



# Exploring America Part 1

*Exploring America Part 1*  
Ray Notgrass

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Hunting Scene with a Harbor (*American, 18th century*)

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*Assiniboine children,  
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Family Burying Ground (*American, c. 1840*)

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**Image Credits..... C-1**



*1870s portrait of a woman  
born in 1791*



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

## How to Use This Curriculum

**M**y 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 forces were 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.

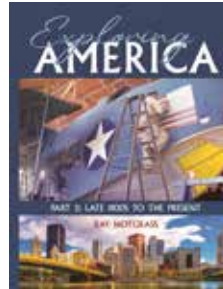
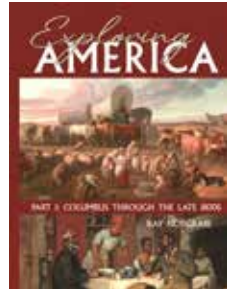
This course also explores the significance of faith with regard to history. Faith is connected with history in two ways. First, people have often been motivated to act because of their faith in God. For instance, faith motivated the Pilgrims on the *Mayflower* to seek a new land in which to live. Faith 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 enslaved others and had a strong prejudice against black people. 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. Part 1 covers American history from early European



exploration to the late 1800s. Part 2 covers from the late 1800s to the present.

*American Voices* is a collection of documents, speeches, essays, hymns, poems, and short stories that supplement the lessons.

The 150 lessons are divided into 30 units of five lessons each. Since a typical school year has 36 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.

On the first day of a unit, you and a parent should read the unit introduction. There 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. Parents: If you choose to use the literature, please see pages iv-v of the *Exploring America Guide for Parents and Answer Key*. If you do not have a copy, it is available as a free download at [notgrass.com/ealinks](http://notgrass.com/ealinks).

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 assignment in the box at the end of the lesson. These include readings in *American Voices*, literature, Bible study, and working on your chosen project.
- If you are using the *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](http://notgrass.com/ealinks)). We recommend that students keep their completed assignments in a three-ring binder used exclusively for *Exploring America*.

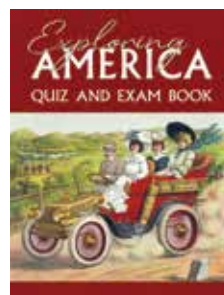
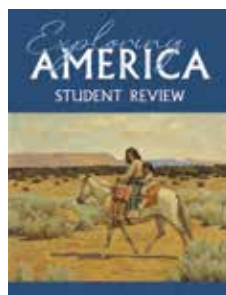
## Assigned Literature

The English component of the curriculum includes reading 12 literature titles. Each of the books is assigned at a particular point in the course and focuses on a different period of U.S. history. All titles are in print and available for purchase individually or as a package.

- Units 2-3: *The Scarlet Letter* (Nathaniel Hawthorne)
- Units 6-7: *Narrative of the Life of David Crockett* (David Crockett)
- Unit 8: *Narrative of the Life of Frederick Douglass* (Frederick Douglass)
- Units 9-11: *Uncle Tom's Cabin* (Harriet Beecher Stowe)
- Units 12-13: *Co. Aytch* (Sam Watkins)
- Units 14-15: *In His Steps* (Charles Sheldon)
- Unit 16: *Up From Slavery* (Booker T. Washington)
- Unit 17: *Mama's Bank Account* (Kathryn Forbes)
- Units 18-19: *Miracle in the Hills* (Mary T. Martin Sloop and LeGette Blythe)
- Units 20-21: *To Kill a Mockingbird* (Harper Lee)
- Unit 25: *The Giver* (Lois Lowry)
- Units 28-29: *Thunder Dog* (Michael Hingson with Susy Flory)

## Student Review Pack

The Student Review Pack (sold separately) includes three books. The *Student Review* features daily review questions and literary analysis for the



12 works of literature. The *Quiz and Exam Book* has a history quiz for each unit and comprehensive exams in history, English, and Bible every five units. The assignments in Part 1 and Part 2 tell you when to do all of these and how to prepare for them. The *Guide for Parents and Answer Key* has notes on the literature and all the answers for the review questions, quizzes, and exams.

## 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.

## Optional Supplements

Homeschool History is our curated database of videos, websites, field trip ideas, and other resources that go along with specific lessons in this curriculum. At the end

of each lesson, you will find a link that will take you to a page of suggested resources. These supplemental resources are not required to complete the course. However, if your student wants to dig deeper into a particular topic, these links provide a way to get started.

## 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 email 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 team project. I thank my wife, Charlene, and my children John and Mary Evelyn for their valuable help. Dena Russell, Abby Purtee, and Ella Settles also provided research and proofreading assistance.

We have been richly blessed by the positive feedback we have received from homeschooling families all across the country regarding the previous 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  
ray@notgrass.com  
February 2026*



*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, social media posts, advertisements for a business, and reviews and articles for periodicals, to mention just a few.

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 during a certain time in history and write a journal entry, speech, or article to express your perspective on something related to that period. 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 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 most 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 smartphone 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 10 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.



The Writing Lesson  
*Morris Shulman (American, c. 1938)*



Detail from *The Writer*, Mary Bradish Titcomb (American, c. 1912)

# Writing a Research Paper

We recommend that you write a research paper of 8 to 10 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 checking out the resources available on the Purdue University Online Writing Lab (OWL). (Visit [notgrass.com/ealinks](http://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, 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 source that is not authoritative. 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. Artificial intelligence (AI) tools are not authoritative either. 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 19th 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.

<b>Four-Week Schedule (see further explanation for each day below)</b>				
<b>Day 1</b>	<b>Day 2</b>	<b>Day 3</b>	<b>Day 4</b>	<b>Day 5</b>
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.
<b>Day 6</b>	<b>Day 7</b>	<b>Day 8</b>	<b>Day 9</b>	<b>Day 10</b>
Begin research.	Continue research.	Continue research.	Finish research.	Finalize outline.
<b>Day 11</b>	<b>Day 12</b>	<b>Day 13</b>	<b>Day 14</b>	<b>Day 15</b>
Begin writing.	Work on first draft.	Work on first draft.	Work on first draft.	Finish first draft.
<b>Day 16</b>	<b>Day 17</b>	<b>Day 18</b>	<b>Day 19</b>	<b>Day 20</b>
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:** Reread "Advice on Writing" on pages xii-xv 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 reemphasize 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, and turn it in. Good work!



1

*Detail from the Huexotzinco Codex (1531)*

## The Europeans Arrive

*Exploring America* tells the story of the United States of America, but the story does not begin in America. The late 1400s and early 1500s were times of sea exploration and intense intellectual activity in Europe and a time of moving and changing civilizations on the American continents. Christopher Columbus was a key figure in the exploration of America that continued with courageous captains from Spain and other countries. Meanwhile, Martin Luther led a radical change in how people practiced Christianity around the world. When Europeans came to America, they found people who had existing religious practices. Some Europeans made efforts to lead them to Christ. These geographical and religious developments had social and political impacts as well.

