occasion, as he stood on a small balcony, a German pilot fired at him and just missed him. Dad suffered through the bitter cold weather that occurred during the Battle of the Bulge.

My father participated in history. If you had suggested to him that the experience of millions of soldiers in World War II, as well as the experience of all those on the home front, was boring and irrelevant because it was history, I think he would have been confused and hurt. For him, history was literally a life and death story.

This curriculum will guide you through the story of our country from the first European explorers to the present. We place great emphasis on original documents and speeches because these allow the participants in history to tell the story from their own perspective. This curriculum also introduces some of the great literature that Americans have produced: novels, short stories, autobiographies, memoirs, essays, poems, hymns, and other kinds

of writing. The written and spoken word has a profound ability to move hearts and minds.

This course also explores the significance of faith with regard to history. Faith is connected with history in two ways. First, people have often been motivated to act because of their faith in God. For instance, faith motivated the Pilgrims on the *Mayflower* to seek a new land in which to live. Faith caused people to oppose slavery. Faith has been expressed often in the speeches and documents that Americans have produced. We recognize and highlight the importance of faith throughout the American story.

A second way that faith should be connected to history is by looking at the overall story of American history through the eyes of faith. We encourage students to think about the faith lessons that they can learn from people and events in history. For instance, many God-fearing Americans owned slaves and had a strong prejudice against blacks. We need to understand what caused those Christian people to be blinded by their culture and how they missed the example of Jesus and the teaching of Scripture about this issue (see John 4:7-9, Galatians 3:28, and Ephesians 2:19). This might help us realize cultural blindnesses we suffer today. A study of history can inform, challenge, and strengthen our own faith.

How It Works

This curriculum provides credit in three high school subjects: American history, English, and Bible. The 150 lessons are divided into thirty units of five lessons each. Since a typical school year has thirty-six weeks, you have some flexibility in completing the course. You can take two weeks to complete a unit when you find a topic particularly interesting or when your schedule is especially busy. Families are free to choose how they want to schedule the course, but many families choose to begin a unit on Monday and finish it on Friday.

On the first day of a unit, you and a parent should read the unit introduction. Here you will find a brief overview of the unit; a list of lessons for that unit; a Bible passage to memorize; a list of books used with that unit; choices for a project for that unit; and, when a literature title is begun, an introduction to that book.

After reading the introduction, choose a project to complete by the end of the unit and make a schedule for how to complete it. Find the memory work for the week in the Bible translation of your choice.

Complete the following each day:

- Read one lesson.
- Complete each of the Bible, *American Voices*, and Literature assignments for the lesson.
- Work on your Bible memorization and on your chosen project.
- If you are using the optional *Student Review*, complete the assignment(s) for that lesson.

On the last day of each unit, you will recite or write your memory work and complete your project for the unit. An assignment checklist is available as a free download on our website (notgrass.com/ealinks). We recommend that students keep their completed assignments in a three-ring binder used exclusively for *Exploring America*.

Student Review

The optional *Student Review Pack* has daily review questions; a history quiz for each unit; and comprehensive exams in history, English, and Bible every five units. Reminders to do these are included in the list of daily assignments. The *Student Review* also offers literary analysis for the twelve full-length works of literature.

Tips on Memorization

Each unit of *Exploring America* gives a Bible passage to memorize. Here are some tips on memorization. Pay attention and internalize what the verses mean. You can more easily memorize thoughts that you understand than a string of words that have no meaning to you. Write the verses on an index card or divide them between several index cards. Keep these handy to use when you have a spare moment. Copying out the verses is a good exercise, especially if you learn visually.

Draw pictures illustrating the verses. Ask another person to read the verses to you. Ask another person to listen to you and correct your recitation. Working on memorization consistently in small chunks of time over several days works much better than last-minute cramming.

Unit Projects

Each unit has three choices for a project. Your choices always include a writing assignment. Discuss with a parent how many writing assignments you need to complete to fulfill the English requirement as you study *Exploring America*. We recommend that you choose the writing assignment as your project a minimum of six times throughout the course. The other project choices include a wide variety of activities: building models, cooking, field trips, volunteer opportunities, and more, all of which will enhance and expand what you are learning in the course.

The projects relate to the material in the unit. Where applicable, the lesson from which the project is drawn is noted. You should choose your project at the beginning of the unit and work on it throughout the unit. Don't wait until the end of the unit or until you reach the lesson noted. You might need to look ahead at the relevant section of the lesson to get started on your project.

As you choose your project unit by unit, take the opportunity to try new things and expand your skills. If you have never made a model out of STYROFOAM™, or seldom do any cooking, or don't know how to make a video, this is your chance!

You are expected to complete each project at a high school level. Some of these assignments could be given to an elementary school student and the results would be on an elementary school level. Your work should be performed with care and research and with attention to accuracy, creativity, and excellence. Throwing something together in a haphazard fashion is not appropriate. Whether you spend your time writing an essay or building a model, use your mind and hands to create something you can be proud of.

How We Present Scripture

The most important material in this course are the studies from God's Word. Understanding history and literature is important, but how we live before God is the most important issue before each one of us. We want to help you as you do that by digging into spiritual trends and issues in American history.

We believe in the inspiration and authority of the Bible, and our desire is to present the Bible in all of its truth, wisdom, and power. We strive in all we do simply to be Christians. We are on a quest to understand the truth that God has provided in His Word. We believe that eternal truth does exist, but we do not claim to know it all.

In this curriculum we have sought to present a fair analysis of American history, highlighting

various people, viewpoints, and denominations. If you read something in this curriculum that differs from what your family believes, take the opportunity to discuss the issue and search the Scriptures together. We welcome your feedback. If you believe that we have written something in error, please e-mail us so that we can learn together the truth that will set us free.

Thanks

Like all Notgrass history curriculum, this new edition of *Exploring America* has been a family project. I updated the lesson content. My wife Charlene proofread with me and provided valuable input. Our son John searched for the new color illustrations and photographs and did the page layout. Our daughter Mary Evelyn designed the covers, and our daughter Bethany developed the unit activities. Our son-in-law Nate updated the *Student Review* questions.

We have been richly blessed by the positive feedback we have received from homeschooling families all across the country regarding the first two editions of this curriculum. I thank the Father, who put me in this great country, gave me a wonderful family, and blesses me in countless other ways. Any criticism should be directed toward me; give Him all the praise.

God has blessed us with a beautiful and fascinating country. He has given us the freedom to know Him and the opportunity to serve Him in our country. Knowing where we have been will help us know where we should be going by the grace of God as individuals, as families, and as a nation. Thank you for joining with us in the exciting adventure of *Exploring America*.

Ray Notgrass
Gainesboro, Tennessee
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June 2014



Underwood Typewriter from the Early 1900s

Advice on Writing

Composition is part of most high school English courses. It usually involves learning how to express ideas, write themes, and do research papers. Practicing writing helps you to develop your style and skill, just as practicing any activity will help you to be better at it. I make my living by writing, so I appreciate the importance of this skill.

One goal of high school composition is to prepare you for college composition. I have taught college students who never learned to construct a good sentence, let alone a good paragraph. However, learning to write just for high school and college composition assignments is a limited goal. Life does exist beyond school.

You will probably have many occasions to engage in research and to prepare your thoughts on a vital subject such as abortion or capital punishment. You will have numerous opportunities to write: letters to friends and family, journals, letters to the editor, advertisements for your business, and reviews and articles for periodicals, to mention just a few. The Internet has created new possibilities for sharing your ideas in written form. Desktop publishing has made getting a book published within the reach of many people who might not get a contract from a big-name publisher.

Writing helps you express what you understand about a subject. If you can't explain something to

another person, you probably don't understand it well yourself. The writing assignments in this course will help you learn to pull your thoughts together.

Good writing style is important in getting your ideas across to other people. Writing skills will be helpful in your job or in conducting your own business. You will bless your spouse and children if you write thoughtful letters to them often. You can help others by expressing yourself well in writing.

Three ways to improve your writing are to read good writing, to write often yourself, and to receive criticism of your writing with humility and a desire to do better. Reading and applying the guidance in good books on writing will also help you refine your technique. I recommend *The Elements of Style* by William Strunk Jr. and E. B. White.

Writing Assignments in This Course

Each week you do a writing assignment (instead of one of the other suggested projects), you will have two possible topics from which to choose. Some of the assignments ask you to imagine you were living at the time and write a journal entry, speech, or article to express your perspective on something related to that unit. The other assignments ask you to write an essay about a particular person, idea, or other topic.

A basic way to compose an essay is to write five paragraphs: an opening paragraph that states your purpose, three paragraphs that develop three different points or arguments, and a closing paragraph that summarizes your position or topic. If you are floundering on a particular assignment, using this outline can get you started.

The usual target length of your writing projects for this course is 300 to 500 words, which is about two or three typed, double-spaced pages.

Writing Tips to Implement

Here are some tips I have learned that have helped my writing.

Write with passion. Believe in what you are saying. People have plenty to read, so give them something that will grip them. If you don't believe deeply in what you are saying, you give others no reason to do so either. This raises an issue that is related to many writing assignments. Assigned writing is like assigned reading; we often approach it as a chore. Deep emotion and a passion for convincing others are difficult to express in a theme on "The American Interstate System" or "How I Spent My Summer Vacation."

If a writing assignment in this curriculum does not excite you, change it or select one about which you can write passionately. If you ever do write about the American Interstate system, approach it in a way that makes it personal and compelling.

Writing with passion means that you should not soft-pedal what you say. Phrases such as "It seems to me," "I think that it would be good if," or "My personal opinion, for what it is worth," take the fire out of your message. It is your piece, so we know it is your opinion. Just state it. Related to this is the common use of quotation marks to highlight a word. Save quotation marks for when you are actually quoting something.

Develop your paper in an orderly and logical way. Using an outline helps me to structure what I am writing. Identify the major points you want to

make, the order in which you need to make them, and what secondary points you want to include to support your major points. Be sure that each paragraph has one main point, expressed in a topic sentence, with the other sentences supporting that point. In a narrative, tell what happened first before you tell what happened later. In an essay, make your points in the order of their importance to your overall theme.

Don't try to put everything you believe into one piece. Trust that you will have the opportunity to write again, and stay focused on your topic. Your challenge is to narrow your topic sufficiently to be able to cover it completely.

Use short, simple sentences. Longer sentences do not necessarily show greater intelligence or convey ideas more effectively. You are trying to teach or convince a reader who perhaps has not been thinking about the topic the way you have. He or she will need to see your ideas expressed simply and clearly. Shorter sentences generally stay with people longer: "These are the times that try men's souls." "The only thing we have to fear is fear itself."

Writing Habits to Avoid

Avoid these habits that weaken your writing.

Do not begin sentences with "There is" or "There are." Find a more forceful way to cast the sentence. Compare "Four score and seven years ago our fathers brought forth upon this continent a new nation" to "There was a country begun by our ancestors 87 years ago."

Do not habitually begin sentences with "and" or "but." This practice has become a trendy habit in informal writing, but the grammar books tell you never to do this.

Avoid the word "would." Such usage is an attempt to soft-pedal, to indicate customary behavior, or to describe something that is not a reality. "That would be a good idea" is less powerful than "That is a good idea." "Americans would often violate the terms of treaties made with Native Americans" is not as

sharp as “Americans often violated the terms of the treaties.”

Don't imitate someone else's style. That person didn't become a good writer by copying someone else's style; he or she developed his or her own style. You might become enamored with the writing of a favorite author and want to write the way he or she does. Learn from that author, but be yourself.

Additional Suggestions

C. S. Lewis had good suggestions about writing (*Letters of C. S. Lewis*, edited by W. H. Lewis, first published in 1966; this edition New York: Harcourt Brace, revised edition 1988; pp. 468-9, 485):

- Write with the ear. Each sentence should read well aloud.
- Don't say something is exciting or important. Prove that it is by how you describe it.
- Turn off the radio (in our day, he might say the iPod and television).
- Read good books and avoid nearly all magazines.

A key to good writing is rewriting. Writing is hard work, and you shouldn't let anyone tell you otherwise. You will not get every word and phrase just right the first time you put them down on paper

or type them on the computer. Great, famous, well-paid writers have to rewrite their work and often have editors who revise and critique what they write. Don't be impatient, and don't wait until the last minute. Write something; then go back and rewrite it; then go back a day or two later to consider it again. This is where another pair of loving and honest eyes is helpful. People who have read my writing and who were willing to point out the faults in it have often helped me (although I admit that I have winced inside when I heard their criticism).

Find someone who is willing to take a red pen to your work; a favorite uncle or grandparent might not be that person. You might know exactly what you mean by a particular statement, but someone else might not understand what you said at all. I have often found that when someone doesn't understand a statement I have written, it is because I have tried to say something without really saying it. In other words, I have muddled what should have been a clear statement; and that fuzzy lack of commitment showed through.

Your writing will improve with practice, experience, and exposure to good writing. I hope that in ten years you will not write the same way you do now. The only way you can get to that point is to keep writing, keep learning, and keep reading. I hope that this course helps you on your journey.

Writing a Research Paper

We recommend that you write a research paper of eight to ten typed double-spaced pages (about 2,000-2,500 words) over a four-week period of your choice while you are studying *Exploring America*. Waiting until the second semester will give you time to prepare and to practice writing shorter papers for your weekly special projects.

This section guides you step-by-step through the process. You and your parents should discuss whether you think a research paper assignment is appropriate for you. Also discuss with your parents whether you should reduce or eliminate the special projects for each unit during the time you are working on your research paper.

When you are ready to begin, refer to this section. If you feel a need for more detailed guidance, we recommend the section on research papers in *Writer's Inc.* by Great Source. You can also find sample research papers online. The Purdue University Online Writing Lab (OWL) has a sample. (Visit notgrass.com/ealinks for more details.)

Research Paper Basics

A research paper combines the work of investigation with the task of writing. Choosing your topic is the first step. When you write a research paper, you must define your topic as clearly as possible. You might have to do some general research before you can define your topic. Topics such as “The Colonial Period” or “The Impact of the Civil War” are too broad for a research paper. “Commerce in the Colonial Period” or “Women in the Civil War” are more defined and manageable.

Next comes research. Research involves finding legitimate, authoritative sources on the subject and gathering information from those sources. The modern researcher has a wealth of material available to him, some good and some worthless. Sources include books, periodicals, encyclopedias, scholarly articles, and original sources. Original or primary sources are materials written or developed at the time of history you are investigating. A diary written by a sailor on a trading vessel during the Victorian Era is an example of an original source. You probably will not be able to hold the actual document in your hands, but many transcriptions of original source materials can be found in print and online. Secondary sources are materials written later about the subject in question.

Use caution with online sources, as many are not authoritative. A comment by a reader on a blog about the Roman Empire is not necessarily based on fact, and you cannot use information gathered from such a source in a research paper. It might give you an idea about something to research yourself, but just because someone posted it online doesn't

make it accurate or relevant. Wikipedia is the classic example of a non-authoritative source for research. A great deal of the material found on Wikipedia is accurate; but because of the way in which the articles are created and edited, Wikipedia cannot be relied upon as an authoritative source. Websites maintained by universities, government entities, and reputable publishers of reference materials are good sources for online research. Google Books and Project Gutenberg have many historic books available in their entirety online.

Do not neglect print resources for information. A good old-fashioned one-hour visit to the library might provide much more valuable material than hours of sifting through material online. However, you need to be sure that your print sources are reliable also. Encyclopedias and books published by large publishers are your best sources.

The researcher must give proper credit to her sources. Plagiarism is using someone else's words or ideas without giving proper credit to that source. The Internet contains information that you could simply copy and paste into your paper. Though this might be tempting, it is absolutely wrong. Plagiarism is at once lying, stealing, and cheating. You do not have to cite a source for basic information, such as the fact that Columbus sailed across the Atlantic in 1492. However, you do need to cite sources for detailed information and for unique perspectives about a topic. As you take notes while doing research, indicate clearly what is a direct quote and what is your paraphrase of another person's writing. Do not copy another person's exact words into your paper without showing that you are quoting and giving credit to the source.

A research paper is a big project that can seem overwhelming. Divide the project into manageable steps. We have provided a schedule that will help you do this. You might need extra time on some steps while you breeze quickly through others. You must stay on track to meet your deadline. Look ahead to the finished product and take it step-by-step.

Your paper should be based on historical fact and should not primarily be an opinion piece. Sometimes differentiating between the two is difficult. A simple list of facts that can be found elsewhere is not interesting. Your paper should have a point, and you should bring your own thoughts to bear on the facts you gather in your research. Your paper will be dull if you do not draw

interesting conclusions. Noting how nineteenth century American painting expressed American ideals is excellent; on the other hand, listing reasons why you like American painting is irrelevant to this paper. Your task for your research paper is to provide information, make observations, and draw conclusions on the topic in an interesting, readable format that is worth someone’s time to read.

Four-Week Schedule (see further explanation for each day below)				
Day 1	Day 2	Day 3	Day 4	Day 5
Investigate possible topics.	Choose a topic and write a purpose sentence.	Research sources, make preliminary outline.	Learn how to give credit.	Make a research plan.
Day 6	Day 7	Day 8	Day 9	Day 10
Begin research.	Continue research.	Continue research.	Finish research.	Finalize outline.
Day 11	Day 12	Day 13	Day 14	Day 15
Begin writing.	Work on first draft.	Work on first draft.	Work on first draft.	Finish first draft.
Day 16	Day 17	Day 18	Day 19	Day 20
Work on final draft.	Work on final draft.	Work on final draft.	Finish final draft.	Polish and turn it in!

Day 1: Read “Research Paper Basics” (on the previous two pages) and all daily assignments below. Make a list of at least seven ideas for topics. Discuss ideas for topics with a parent. Select topics that you would like to spend the next few weeks studying and writing about. The index of this curriculum is a source for possible topics.

Day 2: Investigate possible sources for your top three topic ideas to make sure you will be able to find enough material. Choose your topic and write a one-sentence summary of your purpose for the paper. Don’t say, “This paper is about how the United States transformed international relations.” Instead, state the substance of your paper: “The United States

transformed international relations in trade, politics, economics, and science.”

Day 3: Gather possible sources for research. Make a list of places to look. You can bookmark websites, visit the library, and look through relevant periodicals. Develop a preliminary outline for your paper.

Day 4: Learn how to cite your sources properly. Your research paper should follow MLA (Modern Language Association) guidelines for source citations. Your paper needs to have footnotes or in-text citations for your sources of information and a separate Works Cited page at the end of your paper. Look online for the most up-to-date MLA

guidelines. We recommend Purdue University's Online Writing Lab (OWL).

Practice some example citations. Whether you use note cards, copy and paste to a computer document, or a combination of these approaches, be consistent and accurate in your in-text and bibliography citations. Look over the guidelines and your examples with a parent to make sure you are on the right track.

Day 5: Make a general outline for your paper to help guide your research. Make some notes about what you want to say in your paper, questions you hope to answer in your research, and ideas for the main point of your paper. This plan will enable you to make the most of your research time. You want to immerse yourself in the topic you will be writing about. Your final paper will not include every bit of information you read, but you want to write from a position of overflow instead of scraping together just enough facts to fill up your paper.

Day 6: Begin your research. Develop a system to stay organized, keeping track of the source for every quote or fact. For example, if you are using the book *John Adams* note which facts and quotations come from that specific work and the relevant page numbers. You need to know clearly where every item of information came from: book, website, article, etc. Use a minimum of six different sources for your paper.

Day 7: Continue your research.

Day 8: Continue your research.

Day 9: Finish your research. Where do you want this paper to go? What do you want to say? Decide what information you gathered in your research is relevant and what isn't. Highlight key findings in your research. Set aside (but don't throw away) information that does not seem relevant to what you want to say. Talk about your general ideas for your paper with a parent.

Day 10: Work on the final outline for your paper. Jot down the points you want to make in the introduction, the main sections of your paper, what you want to include in each section, and what you

want to emphasize in the conclusion. Organize these into an outline. Your research might have shown you that you need to emphasize a point that you had not previously realized was important, or you might not be able to find much information about what you thought was a main idea.

Look through the information you gathered in your research to make sure you didn't leave anything important out of your outline. Finalize your outline and talk about it with a parent. A good, detailed outline will ease your writing process significantly.

Day 11: Re-read "Advice on Writing" on pages x-xii of this book. Begin writing your paper, starting with your introduction and conclusion. Your introduction should give a general idea of what your paper is about and the main points you will make. Your conclusion will re-emphasize your main points. Include proper citations as you go, both in-text and on your Works Cited page.

Day 12: Continue work on your first draft.

Day 13: Continue work on your first draft.

Day 14: Continue work on your first draft.

Day 15: Finish the first draft of your paper. Check your in-text source citations and Works Cited page against your research notes and make sure your formatting is correct. Proofread your paper and make corrections. Give your paper a title. Ask a parent to read and correct your paper and make suggestions for improvement.

Day 16: Discuss the paper with your parent. Think about improvements that you can make. Begin working on the final draft of your paper. Fix mistakes and polish your style.

Day 17: Continue working on your final draft.

Day 18: Continue working on your final draft.

Day 19: Finish writing your final draft. Read your paper carefully for spelling and grammatical errors.

Day 20: Read your paper aloud. Make any final corrections. Save it, print it off, and turn it in. Good work!



Section of U.S. Highway 221 in North Carolina

Assigned Literature

Units 2-3	<i>The Scarlet Letter</i>	Nathaniel Hawthorne
Units 6-7	<i>Narrative of the Life of David Crockett</i>	David Crockett
Unit 8	<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass
Units 9-11	<i>Uncle Tom’s Cabin</i>	Harriet Beecher Stowe
Units 12-13	<i>Co. Aytch</i>	Sam Watkins
Units 15	<i>Humorous Stories and Sketches</i>	Mark Twain
Units 16-17	<i>In His Steps</i>	Charles Sheldon
Unit 18	<i>Up From Slavery</i>	Booker T. Washington
Unit 19	<i>Mama’s Bank Account</i>	Kathryn Forbes
Units 20-21	<i>Miracle in the Hills</i>	Mary T. Martin Sloop and LeGette Blythe
Units 22-23	<i>To Kill a Mockingbird</i>	Harper Lee
Unit 27	<i>The Giver</i>	Lois Lowry



The Stow Minutemen Company of Massachusetts on Memorial Day (2014)

1

This Is Our Country

History plays an important part in every person's life. History is not just names and dates and wars; history is personal because persons make history and are affected by history. We see central themes that arise repeatedly throughout the story of our nation. Our perspectives on both history and the contemporary world are influenced by our worldview, so we want to be sure that our worldview is Biblically based.