*The Huexotzinco Codex was created in 1531 as part of a legal case members of the Nahuatl Nation made against Spanish authorities in Mexico.*

## Lessons

- 1 - This Is America
- 2 - 1491
- 3 - Columbus, the Spanish, and the French
- 4 - The Reformation
- 5 - Bible Study: Religion in the New World

## 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 either of the following topics:
  - After you read Lesson 1 and the speech by David McCullough assigned in *American Voices*, write a summary of what you think the United States is and why you think it is important for Americans to know their history.
  - Summarize how Spain, France, and the other countries mentioned in this unit helped to shape life in America during and after the Age of Exploration.
2. Draw a poster with two sections showing the contrasts between life in Europe in 1491 and life in a Native nation in America in 1491 (see Lesson 2).
3. Choose one of the explorers discussed in Lesson 3. Create a short dramatic play based on a scene from the exploration of America. You may need to do additional research.



*New U.S. citizens taking the Oath of Allegiance at the Grand Canyon (2010)*

1

# This Is America

**T**his is America. Our country began when brave people of faith risked perilous journeys to come to these shores to be able to worship God as they saw fit. Others came for economic opportunity. When the government of Great Britain treated the descendants of those settlers unfairly and with disdain, leaders of the colonies decided to take the risk of starting a new country, conceived in liberty and dedicated to the proposition that all men are created equal.

Through freedom, determination, hard work, and faith in God, generation after generation built an ever-expanding nation that gave the average citizen greater health and wealth, the right to greater involvement in their government, and greater religious freedom than any other country or people in the history of the world. Millions of people from other countries have immigrated to these shores, often nearly penniless. They made this country stronger, and they made for themselves better lives than they ever could have imagined in the countries of their origin.

This country practiced the sin of slavery. A bloody, tragic war ended it, but it did end. The people of this country practiced the human blindness of prejudice. It has taken centuries of hard work and sacrifice, but American life is better now in terms of equality for all than it has ever been. No country in the world and no person is completely free of prejudice, but America has made great strides. We have elected an African American president and a vice president with Indian and Jamaican ancestry. Black Americans hold numerous elected offices, even in states that once allowed slavery. Professional sports leagues were once segregated based on skin color; now they are not. Examine any area of professional endeavor—medicine, law, education, business—and you will find greater opportunities for people of all backgrounds to take part and to succeed.

Our free market economic system has created the largest economy and the greatest amount of personal wealth in the world and in the history of the world. This has helped millions of people tremendously. Have all people been helped? No, but the opportunity is there. Our Hispanic population has grown by leaps and bounds,

and they have contributed to the cultural vibrancy and the economic success of our country.

All this has come about without denying religious freedom, without limiting freedom of speech, with frequent changes of electoral majorities, with a legal system that operates fairly for the most part, and with a constant appreciation for the values and the value of the individual citizen.

Americans are known for their noble, self-sacrificing service in times of war and natural disaster. We help our neighbors in need. This is America.



**T**his is America. It began when white Europeans took over lands on which Indigenous inhabitants lived. Warfare and the spread of disease decimated Native nations. Early in our history, colonists began the practice of forcing enslaved Africans to work for their own economic advancement and personal comfort. This practice continued for two and a half centuries. It ended only with a costly civil war. Following that conflict, freedmen were denied equal rights by de facto discrimination even after their equality was written into the Constitution. They were the targets of terror and violence for years.

America is where people of just about every ethnic group have been subject to prejudice, discrimination, and legal inequality. The Irish, Italians, Jews, members of Native nations, African Americans, Hispanics, and Asians have all suffered from prejudice and unfair treatment. In the case of Japanese Americans during World War II, they were subjected to internment in resettlement camps and the loss of their property and businesses. The American government frequently violated treaty agreements with Native nations and herded them onto reservations, sometimes because white persons wanted their lands and sometimes out of sheer prejudice.

Women did not receive the right to vote across the country until 1920. Members of Native nations waited even longer to receive citizenship and the right to vote. Black Americans enlisted to serve and sacrifice in



*Ansel Adams took this photo of the Miyatake family in 1943 during their internment at the Manzanar Relocation Center in California.*

World War II to fight oppression and discrimination abroad, only to come home and face oppression and discrimination here. Our justice system frequently treats some people differently from others. We have taken over other lands and held them as colonies, even though our ancestors resented having the status of colonies. Powerful individuals have amassed great wealth while their workers and other Americans were denied a decent standard of living. We have gained great wealth but to a great extent have lost our spiritual and moral bearings. This, sadly, is America.



Which narrative is true? They both are. History is messy that way. Everything in these two narratives is true. We are a great and, at the same time, a flawed nation with an impressive and sad history. We are infected with the fatal flaw of humanity—sinfulness— but with the possibility of redemption.

Aleksandr Solzhenitsyn wrote, “Gradually it was disclosed to me that the line separating good and evil passes not through states, nor between classes, nor between political parties either—but right through every human heart—and through all human hearts.”

We Americans, as all humans, are capable of great good and great evil. In terms of our freedoms, our opportunities, our accomplishments, and the principles for which we stand, we are an exceptional nation. In terms of our ability to discriminate, harm, and fail, we are not. We can demonstrate peacefully for justice but also engage in mob violence. Americans can speak words that uplift and transform, and Americans can spew hatred and vitriol that demonize and divide.

Reflecting on his experience in Nazi concentration camps, Viktor Frankl wrote, “Man is that being who invented the gas chambers of Auschwitz; however, he is also that being who entered those gas chambers upright, with the Lord’s Prayer or the Shema Yisrael on his lips.”



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.



*Topsham, Vermont (2018)*

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 black persons before the Civil War is a shameful legacy, as is the record of prejudice, discrimination, and violence toward their descendants that occurred after 1865. Over one million abortions were performed in the United States in 2023. 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.

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). 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.



So where do we go from here? We must not deny the good, and we must not deny the wrong. The only fair thing to do is to tell the whole story, how Americans have made the supreme sacrifice for people of other countries and for their fellow citizens, even for those with whom they disagreed, and for future generations they did not know; and how Americans have at other times, or even at the same time, been greedy, racist, deceptive, and self-serving. We should honor those imperfect humans who have made positive contributions to the human story, and we must point out how imperfect human beings have failed their fellow human beings. *Exploring America* is an attempt to tell our whole story.

It is only through careful, open, and respectful consideration of facts and ideas that we can arrive at a better place, where people can feel uplifted as human beings, neither elevated to positions of dangerous power nor denigrated to being just a cog in the system.