Lesson 1 - Why Study History?

Lesson 2 - Themes in American History

Lesson 3 - 1491

Lesson 4 - Columbus and the Spanish

Lesson 5 - Bible Study: How You See the World Makes A Difference

Memory Work

Memorize Acts 17:26-28 by the end of this unit.

Books Used

The Bible

American Voices

Project (choose one)

1) Write 300 to 500 words on one of the following topics:

- Write a summary of your worldview, giving specific citations from Scripture to support your beliefs. Include the following ideas: your view of God and how He works in the world, the value and purpose of human beings, the basis on which you determine right and wrong, how your worldview affects what you believe and do, the influences that have affected your worldview, and an example of your perspective on a current or historical event. See Lesson 5.
- Write about a time when you experienced discrimination because someone treated you with prejudice, or a time you felt prejudice toward someone else. See Lesson 2.

2) Design a poster that communicates—through any combination of words, pictures, or symbols—the themes in American history as given in Lesson 2.

3) Choose one of the explorers discussed in Lesson 4 and dramatize a scene of the discovery of America into the form of a play. You may need to do additional research.



Vietnam Veterans Memorial, Washington, D.C.

Lesson 1

Why Study History?

Millions of Americans know it simply as “The Wall.” Two dark slabs of marble form a wall that cuts a wide V into the ground on the Capitol Mall in Washington, D.C. The marble wall is short at one end, cuts more deeply into the ground at the middle, and then becomes short again at the other end. The surface of The Wall is covered with names: thousands of names, tens of thousands of names—the names of those who died in Vietnam. Along the base of The Wall are flower arrangements and notes from children to their daddies. Legless men in wheelchairs sit before The Wall. Some of them merely stare while others fight back tears.

This is the scene at the Vietnam Veterans Memorial, The Wall. The veterans who come to The Wall and the people whose names are carved into it have participated in history. The Wall is symbolic. Just like its physical structure, our involvement in Vietnam was small at first, then it became deeper and deeper, and then after several years we began pulling out until our involvement ended. In addition, when you understand how Vietnam tore into our country the way that those marble slabs tear into the Capitol Mall, you will understand the impact of Vietnam on our national consciousness. You will also begin to understand why we study history—and why we must study history.

History might seem irrelevant in today’s fast-paced world. After all, we are barely able to keep up with the events and changes taking place around us. Modern issues demand our best efforts at finding immediate resolution to them. The information that is available to us is growing at an astounding rate, and we feel a need to access that information quickly. With all of this dominating the present, we must have good reasons to study the people and events of the distant past. Here are four reasons why we study history.

Reason 1: History Is Our Story

Each of us has meaningful connections with history. One man whose name is on the Vietnam Veterans Memorial was in my Boy Scout troop when I was growing up. My wife is a descendant of the first white settler in what became Nashville, Tennessee. My great-great-grandfather was killed in the Civil War. We knew a man who was a direct descendant of one of the passengers on the *Mayflower*.

Not only does everyone have these connections with history, but these connections influence who we are today. Many Americans are descendants of immigrants who left everything for a new start in this country. We are influenced by the section of the country in which we live and the events that

happened there in years gone by. Your grandparents lived during the Cold War, and their experiences influenced your parents, who influenced you.

Besides these direct personal connections, history affects us deeply in other ways. Our thought world is influenced by ideas that were seriously considered and widely discussed before we were born. Concepts developed in Greek and Roman thought, ideas from the Enlightenment, and the theory of evolution all influence our thinking. We are ennobled by the stories of heroes, pathmakers, and inventors; we are convicted by the stories of charlatans, brutes, and turncoats. We stand on the shoulders of the successes and struggles of previous generations. Knowing where we have been helps us know who we are. To know history is to know ourselves better.

U.S. Marine in Da Nang, Vietnam, 1965



Reason 2: History Helps Us Understand the Present

C. S. Lewis said that a knowledge of history will help a person be immune to “the great cataract of nonsense that pours from the press and the microphone of his own age.”* In other words, history helps us to discern what is nonsense and what is lasting truth.

The voices that clamor for our attention today are loud, insistent, and attractive. For instance, if you only listen to today’s media and secular scholars, you might conclude that faith has never been a significant factor in American life. A fair-minded study of history, however, will show that faith has played a vital role in our history. In addition, the media would have us think that today’s crises are the most monumental we’ve ever faced, today’s products are the most important we could ever buy, and today’s thinkers are the most brilliant that the world has ever known. A study of history, however, gives a larger context for today’s headlines. We have faced and survived many other serious crises, many seemingly vital products of yesterday are but dim memories today, and what appears to be today’s brilliance may prove to be tomorrow’s nonsense.

Some of the basic assumptions that many people have today, such as the nature and worth of human beings and the proper role of government action, are different from the assumptions that Americans shared a century or two ago. If it seems that today’s government programs aren’t working, it could be that these programs are based on assumptions that are less reliable and less true than assumptions held in times past. If we listen to the past, perhaps we can develop approaches for today that really work.

* From “Learning in War Time,” a sermon Lewis gave in 1939, originally published in 1949 in *The Weight of Glory and Other Addresses*; this edition New York: Macmillan, 1980, p. 29.



College Students at a March for Life, 2012

Reason 3: History Helps Us Learn From the Past

In one of the best-known comments ever made on the value of studying history, George Santayana wrote, “Those who cannot remember the past are condemned to repeat it.” A desire to avoid repeating the mistakes of history can motivate what happens today. For instance, whenever American troops are deployed in a foreign crisis, government leaders are quick to assure us that this is not going to be another Vietnam. Nobody wants another Vietnam, but we must understand what happened in the Vietnam War to keep it from happening again.

We can learn from the past in positive ways also. In the first half of the 1800s, those who called for the abolition of slavery were few in number and were considered extremists. In the 1860s, slavery was abolished in the United States. This illustrates how a view that begins as extreme can become mainstream. Those who want to see an end to abortion today can learn something from the approach that the abolitionists took. Perhaps the pro-life position, seen as extreme by many today, can someday become government policy.

History tells us inspiring stories about people who have acted on the basis of their faith, many times going against the tide of the times; and who have accomplished great good. We read about people

who have overcome great hardships and setbacks, who have taken great risks for the good of others, and who have followed a vision that led them to new lands or new inventions. When we encounter hardships, face difficult choices, or consider new possibilities, history helps us go through these situations with victory.

Reason 4: God Teaches Us That History Is Important

We can tell from the way God created the world that He is a God of physics, mathematics, and art. In the same way, we can tell from Scripture that God is a God of history. The Lord included several summaries of history in Scripture.

- As the Israelites ended their forty years of wandering in the desert, Moses reminded them of events they had experienced during their journey (Deuteronomy 1-4).
- After the death of Moses, Joshua led the Israelites into the Promised Land. The Israelite army conquered the land God had given them. Before the individual tribes settled down onto their own separate lands, Joshua reminded them of the history of their nation (Joshua 24).

- Many years later, when the Israelites returned from the captivity which had resulted from their sins, the people gathered in Jerusalem. As the people listened, the Levites prayed to God, recounting His working from Creation through their current situation (Nehemiah 9).
- Jewish leaders persecuting the early church arrested Stephen. When they asked him to defend himself against the charges made against him, Stephen recounted the history of the Israelites from Abraham through the murder of Jesus to prove that his accusers were just as stiff-necked as the opponents of God's servants had been in previous generations (Acts 7).

God wanted Israel to remember their history through the yearly festivals of Passover, Pentecost,

and Tabernacles. These festivals made Israel's history personal for each generation (Exodus 12:26-27). If the Israelites forgot their history, they risked becoming unfaithful to God (Deuteronomy 4:9, 6:10-25, and 8:10-20). Much of the Old Testament is historical narrative which teaches the meaning of faith in everyday human life.

Jesus came not "once upon a time" but at a specific point in history (see Luke 1:5 and 3:1-2 and Galatians 4:4). Jesus gave the Lord's Supper to Christians as a reminder of that specific event in history when Jesus purchased their redemption by His own death (Matthew 26:26-28).

God has a plan for human history, and He is working it out in His wisdom and power until time on earth ends and eternity begins. God is working today to bring His people to a better future, and as He does this He wants us to learn from the past for our own spiritual good.

This is why we study history.

*But when the fullness of the time came,
God sent forth His Son . . .
Galatians 4:4*

★ Assignments for Lesson 1 ★

American Voices	Read the speech "Knowing History and Knowing Who We Are" by David McCullough (pages 394-400).
English	Read the section titled "Advice on Writing" (pages x-xii).
Bible	Start memorizing Acts 17:26-28.
Project	Choose your project for this unit and start working on it.
Student Review	Optional: Answer the questions for Lesson 1.



Lesson 2

Themes in American History

I love the United States of America. I get a lump in my throat when I watch the Olympics and an American wins a gold medal. When that happens, I feel a thrill as the American flag is raised and the national anthem is played once again. I love old black-and-white movies directed by Frank Capra, such as *Mr. Smith Goes to Washington* and *You Can't Take It With You*, that unashamedly promote the ideals that have made this country great.

I love the United States with its varied and beautiful landscape. My family has been blessed to see the rocky Oregon coast, the multifaceted beauty of Yellowstone, the awesome vista of the Grand Canyon, the vast sweep of a Kansas sunflower field, and the picturesque villages of New England.

I love the stories of brave men and women who risked everything to come to a new land, who carved out homesteads in the wilderness, and who became successful after starting with almost nothing. The citizen-soldiers who moved out across the globe to fight oppression in two world wars and in many smaller conflicts inspire me. I fear we do not appreciate enough the price that has been paid for our freedom to worship God and to spread His message without undue hindrance and persecution.

I love the United States, but I have to be objective enough to see her faults. The enslavement of four million blacks before the Civil War is a shameful

legacy, as is the record of prejudice, discrimination, and violence toward their descendants that has occurred since 1865. Our political system has seen far too much corruption and dishonesty. We are becoming increasingly materialistic and secular, and our families are suffering as a result.

American history is a rich story because it tells of some of the best and some of the worst deeds that people can do. It is a story of promises and hopes that have been fulfilled to an amazing degree but that can be fulfilled even more. Because the story of America is our story, it can teach us, inspire us, and rebuke us.

As you study American history, you will see certain themes repeated. The most important overarching theme is that the hand of God has been guiding, blessing, protecting, and sometimes chastening us. We will see many evidences of this reality, and it is still true even when we do not see it. Here are four other threads that weave through the story of America.

Expansion

America has expanded geographically, culturally, intellectually, and in terms of personal rights. A noted historian of the late nineteenth and early twentieth centuries, Frederick Jackson Turner, developed the

idea that the attraction of the frontier has been a major influence in American history. This frontier idea is an example of the theme of expansion.

However, that expansion has often come at a cost to other people. For instance, as Europeans expanded their control of more and more of the continent, Native Americans were treated shamefully. In another example, a major part of America's economic expansion before 1860 came at the expense of slaves. In the twentieth century, the influence of the United States expanded to affect events around the world; but again that expansion came at a cost. We need to understand both expansion and the cost of expansion in the story of America.

Power and Control

People want to control their own destinies. This is why millions of people have immigrated to the United States and why millions of Americans today own their own property and their own businesses. However, some people also want to control others. The desire by whites to control society is why blacks had few rights after the Civil War. Most political campaigns are carried out because political parties want to control the reins of government.

John Dyson of Maryland, born into slavery in the 1850s, was photographed in 1940.



One way in which the desire for power and control shows up repeatedly involves the economic motivation behind events. For instance, the desire by American colonists for economic success led to their willingness to use (control) black Africans as slaves. The desire for power and money influenced the growth of industry in America in the late nineteenth century. You will see over and over how the desire for power and control has influenced what people do.

A Mixture of Good and Bad

As you study history, you will see that most people and events are a mixture of good and bad. President Bill Clinton oversaw unprecedented economic growth but was a moral failure. Industrial growth gave us a better material life but caused many workers to suffer. We would like to think that everything and everybody is either clearly good or clearly bad, but this is not the case.

You and I are not completely good or completely evil; we are a mixture. People who do great things have clay feet. Presidents and generals have strong points and weak points. Events that bring progress have side effects. We must learn to distinguish between the good and the bad—often in the same person, institution, or event.

Ethnocentricity

Most Americans believe that our way of doing things is right and that other ways are wrong. This includes how we dress, how we talk, how we eat, and many other things that we believe and do. This tendency is called ethnocentrism. When Catholic immigrants from Ireland and Europe came to largely Protestant America in the early 1800s, many Protestant Americans were suspicious of them and prejudiced against them simply because they were different and had different beliefs. People in different sections of the country—the South, the North, the Midwest, and the West—can also be ethnocentric



This 1882 political cartoon shows Uncle Sam (lower right) using immigrants to the U.S. from other countries to build a wall to keep out the Chinese. Meanwhile, Chinese in the background tear down a wall, indicating their growing openness to international trade and communication.

about the way they live as compared to the ways of people who live in other sections of the country.

This tendency to think that one's own ways are best influences international relations. The leaders of a particular nation's government believe that they have to defend and strengthen their own country because they cannot count on other nations to do so. British self-interest led to Britain's developing a world-wide empire. The Marshall Plan to rebuild Europe after World War II certainly helped that devastated continent, but one major motivation for the U.S. in implementing the plan was to avoid another costly involvement of American forces in yet another European war. American involvement in Korea, Vietnam, and the Middle East was partly out of concern for other people but primarily because such involvement was seen as protecting our country's own national interests. Because each nation is made up of human beings, each nation tends to be ethnocentric. Conflicts arise when countries approach an issue with differing interests.

Some people believe that the United States is God's new chosen people. Certainly God has richly blessed America. We can see His guiding hand in our history. However, God Himself has not declared that America is His chosen people. When God established a covenant with Israel and declared them to be His chosen people, He did it through Moses on Mount Sinai (Exodus 19). The new covenant in Christ, by which believers are God's new chosen people, is set forth in the inspired New Testament (Hebrews 9:6-15). But no one has ever received an equivalent revelation from God declaring that America is God's new covenant people.

A better understanding of God's relationship with the United States is that He blesses and guides our country just as He does all the world. Christians in America have a stewardship from God to use well the blessings He has given us. We have a charge from God to take advantage of our freedom to live for Him and to communicate His Word.

The Fabric of History

Lives and events do not happen in isolation; they are connected with what happened yesterday, and they influence what will happen tomorrow. The Civil War did not just erupt in the mid 1800s; turmoil about slavery and states' rights had been brewing since the writing of the Constitution.

However, some aspects of history have more direct influence on our lives today than do others. For instance, the American Civil War has influenced us more than the Spanish conquest of the Aztecs. Interestingly, today we are seeing a growing influence on American life from the Hispanic cultures to our south. Perhaps the Spanish conquest of the Aztecs will come to have more influence on Americans than even the Civil War does.

Does history repeat itself? Yes and no. As we have been saying, certain themes do repeat themselves in

American history. Americans have repeatedly fought foreign aggressors whose tactics and philosophies bear a striking similarity to each other. Hitler was just Lenin with a swastika, and Osama bin Laden was just Hitler without a government. We see the same issues over and over in history because people are the same as they have always been. This is why we can and should learn from history.

But at the same time, every situation is different in some ways. Aggressors in previous generations rattled sabres; today North Korea and Iran rattle nuclear weapons. Many politicians have always wanted to spend other people's money (called taxes) to promote themselves. Today, though, they propose to do it in terms of billions instead of mere millions of dollars. To understand and to live well in today's world, we must learn from the patterns of history; we must also grasp the unique situation in which God has placed us today.

*He made from one man every nation of mankind to live on all the face
of the earth, having determined their appointed times
and the boundaries of their habitation.*

Acts 17:26

★ Assignments for Lesson 2 ★

Bible Read Paul's sermon that he gave in the synagogue at Pisidian Antioch, which is recorded in Acts 13:15-43. Note how Paul used history to make his point.

Work on memorizing Acts 17:26-28.

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 2.



Lesson 3

1491

Life in the English village of Notgrove had not changed much in the thousand years before 1491. Every day Geoffrey the shepherd tended the flock that belonged to the lord of the manor. He and his wife and children worked the small patch of land that the lord allowed them to use to feed their family. The other people of the village worked at their jobs and tended their gardens day in and day out as well. Much of life was devoted simply to survival.

Most of the people who lived in the village were born there and died there. Many infants who had lived only a few days were buried in the churchyard. Occasionally a young man walked from Notgrove to nearby Gloucester and became apprenticed to a craftsman in a shop. People still talked about Thomas, the son of the cooper, who a few years earlier had gotten tired of making barrels and went all the way to Bristol on the western coast, fifty miles away, to work at the docks. A few people had made the ninety-mile trip to London; and the lord's steward had crossed the English Channel once to bring back some new, expensive dinnerware from France.

The horizon of possibilities for the people of Notgrove was limited. It seemed as though what was had always been and would always be. William, Lord of Notgrove, had inherited the manor from his father; and he planned to pass it on to his first-

born son at his own death. The people who worked on the manor were the sons and grandsons of men who had worked there in previous years. Everyone considered himself to be a member of the Church headed by the pope in Rome. On Sundays everyone attended mass at the small stone building that served the Catholic parish.

The Late Middle Ages

Notgrove is a real English village in the Cotswolds. This description of life there in 1491 is based on what we know to have been generally true about life in England in the late fifteenth century. In fact, most of Europe in 1491 was like Notgrove. The majority of people lived in rural areas. Few large cities had developed. The accepted classes of royalty, nobility, and peasantry gave the world stability and security.

The most powerful agent of control and stability was religion—in particular the Roman Catholic Church. The Church had an extensive hierarchy that stretched from Rome to local parishes. It controlled all religious teaching and practice and therefore controlled most of the era's life and thought. The threat of excommunication (declaring someone to be unqualified to take communion and thus, in their minds, incapable of receiving grace) gave the

Church control over kings and lords. The threat of heresy trials gave the Church control over possible critics. The Church had become wealthy through the land and other gifts donated to it by its members.

Most people accepted the fact that God was ruler over the world. They believed that He set kings on their thrones and that He sent both rain and drought, blessings and difficulties.

How Life Was Beginning to Change

Notgrove in the Year of Our Lord 1491 was much like it had always been, but that was about to change. When Thomas Cooper walked from Notgrove to Bristol, he left the world that was passing away and entered the world that was developing. In many places throughout Europe, new possibilities were emerging. The thought world was changing from one of accepting and defending what had always been to one of exploring what could be. The change in Europe was the change from a settled mind to an inquisitive mind, from an attitude of self-sufficiency to a desire to reach out.

In a significant way, people were changing their view of God's will. The prevailing attitude had been that the settled order of things was God's will. The new attitude said that searching for possibilities was God's will. This attitude of exploration and discovery ushered in the period that later came to be called the Renaissance, which means rebirth.

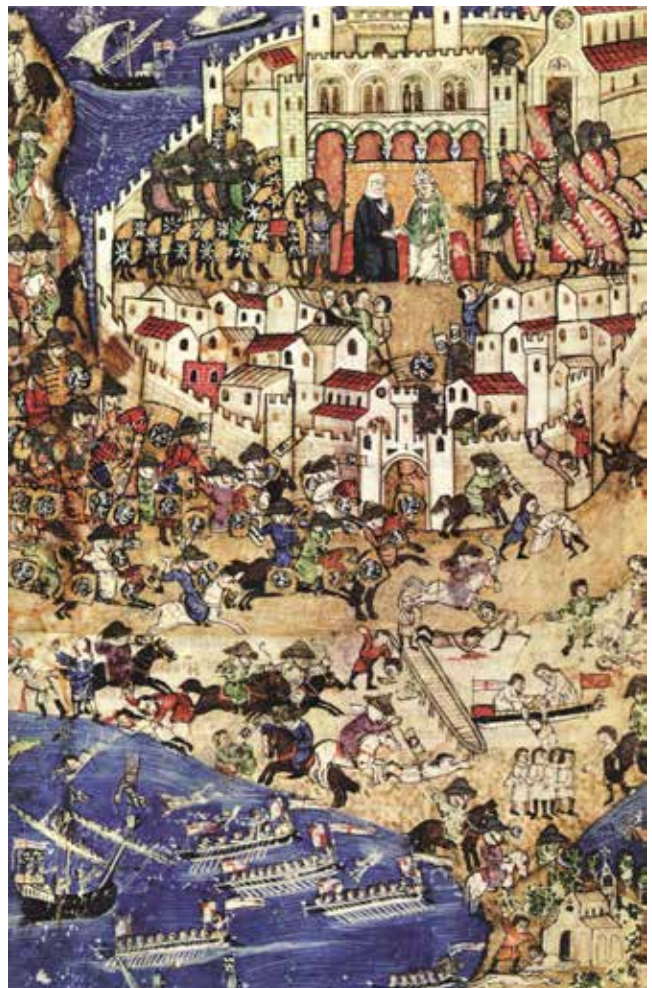
Many areas of life changed during the Renaissance. In the mid-1400s in Germany, Johann Gutenberg developed a printing process that used movable type. This meant that in the 1490s more books were becoming available at lower cost, which meant that knowledge could be shared more widely and more easily than ever before. The arts were changing also. In Italy, Leonardo da Vinci (born in 1452) and Michelangelo (born in 1475) were demonstrating artistic talents that went far beyond those of the artists who came before them.