The fact that we can change and that we as a nation have changed gives us hope despite our failings and blindness. We can learn from the past. I grew up in the Jim Crow South—granted, not as a black person, but as someone who knew that the prejudices and practices of that time and place were not to be questioned. Some brave people did question them, and through blood, sweat, and tears those prejudices were largely overcome. To say otherwise is to denigrate the efforts of people to change things. We can use our God-given lives and abilities for good and not for evil, to lift up and not tear down, to serve and not to enslave. Progress that comes on the backs of others is not real progress. Victory that comes by demonizing other flawed human beings is an empty victory. Movements that are built on hatred and destruction will themselves be destroyed.

We must build on what has been positive and upbuilding, and we must continue to confront what is wrong and seek to eliminate it. We will never build the perfect society because it will never be led or populated by perfect people, but we must never stop trying to eradicate, or at least lessen, specific wrongs. We will have different ideas about which problems are the highest priority and what is the best way to solve our problems. However, we must always practice love, respect, honesty, truthfulness, and a willingness to learn and grow. We must accept each other, help each other grow, give the other side reasons to respect us, and refuse to hate each other. Where are we

headed? How can we get there? One way to find out is to look at our past. That, too, is what *Exploring America* seeks to do.

We are good, and we are flawed. The fact that we can grow, and change, and improve our lot and the conditions of others, that we have the precious gift of freedom, that we can—and should—look our fellow human beings in the eye and say, “You have value; your life is worthwhile; let us work together for the dignity of all,” is what makes America great. This is America.

**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 1

You will find a list of assignments like this at the end of each lesson in *Exploring America*. These assignments may include reading a selection from *American Voices*, reading from one of the literature titles, working on your unit project, and working on Bible memorization. Sometimes you will also read a Bible passage and answer questions related to it. This assignment list will also tell you when to answer the review questions in the *Student Review* and when to take the quizzes and exams in the *Quiz and Exam Book*. You will also find a link to optional supplemental videos and other resources.

- Read “Knowing History and Knowing Who We Are” by David McCullough (*American Voices*, pages 1-9).
- Read the section titled “Advice on Writing” (pages x-xii).
- Read Paul’s sermon that he gave in the synagogue at Pisidian Antioch, which is recorded in Acts 13:15-43. Think about how Paul used history to make his point.
- Work on memorizing Acts 17:26-28.
- Choose your project for this unit and begin working on it.
- Answer the questions for Lesson 1 in the *Student Review*.
- Optional supplemental resources available: [notgrass.com/EA5001](http://notgrass.com/EA5001)



*12th-century church in Notgrove, England*

# 1491

Life in the English village of Notgrove had not changed much in the thousand years before 1491. In the spring of 1491, Geoffrey the shepherd was tending 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, 50 miles away, to work at the docks. A few people had made the 90-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. Life seemed to continue on much as it had in the past and showed no signs of changing. William, Lord of Notgrove, had inherited the manor from his father, and he planned to pass it on to his firstborn 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 15th 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 believed the truth 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 accepting 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

*This Renaissance painting by Italian artist Domenico Ghirlandaio depicts an elderly man and his grandson (c. 1490).*



before. The arts were changing also. Italian artists such as Leonardo da Vinci (born in 1452) and Michelangelo (born in 1475) were demonstrating artistic talents that went far beyond those of European artists from earlier centuries.

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 coast of Africa. Unfortunately, part of their business involved buying enslaved people from African rulers who sold prisoners of war to the Europeans.

Wealthy Europeans enjoyed spices and other luxuries that came from India and China, but European traders did not like dealing with the middlemen and highwaymen they encountered on overland trade routes to the East. Some Europeans wondered if it was possible to get to the East without going through the Middle East and Central Asia. The Portuguese captain Bartholomew Diaz reached the southern tip of Africa about 1488 and envisioned going all the way to India. Vasco Da Gama finally sailed around Africa to India in 1498.

*The Monument of the Discoveries in Lisbon, Portugal, commemorates Portuguese explorers of the 15th and 16th centuries.*



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 the Americas

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 defending their sister during a raid by men from another island. 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.

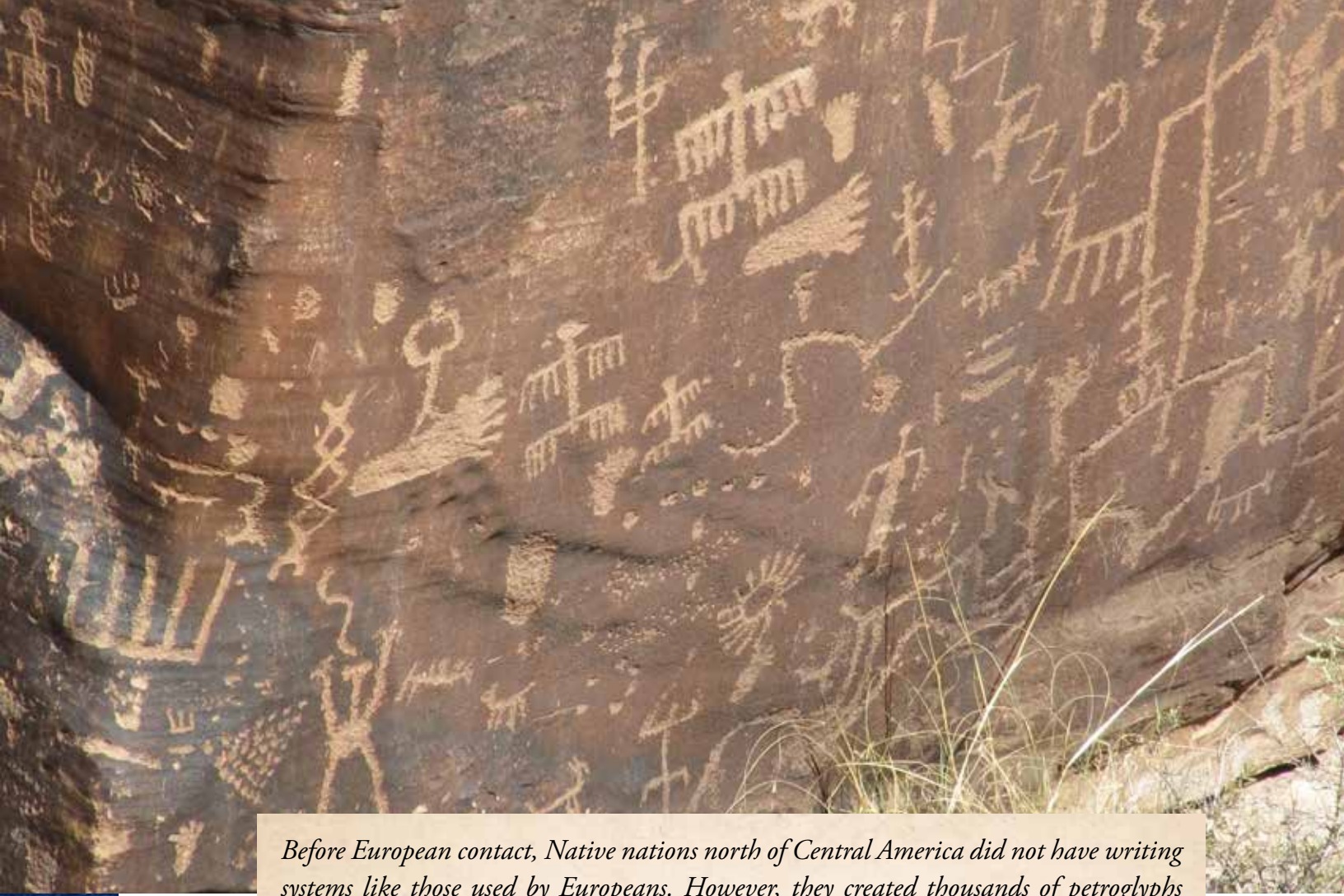
Moluk is a fictional representative of the Indigenous peoples who lived on the Caribbean islands in 1491, before Columbus came. These people had a culture, as did the Europeans. Their culture was about to be transformed, just as European culture was changing. In fact, the cultures of the Caribbean were 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. As C. S. Lewis wrote in *The Pilgrim's Regress*, "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. Perhaps they came by boats from other parts of the world.