The Crusades of the 11th to 13th centuries, in which Europeans sought to take control of the

Holy Land away from the Muslims, introduced Europeans to the geography, cultures, and riches of the East. In the late 1400s, international trade by many countries in Europe increased. Italian merchants, for instance, established trade with China and other countries in the Far East. This trade took place along overland routes through the Middle East and Asia.

Portugal also began looking outward. It was wealthy, unified, and strategically located to develop trade contacts by sea with other nations. Portugal's Prince Henry (sometimes called Henry the Navigator) encouraged exploration both to develop trade and to take the Christian message to other lands. In the late 1400s, courageous Portuguese sea captains sailed further and further down the western

Tripoli, a major Crusader stronghold in modern-day Lebanon, fell to the Turks in 1289.



coast of Africa. Unfortunately, part of their business involved the slave trade, as African tribal rulers sold prisoners of war to the Europeans as slaves.

Wealthy Europeans enjoyed spices and other luxuries that came from India and China, but European traders did not like dealing with Arabs who served as middlemen (and sometimes highwaymen) on overland trade routes to the East. Some Europeans wondered if it was possible to get to the East without going through Arab lands. The Portuguese captain Bartholomew Diaz reached the southern tip of Africa in 1486 and envisioned going all the way to India. Vasco Da Gama finally sailed around Africa to India in 1498.

Some people had heard reports of carved objects and branches from unknown trees floating to the European coast from the west. As Europe experienced a Renaissance of learning and an expansion of its horizons, a few people wondered about a bold new idea, one that had intriguing possibilities for increased trade, exploration, knowledge, and evangelism. What would happen if someone left Europe and sailed west?

In America

Moluk lived peacefully on an island in the Caribbean Sea with his family and fellow villagers. The people lived off of fish and the abundant fruit that grew on the island. The weather was always warm. Moluk's oldest brother had been killed some time back when he had tried to defend his sister from men who had come from another island to take women for themselves. Another brother had been lost when his boat was swamped by a huge storm that had come up quickly. No one on the island wore any clothes. Moluk never thought to question or to wonder about his way of life. He assumed that the gods his people believed in controlled the world in which he lived.

Moluk is a fictional representative of the indigenous peoples who lived on the Caribbean islands in 1491, before Columbus came. They had



Harbour Island, The Bahamas

a culture, as did the Europeans; and their culture was also about to be transformed, just as European culture was changing. In fact, the cultures of the Caribbean were about to change because European culture was changing.

Our knowledge of indigenous peoples in the Americas before 1500 is not as extensive as what we know about Europeans living at the same time. The generally accepted explanation for how their ancestors came to the western hemisphere is that they walked across the Bering Strait from Asia to Alaska, either on ice or on a land bridge that no longer exists. From there they spread throughout North, Central, and South America over an undetermined length of time.

However, we have no record of any eyewitnesses to these commonly-accepted events. The Bering Strait theory is a guess; and, as C. S. Lewis wrote, "If you make the same guess often enough it ceases to be a guess and becomes a Scientific Fact."^{*} Mankind began with Adam and Eve, and people were scattered after the Tower of Babel. Beyond this, we do not know for sure how people first came to the western hemisphere. They might have come by boats from other parts of the world.

^{*} *The Pilgrim's Regress*, originally published 1933; this edition Grand Rapids: Eerdmans, 1992, p. 22.

Indigenous Peoples of the Americas

Archaeologists and anthropologists are still discovering information about the indigenous peoples of the Americas. The following ideas are generally accepted at this time.

The tribes in Central and South America developed more complex cultures than those in North America in terms of the size of their cities, the engineering of their buildings, and the nature of their societies. The Maya, for example, who lived in Central America before 900 AD, built pyramids, had a written language, and practiced accurate astronomy. They were taken over by the Toltecs, who ruled the area until about 1200 AD. Then the Aztecs emerged in what is now Mexico around 1300 AD. Meanwhile, the Incas developed a powerful and advanced civilization in what is now Peru in South America.

The idea that all indigenous tribes were kind, peace-loving people who were destroyed by cruel Europeans does not do justice to the facts. Many Central American tribes often engaged in battle. The Aztecs practiced human sacrifice on a large scale in their religious rituals. This does not justify what the European conquerors did to them, but we can understand the Spaniards' shock when they encountered the Aztecs.

By contrast, most North American tribes were smaller, more scattered, and more diverse.

Native tribes created thousands of petroglyphs (rock drawings), such as these in Petrified Forest National Park, Arizona.



The Toltec people carved large statues in the form of warriors. These examples from Tula in modern Mexico are fifteen feet tall.

Some tribes in North America lived a nomadic life during the time Central American peoples were living in settled communities. North American tribes developed varying types of social communities and implemented various methods of food production. Some tribes had elaborate social structures and built large mounds as worship or burial sites. Some followed migrating buffalo, deer, and elk, while others settled into farming villages. These early Native Americans built their homes with the materials they found in their surroundings, as indicated by the Anasazi cliff dwellings at Mesa Verde in Colorado and the frame longhouses in what is now the northeast United States.

Moluk's world, and the world of all the peoples who lived in the western hemisphere, was about to be turned upside down. People were coming who had never been to Moluk's island or even to his part of the world. Just as the Europeans' understanding of the world was expanding, Moluk's understanding was going to expand as well. Cultures met and clashed. European cultures soon dominated the existing cultures in the Americas.

People Movements

Historians and archaeologists speak of “push and pull” forces that bring about immigration and people movements. A push is a force in the originating country that prompts people to leave, such as war, famine, or political or religious persecution. A pull is an opportunity in another country that draws people toward it, such as the chance for cheap land, the discovery of gold, or the possibility of freedom.

The island of Britain was invaded many times by various ethnic groups. Galatia in Asia Minor was settled by people from Gaul (what is now France). The apparent movement of people from Asia into the western hemisphere (who descendants became the indigenous Americans) was another people movement. The British settlement of North America was a people movement. A people movement is occurring now as many Hispanic people move into the United States.

Chaco Culture National Historical Park in New Mexico preserves elaborate homes and buildings, such as the one pictured above. The Native Americans who used these structures moved elsewhere around the 13th century.



***The earth is the Lord’s, and all it contains,
The world, and those who dwell in it.
Psalm 24:1***

★ Assignments for Lesson 3 ★

Bible Read the speech that Paul gave in the Areopagus on Mars Hill, which is recorded in Acts 17:16-34. Note how Paul wrestled with the Greek culture that he was encountering.

Work on memorizing Acts 17:26-28.

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 3.



Christopher Columbus Monument in Puerto Rico

Lesson 4

Columbus and the Spanish

Cristoforo Columbo was born in the Italian seaport of Genoa in 1451. The son of a weaver, he became interested in sea travel at an early age. When he was 25, he took part in a trading expedition to England. Columbus (the English version of his name) settled in Portugal and began studying possible sea routes to the Far East. Educated people in that day knew that the earth was round. The idea that people of the 15th century thought the earth was flat is a myth.

Columbus became convinced that a ship could reach China, Japan, and India more easily by sailing west than by sailing around Africa; but he made two major miscalculations. First, he thought the earth was smaller than it really is; and second, he did not know about any additional land masses between Europe and the Far East.

The eager and determined Columbus tried to find a sponsor for his proposed voyage. Columbus hoped for riches for himself, but he also wanted to spread the gospel of Christ and to bring honor and wealth to his sponsoring country. He made a proposal to the king of Portugal but was turned down. Columbus then went to Spain, which was becoming a rival to Portugal in international trade. In early 1492, the various ethnic regions of Spain became unified under the rule of King Ferdinand and Queen Isabella. Also that year, Spanish armies defeated Muslim invaders

at Granada and the Catholic government expelled Jews from Spain. Since Ferdinand and Isabella wanted Spain to continue to grow in power, wealth, and influence, and because of Columbus' persistent requests, Spain's rulers gave the Genoan the financial backing he needed for his voyage.

Columbus Discovers the New World

Early on the morning of August 3, 1492, Columbus left Palos, Spain, with three small vessels, the *Santa Maria*, the *Niña*, and the *Pinta*. Problems developed with the rudder of the *Pinta*, and it took about a month of work in the Canary Islands for the rudder to be repaired. Finally the three ships headed west. Columbus kept two logs during the journey, one to be made public and another to be kept secret. The Admiral recorded shorter distances in the public one so that the crew would not become discouraged at traveling long distances without reaching land.

However, the crew did become discouraged and even angry. As Columbus grew fearful that they would have to turn back, the crew began seeing fresh branches in the water and birds in the air, evidence that land was near. Early on October 12, the crew sighted land, one of the islands in the Bahamas. Columbus went ashore later that day and claimed the land for Spain in the name of the Lord. He believed

that he had arrived in the Far East. Since the islands near Asia were called the Indies, Columbus called the people he saw on the island Indians.

Columbus treated the Indians kindly at first and hoped that they would become Christians. However, Columbus and his men later were cruel to the natives. They abused the women and took several of the natives back to Spain as slaves. Columbus made three other voyages, exploring various Caribbean islands as well as the South American coast. He had an ever-growing desire for gold and other wealth. On his third voyage, he mishandled a situation with Spanish troops and was taken back to Spain in chains.

Columbus died in 1506. Late in his life, Columbus referred to the lands he had found as a new world. However, he probably always believed that he had simply discovered a new part of Asia.

The Legacy of Columbus

Columbus' legacy is mixed. On the positive side, it opened the western hemisphere to European exploration and settlement. Many members of indigenous tribes heard the gospel of Jesus and became believers. However, the European invasion also resulted in the abuse and death of thousands of other natives.

Columbus did not even receive the honor of having the new lands named for him. A later Italian explorer, Amerigo Vespucci, published in 1507 a description of the lands he had seen in the western hemisphere. A mapmaker wrongly credited Amerigo with discovering South America and suggested that it be named for him. Thus, all of the New World came to be called America.

Spain Explores the New World

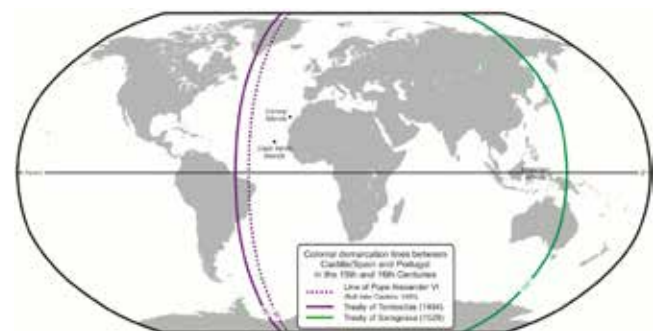
The discoveries of Columbus encouraged Spain to send other explorers west. However, the growing rivalry between Spain and Portugal appeared to put those two countries on a collision course if they

tried to claim and explore the same areas. In 1493 Pope Alexander VI declared a line of demarcation that went around the world north to south one hundred leagues (about three hundred miles) west of the Canary Islands off of Africa. The pope, who was himself Spanish, gave Spain the right to control lands west of the line. The Portuguese king did not like this arrangement and negotiated a treaty with Ferdinand and Isabella of Spain, signed in 1494, that placed the line further west and gave control of non-Christian lands east of the line to Portugal.

The treaty line cut through what is now Brazil. Explorer Pedro Cabral claimed Brazil for Portugal in 1500. This is why Brazil today speaks Portuguese and why Portugal continued to develop trade with the Far East by going around Africa. Spain, on the other hand, took advantage of its right to explore west of the line. This is why the Spanish conquered most of South and Central America and controlled much of what later became the southwest United States, without rivalry from Portugal.

The explorations of the Spanish, especially their incursions into North and South America during the 1500s, were the first European ventures to have a lasting impact on America. Consider the explorers and their travels listed on the next page.

This map shows the lines of demarcation negotiated between Spain and Portugal, including a later line set in the Pacific. Neither country was able to enforce control based on these arbitrary lines, however. For instance, Portugal claimed portions of Brazil west of the line in South America while Spain took over the Philippine Islands, which were in Portugal's hemisphere.





Leif Ericson Discovers North America
Christian Krohg (Norwegian, 1893)

Unit 1 - This Is Our Country

Aztecs. The Aztec nation was centered in Mexico and ruled by Montezuma. Cortes strengthened his forces by gaining the loyalty of rival tribes in the area who hated the Aztecs. The Spanish forces took control of the Aztec capital Tenochtitlan (the site of present-day Mexico City) in 1521. Ten years later, Francisco Pizarro defeated the Incas in Peru, which led to Spanish domination of South America.

Norwegian explorers sailed to Iceland, Greenland, and, apparently, the North American continent around 1000 AD. Eric the Red sailed from Iceland to Greenland, and his son Leif Ericson is thought to have landed on the eastern coast of what would become Canada. Although these excursions predated Columbus by several centuries, their ventures did not have the impact on Europe and America that the Spanish-sponsored explorations did.

- In 1513 Juan Ponce de Leon landed in and explored what became Florida. He was the first European known to set foot on what later became the United States. That same year, Vasco de Balboa crossed the isthmus of Panama from the east and became the first European known to see the Pacific Ocean from the Americas.
- Ferdinand Magellan led a crew to explore that part of the world reserved for Spain by the treaty. He began in 1519 and sailed around the tip of South America and across the Pacific. Magellan landed in the islands which were later named the Philippines for the Spanish prince who became King Philip II. Magellan was killed in a battle with the natives there. His crew continued on their journey and arrived back in Spain three years after their trip began.
- Also in 1519, Hernando Cortes (or Cortez) of Spain began an expedition against the
- In 1539 Spanish explorer Hernando de Soto began to lead his soldiers through what later became the southeast United States. De Soto was the first European known to see the Mississippi River. He died in 1542, and his body was lowered into the Mississippi.
- Francisco Coronado led an expedition that traveled across what became the panhandle of Texas and into Kansas (1540-1542). An officer under his command was the first European known to see the Grand Canyon.
- In 1565 Spain established St. Augustine, the first permanent settlement by Europeans in the area that would become the United States. It is now in the State of Florida.

Castillo de San Marcos is the Spanish fort at St. Augustine.



Spanish Strategy in the New World

The goal of these early expeditions by Spain was not primarily to settle or develop the new lands. Instead, Spain had other ideas. First, the Spanish wanted to control the areas, so they established forts to defend against Indian attacks. In Mexico and what became the southwestern United States, Spanish *conquistadors* (conquerors) established dominance over the land and over the native peoples who lived there. The natives were granted full Spanish citizenship, but this meant that they were expected to pay taxes to the Spanish throne.

Second, the Spanish wanted to extract whatever gold or other riches they could find and send it back to Spain. Coronado was searching for the fabled Seven Cities of Cibola, which supposedly were paved with gold. De Leon hoped to find the Fountain of Youth in Florida and in this way transform human life for Europeans.

Third, the Spanish wanted to find a water route to the Far East. European focus was still on developing

trade routes with China, Japan, and India. For the accomplishing of this goal, the Americas were seen as a roadblock.

Finally, Catholic priests sought to convert the native peoples to Christianity. Some became sincere believers in Jesus. In many cases, the dominant religion became a mixture of Catholic doctrines and native beliefs.

Spain was the dominant European power in North America until well after the start of English colonization in 1607. By 1574 an estimated 160,000 Spaniards lived in the New World, including about 15,000 in Mexico City alone. The Spanish empire stretched from what is now the western United States, through Central America, and across most of South America. Spain ruled parts of these lands for over three hundred years. English culture eventually dominated the United States as a whole; but in Florida, Texas, and the Southwest, the Spanish presence has had a strong influence on culture, architecture, and language.



The Northwest Passage

For many years, explorers continued to believe that they could find a way from Europe to Asia by sailing west. They searched for a water passage through the American land mass to the Pacific. One goal of the Lewis and Clark Expedition of 1803-1805 was to find such a route. This painting by English artist John Everett Millais expresses British frustration at not finding a water route around Canada (The North-west Passage, 1874).

The explorer Roald Amundsen finished a three-year voyage from east to west through the Arctic waters north of Canada in 1906. Arctic ice made this Northwest Passage dangerous, so it was not suitable for commercial shipping. No practical water passage through the Americas existed until the Panama Canal was completed in 1914. Diminished Arctic ice in the 2000s allowed several vessels to pass successfully north of Canada. The crew of a small yacht, led by Eric Forsyth, completed a circumnavigation of North America in 2009.

Cultural Exchange

European and indigenous American cultures had a complex interchange as a result of this exploration of the Americas. Europeans saw many plants and animals in the New World that they had not seen before, such as turkeys, bison, corn, and potatoes. Over the next several decades, Europeans spread American crops around the world.

New words entered the Europeans' vocabulary, such as tobacco, raccoon, and tepee. The Europeans brought firearms and horses, which they used to

defeat the Indians in battle. The explorers also brought diseases such as smallpox and measles to which the native peoples had no immunity. As a result of warfare and disease, the indigenous population was greatly reduced in a relatively short time.

The world of Notgrove and the world of Moluk were changing, and they were never going to be the same. A zeal for control and for wealth, tempered by expressions of Christian faith, led adventurers and pioneers from the Old World to establish outposts in these new lands.

*It is He who sits above the circle of the earth,
And its inhabitants are like grasshoppers.
Isaiah 40:22a*

★ Assignments for Lesson 4 ★

Bible Our view of life and the world around us is affected by our knowledge and experience. Write down three ways that the spiritual worldview of Europeans might have been affected by the explorations of Columbus. (You can start a notebook to record your responses to this and future Bible assignments or simply discuss them with your parents.)

Work on memorizing Acts 17:26-28.

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 4.



Boys Going to Work at a Cigarette Factory in North Carolina, 1911

Lesson 5 - Bible Study

How You See the World Makes a Difference

The same historical event can have different interpretations depending on the outlooks of the persons doing the interpreting.

- The Protestant Reformation led by Martin Luther is seen by millions of believers as a fresh wind of spiritual freedom. To Catholics, however, the Reformation was a tragic division that destroyed the unity of the one Church.
- Child labor laws enacted at the end of the nineteenth century and the beginning of the twentieth century were hailed by reformers as a necessary protection for children, while many businessmen condemned them as an unnecessary intrusion of the government into the workplace.
- The 1973 Supreme Court decision *Roe v. Wade* declared certain state laws restricting abortion unconstitutional. To abortion opponents (such as this author), the decision was a tragedy for human life; for abortion advocates, it was a victory for women's rights.
- The coming of Columbus to the New World in 1492 is one of those pivotal events that is seen differently by different people. Based on your interpretation of that event, you might believe that Columbus was a bold, heroic explorer who initiated the exciting development of European-based culture in America; or you might believe that he was a cruel villain who caused the tragic destruction of indigenous cultures; or you might conclude that he was a mixture of both. The difference in how you view what Columbus did is based on your worldview.

Differing Worldviews

A worldview is just that: a person's understanding of the world in which that person lives. Everyone has a worldview, and one's worldview is shaped by his culture, training, experience, family background, political persuasion, and faith in God (or lack of it). A person's worldview provides a framework by which he or she evaluates the meaning of the events that take place and by which he or she makes decisions about what he or she will do.

People in different times and places have had and continue to have different worldviews. For example:

- Many cultures throughout history have understood humans to be the pawns of cruel or disinterested gods. People in these cultures would see a devastating thunderstorm as punishment from the gods.
- Today, millions of people see humans as strictly physical objects without any spiritual nature. They believe that we happened into existence by evolutionary chance and that what takes place in the world is simply what occurs when atoms and molecules come together. This view of human life and of man's purpose is different from that of someone who believes that God made man in His image.
- Many Eastern cultures believe in a cyclical view of history. In this worldview, people, plants, and animals are born; they live; and they die. That which dies becomes the soil from which new life springs. What has happened before will happen again. A belief in reincarnation is sometimes part of a cyclical view of life.

Burning a Draft Card During the Vietnam War (1968)



Your Worldview Makes a Difference In How You Interpret Historical Events

Our worldview is the result of our beliefs, experiences, and ideals. This influences not only how we see the world around us but also how we understand events in history. A Marxist university professor in the United States, for instance, will likely portray the period of Communist domination in Russia differently from the way a Russian preacher who spent years in prison for his faith would see it. The idea of gay marriage might be discussed one way by a television commentator and quite differently by your parents. Think about how different worldviews affect how people see these issues in history:

- Were women oppressed until the twentieth century, and only then were they able to receive the first elements of real personhood? Or was the way women lived before the twentieth century closer to God's ideal for them, and were the changes in the twentieth century dangerous steps away from God's plan?
- Was the civil rights movement an attempt by Communist agents to undermine American society, or was it the desperate effort of long-suffering Americans to claim the rights that they believed should be theirs?
- Were the young people who protested the Vietnam War dangerous subversives who wanted to overthrow the United States government, or were they simply exercising their American freedoms in an attempt to bring home the troops from a war our leaders had never decided to win?

Your answer to these questions will depend on your worldview.

Your Worldview Affects How You Live Every Day

Worldview is not an idle, theoretical topic. A person's worldview has significant impact on his or her everyday decisions.

- Should a pregnant but unmarried woman have an abortion, or should she have the baby and either rear it herself or give it up for adoption?
- Should a father accept a promotion that promises higher pay, regardless of the consequences to his family, or should he consider other factors besides money?
- How should people care for the earth: as our “mother” with a spiritual life and identity of its own, or as a stewardship from God?

What you think is right in these situations will depend on your worldview: what you value, what you believe to be the truth, the worth you give to people, what you believe is God's will, and other factors that help you give meaning to life.

We Look At History With a God-Centered Worldview

This curriculum approaches history with the belief that God created the heavens and the earth and that He continues to guide the events of the world. We believe that humankind is a special creation by God in His image and that humans have unique worth before God and a spiritual identity in the soul. We believe that what happens in our world is not the result of blind chance; instead, events are the result of a combination of God's sovereignty and the autonomy God gives us to choose, succeed, and fail. We believe that God's purpose for the created world is to give honor to Christ. Colossians 1:16-17 says that, “[B]y Him (Christ) all things were created,



Times Square, New York

both in the heavens and on earth . . . all things have been created through Him and for Him. He is before all things, and in Him all things hold together.” We believe that God has given mankind standards of right and wrong and that He will hold all of mankind accountable one day in the Judgment. We believe that the ultimate will of God will be accomplished despite what people might do. This faith in God is the overriding factor in our worldview.

In your study of history, you need to recognize the worldview that you have which serves as the glasses through which you see historical events. Be sure to base your worldview on a fair and accurate understanding of God's truth.

*But we preach Christ crucified, to Jews a stumbling block
and to Gentiles foolishness, but to those who are called,
both Jews and Greeks, Christ the power of God
and the wisdom of God.
1 Corinthians 1:23-24*

★ Assignments for Lesson 5 ★

American Voices

Read the excerpts from “The Meaning of July Fourth for the Negro” by Frederick Douglass (pages 177-182).

Bible

The Apostle Paul was aware of how different people had different worldviews. Read again the account of Paul’s sermon to Jews in the synagogue in Pisidian Antioch in Acts 13:16-41 and the account of his speech to Gentiles in the Areopagus (on Mars Hill) in Acts 17:16-34. Notice that in the Jewish synagogue he refers extensively to the Old Testament, whereas in the pagan Areopagus he does not quote any Scripture. In fact, in the Areopagus Paul quotes two pagan writers in verse 28 (Epimenides of Crete and Aratus of Cilicia). The Jews in the synagogue had a strong belief in God and in the revelation of His word in Scripture. The people to whom Paul spoke in Athens, by contrast, had a limited understanding of God and dabbled in ideas and beliefs from various sources.

How might you use the approach Paul used in Acts 17 to communicate the gospel to the secular world today? Remember that most Americans believe in God but do not accept the Bible as God’s authoritative Word. Many if not most Americans do not believe in absolute truth. Also, many do not know about Jesus or only heard stories about Him in their childhood. What are three points you think might be effective in opening the door to sharing the gospel with an unbeliever?

Recite or write Acts 17:26-28 from memory.

Project

Complete your project for the unit.

Student Review

Optional: Answer the questions for Lesson 5 and take the quiz for Unit 1.



Old Ship Church, Built in 1681 in Hingham, Massachusetts

2

English Settlement of America

The Protestant Reformation revolutionized spiritual thinking and also influenced concepts of political freedom. A century later, English settlers colonized the eastern coast of North America. While some came for economic gain, others came to be able to worship God and to guide their lives and communities under His hand as they saw fit. The principles of dependence on God, religious freedom, and democratic participation in civic life were firmly established in the colonies. Life was hard for the settlers, but they developed a distinctive American culture of which we today are the heirs.

Lesson 6 - The Reformation

Lesson 7 - England on the Rise

Lesson 8 - English Colonies in America

Lesson 9 - Life in the Colonies

Lesson 10 - Bible Study: The Shape of Religion in the Colonies

Memory Work

Memorize Psalm 146:3-5 by the end of this unit.

Books Used

The Bible
American Voices
The Scarlet Letter

Project (choose one)

- 1) Write 300 to 500 words on one of the following topics:
 - Write a summary of the ways in which religion was involved in the founding of the English colonies.
 - In Lesson 3 we read about an imaginary English family, the Coopers, from the village of Notgrove. Imagine that one of Thomas Cooper's descendants, named Samuel, settled in Boston in the mid-1600s. Write a letter from Samuel to his family in Bristol, England. What was life like for him? What work did he do? How was he affected by the religious life of the colonies?
- 2) Draw a map of the original thirteen American colonies. Don't copy a modern map showing the current borders of these states, rather consult a historically accurate map showing the borders of the original colonies.
- 3) Create a three-dimensional model of a Colonial-era farm or village. Research first so you can make your model historically accurate. Use the material of your choice (e.g., wood, cardboard, clay, STYROFOAM™, LEGO® bricks).

Literature

The Scarlet Letter

Nathaniel Hawthorne was born in Salem, Massachusetts, in 1804 and died in 1864. His ancestors were among the Puritan settlers of Massachusetts Bay. One ancestor was a judge in the infamous Salem witch trials. *The Scarlet Letter*, published in 1850, is set in the Massachusetts Bay colony (Boston) in the mid-1600s. Hester Prynne, after being publicly punished for the sin and crime of adultery, is scorned by many in the community.

Hawthorne explores what can happen when sin enters a community that is founded on faith. Certainly what Hester did was wrong, but hers was not the only wrong that was committed. Hester refuses to tell who the father of her child is. The father does not step forward, and his identity seems to be unimportant to the community. As other members of the community heap ridicule on her, they reveal their own sins of pride and judgmental attitudes. Often they are simply wrong in how they treat her and in their views of other people. Meanwhile, Hester is humble and contrite. She takes the responsibility for rearing and supporting her child.

The other main characters in the book are Arthur Dimmesdale, the young minister; Roger Chillingsworth, Hester's former husband who had been thought to be dead; and Pearl, the child born to Hester. Be sure to read the introductory essay, "The Customs House," which sets the mood and tone for the novel. Plan to finish the book by the end of the next unit.



Immanuel Lutheran Church, Elk Point, South Dakota

Lesson 6

The Reformation

Jesus said, “My kingdom is not of this world” (John 18:36). The early church was a simple community of faith in which members shared what they had with each other, focused on the apostles’ teaching, and encouraged each other in their new lives in Christ (Acts 2:44-45). The Church of the Middle Ages, however, had a different organization from that described in the New Testament.

For instance, the New Testament makes no mention of church facilities. Christians met in homes (Romans 16:3-5, 1 Corinthians 16:19, and Colossians 4:15) and in public places such as the temple. The medieval Catholic Church, on the other hand, met in elaborate and expensive cathedrals that were the centerpiece of its religious practice.

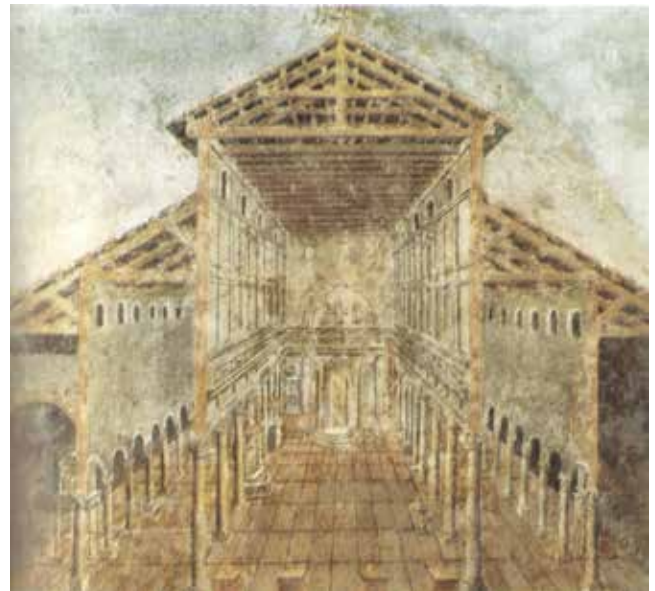
The church in the New Testament had elders who shepherded local congregations of Christians (see Acts 14:23 and Titus 1:5). As far as we know, there was no organizational structure beyond the local congregation. In the Catholic Church, bishops and cardinals held administrative positions over large regions. Everyone in the Catholic Church answered ultimately to the pope.

In the New Testament, government authorities were often opposed to the church (see Acts 4:1-3, 16:22-24, and chapters 22-26). In Europe in the Middle Ages, by contrast, the Catholic Church was the primary influence over the secular government.

Catholic Practices

The Roman Catholic Church during the Renaissance was different in many ways from the church described in the New Testament. The Catholic Church was a wealthy, powerful institution

St. Peter’s Basilica was constructed in Rome, Italy, by the order of Roman emperor Constantine in the mid-300s. The cross-section below shows the inside of the building. This church was in use until the 16th century, when a new and much more elaborate building was constructed. It retained the same name.



that exerted considerable influence over kings and politics. Power in the Church was centered in the pope, and an extensive hierarchy of clergy controlled Church life. Some elements of Catholicism, such as certain orders of monks, were examples of self-sacrifice and a desire to teach the gospel to others. However, many Church leaders were corrupt, and many Church practices differed from Scripture.

One of the greatest abuses was the selling of indulgences. The Catholic Church taught that when someone made a donation to the Church, the gift released the soul of a loved one from purgatory. (The Catholic Church teaches that purgatory is the place of punishment after death until a person has suffered enough for his sins and can then go to heaven.) This doctrine had no Scriptural basis, but in that day most people did not know the Bible. They were simply told by Church leaders that this was true. The selling of indulgences brought in vast amounts

of wealth to the Church. After all, who would want to leave a loved one suffering in purgatory when the giving of a mere coin could release him? The practice also reinforced the belief that salvation is dependent on good works which earn the favor of God.

Luther's Revolt

Martin Luther was a Catholic priest and scholar in Germany in the early 1500s. He eagerly sought peace with God but could not find it on the basis of works. In preparation for taking on a teaching position, Luther did an unusual thing: he started reading the Bible. As he did, he came to see the wide differences between what the Bible said and what the Catholic Church practiced. Luther was increasingly disturbed at what he saw to be the corrupt practices of the Catholic Church. In 1517 he announced ninety-five theses (or points of debate) that challenged many Catholic doctrines and practices, including the practice of selling indulgences. At the time, the indulgences were being sold to raise money to build the new St. Peter's Basilica in Rome.

The Catholic hierarchy opposed Luther and put him on trial for heresy. Luther stood his ground and the Catholic Church excommunicated him, but the government leader of his district in Germany protected Luther from harm. Luther was not the first person to dissent from Catholic doctrine and practice, but he was successful because of the support he received in Germany. Luther gained many followers who gradually developed into a separate fellowship of believers. They eventually came to be called Lutherans. Luther's actions began what we know as the Protestant Reformation (a protest against what the Catholic Church was doing wrong and a movement to reform the Church to be more in keeping with the Scriptures).

Luther strongly believed that a person is saved by faith in Christ without having to perform good works to earn salvation. He also disapproved of the Catholic clergy taking on the role of mediating between God and man. Luther believed that

This 1521 woodcut illustration depicting the pope signing indulgences is by German artist Lucas Cranach the Elder, a friend of Martin Luther.





The Luther Monument in Worms, Germany, was built in 1868. A statue of Martin Luther stands in the center. Seated around Luther are four men who had called for reform in the Church in previous centuries: Peter Waldo, John Wycliffe, Jan Hus, and Girolamo Savonarola. On the outside corners are other German political leaders and scholars.

every individual could approach God on his own. Luther encouraged people to look to the Bible, not to Church doctrine and tradition, as the basis for their beliefs. His translation of the Bible into German helped accomplish this. For centuries the Scriptures had been available only in Latin. Luther's translation made it possible for more people to read and understand the Bible.

Martin Luther and other reformers opened the door to a new way of practicing Christianity. Within a generation, the movement that Martin Luther began significantly challenged the power and dominance of the Roman Catholic Church. The Catholic Church no longer had exclusive control over the spiritual lives of Europeans. In some countries (such as Spain), Protestants met fierce opposition and Catholicism continued to be the official religion.

In other countries (such as the Netherlands and the Scandinavian countries), Protestants became the majority. Sometimes religious wars broke out because many believers continued to use religion as a political weapon. The Protestant-Catholic conflict influenced national and international politics for many years.

The Reformation led to many groups being formed to express their faith in new ways. John Calvin, for example, was an influential Reformed theologian in Switzerland who rose to prominence in the mid-1530s. As the years passed, new leaders arose who differed with both Luther and Calvin and who started still more new groups. Europeans found that once the door to freedom and change is opened, closing it is hard.

The English Reformation

In England, the Reformation was the result of a different set of circumstances; but it also stemmed from a challenge to the authority of the pope. King Henry VIII of England broke with the Catholic Church in 1534 and had himself declared the leader of the Church of England, which is also called the Anglican Church. Henry challenged the authority of the pope primarily so that he could divorce his wife and marry another woman (we'll talk more about this in the next lesson). At first the new Church's practices were much like those of the Catholic

Church. Henry's purpose for breaking with Rome was not to bring spiritual reformation but mostly to dispense with papal authority.

Henry VIII declared himself to be the head of all Christians in England. However, other believers in England followed Henry's example of rejecting the control of a hierarchy over believers and congregations. These believers wanted to follow God as they saw fit. As a result, numerous groups emerged over the succeeding decades. Conflict among Catholics, Anglicans, Scottish Presbyterians, Puritans, Separatists, and other groups in England continued for many years and took many forms.

Catherine of Aragon was a Spanish princess and the first wife of Henry VIII. English artist Henry Nelson O'Neil painted The Trial of Catherine of Aragon in the 19th century, showing Henry seeking approval from Church officials for his divorce.



The Political Impact of the Protestant Reformation

The religious upheavals in Europe affected the pattern of colonial development in the New World. Since Spain remained Catholic, the areas of the New World that it controlled were Catholic. Since England had many different religious groups, the areas of English settlement in the New World saw a diversity of religious expression.

The Protestant Reformation also changed political thought. As people were no longer willing simply to submit to the existing religious system,

they came to reject the idea of simply submitting to the existing political systems. People wanted the freedom to govern themselves as they saw fit. The Protestant Reformation honored the individual's right to determine his own relationship with God. In the same way, people wanted the right to think for themselves politically and to have a say in the government to which they answered.

The Reformation changed the religious fabric of Europe. As it did so, it also changed the political landscape and the worldview that people held. This affected the colonization of America, the way those colonies were governed, what the colonists believed, and the later course of American history.

*And having been made perfect, He became to all those who obey Him
the source of eternal salvation.
Hebrews 5:9*

★ Assignments for Lesson 6 ★

Literature Begin reading *The Scarlet Letter*. Plan to finish it by the end of Unit 3.

Bible Start memorizing Psalm 146:3-5.

Project Choose your project for this unit and start working on it.

Student Review Optional: Answer the questions for Lesson 6.



Devon Coast, Southwest England

Lesson 7

England on the Rise

In 1497, five years after Columbus' first voyage, King Henry VII of England hired the Italian sea captain Giovanni Caboti (John Cabot in English) to sail to the New World on behalf of England. Cabot left from Bristol on England's west coast and arrived in what he called a "new founde lande," now known as Newfoundland in Canada. On this and later journeys, Cabot explored the North American coast, perhaps going as far south as Chesapeake Bay.

In the 1990s, a replica of Cabot's ship, the Matthew, was constructed in England. In 1997 a crew sailed it from Bristol to Newfoundland to celebrate the 500th anniversary of Cabot's voyage.



Cabot's explorations in the name of England gave that country a claim to at least part of North America. However, unlike Spain, which capitalized quickly on Columbus' discoveries, over a century passed before England was able to secure a permanent foothold in the new-found land. This delay occurred because much royal and national energy was spent during the 1500s within England itself dealing with issues of royal succession and related Protestant-Catholic questions.

Henry VIII

Henry VII, of the House of Lancaster, became king of England in 1485 after he defeated the House of York to end the War of the Roses. He established his rule as the House of Tudor. Henry's son, Henry VIII, wanted a male child to keep the Tudor family on the throne. Henry VIII thought that a queen would not be a strong enough leader to maintain the Tudor dynasty. The first wife of Henry VIII bore him one child who survived infancy, a daughter named Mary. Since Henry had no male heir, he wanted to put his wife away and marry again. Henry asked the pope for an annulment of their marriage, a declaration by the Church that their marriage never existed in the eyes of the Church.

Since the pope would not agree to an annulment of the marriage, Henry broke with the Catholic Church in 1534 and had Parliament declare him to be head of the Church in England. Henry then had his first marriage annulled through the new Anglican Church.

The second wife of Henry also gave birth to a daughter. Henry accused her of adultery and had her beheaded. His third wife died after giving birth to the male heir that Henry so desperately wanted. However, the son, Edward VI, was a sickly child. Henry married three more times but no child resulted from any of these unions.

*Henry the Eighth
To six wives was wedded —
One died, one survived,
Two divorced, two beheaded.
— Anonymous*

Edward VI and Mary

Henry's son, Edward VI, came to the throne when he was only nine years old; and he died when he was fifteen. Royal advisors actually ran the country during his brief reign. Edward's death meant that Mary, Henry's daughter by his first marriage, became queen.

"Bloody Mary" ruled from 1553 to 1558. She was Catholic like her mother and ruthlessly sought to re-establish Catholic control in the country by executing or imprisoning many of her Anglican opponents. She died without an heir; so the English throne passed to her half-sister, Elizabeth I, the daughter of Henry VIII and his second wife.

Elizabeth I and Colonization

Elizabeth I reigned for 45 years (1558-1603) and is generally considered one of England's best and strongest rulers. She restored the Church of England as the state religion. To expand England's power and wealth, Elizabeth encouraged attempts

to establish colonies in North America. Sir Walter Raleigh sponsored a group that settled on Roanoke Island off North Carolina in 1587. The governor of the colony returned to England for supplies but was not able to get back to Roanoke until 1590. When he arrived, he found that the settlement had been abandoned. The only clue to the settlers' fate was the word "Croatoan," the name of a nearby friendly Indian tribe, carved on a tree. No one knows whether the settlers died from illness or Indian attack or whether they moved to or were carried off to another location.

Also during Elizabeth's reign, a significant change in international relations enabled England to increase its influence in the world. Spain was the dominant European power through most of the 1500s. Since Spain was a Catholic nation, its rulers did not want to see Protestant England become

The Hampden Portrait (*of Elizabeth I*)
Steven van der Muelen (Dutch, c. 1563)



powerful. As tension increased between the two countries, the powerful Spanish naval fleet, called the Armada, sailed to England in 1588 to defeat the much smaller English navy. However, by skilled seamanship and with the help of a storm, the English defeated the Spanish Armada. This broke Spain's domination of international trade and exploration and allowed England to become a strong force in the New World.

Elizabeth I never married; thus she was called the Virgin Queen. At her death in 1603, the question again arose as to who would be ruler of England. The throne passed to a great-great-grandson of Henry VII, King James VI of Scotland, who became James I of England. James I began the rule of the English House of Stuart.

King James I of England and VI of Scotland
Daniël Mijtens (Dutch, 1621)



James I and His Legacy

James was a strong leader. He believed in the divine right of kings, the idea that since God places a king on his throne, the king is answerable only to God and not to the people he rules. In addition the king of England was seen as Defender of the Faith. At the request of Church leaders, James approved the production of a new English translation of the Bible, which appeared in 1611. It is sometimes called the Authorized Version because it was authorized by King James.

James I encouraged Protestants from Scotland to settle in the northern part of Catholic Ireland to increase the population there of subjects loyal to the British throne. This was the beginning of the Scots-Irish ethnic group. It was also the beginning of the Protestant majority in Northern Ireland, which has been a factor in the recurring strife between Protestants and Catholics in Ireland.

During James' rule, the first permanent English settlements were established in North America. Several developments in England's economy encouraged this colonization. First, trading companies pursued increased commerce with other nations. These companies were usually joint-stock ventures, in which several investors pooled their resources to finance foreign exploration and trade. They were not directly funded by the throne. Joint-stock companies founded the first colonies in America.

Second, the economic philosophy of mercantilism developed throughout Europe during this time. Under mercantilism, the government encouraged and assisted private businesses, especially those involved in foreign trade. One element of mercantilism that helped build national wealth was the encouragement of foreign colonies. These colonies provided natural resources for the home country and created new markets for products made in the home country.

Third, a major change in English agriculture was the enclosure movement, which consolidated many small land holdings into large estates. This drove many poorer people off of the land and into cities. The establishment of colonies was seen as a way for these displaced persons to start a new life.

In the early 1600s, therefore, England had defeated Spain; it had a strong and stable king on the throne; and its government encouraged business, exploration, and trade. England was now poised to take advantage of John Cabot's claims to North America that had been made over a century earlier.

*“For I hate divorce,” says the Lord, the God of Israel,
“and him who covers his garment with wrong,” says the Lord of hosts.
“So take heed to your spirit, that you do not deal treacherously.”
Malachi 2:16*

★ Assignments for Lesson 7 ★

Literature Continue reading *The Scarlet Letter*.

Bible Read Mark 7:1-23. The scene in Mark 7 involves Jesus' criticism of the traditions of the Pharisees that violated God's commandments. Traditions are not necessarily wrong. They are wrong if they cause us to violate God's clear teachings. List three ways in which you believe that traditional beliefs or practices of some churches are not in keeping with God's commandments.

Work on memorizing Psalm 146:3-5.

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 7.



Re-enactors at the Celebration of the 350th Anniversary of Jamestown

Lesson 8

English Colonies in America

Jamestown, Virginia

In 1606 James I granted a charter to a group of businessmen that allowed them to plant a colony in the region of North America that was called Virginia. The area was named for the late Virgin Queen, Elizabeth I. On May 24, 1607, three ships carrying 120 men (no women) landed on the Virginia coast. They established the settlement of Jamestown at the mouth of what they called the James River.

The men in this first party were primarily adventurers who were interested in acquiring wealth

as quickly as possible. They were neither farmers nor hunters; and as a result of difficult conditions, many did not survive.

As time went on, the men of the settlement established trade with the nearby Indians and learned to hunt and fish and to plant and harvest crops. One man in the party of settlers, John Smith, had some experience in exploring new lands, and he took it upon himself to instill discipline in the men. Much of the credit for the colony's success belongs to Smith's leadership.

Excerpt from the First Virginia Charter - April 10, 1606 *(presented in its original spelling)*

James, by the grace of God King of England, Scotland, France, and Ireland, Defender of the Faith, etc. Whereas our loving and weldisposed subjects, Sir Thomas Gates and Sir George Somers, Knightes; Richarde Hackluit, Clarke, Prebendarie of Westminster; and Edward Maria Wingheilde, Thomas Hannam and Raleighe Gilberde, Esquies; William Parker and George Popham, Gentlemen; and divers others of our loving subjects, have been humble sutors unto us that wee woulde vouchsafe unto them our licence to make habitacion, plantacion and to deduce a colonie of sondrie of our people into that parte of America commonly called Virginia, and other parts and territories in America either appartaining unto us or which are not nowe actuallie possessed by anie Christian prince or people, scituate, lying and being all along the sea coastes between fower and thirtie degrees of northerly latitude from the equinoctiall line and five and fortie degrees of the same latitude and in the maine lande betweene the same fower

and thirtie and five and fourtie degrees, and the ilandes thereunto adjacent or within one hundred miles of the coaste thereof . . .