*Beach in the Dominican Republic*





*Before European contact, Native nations north of Central America did not have writing systems like those used by Europeans. However, they created thousands of petroglyphs (rock drawings), such as these in Petrified Forest National Park, Arizona.*

## 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 nations 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. The Toltecs conquered the Maya and 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 nations were kind, peace-loving people who were destroyed by cruel Europeans does not do justice to the facts. Many Native nations in Central America often engaged in battle. The Aztecs practiced human sacrifice on a large scale in their religious rituals. This does not justify what European conquerors

later did to them, but we can understand the Spaniards' shock when they encountered the Aztecs.

From around 800 to 1400, North America was home to the large cultural center of Cahokia in present-day Illinois. Another cultural center existed in Chaco Canyon in what is now northwest New Mexico from between 850 and 1250. However, for most of history, most Native nations in North America were small, scattered, and diverse. Some nations in North America lived a nomadic life during the time Central American peoples were living in settled communities. North American nations developed varying types of social communities and implemented various methods of food production. Some nations had elaborate social structures and built large mounds as worship or burial sites. Some followed migrating bison, deer, and elk, while others settled into farming villages.

These Indigenous people built their homes with the materials they found in their surroundings, as indicated by the Ancestral Puebloan cliff dwellings at Mesa Verde in Colorado and the frame longhouses in what is now the Northeast United States.

*Chaco Culture National Historical Park in New Mexico preserves elaborate homes and buildings, such as those pictured below. The Indigenous people who used these structures moved elsewhere around the 13th century.*



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.

For example, various ethnic groups have invaded the island of Britain over the centuries: the Romans, the Saxons, and Scandinavian Vikings. People from Gaul (what is now France) settled Galatia in Asia Minor. People from Asia moved into the Western Hemisphere, where their descendants became the Indigenous Americans. The European settlement of North America was a people movement. A more recent people movement has brought many Hispanic people into the United States from Mexico and other countries in Central and South America.

People movements are a recurring part of American history.

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

## Assignments for Lesson 2

- Read the speech that Paul gave in the Areopagus on Mars Hill, which is recorded in Acts 17:16-34. Think about how Paul responded to the Greek culture that he was encountering.
- Work on memorizing Acts 17:26-28.
- Work on your project.
- Answer the questions for Lesson 2 in the *Student Review*.
- Optional supplemental resources available: [notgrass.com/EA5002](http://notgrass.com/EA5002)

## Columbus, the Spanish, and the French

**C**ristoforo 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. Christopher Columbus (the English version of his name) settled in Portugal and began studying possible sea routes to the Far East. Educated people in his day knew that Earth was round. The idea that people of the 15th century thought 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 underestimated the circumference of the globe. 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 the king turned him 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 about how long they had been gone. As Columbus grew fearful that he 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 Indigenous inhabitants kindly at first and hoped that they would become Christians. However, Columbus and his men later were cruel to them. They abused the women and enslaved several people and took them back to Spain. Columbus later 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, Columbus mishandled a situation with Spanish troops, and he made the return trip 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.

*No portraits of Columbus made during his life (1451-1506) are known to exist. This 1519 painting by Italian artist Sebastiano del Piombo is the earliest known.*



## The Legacy of Columbus

Columbus' legacy is mixed. On the positive side, his actions opened the Western Hemisphere to European exploration and settlement. Many members of Indigenous nations heard the gospel of Jesus and became believers. However, the European invasion also resulted in the abuse and death of thousands of Indigenous inhabitants.

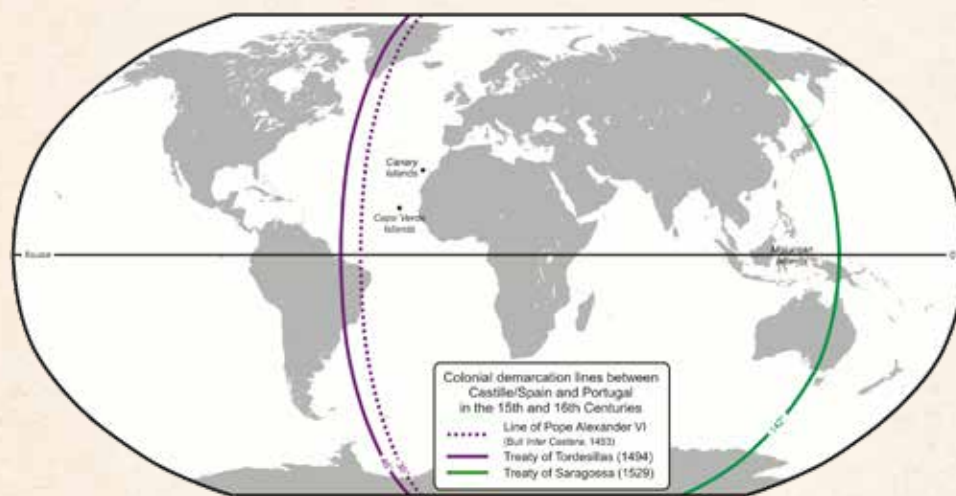
Columbus did not even receive the honor of having the new lands named for him. A later Italian explorer, Amerigo Vespucci, published in 1507 a description of the lands he had seen in the Western Hemisphere. A mapmaker wrongly credited Amerigo with discovering South America and suggested that it be named 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, a 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 100 leagues (about 300 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 the Treaty of Tordesillas with Ferdinand and Isabella of Spain, signed in 1494, that placed the Line of Demarcation further west and gave control of all non-Christian lands east of the line to Portugal. Because Spain would explore the part of the New World reached by crossing the Atlantic Ocean, Portugal continued to develop trade with the Far East by going around Africa and crossing the Indian Ocean.

The Line of Demarcation cut through what is now Brazil. Explorer Pedro Cabral claimed Brazil for Portugal in 1500. This is why Brazilians speak Portuguese today. Spain 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 Southwestern United States, without rivalry from Portugal.

*This map shows the lines of demarcation negotiated between Spain and Portugal, including a later 1529 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.*



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. In 1513 Juan Ponce de León landed in and explored what became



Leif Erikson Discovers North America  
*Christian Krohg (Norwegian, 1893)*

*Norwegian explorers apparently reached the North American continent around 1000 AD. Erik the Red sailed from Iceland to Greenland, and his son Leif Erikson is thought to have landed on the eastern coast of what would become Canada. Archaeologists have found the remains of a Viking settlement at L'Anse aux Meadows in Newfoundland, 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.*

there. His crew continued their journey, arriving in Spain three years after their trip began. This was the first voyage that went all the way around the world, completing a journey called circumnavigation.

Also in 1519, Hernando Cortés (or Cortéz) of Spain began a campaign of conquest against the Aztecs. Montezuma ruled the Aztec nation, which was centered in what became Mexico. Cortés strengthened his forces by gaining the loyalty of rival nations 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.

In 1539 Spanish explorer Hernando de Soto began to lead his soldiers through what later became the Southeastern 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, after several failed attempts, 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.

Florida. He was the first European known to set foot on what later became the United States. De León had been a crewman on the second voyage of Christopher Columbus to the New World. Also in 1513, Vasco de Balboa crossed the Isthmus of Panama 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. He began in 1519 and sailed around the tip of South America and across the Pacific. Magellan landed in the islands later named the Philippines for the Spanish prince who became King Philip II. Magellan was killed in a battle with the Indigenous people

## 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 attacks by Native nations. In what became Mexico and the Southwestern United States, Spanish *conquistadors* (“conquerors”) established dominance over the land and over the Indigenous peoples who lived there. Spain granted them 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 them back to Spain. Coronado was searching for the fabled Seven Cities of Cibola, which supposedly were paved with gold. De León 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. They saw the Americas as a roadblock to accomplishing this goal.

Finally, Catholic priests sought to convert the people to Christianity. In many cases, the dominant religion became a mixture of Catholic doctrines and Indigenous 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, which had become the capital of New Spain. 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 300 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 French in North America

During this period of exploration, several other European nations established colonies around the world. France made significant efforts in the eastern half of North America. Giovanni da Verrazzano, 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, in 1542. Samuel de Champlain



*This illustration of Mexico City is from Cities of the World, a 17th-century publication by Georg Braun and Frans Hogenberg.*

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 Native nations, especially for animal furs that were in great demand in France, and (2) to take the Christian message to the Indigenous people.

In 1673 trader Louis Joliet and Jesuit priest Jacques Marquette, seeking the elusive Northwest Passage, paddled down the Mississippi River from its source to a point south of Memphis. Marquette spoke the languages of six Native nations. Nine years later, Robert de La Salle made it all the way to the mouth of the Mississippi on the Gulf coast. Mobile was the first French town on the Gulf coast, established in 1702. The French founded New Orleans in 1718. France thus controlled what would become Canada as well as the most important river route in North America. However, Great Britain ended French control of Canada later in the 18th century when it defeated France in the French and Indian War. The westward march of the United States eventually eliminated French control of the Mississippi.

## 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 landmass 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 (*The North-west Passage*, 1874) expresses British frustration at not finding a water route around Canada.



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 United States completed the Panama Canal 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 cultures had a complex interchange as a result of this exploration of the Americas. Europeans saw many animals and plants 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 such as tobacco, raccoon, and tepee entered European vocabularies.

The Europeans brought firearms and horses, which they used to defeat Native nations in battle. The explorers also brought diseases such as smallpox and measles to which the Indigenous people had no immunity. Warfare and disease greatly reduced the Indigenous population 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.



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

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

### Assignments for Lesson 3

- Our view of life and the world around us is affected by our knowledge and experience. Answer this question: What are three ways that the spiritual worldview of Europeans might have been affected by the explorations of Columbus?
- Work on memorizing Acts 17:26-28.
- Work on your project.
- Answer the questions for Lesson 3 in the *Student Review*.
- Supplemental resources: [notgrass.com/EA5003](http://notgrass.com/EA5003)



*Ascension Lutheran Church, Fond du Lac, Wisconsin*

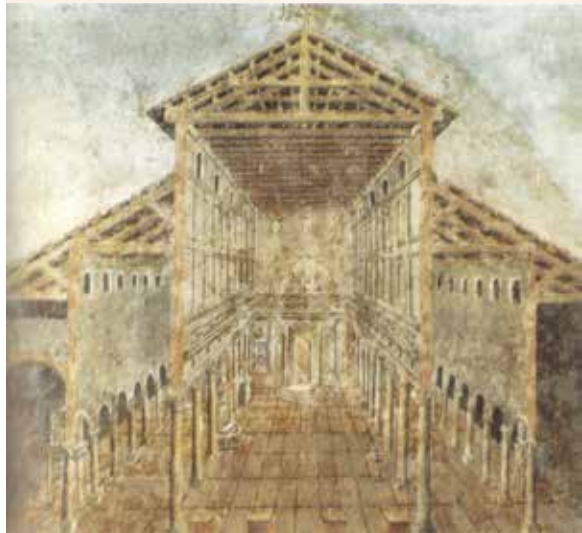
# The Reformation

New lands. New people groups. New trade routes. New demands on government. The discoveries of explorers were challenging the accepted worldview of Europeans. As these developments were unfolding, an even more basic challenge to how people saw the world was developing. This challenge involved how people understood their relationship with God and what it meant to be in God's church.

## Catholic Practices

The Roman Catholic Church of the Middle Ages into the Renaissance was different in many ways from the church described in the New Testament. In the first few centuries after Jesus went back to Heaven, Jewish and Roman authorities persecuted the church. In the Middle Ages into the Renaissance, the Catholic Church was a wealthy, powerful institution that exerted considerable influence over kings and politics. Power in the Catholic Church was centered in the pope, and an extensive hierarchy of clergy controlled Church life. Though certain orders of monks were examples of self-sacrifice and a desire to teach the gospel to others, many Catholic Church leaders were corrupt, and many practices differed from Scripture.

*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.*



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. However, since most people did not have access to the Bible, church leaders simply told them 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.