Wee, greatly commending and graciously accepting of their desires to the furtherance of soe noble a worke which may, by the providence of Almighty God, hereafter tende to the glorie of His Divine Majestie in propagating of Christian religion to suche people as yet live in darknesse and miserable ignorance of the true knoweledge and worshippe of God and may in tyme bring the infidels and salvages living in those parts to humane civilitie and to a settled and quiet govermente, doe by these our lettres patents graciously accepte of and agree to their humble and well intended desires. . .

The state-supported Anglican Church was the religious presence in Jamestown. Although the Virginia Charter recognized the opportunity the colony had for spreading the Christian religion, the primary interest of most of the first settlers was economic gain.

Despite the difficulties and the loss of life, the Jamestown settlement was deemed to be a success. During the next several years, other colonies were established further up the James River away from the coast. By 1650 about 15,000 English colonists lived in Virginia.

In 1619 the governor of Virginia, who was appointed by the king, called for a yearly meeting of two representatives called burgesses from each settlement to oversee the governing of the entire colony. The Virginia House of Burgesses was the first representative assembly in America and set a pattern for American government that continues to this day.

Another far-reaching event took place in the Virginia colony in 1619. A Dutch trading ship landed with about twenty Africans who had come by way of the West Indies. The Dutch traded the Africans to the colonists in exchange for goods.

Pocahontas / Rebecca Rolfe

John Smith wrote in his journal about being taken captive by the Indians and being saved from execution by Pocahontas, daughter of Powhatan the chief. Historians today think that the incident was a bit of play-acting by the Indians, designed to make Powhatan appear merciful and generous and to make the colonists feel dependent on him.

In 1614 Pocahontas married another Jamestown settler, John Rolfe, and converted to the Anglican Church. The marriage improved relations between settlers and the Indians. Pocahontas took the name Rebecca. With her husband and their son, she visited England and was a sensation with the English people.

Rebecca died from smallpox in 1617 and was buried in England. Rolfe and their son returned to Virginia, where the Rolfe family is still prominent.



The Marriage of Pocahontas
Henry Brueckner (American, 1855)

The historical record is not clear whether these blacks were sold permanently as slaves or for a limited time as indentured servants. Whatever the details, this was the first time blacks were treated as commodities in what became the United States.

The Pilgrims of Plymouth

After Henry VIII's break with the Roman Catholic Church, the religious landscape of England became diverse. Some were not satisfied with what they saw as the worldliness and the Catholic-like practices of the Church of England. Those who wanted to purify the Church came to be called Puritans. Others wanted no part of the Anglican system and sought to be separate and independent. These people were called Separatists. Both Separatists and Puritans were involved in the next major emigration of English settlers to America.

The Anglican Church was founded because Henry VIII wanted freedom from Rome; but the Anglican establishment was not willing to give other

According to tradition, the Pilgrims stepped onto a large rock when they landed at Plymouth. The first written mention of such a rock came about one hundred years later. When the large "Plymouth Rock" was being moved, it split into two pieces. What remains on the Plymouth shore under a protective portico today is a small portion of that rock. The date of 1620 was chiseled into the rock in 1880.

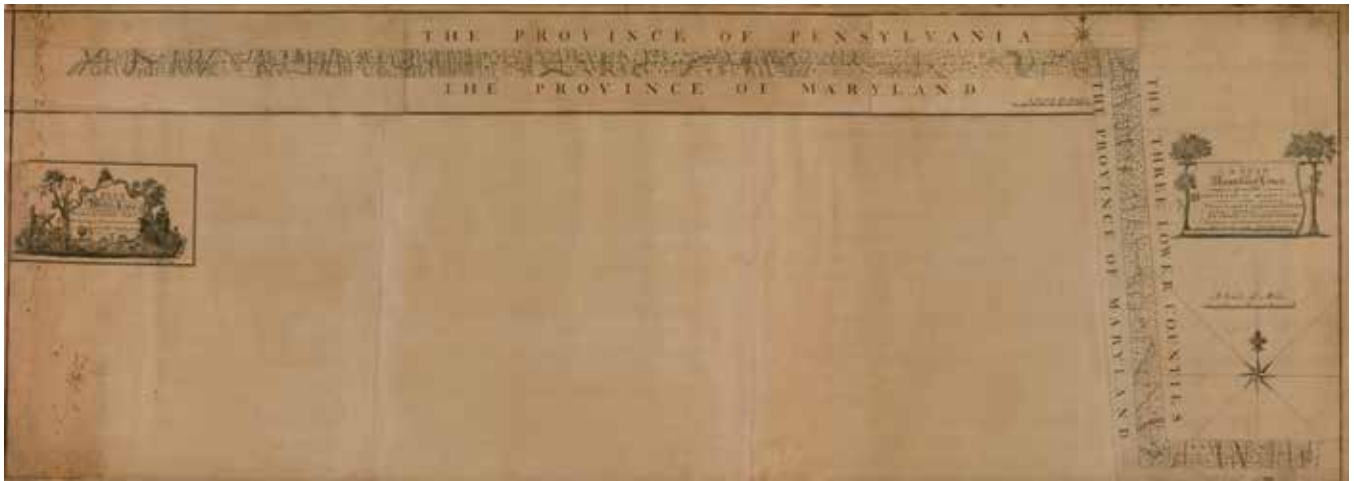


groups the same freedom from Anglican control. Those who refused to recognize Anglican authority were sometimes imprisoned or even executed. One group of Separatists left England in 1608 to live in the freer religious climate of the Netherlands. However, they did not like living there and were concerned about their children growing up learning the Dutch language and culture. The Separatists returned to England and made plans to resettle in America. In the fall of 1620 about one hundred people crowded onto the *Mayflower*. The second ship they had hoped to use proved not to be seaworthy. Less than half of those on board were part of the Separatist group; the rest were seamen and adventurers.

These Pilgrims, as they have come to be called, set sail for the northern part of Virginia. They were blown off course far to the north, however. They landed in December 1620 in what became Massachusetts. Since their landing site left their official status in question, before they got off the *Mayflower* these new Americans drew up the first document of government in America, the Mayflower Compact. This set the pattern in America for drawing up a guiding written document whenever people established a new government.

The Pilgrims and the others on the *Mayflower* named their settlement Plymouth after the city in England from which they had departed. Landing in barren New England as winter approached, without shelter or crops, they faced a difficult lot. About half of the Plymouth settlers died during the first year. Local Indians, especially Samoset and Squanto, taught the settlers how to plant corn and carry out other necessary tasks. Providentially, Squanto had been to Europe and had learned English. After their first year at Plymouth, the settlers gave a feast of thanksgiving in November 1621, when they thanked God for His blessings and for sustaining them through their difficulties.

William Bradford (1590-1657) was governor of the Plymouth colony for thirty one-year terms. He had been part of the Separatist group that lived in the Netherlands for several years, and he was a signer



Charles Mason and Jeremiah Dixon surveyed the boundary line between Pennsylvania and Maryland in the 1760s. The boundary became known as the Mason-Dixon Line. Pennsylvania eventually outlawed slavery while Maryland maintained it until the Civil War. The Mason-Dixon Line came to be a symbol of the division between the slave and non-slave portions of the United States. The 1768 illustration above is by Charles Mason.

of the Mayflower Compact. Bradford's history, *Of Plymouth Plantation*, is a reliable original source of information about the settlement. He provided able, godly leadership for the colony.

The Puritans of Massachusetts Bay

Ten years later, in 1630, a group of Puritans founded a separate colony a few miles north of Plymouth. It was called Massachusetts Bay and eventually became Boston and the surrounding cities. The governor, John Winthrop, received a royal charter in which the king gave control of the colony to the members of the founding company who lived in New England, not to any group or person in England. This was a significant step toward self-government in America.

Over the next ten years, Massachusetts Bay became the most populous English colony in America. Its congregational Puritanism had a profound influence in New England and in the rest of English America. Their hard work and pursuit of learning (characterized by the founding of Harvard College to train ministers in 1636) also set important

patterns for the country that was being formed along the coast of North America.

Plymouth, Massachusetts Bay, other nearby settlements, and Maine were merged into the single colony of Massachusetts in 1691. Maine continued to be part of Massachusetts until it was admitted into the Union as a separate state in 1820.

Rhode Island

The Puritan leaders of Massachusetts Bay wanted the freedom to worship God as they saw fit; but, as we have seen in other situations, they did not want to give the same freedom to those who disagreed with them. Roger Williams, a minister in nearby Salem, believed that government should be separate from the practice of religion. This was a new idea to many people. Most Puritans believed that the church and the government should be closely related and should influence each other. Williams also believed that settlers should buy the land they wanted from the Indians instead of simply taking it from them. Williams thought himself purer than the rest of the Puritans and questioned whether any others in the settlement were really faithful to God. He was

banished from Massachusetts Bay in 1635 on the charge of being a heretic. Williams eventually settled on land he purchased from the Indians in the area that became known as Rhode Island. The colony of Rhode Island, founded in 1636, developed a clear policy and a strong tradition of religious toleration.

Anne Hutchinson was another dissenter who got into trouble with the Puritans. Hutchinson began holding Sunday afternoon meetings in her home, in which she discussed (and often questioned) the sermon presented earlier in the day. She appeared to claim direct inspiration from God for her ideas. Hutchinson was convicted of heresy in 1637 and banished from Massachusetts Bay. She moved first to Rhode Island and eventually to Long Island, New York. She was killed in an Indian raid in 1642.

Connecticut and New Hampshire

England eventually established thirteen colonies along the Atlantic coast of North America. The first, Virginia, was founded at Jamestown in 1607; the last, Georgia, was begun in 1733. All of the American colonies shared significant cultural similarities; but the colonies also had important differences in their origin, lifestyle, and economies. This pattern has influenced the diverse nature of American life to the present day.

Other offshoots of Massachusetts Bay began more peacefully than the Rhode Island colony started by Roger Williams. Thomas Hooker led the formation of the colony of Connecticut in 1637, which was made up of people who left Massachusetts Bay on friendly terms. In 1639 the Connecticut

The French in North America

During this period, several other European nations were establishing colonies around the world, but the only significant challenge to England for control of the eastern half of North America came from France. Giovanni da Verrazano, an Italian, explored the east coast of North America on behalf of France in 1524. Jacques Cartier sailed up the St. Lawrence River to the present location of Montreal, Canada, and established a colony near Quebec in 1542. Samuel de Champlain established colonies in Acadia and a more permanent one at Quebec. The French had two main interests in North America: (1) to establish trade with the Indians, especially for animal furs that were in great demand in France, and (2) to take the Christian message to the Indians.

In 1673 trader Louis Joliet and Jesuit priest Jacques Marquette paddled down the Mississippi River from its source to a point south of Memphis. Nine years later, Robert de La Salle made it all the way to the mouth of the Mississippi. New Orleans was founded in 1718. France thus controlled Canada and the most important river route in North America. However, England successfully challenged French control of Canada later in the 18th century, and the westward march of the United States eventually eliminated French control of the Mississippi.

Père Marquette and the Indians
Wilhelm Lamprecht (German, 1869)



General Court drew up the Fundamental Orders of Connecticut, which established laws for the governing of the colony. New Hampshire separated from Massachusetts in 1679.

Maryland and the Carolinas

Jamestown, Plymouth, and Massachusetts Bay were founded by joint-stock companies. Later colonies were headed by proprietors, who were individuals or groups that received charters from the king to start colonies. Sir George Calvert (the first Lord Baltimore) received a charter from King Charles I (the son of and successor to James I) in 1632 to create a colony just north of Virginia. Calvert was a Catholic, and his plan was to create a refuge for English Catholics who felt persecuted by Anglicans. After Calvert's death, his sons established the colony and made themselves lords of the land. Protestants were also encouraged to settle in Maryland (named for the Catholic Queen Mary). Protestants were always in the majority there, although most of the wealthier families were Catholic. Maryland guaranteed religious freedom for all Christian faiths.

Charles II in 1663 gave eight proprietors a large land grant south of Virginia. They named it Carolina in honor of Charles (Carol is the French form of Charles). The first charter of government, which was soon abandoned, was a document written in part by philosopher John Locke. The charter created a complicated society, including distinct social classes and an almost medieval social and economic system. Because of the large land area that the colony covered, continuous turmoil in the colony, and the two distinct population centers that developed, North and South Carolina were formed in 1729.

New York and New Jersey

In 1609 the Englishman Henry Hudson sailed to America on behalf of the Netherlands and explored up the Hudson River. The Dutch claimed the area, and Dutch trading companies founded the



The Flag of Maryland, adopted in 1904, is the only U.S. state flag based on English heraldry (designs representing specific people or families). The Flag of Maryland is the heraldic banner of George Calvert.

colony of New Netherlands. New Amsterdam was established on Manhattan Island in 1624. Dutch settlers created huge estates along the Hudson River, but not many Dutch were interested in coming to the New World.

The English government believed that it had rightful claim to the colony of New Netherlands. In 1664 Charles II named his brother, the Duke of York, proprietor of the area. The Dutch surrendered to an English expedition without a shot being fired, and New Netherlands became New York.

Also in 1664, the Duke of York granted control of the area between the Hudson River and the Delaware River to two of his friends, who established the colony of New Jersey. For a time, this area was divided into East and West Jersey; but the two parts were re-combined into the colony of New Jersey in 1702.

Pennsylvania, Delaware, and Georgia

George Fox of England founded a new religious group, the Society of Friends, in 1674. He believed in direct individual inspiration (which he called the Inner Light), opposed formal clergy, and urged pacifism and simplicity of lifestyle. The Friends' meetings were simple affairs in which anyone who

was moved to speak could do so. Because the Friends trembled (sometimes literally) at God's Word and were sometimes overcome with emotion in their meetings, they were called Quakers by those who wanted to ridicule them.

In 1681 the wealthy Quaker William Penn received a charter from Charles II for a large colony just south of New York. It was called Pennsylvania (Penn's Woods) in honor of Penn's father. William Penn viewed the colony as a holy experiment. He actively recruited settlers for it. Penn insisted

on religious toleration, and people from many backgrounds (Mennonite, Amish, Baptist, and other non-Quakers) moved to the colony from France, Northern Ireland, Germany, and other countries. Penn also insisted upon purchasing land from the Indians instead of simply seizing it. He even learned to speak Indian languages so that he could carry on negotiations with the Native Americans, although Penn himself did not spend much time in the colony. The area of Delaware was given to Penn in 1682, and it became a separate colony in 1701.

Edward Hicks (1780-1849) was an American painter and a member of the Society of Friends (Quakers). He painted dozens of variations of an image he called the Peaceable Kingdom, using imagery from Isaiah 11. This version (c. 1834) depicts William Penn in the background making a treaty with the Indians in Pennsylvania.



Georgia was founded by Sir James Oglethorpe in 1733 and was overseen by trustees in England. The colony served many purposes. In addition to being an economic venture for investors, it was a buffer zone between the other English colonies and Spanish-controlled Florida. The colony's original leaders planned for it to be a social experiment, creating a model society and giving former debtors in England a new start in life. It also was intended to

provide a haven for victims of religious persecution in Europe.

Because of these high ideals, and also to lessen potential Spanish influence that might encourage a revolt, slavery was not allowed in Georgia for the first several years. However, the ban on slavery was widely ignored; and the development of plantation agriculture led to slavery being allowed officially in 1749.

*And the wolf will dwell with the lamb,
And the leopard will lie down with the young goat,
And the calf and the young lion and the fatling together;
And a little boy will lead them.
Isaiah 11:6*

★ Assignments for Lesson 8 ★

- American Voices** Read the excerpt from “A Description of New England” by John Smith, the Mayflower Compact, the excerpts from “A Model of Christian Charity” by John Winthrop, and the Preamble to the Fundamental Orders of Connecticut (pages 1-5).
- Literature** Continue reading *The Scarlet Letter*.
- Bible** What are three ways in which English colonists could have shown respect for Native Americans while seeking to evangelize them?
Work on memorizing Psalm 146:3-5.
- Project** Work on your project.
- Student Review** Optional: Answer the questions for Lesson 8.



Reconstructed Plimoth Plantation in Massachusetts

Lesson 9

Life in the Colonies

The American colonies were settled and made successful not only by the handful of leaders whose names we recognize, but also by thousands of individuals and families who took the risk of crossing the Atlantic Ocean and were determined to survive and prosper.

The colonies were begun by individual initiative. None were started directly by officials in the English government. Colonial founders had a wide variety of motivations and approaches, as indicated in the previous lesson. Settlers also had many different motivations for coming. The most common reason was the chance to start a new life and the possibility of accomplishing more with their lives in America than they ever could have expected in England or in any other country of origin.

Another common reason for moving to the New World was the desire to enjoy religious freedom. The colonies offered a haven for many believers. Such havens were rare in the world of that day. A relatively smaller number of those who came to American shores sought power and wealth, or they sought to exercise in the colonies the power and wealth they already possessed. Still others came against their will. African slaves were brought either directly from Africa or, more commonly, through the British West Indies.

Most of the immigrants to the thirteen colonies were from England, and most were young men in their early twenties. One estimate is that families made up about one-third of the immigrants; the rest were single adults. Another large group who came besides the English were the Scots-Irish from Scotland and Northern Ireland. Many of them eventually migrated into the Appalachian highlands. Smaller numbers of Dutch and German immigrants came also.

The differences in speech accents that Americans have today stem from the settlement patterns of the original colonists. Britain is a small country, but its different regions have markedly different accents. The accents that developed in America came about because, generally speaking, those who moved to New England came from one area of England, those who moved to the southern colonies came from another area, and so forth. They brought their accents with them, and the different ways of speaking the same language continue today.

The settlers brought various national and ethnic backgrounds with them, but as they took up residence in the new land they created a new identity: American. The settlers maintained their ethnic identity to a great degree, but they also changed as a result of living in America.

Ease for Some, Hardship for Most

Most of the settlers lived in a relatively narrow area along the Atlantic coast. Only gradually did Europeans populate the regions further inland. Some cities in the colonies became large for their day; for a time, for instance, Philadelphia was the second largest city in the British Empire. A few families in the cities enjoyed a prosperous way of life. However, most people lived in small communities and endured difficult frontier conditions. Life was precarious for many; famine, sickness, economic downturn, and Indian attacks all took their toll.

Colonial Farmers and Craftsmen

The vast majority of settlers were farmers who worked their own land to eke out a living for their families. Often, the sons of original settlers moved further west to start their own farms. As the population grew, opportunities developed

for tradesmen, such as blacksmiths and joiners (furniture-makers), to establish businesses. Young men often were apprenticed to master craftsmen and spent several years learning a trade before becoming journeymen (hiring their skills out to others) and eventually reaching the level of craftsmen themselves. As trade grew within the colonies, and especially as trade with England and other countries increased, the job of merchant became more common. Shipbuilding and seagoing trades were of great importance in port cities on the Atlantic coast.

Obtaining Land and Work

In England, land was relatively scarce and labor was plentiful. As a result, opportunities for significant advancement were limited. In America, by contrast, land was plentiful and labor was relatively scarce. This meant that many more people had the opportunity to get ahead and to succeed financially.

Dutch influence is still seen in New York through family names such as Roosevelt and certain words. For instance, “kill” is the Dutch word for creek; the Catskill Mountains are pictured below. The Dutch are related ethnically to the Germans, just as the word Dutch is related to the word the Germans use for themselves, Deutsch.



The success of some was built on the labor of others. In addition to slaves, indentured servants were common. Indentured servants sold their papers (indentures) to sea captains, who then sold them to people in the colonies. An indentured servant worked for the person who owned his indentures for a set period of time (often three, five, or seven years). At the end of the term, the indentured servant was usually given fifty acres of land to start out on his own. The indenture system provided cheap labor and gave those who were patient the opportunity for a new start.

Life in Families

Men were almost universally accepted as heads of households. Many men worked at home, either as farmers or as shopkeepers in the same buildings where they lived. Most married women accepted their role as housewife and deferred to their husbands. Women understood the importance of

their work in the home and carried it out diligently. Women were not able to vote, preach, hold office, or go to college. They had few legal rights. Married women generally did not own property apart from their husbands, and they were not allowed to sit on juries or testify in trials. A few women worked outside of the home setting, such as in taverns.

American colonists had a higher birthrate and a lower death rate than the rates that existed in England and Europe at the time. Most people were relatively younger when they got married, so they were healthier and had more childbearing years. America suffered little famine and had less exposure to disease than did the crowded and unsanitary cities in Europe. As a result, the population of the English colonies in America grew rapidly.

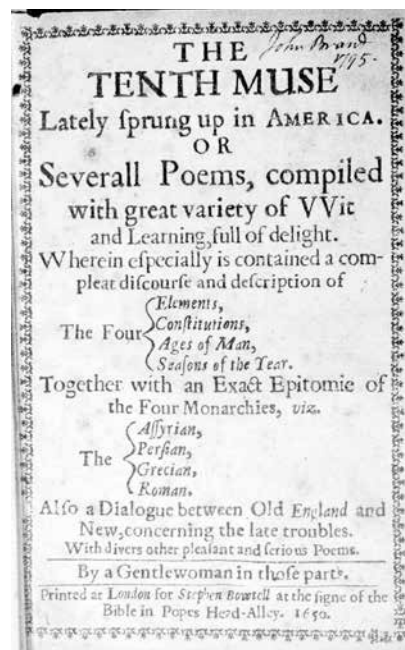
Regional Differences

The colonies developed differences related to their regions. New England (Massachusetts, Rhode

Early American Writing

The first English writings from and about America were journals, such as those written by John Smith, William Bradford, and John Winthrop. Many of these were not published until much later. The journals of John Winthrop, governor of the Massachusetts Bay Colony, were kept in the building of the Old South Church in Boston for many years. After the Revolutionary War, two volumes were found in the possession of a member of the Winthrop family in Connecticut; the third was discovered in the Old South Church. They were published in 1825-1826.

The first literature written in America was poetry. Anne Bradstreet was the first person living in America to have literary works published. The title page of her poetry collection, published in London in 1650, is shown at right. Michael Wigglesworth was a Puritan minister who wrote long, convicting poems. "The Day of Doom" describes the judgment day in clear terms. It sold 1,800 copies in its first year of publication (1662) and was eagerly read and reread. Perhaps half of the population of New England read the poem. Another poem by Wigglesworth, "God's Controversy With New England," explained that a drought which had come upon them was God's punishment because they had abandoned God's ways.



English vs. British

Though people use the terms England and Britain interchangeably, this is not accurate. The island of Britain, or Great Britain, contains the countries of England, Scotland, and Wales. Wales came under English rule in 1284 and was incorporated into England by the Act of Union of 1536. James I governed both England and Scotland, but the two countries were not officially united until the Act of Union in 1707. From that point on it is accurate to call the united country Britain or Great Britain.

Since England is the most politically powerful part of Britain, it is usually accurate to refer to the government and society in general as English, but only if you are clearly not talking about Scotland or Wales specifically. You might get by with calling a Scotsman or a Welshman British, but you should never refer to one of them as English. Many Scots and Welsh resent England's rule over them. English is the language of business and everyday life throughout Britain. The Scottish Gaelic and Welsh languages are still alive, although fewer and fewer people speak them.

An Act of Union passed by Parliament in 1801 incorporated Ireland into the United Kingdom. Ireland declared itself a free state in 1921, but the six northern counties of Ireland remained politically aligned with Great Britain and are called Northern Ireland. The most accurate name for the nation today is the United Kingdom of Great Britain and Northern Ireland, which is abbreviated UK. London, England, is the capital of the UK. Many in Ireland (which is predominantly Catholic) want Northern Ireland to be part of Ireland. Most people in Northern Ireland (which is predominantly Protestant) want to remain part of the UK. In the late twentieth century the British government gave greater autonomy to Wales, Scotland, and Northern Ireland by allowing provincial assemblies to form and to decide on local matters.



Island, Connecticut, and New Hampshire) was home to many small farmers. The rocky soil did not encourage large plantations. Relatively more New Englanders were engaged in trade, fishing, and shipping professions.

New England settlers were interested in education. They believed that schools should teach not only academic subjects but also spiritual truths to counter the influence of Satan. Massachusetts passed what came to be called the Old Deluder Law in 1647. It required that every town of any size

establish a school. The law said that “One chief point of that old deluder, Satan, [was] to keep men from a knowledge of the Scriptures.” Thus the schools taught reading primarily so that people could read and understand the Bible.

The land in the southern colonies (Maryland, Virginia, North and South Carolina, and Georgia) encouraged large plantations that produced cash crops, mostly tobacco but also rice and lumber (not cotton as yet). Since plantations were more labor-intensive, they were more dependent on slavery,



Slavery in Virginia, Late 1600s

although slavery was legal and practiced in all of the colonies. The scattered population of the South made the founding of schools more difficult than in the small New England communities.

The middle colonies (New York, New Jersey, Pennsylvania, and Delaware) developed a mixture of what was found in the other two regions. Most people were small farmers, but towns and cities provided a market for the work of craftsmen and those engaged in overseas commerce. Some landholdings in the middle colonies were quite large.

Relations with Native Americans

English colonists set a pattern in their relationships with Native Americans that was followed many times both during the colonial period and after the United States became an independent country. French traders wanted to cultivate business with the Indians and therefore generally treated them with respect. However, many English settlers wanted to get the Indians out of the way and therefore treated them with contempt.

The response to settlers by Native Americans varied. Some Native Americans helped the early settlers, while some tribes accommodated themselves to the presence of the Europeans. A few even became dependent on the colonists. Other tribes, however, opposed the whites fiercely. When Indian

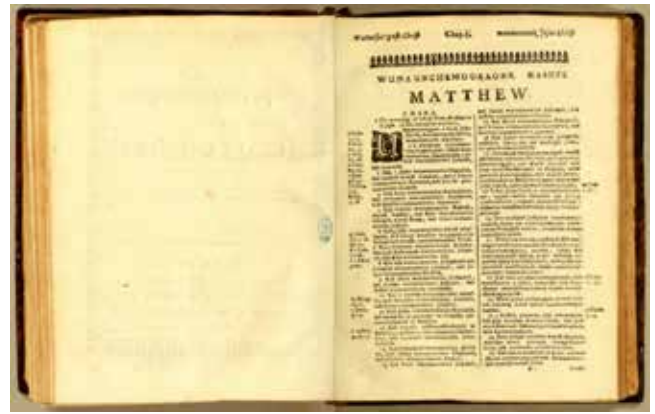
tribes attempted to resist English advancement, they were routinely defeated and sometimes destroyed. Conflicts such as the Pequot War (1637) and King Philip's War (1675-1676) in New England and the Yamasee War (1715-1717) in the South resulted in the defeat of the Indians and the loss of their land to the whites. Victorious colonists transported many defeated Native Americans to the West Indies to be sold or traded as slaves.

Metacomet (c. 1639-1676) was leader of the Wampanoag tribe in New England. He took the English name Philip and attempted to maintain good relations with the English. As the English settlements continued to expand, hostilities broke out in 1675. King Philip was killed in battle the next year. The engraving below was made many decades later by Paul Revere.



Native tribes often fought among themselves, and both French and English settlers played tribes against each other for their own benefit. Diseases brought by the Europeans also took a heavy toll among the Indians. The Iroquois League of Indian nations in New York State provided stronger resistance than other groups did, but eventually they also were defeated by the whites' superior firepower.

Some English settlers sought to teach the Indians the gospel and to demonstrate the love of Christ. John Eliot (1604-1690) translated the Bible into the language of the Massachusetts tribes and spent his life seeking to teach them the way of Christ. However, the number of English who treated the Indians with respect was far less than the number who abused and took advantage of them.



The first complete Bible printed in America was John Eliot's translation into the Algonquian language. The Bible was published in 1663. Eliot also published The Indian Grammar in 1666 "for the Help of such as desire to Learn the same, for the furtherance of the Gospel among them." The image above is from a second edition of Eliot's Bible, published in 1685.

*Be diligent to present yourself approved to God
as a workman who does not need to be ashamed,
accurately handling the word of truth.
2 Timothy 2:15*

★ Assignments for Lesson 9 ★

- | | |
|------------------------|--|
| American Voices | Read the poems by Anne Bradstreet (page 7). |
| Literature | Continue reading <i>The Scarlet Letter</i> . |
| Bible | Work on memorizing Psalm 146:3-5. |
| Project | Work on your project. |
| Student Review | Optional: Answer the questions for Lesson 9. |



Great Friends Meeting House in Newport, Rhode Island, Established in 1699

Lesson 10 - Bible Study

The Shape of Religion in the Colonies

The religious beliefs and practices of the colonists influenced the course of American history and continue to have a role in American religious practices today. As we study the practice of religion in the colonies, we are challenged to rethink the meaning of faith in our own lives.

The Influence of Religion

Religion was of utmost importance in the colonies. Faith in God defined the nature and practice of the Plymouth, Massachusetts Bay, Maryland, and Pennsylvania colonies and had a strong influence in all of the early English settlements. Most of those who came brought their religious traditions with them and continued to practice what they had known in their homelands.

The overwhelming consensus in the colonies was that the church should have the primary influence in defining what was acceptable behavior for all people in society. In the Massachusetts Bay colony, for instance, church membership (which was based on having a conversion experience) was a requirement for being able to vote and take part in government. Church leaders didn't want unconverted sinners in positions of authority or even taking part in elections.

Today, many in our society are uncomfortable when perspectives of faith are included in the consideration of public policy. For most colonists, however, the idea of faith being separated from community and governmental activities would have been a strange notion. They believed that community life and government were precisely where faith needed to be practiced if church members were going to be faithful to God's covenant with them as His people. The role of the church in today's society has become quite different from the role it played in the early colonies.

The Influence of the World

However, the early colonies did have a significant number of secular residents who were not church members. We cannot know their exact numbers; but the presence of worldly influences, even in Plymouth and Boston, was a serious concern for church leaders.

In addition, the level of faith shown by the original settlers did not always continue in later generations. Not every member of one generation effectively passed his faith on to the next generation. Not all of the children and grandchildren of the first generation of colonists gave evidence of their conversion; as a result, they were not able to receive

full church membership. Moreover, only church members were able to have their children baptized. Church leaders became concerned that church membership would shrink and church influence in the community would be threatened.

In 1662 the ministers in Boston agreed to what was called the Half-Way Covenant. This allowed the children of people who had not become members to have a kind of half-way membership in the church. The children of non-members could be baptized, and parents were expected to teach their children the church's standards; but no one could participate in communion without having a conversion experience. This transformed church membership into a social status in the community that was separate from a person's individual faith. This in turn changed how some viewed the identity and purpose of the church in America.

Calvinist Theology, Anglican Practice

The dominant theology in the colonies was Calvinism. Theologian John Calvin (1509-1564) had emphasized the absolute sovereignty of God and the absolute depravity of man. He believed that only the working of God could arouse a human heart to conversion and that God had already predestined those whom he would choose to save (Calvin called these the elect). An individual was expected to be able to give a testimony of his conversion experience if he was indeed saved. Good works were evidence that the conversion had taken place.

Calvin also emphasized God's working by means of covenants, such as the Old Testament covenant with Israel and the New Testament covenant through Christ. God had a covenant relationship with his church, Calvin emphasized, and believers were expected to have a covenant relationship with each other for the conduct of everyday life. A community was to operate on the basis of this commitment or covenant among its members.

While the predominant theology was Calvinist, the predominant form of religious practice was

Anglican. Puritans saw themselves as Anglican, but they practiced congregational autonomy instead of submitting to the Anglican hierarchy in England. The practices of the simple New England congregations were not as formal as those of the Anglican Church in England. Southern colonies, on the other hand, were more accepting of traditional Anglican practices, since many of the planters had been upper-class Anglicans in England. However, a significant number of colonists were members of non-Anglican fellowships.

Some of the colonies had official, established churches. This meant that those churches (often the Church of England) received financial support from the tax revenues of those colonies. Having a state-supported religion seems odd to us today, but this merely reflected the practice that most colonists had known in Europe. Countries began to have state churches in the fourth century AD, so having

Anglicans created Bruton Parish in Virginia in 1674. The current building in Colonial Williamsburg was completed in 1715.

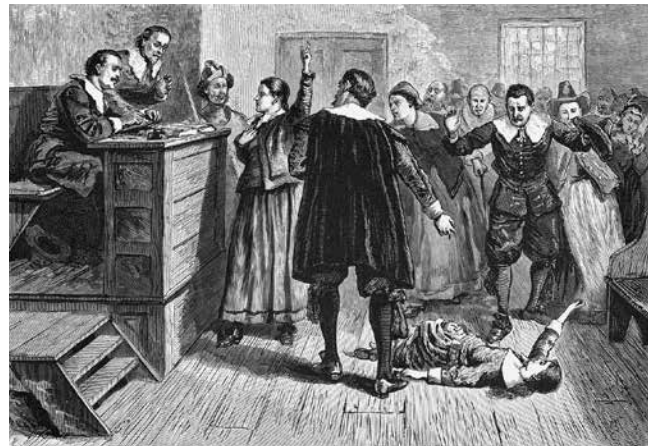


a state church in the 1600s seemed normal to many. Roger Williams and William Penn were among the few who insisted on not having an established religion and urged official equality (usually called toleration) of all religious beliefs.

Many people in America eventually reacted to the strict teachings of Calvinism by adopting a more liberal faith, particularly as taught in Congregationalist Churches. This trend of liberal theology has continued to be a major influence in American thought. The trend away from official recognition of faith has also continued, to the point that now many believe that any religious expression in a public context is unconstitutional.

Allegations of Witchcraft

The desire to maintain pure Christian doctrine led to church leaders being on the lookout for any possible heresies or false teachings. One particular problem in Massachusetts was the practice of witchcraft. Apparently, a slave from the West Indies influenced a few young girls in Salem, Massachusetts, to dabble in the practices of witchcraft that she had known in her homeland. When community leaders confronted the girls, the girls made accusations about other people in Salem being involved in witchcraft, perhaps to divert attention from



This illustration of a witch trial in Salem comes from an 1876 book on American history.

themselves. Accusations and suspicions grew, and in 1692 a number of people in Salem were put on trial for witchcraft. In the atmosphere of fear and suspicion that prevailed, twenty people were found guilty. Nineteen persons were hanged and one was crushed to death with stones; none were burned at the stake.

Some people might have been practicing witchcraft in Salem, but colonial leaders overreacted in their attempt to deal with it. One judge who was involved—an ancestor of Nathaniel Hawthorne—later publicly repented of his participation in the trials and regretted his actions for the rest of his life.

Modern “Witch Hunts”

The Salem witch trials have had an influence on American politics. To “go on a witch hunt” is a phrase that has come to mean trying to find wrongdoers on scanty evidence and creating an atmosphere of fear and intimidation. In the early 1950s, Senator Joseph McCarthy charged that some officials in the U.S. State Department were Communists. He produced no evidence, and not a single government employee was found to be a Communist by McCarthy’s work. However, he raised questions about people and equated suspicion with guilt. This fear of Communism also affected the entertainment industry, where actors and writers were accused of being Communists and sometimes lost their jobs just by being accused. Many people at the time said that McCarthy was on a witch hunt.



McCarthy at a Senate Subcommittee Meeting

Upheavals in England

Religion played a significant part in two major political upheavals in England that affected the American colonies during the 1600s. King Charles I was an arrogant Anglican who offended the Puritans in control of Parliament at the time. A civil war broke out in 1642 between the forces of the king (called Cavaliers or Royalists) and the forces supporting Parliament and the Puritans (called Roundheads because of their simple haircuts). The Puritan Parliamentarians were led by Oliver Cromwell. Cromwell and the Puritans defeated the Royalists. Charles was eventually taken prisoner and was beheaded in 1649. Cromwell became Lord Protector of England and imposed Puritan values on the country. While many English did not care much for Charles I, they were horrified by his execution. In some ways England has never gotten over this internal conflict, just as the United States has not yet

gotten over its own Civil War. As with the practice of witchcraft in Salem, the Parliamentarians tried to solve a bad situation with a bad solution.

When Cromwell died, he was succeeded by his son Richard. Richard Cromwell, however, was not the forceful leader that his father was; and he resigned in 1659. Charles II assumed the throne; but he was a poor leader in the pattern of his father. On his deathbed, Charles II professed the Catholic faith. His son and successor, James II, was also a Catholic. The Anglican leaders of Parliament sought to depose James II to stop the Catholic domination of the monarchy. James II abandoned the throne and fled to Catholic-controlled France. In 1688 Parliament invited William, Protestant prince of the Netherlands, and his Protestant wife Mary to come to England to be king and queen. Their ascension to the English throne was justified by the fact that William was the grandson of Charles I and Mary was the daughter of James II.

English Civil War Re-enactors



This change in leadership is called the Glorious or Bloodless Revolution. The move insured that the English monarchy would be Protestant, but it also had political significance. The monarch now ruled at the request of Parliament, which represented the people. The Glorious Revolution of 1688 changed the role of the monarch in English government and greatly increased the power and prestige of Parliament.

The American colonies were still being settled during all this upheaval. When the government in England changed, the American colonies had to be sure that their position with the new rulers was

secure. The political changes in Britain affected the American colonies on a long-term basis in at least two ways. First, as the colonies matured, colonial leaders got tired of dealing with a changeable and often disagreeable British monarchy. Second, the Americans learned something about taking power into their own hands in order to be rid of a king they did not like. In 1776, almost a century after the Glorious Revolution, the representatives of the American colonies did just that. They threw off the rule of the English king and formed a new government for the people of the United States of America.

*Set your mind on the things above, not on the things that are on earth.
For you have died and your life is hidden with Christ in God.
Colossians 3:2-3*

★ Assignments for Lesson 10 ★

- | | |
|------------------------|--|
| American Voices | Read the excerpts from the <i>Bay Psalm Book</i> and the <i>New England Primer</i> (pages 6, 8, and 9). |
| Literature | Continue reading <i>The Scarlet Letter</i> . |
| Bible | <p>Read Acts 2:37-41 and 1 Corinthians 12:13. On what is membership in the Lord's church to be based?</p> <p>Read Galatians 5:19-21 and 6:1-4. What should Christians and church leaders do when they discover that church members are practicing witchcraft or committing other sins?</p> <p>Recite or write Psalm 146:3-5 from memory.</p> |
| Project | Complete your project for the unit. |
| Student Review | Optional: Answer the questions for Lesson 10 and take the quiz for Unit 2. |



Strong-Porter House, Coventry, Connecticut (c. 1730)

3

English Colonies in the 1700s

The Enlightenment worldview put man and reason at the center of the universe and pushed to the side (in the minds of some) God's role as Sustainer of the universe. This questioning of traditional thought and authority extended into the political sphere. The culture that Great Britain and her American colonies shared did not outweigh the oppressive nature of British relations with the colonies and the growing reality of a distinct American existence. The Great Awakening was a spiritual revival in the colonies during this period that had a wide influence at the time.

Lesson 11 - The Enlightenment

Lesson 12 - The Experiment of Self-Government

Lesson 13 - The French and Indian War

Lesson 14 - The Growing Conflict

Lesson 15 - Bible Study: The Great Awakening

Memory Work

Memorize Colossians 2:8-10 by the end of this unit.

Books Used

The Bible
American Voices
The Scarlet Letter

Project (choose one)

1) Write 300 to 500 words on one of the following topics:

- How do you reconcile (1) belief in an all-powerful God who rules the universe, (2) that universe operating on the basis of natural law, and (3) the Biblical teaching that God is a personal God who responds to our prayers? Give your response to Enlightenment thinking as it compares to traditional Christian teaching. See Lesson 11.
- Write an essay responding to Jonathan Edwards' sermon, "Sinners in the Hands of An Angry God" (read in Lessons 11-12). Discuss what you agree with and what you disagree with. How is it good to hear lessons such as this one, and how is it counterproductive? What would be the effect of this sermon in your church?

2) Make a video "public service announcement" as if made in the 1760s that tries to convince your fellow colonial Americans to boycott British goods. Give at least three arguments to justify this action. Your video should be at least three minutes long. See Lesson 14.

3) Prepare a Cajun meal for your family. See Lesson 13.



Detail from *Celestial Map* by Frederik de Wit (Dutch, 17th Century)

Lesson 11

The Enlightenment

Thomas Cooper, a colonist in Plymouth, Massachusetts, was sure about what made the world go around, just like his ancestors in Notgrove, England, had been almost three hundred years earlier. He knew that God held the universe in His hands and brought about everything that happened according to His divine will. If he ever stopped to think about it, Thomas realized that he knew little about the motion of the stars, what caused weather developments, and how new life was created. He knew God, however, and he believed that was all he needed to know. Thomas was not aware of anyone who did not assign the operation of the world to the work of God.

Although Thomas Cooper was certain about his own worldview, the thought world around him was changing. The eighteenth century saw the development of a new worldview that put man—not God—at the center of science and world affairs. This period is called the Enlightenment because many scientists and philosophers of the day believed that they were being enlightened as to the true nature of the world. Their studies and speculations changed the way people have viewed the world from that day to this.

Background of the Scientific Revolution

The foundation for the Enlightenment was the Scientific Revolution of the sixteenth and seventeenth centuries. The work of three scientists illustrates the changes that took place in that earlier era. First, the Polish astronomer Nicolaus Copernicus published *On the Revolution of Heavenly Bodies* in 1543. Copernicus said that the sun was the center of the universe and that the earth revolved around the sun. This was in direct contradiction to the official Catholic doctrine that the earth was the center of the universe and that all heavenly bodies rotated around it. Copernicus could have been charged by the Catholic Church with heresy, but he died soon after his work was published and so he escaped that fate.

Second, the Italian astronomer Galileo Galilei confirmed the work of Copernicus in the early 1600s. Galileo, however, had the misfortune of living long enough to be denounced as a heretic by the Catholic Church.

Third, the English scientist Isaac Newton published his landmark *Principia Mathematica* (*Mathematical Principles*) in 1687. In this work

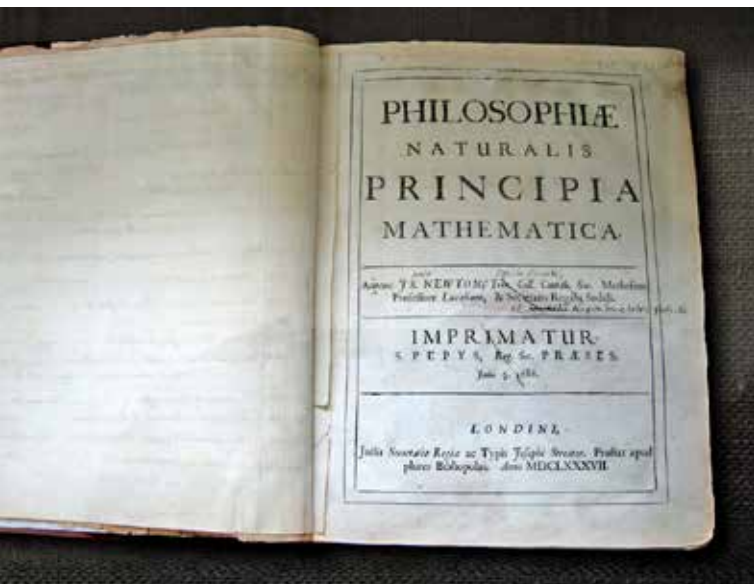
Newton discussed his studies of gravity and other aspects of the physical world. He demonstrated that the universe operates on the basis of regular, predictable natural laws. The period of the Enlightenment is generally seen as beginning with the publication of Newton's work and continuing until the beginning of the French Revolution in 1789.