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

## 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 what was then an unusual thing: he started reading the Bible. As he did, he came to see differences between what the Bible said and some practices of the Catholic Church. Luther became increasingly disturbed at what he saw as discrepancies. In 1517 he announced 95 theses (or points of debate) that challenged many Catholic doctrines and practices, including the practice of selling indulgences. At the time, the Church sold indulgences 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



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

Lutherans. Luther's actions began what we know as the Protestant Reformation (a protest against what was 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 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 launched 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 that Luther sparked led to many teachers emerging who expressed their faith in new ways, which in turn led to new groups coming into existence. 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.



*Thomas More (1478-1535) was an English civil servant and trusted advisor of Henry VIII. However, when More refused to support Henry's break with Rome, he lost favor with the king and was eventually executed. Hans Holbein the Younger painted this portrait of Thomas More in 1527.*

## 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 unit). At first the new Church's practices were much like those of the Roman 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 them, including the king. These believers wanted to follow God as they saw fit. As a result, numerous groups emerged over the succeeding decades. Conflict among Catholics, Anglicans, and these other groups in England continued for many years and took many forms.

## The Political Impact of the Protestant Reformation

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

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 worship God as he chose. 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.

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

### Assignments for Lesson 4

- 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 themselves are not necessarily wrong. They are wrong if they cause us to violate God's clear teachings. Answer this question: What are 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 Acts 17:26-28.
- Work on your project.
- Answer the questions for Lesson 4 in the *Student Review*.
- Study the review questions for Lessons 1, 2, 3, and 4 to prepare for the quiz you are to take after Lesson 5. You will not be tested over the *American Voices* questions or the review questions for Lesson 5 until you take the English and Bible Exams after Lesson 25.
- Optional supplemental resources available: [notgrass.com/EA5004](http://notgrass.com/EA5004)

# Bible Study:

## Religion in the New World

*“I believe that they would easily be made Christians, as it appeared to me they had no religion.”*

*—Christopher Columbus in his journal regarding the people he met in the New World*

Columbus was a courageous navigator in leading a flotilla across the Atlantic Ocean, but he was mistaken in his thinking that the Native nations of the New World did not have any religion. However, his comment does reveal his thinking about the people he met on the Caribbean islands he visited. The comment also shows the importance religion had for his voyage. He took note of the spiritual life of the Indigenous people; it mattered to him.

Of course, the New World, as Europeans came to call these lands, was not new to the people groups who had lived there for centuries. To them it was home, and they had developed belief systems that explained the world they knew. Every people group has some faith system that they believe about the origin of the world, the meaning of certain natural phenomena, and the role of human beings in the world. The hundreds of nations that lived in the Americas from what became Alaska to the southern extremity of South America had a complex maze of cultures, life patterns, and worldviews.

Most accepted the concept of one god or of a chief god among many deities. Some saw a divine nature in certain animals, such as eagles and foxes. For them the interaction of the divine and human realms was constant. These nations had deeply felt beliefs about death and the afterlife. In other words, they had religion; in fact, they had many religions. One goal of Columbus and some other European explorers was to teach the gospel of Christ to these Indigenous people and to convert them to the Christian faith.

Sometimes these evangelistic efforts were successful, and Indigenous peoples accepted the Catholic doctrines and practices that the Europeans brought. At other times, these efforts met with resistance; this was the more common response. The sometimes unkind and domineering ways of Europeans made conversion of Indigenous peoples difficult.

In many instances, members of Native nations accepted some of the newcomers' teachings but continued to maintain at least some of the beliefs and practices they had known before. The carving of an image of the cross on a gourd rattle that they used in dances is an example of *syncretism*, which means "a mixture of religious beliefs and practices." Syncretism involves accepting the new to some degree while combining it with the old. This has been common in evangelism throughout Christian history. Priests and members of Catholic religious orders who accompanied the explorers carried out most of the evangelism and follow-up teaching.

It does not do justice to reality to try to portray the Spanish or the French as either pious evangelists only or seekers of material fortune only. They were both. The same people did not always have both motives, but members of each national group pursued both goals.

Christopher Columbus was one of those who pursued both. He was a dedicated worshipper of God. He read Scripture and prayed regularly. He wrote often in his journal about his voyages being for the glory of God. He wanted the Native nations to accept the gospel. He knew that Ferdinand and Isabella wanted this as well.

He also wanted his voyages to bring a profit. Ferdinand and Isabella wanted this too. Their desire for wealth to come from the explorations was the reason they sponsored Columbus' initial voyage. In their eyes, gaining wealth glorified God. This dual purpose was part of the Spanish mindset of the day. It is also the mindset of many Christians today.



*Louis Bertrand (1526-1581) was a Dominican friar who spent several years as a missionary in New Spain. He spoke out against Spanish mistreatment of the Indigenous population. Spanish artist Francisco de Zurbarán painted this portrait of Bertrand in 1640.*

## The Spanish Experience

Spanish explorers focused on what became the Southwestern United States, the Gulf Coast region, Central America, South America, the Caribbean islands, and the Pacific coast of what became the United States. They gave the places they claimed names with spiritual significance, such as San Salvador (Holy Savior), Santa Fe (Holy Faith), San Antonio, San Diego, Santa Barbara, and San Francisco. Spanish military actions came with attempts to convert the Indigenous people to Catholicism. Those actions also led to the capture of some people whom the Spanish then enslaved in the New World and in Spain. Bartolomé de las Casas (1484-1566) was a Catholic priest who published strong denunciations of the practice of slavery. Pope Paul III issued a *bull*, meaning “authoritative statement,” against the enslavement of Indigenous people in 1537, but the practice continued anyway.

The pagan religious activities that the Spanish discovered involved human sacrifice and other elements that were shocking to the Spanish. This does not justify their cruel treatment of Native nations, but it helps to explain how they justified their actions to themselves.

*Ignacio Tirsch was a Jesuit priest from Bohemia who worked in Baja California in the 1760s. He created several dozen drawings of people, plants, and buildings. This image shows the San José del Cabo Mission, which had been established in 1730. In the ocean is one of the ships that conducted trade between East Asia and New Spain.*



In the Pacific coastal region of California, the Spanish built *presidios*, which were military fortifications or fortified cities. They also built Catholic missions, which were the basis of Catholic evangelism. Junipero Serra (1713-1784) was a Franciscan priest who oversaw the building of a chain of missions from San Diego to San Francisco.

The Russians began exploring the northwestern coast of North America in the early 1700s. By the late 1700s, they had established settlements as far south as Northern California. The Russians established Russian Orthodox churches and tried to convert Indigenous people.