The ideas of Copernicus, Galileo, and Newton were radical in their day, but today we do not question whether the earth revolves around the sun or whether the operation of gravity is regular and predictable. We accept these as established facts. The revolution has endured.

The Enlightenment and the Role of God

These scientific findings did not just provide insights into how the universe works. For some, they also had far-reaching philosophical and spiritual implications. Some scientists and philosophers interpreted these discoveries to mean that scientific laws were the real basis for the operation of the

This is Isaac Newton's personal copy of the first edition of his book. It contains his handwritten corrections and updates for the second edition.



universe, not the will of God. Most of the scientists in the Enlightenment believed in God and believed that natural law honored God, but the door had been opened for people to move the study of God to the sidelines and to emphasize the study of the physical world alone as the key to understanding the universe.

The change in outlook brought on by the Enlightenment was the change from a religious and metaphysical (beyond the physical) outlook on the world to an outlook based on scientific study of the physical world. It was a change reflected by the experts that were respected by society in general. In earlier times, theologians and clergymen were looked to for wisdom and answers; now scientists began to assume that role. We should not think that this change took place immediately among everyday people on farms and in the shops. The change took place first in the academic world and eventually trickled down to influence the thinking of the average person.

This science-based study of the world gave rise to the eighteenth-century religion of Deism. Deists tried to balance their belief in God with their scientific understandings. Deism held that God created the world but then stepped back from its ongoing operation and allowed it to function by means of natural law. It is sometimes claimed that Deism was the predominant religion of the eighteenth century, but this is not the case. Some educated people, including some of the Founding Fathers of the United States, were Deists; but the large majority of Americans maintained a more traditional belief in God as Creator and Sustainer of the universe.

Reason and Human Society

Enlightenment philosophers attempted to apply reason and natural law to human society. Englishman John Locke, in his *Essay Concerning Human Understanding* (1690), said that the nature of society

Lesson 11 - The Enlightenment

and the lives of individuals are not predetermined by God but can be changed by education and the application of reason. In another publication from the same year, *Two Treatises on Government*, Locke said that political authority came from what he called social contracts made among a people, not from kings receiving authority from God. These social contracts are the way that a society determines the kind of government it wants. The contracts might not be on a piece of paper but they are nonetheless real and binding. Locke said that ultimate political power rested with the people, not with kings, and that majorities can change governments.

Locke applied natural law to the understanding of society and government by saying that society and government were not the result of unquestioned tradition but were instead the result of the rational application of laws concerning human existence. It was no longer acceptable, in Locke's view, for a government action to be taken or a political position to be held because the Church said so or because the king said so. A growing number of influential people wanted to see a reason behind a particular action or position.

The date of Locke's publications is significant: 1690, two years after the Glorious Revolution of 1688, when Parliament invited William and Mary to assume the throne of England. Parliament's action put the monarchy on notice that it, not the crown, actually ruled England. Locke's writings were to a great degree a justification of the Glorious Revolution.

Much later, Jean-Jacques Rousseau wrote in *The Social Contract* (1762) that democracy was the best and most reasonable form of government because in it people worked together for the common good on the basis of what was virtuous. This approach, Rousseau said, led to a better society. It was a radical idea to suggest that the people, not the king, were the basis for a healthy society and government.



Jean-Jacques Rousseau, *Allan Ramsay (British, 1766)*

Questions Raised by the Enlightenment

The change in worldview brought about by the Enlightenment was a major shift in many ways.

- The Enlightenment questioned the role of kings. Monarchy was no longer seen as having a rational basis. Why did someone deserve to be king just because he was the son of a king? Why would that person necessarily be the most qualified person to rule a country? In addition, monarchy had no basis in the will of the people since kings were not voted into office.
- Enlightenment thinking questioned the role of religion. Faith came to be seen by many as not being scientific or rational. The Catholic Church, in fact, had been in error about the earth being the center of the solar system. The various Christian denominations with their conflicting interpretations of Scripture

appeared to be approaching truth in a subjective and irrational way. A reasoned approach to Scripture, some said, should not result in conflicting interpretations. In addition, the Enlightenment was seen by some as an aid to bringing about heaven on earth. Mankind no longer had to wait for heaven to have a better life; such a life was possible on earth if people simply followed the laws of reason.

- The Enlightenment questioned the role of God. What role did a personal God have in a universe that operated on the basis of fixed natural law? What was the purpose of prayer, since in many cases prayer was apparently a request for God to suspend natural law? The change in worldview brought on by the Enlightenment was reflected in the way that people answered the simple question of what made the world go around. Was it the will of God, or was it natural law?
- The Enlightenment elevated the role of man. The reasoning ability of man, rather

than tradition or faith, was becoming the basis for human understanding and action. Man no longer had to find his place within the workings of the mind of God; instead, for Enlightenment thinkers, God had to fit within the workings of the mind of man.

Enlightenment rationalism swept the field of scientific and philosophical inquiry. It became the common way for educated people to see the world. Rationalism continues to dominate much philosophical and scientific thinking today, although new scientific insights and the wrenching political calamities of the twentieth century seriously challenged the view that reason is the only key needed to understand man and his world. How is it rational, for instance, to believe that the material world is made up of atoms, when we cannot know for certain where the electrons of those atoms are at any given moment? How does one rationally explain the fact that the vast majority of our material universe consists of nothing material, merely empty space? What is the rational, materialistic basis of such realities as love, joy, and hope in the face of obstacles? How can reason explain the irrational horrors of World War I, the Holocaust, and Communism that destroyed the lives of millions of people in the supposedly enlightened twentieth century? Rationalism cannot adequately explain these realities.

We must realize that rationalism is a kind of faith. It is a statement of belief that the world operates in a certain way. Some scientists believed that rationalism would provide ultimate answers about our world and our lives, but we have discovered that it does not. We must look elsewhere for ultimate answers. The laws of gravity and other aspects of the natural world can be proven, but this does not answer the question of whether the physical world is all that exists, nor does it identify the purpose of the created world. These deeper questions remind us that spiritual reality is part of our world also. By coming to know the reality of God and His mind, we will find the ultimate answers for our lives.

Marie-Thérèse Rodet Geoffrin (1699-1777) was a wealthy Paris patron of the arts and sciences who hosted meetings in her home. This 1812 painting by French artist Anicet-Charles-Gabriel Lemonnier depicts guests gathered to hear a reading from a book by French author Voltaire (1694-1778).



*The heavens are telling of the glory of God;
And their expanse is declaring the work of His hands.
Psalm 19:1*

★ Assignments for Lesson 11 ★

- American Voices** Begin reading “Sayings from Poor Richard’s Almanack” by Benjamin Franklin (pages 10-14). You will read the rest of the sayings tomorrow.
- Begin reading Jonathan Edwards’ sermon, “Sinners in the Hands of an Angry God” (pages 20-23). You will read the rest of the sermon tomorrow. You might try reading Edwards’ sermon aloud. Remember, however, that he did not shout, wave his hands, or walk about the platform when he delivered it. The force of his words was in the message itself.
- Literature** Continue reading *The Scarlet Letter*. Plan to finish it by the end of this unit.
- Bible** Start memorizing Colossians 2:8-10.
- Project** Choose your project for this unit and start working on it.
- Student Review** Optional: Answer the questions for Lesson 11.



The Proprietary House, Home of the Last Royal Governor of New Jersey (1764)

Lesson 12

The Experiment of Self-Government

As the British colonies in America developed, many political leaders in the colonies were influenced by the Enlightenment worldview. It did not seem reasonable or right to them for the colonies to be governed by a hereditary king who lived thousands of miles away and had no concept of what life in America was like. The key issue that eventually led to the separation of the American colonies from Britain was this issue of power and control: who should hold political power in the colonies and how the colonies should be governed. Through a combination of circumstances in England, circumstances in the colonies, powerful individuals, and significant decisions on both sides of the Atlantic, the American colonies developed a pattern of thinking and of government that led them away from oversight by Britain and toward independence.

We need to understand two important facts about the American Revolution to grasp how it happened. One, it did not happen overnight. It was the culmination of developments that took place over many years in the colonial experiment of self-government. Two, the outcome was not clear or obvious at any point in the process. The success of the American Revolution is sometimes thought of as being inevitable. However, public opinion and the thinking of the leaders were often sharply

divided about what was the best course to take. American civil and military leaders had to use their best judgment to make decisions under challenging circumstances and to take great risks. We believe that the hand of God was guiding the process, as He does all of history, but the eventual outcome was not obvious to the people involved at the time.

Colonial Government

When a royal colony was founded, the king named a governor as his direct representative. In proprietary colonies, the governor held office with the approval of the proprietor. In Rhode Island and Connecticut, the elected assembly had the right to choose the governor.

Each governor had a council of advisors. The council was made up of a small group of wealthy colonists who were appointed by the king. Council members were expected to support the policies of the king, but in reality they had their own economic interests at heart. The council often differed with official royal policy when council members believed that such policy interfered with their interests. This council served as a rough equivalent to the House of Lords in England or to the upper house of a legislature.

Each colony also had a representative assembly elected by free males who each owned a certain amount of property. Property ownership requirements were higher for elected officials. The general belief of the day was that those who owned property had a greater interest in the stability and well-being of the colony. Men who did not own property were not considered stable enough to make wise political decisions.

The pattern of local government in America came directly from England. For example, the most important local enforcement official and tax collector in the American colonies was the sheriff. The county judge or justice of the peace decided cases involving local disputes. These roles of sheriff and justice of the peace came from English county government. This 1940 photo shows a deputy sheriff in Mongolion, New Mexico.



Colonial Assemblies Gain Power

At first the British king and the appointed governors held ultimate political authority in the colonies. During the 1700s, however, colonial assemblies exercised greater powers. They gained the right to initiate legislation instead of only being able to vote on bills proposed by the governor. Assemblies also became able to judge the qualifications of their members and to choose their own speakers (chairmen), which was a change from the policy of having the governor decide those matters. Colonial legislatures dealt with such issues as land questions, the creation of colonial currency (each colony had its own), and relations with the Indians.

The British government held the position that colonial assemblies were merely permitted by the king and could be limited in their powers or even dismissed at any time. The colonists, on the other hand, saw the powers of the assemblies as being derived from the consent of the people they governed. This basic difference in the understanding of who held political power resulted in conflict between the British throne and colonial governments over the power of the colonial assemblies.

As colonial assemblies developed more power and the English crown became more concerned about controlling life in the colonies, the governors were often caught in the middle. The conflict between a colonial legislature and a governor showed up most often in issues regarding money and appropriations. If the majority of an assembly differed with a policy or decision, the assembly might refuse to appropriate money or it might withhold the salaries of royal officials.

Events in England

In addition to these developments in the colonies, events in England affected relations between the colonies and the government in London. Colonies founded in the 1600s were chartered by the king. In 1675 the king established the Lords of Trade,



The trial of John Peter Zenger for seditious libel in 1735 established the principle of freedom of the press in America. Zenger had criticized the governor of New York in his newspaper and had been put in prison for ten months. Printing negative comments about governing officials was against the law. Zenger's defense was that what he had published was true, but the law didn't make any allowance for that. The jury found Zenger not guilty, and as a result newspaper editors felt more free to criticize the government in their publications. By 1745 the colonies had twenty-two newspapers, fairly evenly spread among the regions, and the press continued to grow in influence during the century.

a council that sought to exercise more direct control over the colonies. The Lords of Trade demonstrated their power in 1686 by creating the Dominion of New England, which combined all of the New England colonies into one government. New Englanders resented this intrusion into their affairs and especially resented the poorly qualified governor that the king appointed to oversee the Dominion.

With the Glorious Revolution in 1688, the colonial governments of New England rejected the Dominion as the failed policy of a deposed king. The governor was imprisoned, and the colonies resumed their previous methods of governing themselves individually. This strengthened the hand of the

American colonies in disputes with England. The Lords of Trade were replaced with the Board of Trade in 1696; but England was so preoccupied with its new king, and Parliament was so concerned about defining and exercising its growing powers, that the colonies did not receive much official attention.

Changing World, Unchanging Policy

As the 1700s unfolded, the colonies changed and England changed; but British policy toward the colonies did not change to reflect the new developments. The economies of the colonies were still strongly tied to England (a fact which sometimes

helped and sometimes irritated the colonists), but the colonies developed a thriving economy and a rich cultural diversity of their own. This, coupled with the lively political life in the colonies and the growing desire there for self-government, led to increasing conflicts between London and the American colonies. Mistakes in British policies dealing with the colonies encouraged this desire for American independence and eventually led to the Revolution of 1776.

The desire for self-rule sometimes expressed itself violently, as in one conflict that related to official policy about the western frontier. As settlers moved west, Native Americans often resisted their advances. A dispute on the Virginia frontier between settlers and Indians led to one farmer's worker

being killed by the Indians in 1675. White settlers took revenge by killing several Indians, some in cold blood. Angered natives then attacked frontier settlements. In one Indian attack the overseer of Nathanael Bacon's property was killed.

In 1676 Bacon organized a group of vigilantes to do battle against the Indians. When the governor ordered him to stop, Bacon threatened to take action against the governor. Bacon led an assault on Jamestown and had the town burned. However, he died of swamp fever a month later and the revolt dissipated. Bacon's Rebellion highlights three significant elements of colonial life: the constant threat of Indian attack, conflict over western settlement policy, and the growing willingness of colonists to defy governmental authority.

*Loyalty and truth preserve the king,
And he upholds his throne by righteousness.
Proverbs 20:28*

★ Assignments for Lesson 12 ★

American Voices

Finish reading "Sayings from Poor Richard's Almanack" by Benjamin Franklin (pages 15-19).

Finish reading "Sinners in the Hands of an Angry God" by Jonathan Edwards (pages 24-29).

Literature

Continue reading *The Scarlet Letter*.

Bible

Work on memorizing Colossians 2:8-10.

Project

Work on your project.

Student Review

Optional: Answer the questions for Lesson 12.



Re-enactors at the 250th Anniversary of the Siege of Fort William Henry (2007)

Lesson 13

The French and Indian War

England and France became enemies after the Normans (descendants of Vikings in northern France) conquered England in 1066. The Norman kings of England also claimed land in France, which led to protracted wars and intrigues between the French and English monarchs. From the mid-1500s on, one additional element of the conflict was the fact that France was predominantly Catholic and Great Britain was mostly Protestant.

Both Britain and France grew stronger and wealthier during the 1700s, largely because of their overseas colonies. Each claimed various parts of the world as being under their authority. As Europeans began settling North America, the two countries competed to control different parts of the continent. Beginning in 1689, England, France, and other European countries fought a series of wars that primarily involved political alliances in Europe; but these conflicts spilled over into North America.

The major conflict in North America in the 1750s and 1760s became known as the French and Indian War. In Great Britain, it was called the Great War for Empire because English and French forces fought in several places around the world. In Europe the conflict was called the Seven Years' War because it lasted there from 1756 until 1763.

Conflict in the West

Great Britain established control of the eastern seaboard in North America with her thirteen colonies. France controlled most of Canada and the Mississippi River. One area over which the two countries disputed was the territory between the Ohio River and the Great Lakes. Both countries wanted to control that region and the opportunities it offered to trade with Native Americans.

One way that both France and Britain tried to gain control of the region was to make alliances with Native American tribes. These tribes promised to fight with the armies of one country against the other (and against the tribes loyal to the other country). The British could also call on the colonial militias for additional troops. Militia members were not professional soldiers but were farmers and shopkeepers who took up arms when the need arose. Once the fighting was finished, the militiamen returned to their farms and shops.

To stake their claims in the Ohio River region, each country built forts where the Allegheny and Monongahela Rivers combine to form the Ohio River in western Pennsylvania. The French built Fort Duquesne (pronounced Doo-KANE) and the British built Fort Necessity. The governor of Virginia



Troop Movements and Battles in the French and Indian War

sent the young militia officer George Washington and a small band of troops to Fort Necessity to push the French out of the region. However, Washington was defeated on July 4, 1754, and had to withdraw. This battle marked the beginning of the French and Indian War. Since British colonies were part of the British Empire, the American colonies found themselves at war with France.

A Slow Start for the British

The war went badly at first for the British and for their colonies and allied Indian tribes. British military commanders did not prove to be good leaders and the British soldiers did not fight well. Then William Pitt became leader of the British government in 1757 and turned things around.

He put better officers in charge, and those men created effective armies made up of British regular troops and American militiamen. Pitt urged a more aggressive war effort and assured the colonies that they would be reimbursed for the expenses they incurred in fighting the war.

In the face of a British attack, the French burned and abandoned Fort Duquesne in 1758. The British then built Fort Pitt on the site, which later became the city of Pittsburgh. In other decisive battles the British captured the French Canadian cities of Quebec (1759) and Montreal (1760).

Results of the War

England and France finally agreed to negotiate a treaty; and war ended with the Treaty of Paris,

signed in 1763. By the terms of the treaty, France gave control of Canada to Britain. Spain, which had been an ally of France, had to give control of Florida to Britain. During the conflict, France had given Spain control of the Louisiana Territory in exchange for Spain's entering the war against Britain. Thus, France had lost control of the Louisiana Territory as well. The defeat of France in the war made Britain the unquestioned colonial power in North America. France lost all her territories in North America as well as many of her colonies around the world, including India. From this point, France was no longer the major international power it had been.

However, the victory was a costly one for Britain. It emerged from the war deeply in debt. To help pay for the war's expenses, it placed new taxes on the colonies. The colonists resented this move, and their resentment was a major step toward the American Revolution. Also, Britain had a huge area in North America to oversee, and the oppressive way that Britain tried to govern and control the region also helped bring about the Revolution in the American colonies.

The war had a significant impact within France as well. Defeated in North America, France tried to weaken Britain by helping the new American nation in its revolution against Great Britain a few years later. The combined expenses of the French and Indian War and the American Revolution led to serious financial troubles in France, which helped spark the French Revolution in 1789.

The Albany Plan of Union

A sidelight to the conflict between Britain and France was the first consideration given to a unified government for the thirteen British colonies. Because of the threat posed by France, the British government ordered representatives from several of the colonies to meet in Albany, New York, in 1754 to develop a policy of greater unity among the colonies. Britain's purpose was to make sure that the colonies fought together under the leadership



*One British victory early in the war was the capture of Acadia in the French-held area of Nova Scotia, Canada. About 5,000 to 7,000 French-speaking residents were forced to leave, and these refugees were scattered down the Atlantic coast. Many found their way to New Orleans (the closest French-speaking haven). This is how the Acadians from Canada came to be the Cajuns in Louisiana. The sad tale of this forced emigration is told in the narrative poem *Evangeline: A Tale of Acadie* by Henry Wadsworth Longfellow. Marcel Rebecchini's statue of Evangeline, shown above, is located in St. Martinville, Louisiana.*

of the king. At the meeting, a committee headed by Benjamin Franklin proposed a new general government for the American colonies. Many of the ideas in the Albany Plan of Union were the basis for the national government that was formed later under the Articles of Confederation and later still under the Constitution of the United States.

The executive proposed by the plan was called the President-General, a title similar to the title of President in the Constitution. The President-General was to approve of all laws and to see that they were carried out. The President-General was

also to conduct relations with Indian tribes. These roles were similar to those given to the President in the Constitution. Representatives from the colonies to the Grand Council were to be selected by colonial assemblies, not by direct popular vote. This is how the Constitution originally called for U.S. Senators to be chosen.

The number of representatives from each colony depended on the population. Each colony had between two and seven elected members. These were the same limits on representation set by the Articles of

Confederation. The chairman of the Grand Council was called the Speaker, which was the title given to the chairman of the House of Representatives in the Constitution. All of the actions of the proposed government were to be approved by the Crown.

The Albany proposal recognized the authority of the British monarchy over the colonies and was not a revolutionary form of government. However, all of the colonies either rejected or ignored the Albany Plan of Union. The British government rejected the idea, too.

What Else Was Happening?

1685-1750 *Life of Johann Sebastian Bach.*

1719 *Daniel Defoe publishes Robinson Crusoe.*

1741 *Danish navigator Vitus Bering discovers the strait between Alaska and Russia that now bears his name.*

1752 *Benjamin Franklin invents the lightning rod after flying a kite in a storm. Lightning rods help protect buildings.*

1752 *Britain finally adopts the Gregorian calendar. The Julian calendar, in use since the days of Julius Caesar, was too long at 365 and 1/4 days. In 1582 Pope Gregory XIII ordained that 10 days be dropped one time from that year to rectify the situation and that years ending in hundreds be leap years only if they are divisible by 400. When England and the colonies adopt the change, another day is dropped. Thus, the day after September 2 is declared to be September 14.*

1753 *Pennsylvania Dutch introduce covered (Conestoga) wagons to travel on the frontier. The painting at right is by Newbold Hough Trotter (American, 1883).*



1756-1791 *Life of Wolfgang Amadeus Mozart*

1762 *During a long gambling session in London, the Earl of Sandwich orders meat and cheese between slices of bread so that he can eat with one hand and continue gambling with the other. The resulting dish now bears his name.*

1767 *Daniel Boone makes his first trip through the Cumberland Gap.*

1769 *Scottish scientist James Watt perfects the steam engine.*

*But I say to you who hear, love your enemies,
do good to those who hate you . . .
Luke 6:27*

★ Assignments for Lesson 13 ★

American Voices Read the Albany Plan of Union (pages 30-31).

Literature Continue reading *The Scarlet Letter*.

Bible God is a God of righteousness and always does what is right. He is willing to punish and condemn, but He is also a God of love. We should have a proper fear of God, but God chose to draw people to Himself by a demonstration of suffering love in Jesus on the cross rather than by sending His Son to scorch people with thunderbolts. As you think about Jonathan Edwards' sermon, write down how these passages either support or differ from Edwards' main point:

- Micah 7:18
- Matthew 7:22-27
- Mark 9:42-50
- John 3:16
- Romans 1:18
- Hebrews 12:25-29

Work on memorizing Colossians 2:8-10.

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 13.



*Detail from The Homestead of General Timothy Ruggles, Hardwick, Massachusetts
Winthrop Chandler (American, c. 1773)*

Lesson 14

The Growing Conflict

Britain's victory in the French and Indian War eliminated the threat of a French attack on the British colonies in America, but it created other problems for Britain. Some of these problems were self-inflicted because of the way the royal government dealt with the colonies. The result of these problems was that, twenty years after acquiring a huge amount of North American real estate from France and Spain, Britain lost its thirteen North American colonies and the land that stretched west of them to the Mississippi River.

Similarities and Differences

Britain's colonies in America had much in common with their British homeland. Most of the colonists (or their parents or grandparents) came from Britain, bringing with them the language and culture they had known. Many of the professional trades as well as the social classes that the colonists recognized had been transplanted from England. A good number of upper class American offspring received their education in England. From England the colonists had gotten their concepts about representative government and the rights of individuals. The colonists practiced the English legal system. Great Britain was by far the colonies' largest trading partner. The hundreds of thousands

of colonists born in America thought of themselves as subjects of the crown.

Yet the American colonial experience, even though it was linked to Britain, was decidedly different from the life that both the common people and the governing class in Britain knew. The colonies had no royalty. While people in Britain generally accepted their class distinctions and their respective lots in life, Americans saw new possibilities for their lives and envisioned how things could be different. The frontier that had beckoned the English and the Scots-Irish had become the American colonies; now the colonists had their own frontier to the west that drew them on. The pioneer life of log cabins, coonskin caps, and Indian skirmishes was quite different from life in English country villages.

In addition to these cultural differences, British and American policies and politics were going in different directions. The basis of these differences was that Britain wanted more control over the colonies while many colonists wanted more freedom. After the French and Indian War, Britain stationed a standing army in the colonies. The official explanation given by London was that the army was there to guard against an enemy attack, but to many Americans it looked like a police force designed to quell any domestic unrest in the colonies. British law allowed for troops to be quartered in private homes in the

colonies. This was insulting enough to the colonists; but in addition, arrogant and undisciplined British troops showed the worst side of Britain to the already resentful colonists.

Control of the Colonies

The central issue confronting Britain's colonial system in the last third of the eighteenth century involved determining the best way for the king to govern the colonies. Over one hundred fifty years had passed since the colonies had begun. British policy toward the colonies in the 1600s and early 1700s had been inconsistent, with changes in London's control or laxity largely depending on attitudes and issues within the British government instead of conditions and needs in the colonies. However, the overall desire by Britain to exercise tight control over the colonies had not changed, and this desire increased as the eighteenth century wore on. Meanwhile, Americans had gained a great deal of experience in self-government and in coping with life in the New World.

Britain did not fully appreciate the good market that had developed for its products in America. In 1700 the estimated population of the colonies was about 250,000; by 1750, around one million people lived in the thirteen colonies. As of 1775, the British population in America was approximately 2.5 million, which was about one-third of the population of England itself. America was a force to be reckoned with, and Britain did not reckon with it well. The crown took a controlling, condescending attitude toward the colonies and virtually ignored the talent and intellect that had developed there.

During the time that the colonies were being settled and developed, a crucial debate brewed within England over the relative powers of the throne and Parliament. At the time Jamestown was settled in 1607, the king was a virtual dictator. The two revolutions in England during the 1600s changed that, and during that period Parliament increased its power in the government. The colonies



Illustration of British Redcoats from a 1916 Book

had begun with charters issued by the king, but increasingly the Americans had to deal with restrictive laws passed by Parliament.

To whom did the colonies answer—the king or Parliament? In addition, the nature of colonial government was another subject of debate, as was mentioned in a previous lesson. Were the colonial governments merely permitted by the king and therefore subject to change or withdrawal at any time, or was self-government an inalienable right of man that could not be withdrawn by either royal or parliamentary decree?

New Laws for the Colonies

After the French and Indian War, the British government enacted numerous laws that put more restrictions on the colonies. For instance, the crown now had to approve laws passed by colonial

assemblies and confirm judges appointed to the bench in the colonies. Writs of assistance, which allowed searches of homes and business for illegal goods, were now permitted. The colonies were not allowed to print money. All of these restrictions chafed at the colonial consciousness, especially since the new laws followed a period when the crown had generally let the colonies go their own way.

In addition, the West became an issue again, but in a different way from when it was a factor in the French and Indian War. One reason that the war had been fought was the dispute between France and Britain over who would control the territory between the Ohio River and the Great Lakes. Following the war, Indian attacks on colonists erupted again in several places along the western colonial boundaries. In an attempt to avoid angering the Indians and to limit western settlement for a time, the King issued a proclamation in 1763 forbidding any new English settlement west of the Appalachian Mountain crest. This frustrated the colonists. They thought that they had fought the French and Indian War to open up the frontier for settlement, but now it was closed to them.

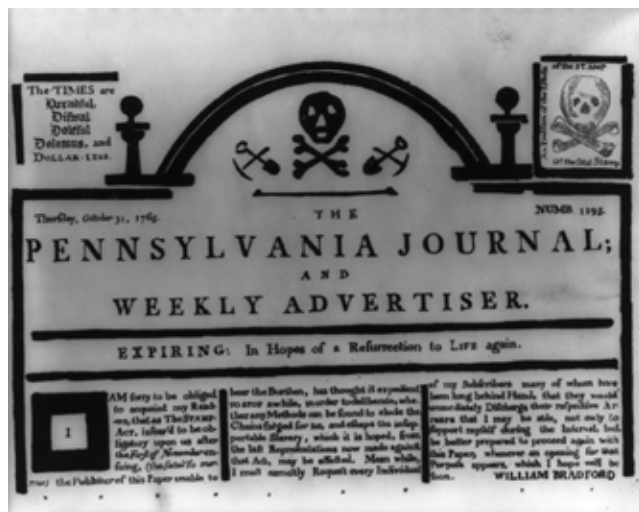
To help pay for the war and the army now stationed in the colonies, Parliament imposed new taxes on the colonies. Some of these taxes were created by the Sugar Act of 1764 and the Stamp Act of 1765. The Stamp Act was especially hated by the colonists because it required a revenue

stamp to be purchased and applied to newspapers and to many kinds of documents used in everyday business. Most colonists agreed that Parliament had the right to regulate the colonies' trade with Britain and with other countries; but imposing taxes on domestic activities within the colonies was a new step—one that many Americans believed to be improper and illegal.

The Stamp Act and the Boston Massacre

Sons of Liberty groups were formed in some colonies as vigilantes that made sure the revenue stamps were not used. Representatives from the colonies met in what came to be called the Stamp Act Congress of 1765 to protest the Act and to declare their grievances over what they saw to be taxation without their having any representation in Parliament. The British replied that the colonists had virtual representation in Parliament, since the members of Parliament were supposedly looking out for the colonists' well-being. In addition, the British government said, the colonists were no different from many people in Great Britain itself who did not have the right to vote for members of Parliament. Why should the colonists have more say in the British government than many Britons themselves?

Parliament repealed the Stamp Act in 1766; but at the same time, it passed the Declaratory Act, which stated that Parliament did indeed have the authority to regulate and tax the colonies. As if to prove this authority, Parliament passed several new revenue



In the October 31, 1765, issue of his newspaper, Philadelphia publisher William Bradford announced: "I am sorry to be obliged to acquaint my readers, that as the Stamp Act, is feared to be obligatory upon us after the First of November ensuing, (the fatal tomorrow) the Publisher of this Paper unable to bear the burden, has thought it expedient to stop awhile." He also expressed the wish that his readers who were late in paying their subscriptions "would immediately discharge their respective arrears."



A Boston newspaper published this story about the Boston Massacre on March 12, 1770, with an illustration of four coffins. A fifth victim, Patrick Carr, died on March 14. Carr was an innocent bystander. According to the doctor who treated Carr's wounds, Carr believed that the soldiers had fired in self-defense after enduring a great deal of abuse. Carr forgave the unknown soldier who had mortally wounded him.

laws over the next few years. In response, prominent colonial leader John Dickinson published a series of "Letters from a Farmer in Pennsylvania" that denied Parliament's right to lay taxes on the colonies.

Resistance to the taxes was strong, especially in New England. Roving bands intimidated businesses and bureaucrats and enforced a boycott of British goods. On March 5, 1770, a mob encountered British troops that had been sent to Boston to keep the peace. Insults were exchanged, rocks and snowballs were thrown, shots were fired; and in the end five colonists were dead and eight more were wounded. One of the dead was Crispus Attucks, a runaway slave of mixed race who had worked for some years on ships coming in and out of Boston.

Now blood had been shed in the conflict between Britain and the colonies. The patriot cause had martyrs to remember and villains to denounce. In backing away from the confrontation, Parliament repealed the taxes on trade. However, as a symbolic gesture of its authority, Parliament maintained the tax on tea.

The murder trial of British soldiers involved in what came to be called the Boston Massacre was a tense confrontation between royal authority and colonial defiance. John Adams took the difficult role of defense attorney for the soldiers. Adams blamed the trouble on the "motley rabble" that started the incident and on the British policy of enforcement by confrontation. The soldiers, he said, should not be made to be scapegoats to carry the blame for those really at fault. During the trial Adams said, "Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passion, they cannot alter the state of facts and evidence."

This 1888 monument on the Boston Common commemorates those who died in the Boston Massacre.





Illustration of the Boston Tea Party from The History of North America (1789)

In the end, all but two of the soldiers were acquitted, and those two were only convicted of manslaughter and were branded on their thumbs. Some colonists resented Adams' efforts, but on the whole he gained respect for being willing to stand up for truth and justice. The fair trial that the soldiers received probably did more for American liberty and justice than if the soldiers had been convicted and had themselves become martyrs.

Tea Controversy

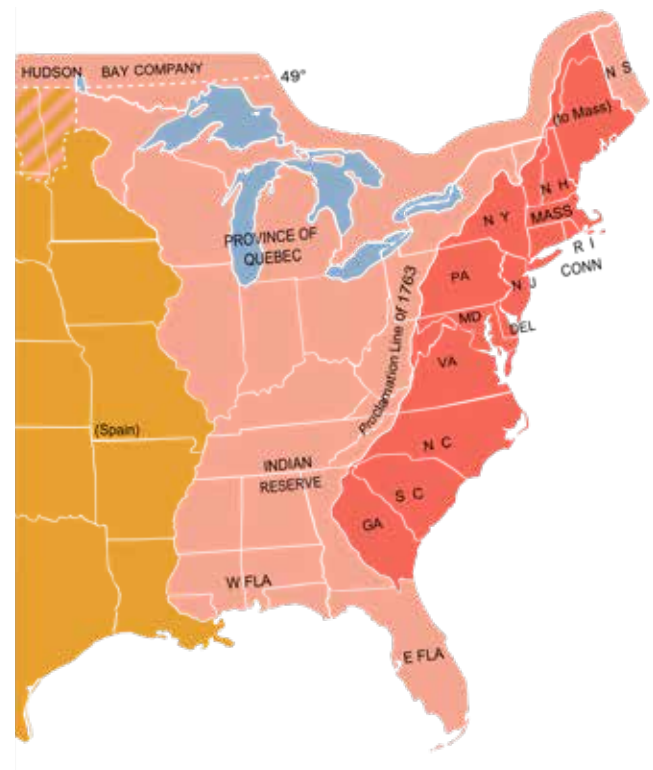
In 1773 Parliament passed the Tea Act, which permitted the East India Company to sell its surplus tea in the colonies cheaply and to have its own agents control those sales. Thus, the frustration felt by the colonists was not that tea was becoming too expensive, but that it had become too cheap. Many Americans feared that the colonies would become dependent on this naked attempt by a British company to monopolize the American tea market. In many ports throughout the colonies, tea shipments were refused or were locked up. In Boston, on the evening of December 16, 1773, patriots thinly disguised as Indians boarded three ships and dumped the tea into the harbor while crowds on shore cheered.

Parliament responded by punishing Massachusetts and trying to make it an example for the other colonies. The British government passed

the Coercive Acts (called the Intolerable Acts in the colonies) in 1774, severely restricting trade in and out of Boston and tightening British control over colonial life. Other colonies took notice of Massachusetts' situation; but instead of backing down, they banded more tightly together. If these Intolerable Acts could pass Parliament, patriot leaders mused, what might be next?

A Continental Congress of delegates from twelve of the colonies met in Philadelphia in September 1774 and passed resolutions condemning the Coercive Acts. Meanwhile, some colonists were not content to talk and pass resolutions. They began stockpiling weapons and ammunition to defend themselves and their property against whatever the British government and army might do. The powder keg was set; only a spark was needed for an explosion.

This map shows the thirteen colonies along the Atlantic Coast in 1775. After the French and Indian War, the Spanish had yielded control of Florida to the British, and the French had yielded control of their claims west of the Mississippi River to the Spanish.



*When the righteous increase, the people rejoice,
But when a wicked man rules, people groan.
Proverbs 29:2*

★ Assignments for Lesson 14 ★

American Voices Read “Letters from a Farmer in Pennsylvania” (excerpts from Letter 2) by John Dickinson (pages 32-33).

Literature Continue reading *The Scarlet Letter*.

Bible In tomorrow’s lesson we will be studying the Great Awakening, which was a spiritual revival that took place in the American colonies during the mid-1700s. Today, read Nehemiah chapter 8, which describes the renewal of the covenant after the exiles returned to Jerusalem following the captivity in Babylon. What did the Jews need to do in order to return to God’s pattern?

Work on memorizing Colossians 2:8-10.

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 14.



Listening to a Sermon by George Whitefield

Lesson 15 - Bible Study

The Great Awakening

Isaiah Wilkinson worked on the docks in Philadelphia. He heard the coarse language that the other workers used, and he knew about their hard-drinking evenings. Most of the people who lived in Philadelphia went to church services on Sunday, but to Isaiah churches were nothing but hypocrisy. He watched church-going businessmen defraud their customers every day of the week.

Many people like Isaiah Wilkinson were ambivalent about religion. They thought it might be good for some people but thought it wasn't necessary for them. However, a great change took place in the religious life of the colonies in the mid-1700s that had a profound effect on thousands of people. We call this change the Great Awakening.

The Need for Revival

As the American colonies grew wealthier, religious interest declined. Many churches became merely social institutions. The Half-Way Covenant in Massachusetts (mentioned in Lesson 10) had the effect of separating church membership from genuine religious commitment. Many settlements in the western parts of the colonies had a rough-and-

tumble lifestyle where religion played only a small role. The colonies, many of which were founded on religious conviction, saw a marked decrease in the importance placed on spiritual matters.

One of the most important religious figures in the colonies in the 1730s was Jonathan Edwards. Edwards was a Congregationalist minister in Northampton, Massachusetts, in the western part of the colony. The lack of spiritual fervor he saw in his church and community disturbed him. Edwards had studied theology deeply and presented brilliant, eloquent sermons; but a shroud of cold formalism lay over the congregation and the town was largely unaffected by his work. He believed that religion ought to mean more to people and ought to have a deeper effect in their lives. He began preaching to bring about conviction in the hearts of his hearers. As he did so, a revival began that affected both the church and the town.

Edwards was by no means the only preacher who fanned the flames of religious commitment during this period. Many lesser known men throughout the colonies had great influence in various communities. Traveling evangelists as well as local ministers encouraged the spiritual revival.

The Influence of George Whitefield

In England, a fervent preacher named George Whitefield (pronounced WHIT-field) also preached in a way that encouraged spiritual renewal. He influenced John Wesley to take the unorthodox step of preaching in the open air. This was a controversial move because the accepted understanding in the Anglican Church in that day was that sermons were only to be preached in a church building. Wesley began preaching in fields and anywhere else he could, and the positive response was overwhelming.

Whitefield conducted preaching tours in the American colonies in 1739 and 1740. Whitefield had an unusual ability to move audiences with his powerful oratory. Thousands came to hear him as he preached in Philadelphia, Georgia, and New England. Isaiah Wilkinson attended Whitefield's service in Philadelphia, along with 10,000 others; and the young dockworker was brought to faith by the English evangelist's preaching. Jonathan

Illustration of George Whitefield from Memoirs of the Life of the Reverend George Whitefield (1774)



Edwards heard Whitefield preach and was also profoundly affected.

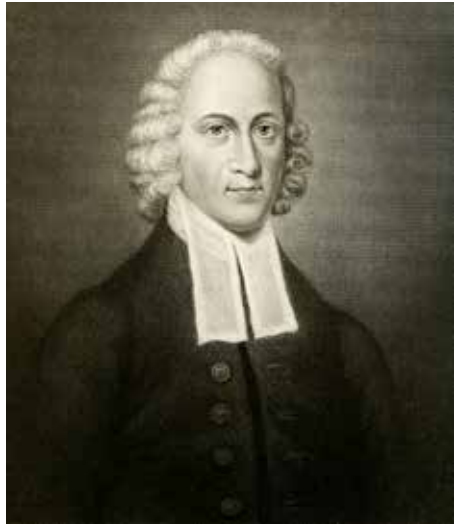
A series of small revivals in a few localities became a sweeping movement throughout the colonies. The Great Awakening had a huge impact on the practice of Christianity in America. By one estimate about ten percent of the population of New England joined churches over a period of just a few years. Many of those who were convicted by the revivalist preaching they heard became Presbyterians, Baptists, and Methodists; and these conversions helped those denominations grow in America.

Jonathan Edwards became known as the leading preacher of his day. In 1741 he preached the convicting sermon, "Sinners in the Hands of An Angry God," to a congregation in Enfield, Connecticut. By all reports he presented it in a soft, quiet voice without excitement or much visible emotion; but the hearers were overcome with conviction at their spiritual need.

Reaction to the Renewal

At first most churches welcomed the revival and the renewed spiritual interest it generated. However, as time went on negative responses arose to the Great Awakening. Many leaders in established churches saw the new movement as a threat. Evangelists who were part of the Awakening criticized lifeless churches and denounced many of the clergy as unconverted themselves. Denominations suffered splits between those who embraced the new movement and those who defended the status quo.

In reaction to the evangelical fervor, theological liberals embarked on new paths. One such liberal trend developed into Unitarian and Universalist churches, where orthodox Christian teaching was replaced by new, man-made ideas about God and Christ. Unitarian doctrine holds that God is one and does not manifest Himself in three persons (hence the name *uni*-tarian, meaning one). Universalist teaching denies that Christ is the exclusive means of salvation and holds that all will be saved.



The Influence of Jonathan Edwards

A number of the descendants of Jonathan Edwards (pictured at left) and his wife, Sarah, achieved great prominence and accomplished much good. They included over a dozen college presidents, over sixty college professors, dozens of military officers, many judges and other civil officials, and about one hundred ministers and missionaries.

Other genealogical research has shown that alcoholism, crime, and poverty tend to run in families when children grow up seeing that example. Having godly ancestors does not ensure that someone will be godly, nor does having ungodly ancestors prevent someone from following Christ. Aaron Burr Sr. married a daughter of the Edwards, and their son was also named Aaron Burr. The younger Burr became Vice President of the United States but lived a checkered life personally and politically. All of us have both good and bad examples in our family trees. Each of us must decide how to live his or her life.

The Great Awakening led to the establishment of several denominational colleges for the training of ministers. Only a small minority of Americans pursued a college education, and many of those who did go to college were candidates for the ministry. A few colleges had been founded before the Great Awakening. Harvard College had begun in 1636 for the express purpose of training the next generation of Puritan clergy. William and Mary College was begun in 1693 to serve the same purpose for Anglicans. Yale College was founded in Connecticut in 1701 when Puritans there believed that Harvard was not maintaining its original vision.

As a result of the Great Awakening, the College of New Jersey was begun in 1746 to educate Presbyterian ministers. It later became Princeton University. Other educational institutions that were established included King's College of New York (1754, later Columbia University, for Anglicans); the College of Rhode Island (1764, which became Brown University); Queen's College in New Jersey (1766, the basis of Rutgers University); and Dartmouth College (1769, founded by Congregationalists).

The Great Awakening helped mold a particularly American expression of the Christian faith:

- Revivalist preaching, although it began in England, has continued to be a major part of American church life, much more than in England.
- The Great Awakening helped to create a multifaceted American Christianity, marked by many groups, sects, beliefs, and practices. After this period, no one church or theology ever predominated in America.
- The movement encouraged individuals to decide their spiritual direction for themselves and to act on individual conviction instead of deferring to an elite clergy or denominational tradition. This new idea extended into the political realm as well, and many people began to want more personal power in their political lives.
- The widespread nature of the revival served to unite the colonies in a way that had not been the case before. A new sense of an American identity permeated the thoughts and lives of many in the colonies.

- Finally, the Awakening led to the hope and belief that the New World might usher in the millennium as God's Promised Land, freed from the social burdens and religious traditions of the Old World. This millennial dream has surfaced many times in American history and continues to be a major part of the teaching of many churches.

The Great Awakening also demonstrated the fact that not everyone in the colonial period was a faithful churchgoer. As evangelists such as George Whitefield toured the colonies, they saw a great deal of worldliness that concerned

them. Even Puritan New England had plenty of unrighteousness of which people needed to repent. The general influence of Christianity was stronger in American society at that time than it is today. However, even those "good old days" still had plenty of temptation, worldliness, and superficial religion.

The spiritual revival known as the Great Awakening can challenge all believers to make sure that their commitment to Christ is heart-felt and not just the result of family or church tradition. We need to be sure that our loyalty to Christ goes beyond engaging in religious activities and includes a genuine difference in the way that we live.

*Then we shall not turn back from You;
Revive us, and we will call upon Your name.
Psalm 80:18*

★ Assignments for Lesson 15 ★

Literature Finish reading *The Scarlet Letter*. Literary analysis available in *Student Review*.

Bible Recite or write Colossians 2:8-10 from memory.

Project Complete your project for the unit.

Student Review Optional: Answer the review questions for Lesson 15 and for *The Scarlet Letter* and take the quiz for Unit 3.



Detail from The Boat Builders, Winslow Homer (American, 1873)

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