*Sainte-Marie among the Hurons, located in what is now Ontario, was the headquarters for the French Jesuit Mission to the Huron-Wendat people from 1639 to 1649. In the 1960s, people began reconstructing the site as a historical museum.*

## The French Experience

Explorers and priests from France settled along the St. Lawrence River and in other parts of what is now Canada, again bringing the Catholic faith to the Indigenous people. Like the experience of New Spain, New France saw some conversions but also widespread rejection of the Catholic message.

Two events in 1763 brought French efforts to a halt. One was the British defeat of France in the French and Indian War or Seven Years' War. In the peace treaty that followed the conflict, France gave up all claim

to territory east of the Mississippi River to Great Britain. The other event was Pope Clement XIV suppressing the Society of Jesus or Jesuits, who had led the missionary efforts in New France. The Jesuits had become so powerful and wealthy that the French royal family and much of the Catholic Church saw them as a threat. Pope Pius VII restored the Jesuit order in 1814, but the French spiritual presence in the areas where it had once been a leading factor was greatly reduced.

Shortly after Columbus's first voyage, the English began exploring and making claims in the New World. In the 1600s and 1700s, English settlers came to North America and established colonies along the Atlantic coast between Catholic New France to the north and Catholic New Spain to the south.

French Protestants, usually known as Huguenots, were not welcome in either New Spain or New France. A Spanish military force destroyed a colony of Huguenots near St. Augustine. French Huguenots who came to the New World settled in the colonies that the English established.

After praying for His disciples, Jesus prayed for those who would become disciples in the future:

**“I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.”  
John 17:20-21**

## Assignments for Lesson 5

- The Apostle Paul was aware of how different people had different worldviews. You read 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. While speaking in the Jewish synagogue, Paul 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. Paul’s listeners in Athens, by contrast, had a limited understanding of God and dabbled in ideas and beliefs from various sources. Think about how you could 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 many do not accept the Bible as God’s authoritative Word. Many Americans do not believe in absolute truth. Some know almost nothing about Jesus, while others only heard stories about Him in their childhoods. Answer this question: 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.
- Complete your project for the unit.
- Answer the review questions for Lesson 5 in the *Student Review*.
- Take the quiz for Unit 1 in the *Quiz and Exam Book*.
- Optional supplemental resources available: [notgrass.com/EA5005](http://notgrass.com/EA5005)



2

*Major Thomas Savage (1679)*

## English Settlement of America

As England grew in economic and military strength, some of its leading citizens wanted the country to develop overseas trade and colonial settlements. Over a century and more, the British established a chain of colonies on the Atlantic coast of North America. These colonies had distinctive ways of life depending on their geography, leadership, and the character of their settlers. During this period, the intellectual movement known as the Enlightenment changed the way many people viewed God, the world, and human beings. As the American colonies grew, they developed religious practices that were influenced by Britain but also distinctly American.

*Thomas Savage moved to the Massachusetts Bay Colony in 1635 and became a political and military leader. This portrait of him at age 73 is attributed to artist Thomas Smith.*

## Lessons

- 6 - England on the Rise
- 7 - English Colonies in America
- 8 - Life in the Colonies
- 9 - The Enlightenment
- 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 either of the following topics:
  - Write a summary of the ways in which religion was involved in the founding of the English colonies in America (see Lesson 10).
  - In Lesson 2 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 13 American colonies. Don't copy a modern map showing the current borders of these states. Find 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. Hawthorne set *The Scarlet Letter*, published in 1850, in the Massachusetts Bay Colony (which later became Boston) in the mid-1600s. In the novel, the community publicly punishes Hester Prynne for the sin and crime of adultery, and then many in the community scorn her.

The novel explores what can happen when sin enters a community that people have founded on faith. Certainly what Hester did was wrong, but hers was not the only wrong that anyone committed. Hester refuses to identify the father of her child. 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 Chillingworth, Hester's former husband whom people had thought was dead; and Pearl, the child born to Hester. Be sure to read the introductory essay, "The Custom-House," which sets the mood and tone for the novel.

Plan to finish the book by the end of the next unit (Unit 3).



The Scarlet Letter by *Hugues Merle* (French, 1861)

## 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, England, 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.

After Cabot's explorations in the name of England, that country began to claim 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 became the next king. The first wife of Henry VIII, Catherine of Aragon, bore him one child who survived infancy, a daughter named Mary. Since Henry VIII thought that a queen would not be a strong enough leader to maintain the Tudor dynasty, he wanted a male child to keep the Tudor family on the throne. 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. An annulment is a declaration by the Church that a marriage never existed in the eyes of the Church. The pope refused to do this.

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 of England or Anglican Church. Henry then had his first marriage annulled through the new Anglican Church.

The second wife of Henry, Anne Boleyn, also gave birth to a daughter. Her name was Elizabeth. Henry accused Anne of adultery and had her beheaded. His third wife, Jane Seymour, 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: to Anne of Cleves (divorced), Catherine Howard (beheaded), Catherine Parr (outlived Henry), 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

After Henry's death, his son, Edward VI (born to Jane Seymour), came to the throne when he was only nine years old. Royal advisors actually ran the country during his brief reign. Edward died when he was 15. Edward's death meant that Mary, Henry's daughter by his first marriage, became queen.

Mary (known to Protestants as Bloody Mary) ruled from 1553 to 1558. She was Catholic like her mother and ruthlessly sought to reestablish 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, Anne Boleyn.

## 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. The first of these was a group Sir Walter Raleigh sponsored 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



*In 1540 Henry VIII commissioned Jean Mallard, a French artist, to create a manuscript copy of the Psalms for him. Mallard included four illustrations of Henry in the role of King David. This one shows Henry playing the harp with his jester Will Somers.*

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 Native nation, carved on a tree. No one knows whether the settlers died from illness or 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 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 dominance 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 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.

## 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



*This portrait of Elizabeth I from about 1585 is known as the Ermine Portrait (notice the ermine on her left arm). The artist is uncertain.*

the people he rules. In addition the English people considered the king of England to be 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 called the Authorized Version or King James Version because King James I authorized it.

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. Protestants and Catholics in Ireland have had recurring strife.

During James' rule, English people established the first permanent English colonies 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. The monarch did not directly fund these efforts. 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. Moving to a colony in America was a way for these displaced persons to start a new life.



*This is a page from the 1611 edition of the King James Version showing the beginning of the Epistle to the Hebrews.*

In the early 1600s, therefore, England had defeated Spain. It had a strong and stable king on the throne. Its government encouraged business, exploration, and trade. England was now poised to take advantage of John Cabot's claims to North America 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 6

- Begin reading *The Scarlet Letter*. Plan to finish it by the end of Unit 3.
- Write a paragraph on what you believe is the proper role of religion in civic and political activities.
- Begin memorizing Psalm 146:3-5.
- Choose your project and begin working on it.
- Answer the questions for Lesson 6 in the *Student Review*.
- Optional supplemental resources available: [notgrass.com/EA5006](http://notgrass.com/EA5006)



*Reenactors at the celebration of the 350th anniversary of Jamestown (1957)*

7

# English Colonies in America

England established 13 colonies along the Atlantic coast of North America during the 17th and 18th centuries. The first, Virginia, began at Jamestown in 1607. The last colony, Georgia, began in 1733.

## 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 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 did not have experience as farmers or hunters. As a result of difficult conditions, many did not survive.

As time went on, the men of the settlement established trade with the nearby Indigenous people 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. The key to the colony's survival was the development of the tobacco crop. The Indigenous inhabitants had smoked it for many years. Although King James I considered it a "vile weed," its use caught on in England and it became a key cash crop for the Virginia colonists.

*Woodcut illustration of a man smoking*



## 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 Edwarde Maria Winghamfeilde, 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 adjacente 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 Almightye God, hereafter tende to the glorie of His Divine Majestie in propagating of Christian religion to suche people as yet live in darkenesse 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 setled and quiet govermente, doe by theise our lettres patents graciously accepte of and agree to their humble and well intended desires. . . .*

Despite the difficulties and the loss of life, the king and those involved in the colony considered the Jamestown settlement to be a success. During the next several years, settlers established other colonies 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, whom the king appointed, 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 20 Africans who had come by way of the West Indies. The Dutch traded the Africans to the colonists in exchange for goods.

The historical record is not clear whether the English colonists considered these persons as permanently enslaved or as indentured servants who would eventually become free. Whatever the details, this was the first time in what became the United States that persons of European descent treated persons of African descent as commodities.

## Pocahontas / Rebecca Rolfe

John Smith wrote in his journal about being taken captive by members of the Powhatan Nation and being saved from execution by Pocahontas, daughter of Chief Powhatan. Historians today think that the incident was a bit of playacting by the Powhatans, designed to make Chief 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 their neighbors. Pocahontas took the name Rebecca. With her husband and their son, Thomas, she visited England and was a sensation with the English people.



*The Marriage of Pocahontas*  
Henry Brueckner (American, 1855)

Rebecca died from smallpox in England in 1617 and was buried there. Rolfe and Thomas returned to Virginia. John Rolfe died five years later around the same time as a Powhatan uprising, though we do not know if he died in that conflict. Descendants of Thomas Rolfe are still a prominent family in Virginia.

## Massachusetts

**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 known as 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 immigration of English settlers to America.

The Anglican Church began because Henry VIII wanted freedom from Rome, but the Anglican establishment was not willing to give other 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. They wanted to live within English culture and on land controlled by England, just not in England itself. In the fall of 1620, about 100 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 the *Mayflower* 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 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 New England as winter approached, without shelter or crops, they faced a difficult situation. About half of the Plymouth settlers died during the first year. The Wampanoag who lived nearby taught the settlers how to plant corn and carry out other necessary tasks. Two individual Indigenous people, Samoset (an Abenaki) and Squanto (a Wampanoag) were particularly helpful to the Pilgrims. Providentially, Samoset had learned English from fishermen who fished off the Atlantic coast, and Squanto had learned it after being captured, enslaved, and taken to Spain. He was able to escape to England and later returned to North America on an English ship. After their first year at Plymouth, the settlers gave a feast

*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 100 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.*



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 30 one-year terms. He had been part of the Separatist group that lived in the Netherlands for several years, and he was a signer 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.

**Massachusetts Bay.** Ten years after the founding of Plymouth, in 1630, a group of Puritans founded a separate colony a few miles north. They called it Massachusetts Bay, and it 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 10 years, Massachusetts Bay became the most populous English colony in America, much larger than neighboring Plymouth. 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 English settlers were forming 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.

## New Hampshire

Captain John Mason was an English sailor, explorer, cartographer, and governor of the first English colony in Newfoundland. In 1623 he sent people to what is now New Hampshire to begin a fishing colony. He invested a great deal of money to clear the land and build houses. Mason named the area New Hampshire because he was from the English county of Hampshire.

New Hampshire became a royal province in 1679. From 1698 until 1741, it was under the jurisdiction of Massachusetts. In 1741 it became a separate royal colony.

## Rhode Island

The Puritan leaders of Massachusetts Bay wanted the freedom to worship God as they saw fit. However, they did not want to give the same freedom to those who disagreed with them. Roger Williams, a minister in nearby Salem, expressed several objections to the Massachusetts Bay Colony. First, he disagreed with their attempt to remain within the Church of England. Second, Williams believed that settlers should buy the land they wanted from the Native nations instead of simply taking it from

them. Third, he 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. The



*This illustration of Anne Hutchinson “preaching in her house in Boston” appeared in the February 1901 issue of Harper’s Monthly. It was featured in an article by future president Woodrow Wilson called “Colonies and Nation: A Short History of the people of the United States.”*

government of the Massachusetts Bay Colony banished Williams from Massachusetts Bay in 1635 on the charge of being a heretic. Williams eventually settled on land he purchased from the Narragansett who lived in the area that became Rhode Island. The colony of Rhode Island, founded in 1636, developed a clear policy and a strong tradition of religious toleration. The religious leaders of Massachusetts Bay viewed Rhode Island with disgust as a cesspool of religious error.

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. The Massachusetts Bay authorities convicted Hutchinson of heresy in 1637 and banished her from the colony. She moved first to Rhode Island and eventually to Long Island, New York. She died in an attack by Indigenous people in 1642.

## Maryland

Joint-stock companies founded Jamestown, Plymouth, and Massachusetts Bay. Proprietors, who were individuals or groups that received charters from the king, started later 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 of Maryland (named for the Catholic Queen Mary) and made themselves lords of the land. The Calvert family also encouraged Protestants to settle there. Protestants were always in the majority there, although most of the wealthier families were Catholic. Maryland guaranteed religious freedom for all Christian faiths.



*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 features the heraldic banner of George Calvert.*

## Connecticut

Connecticut was an offshoot of the Massachusetts Bay Colony, but it began more peacefully than the Rhode Island Colony that Roger Williams founded. 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 General Court drew up the Fundamental Orders of Connecticut, which established laws for the governing of the colony.

## North Carolina and South Carolina

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 they soon abandoned, was a document written in part by philosopher John Locke. This first 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 Carolina and South Carolina became separate colonies in 1712.

## New York

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

## New Jersey

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, the proprietors divided the colony into East and West Jersey. The two parts were recombined into one colony in 1702.

## Delaware

In 1638 Peter Minuit led settlers from Sweden to America. They sailed up the Delaware River to what is now Wilmington, Delaware. Minuit bought land from leaders of the Lenni Lanape Confederation of Native nations and founded New Sweden. The settlers built Fort Christina. The population of New Sweden grew as ships brought Swedes and settlers from Finland to the area.

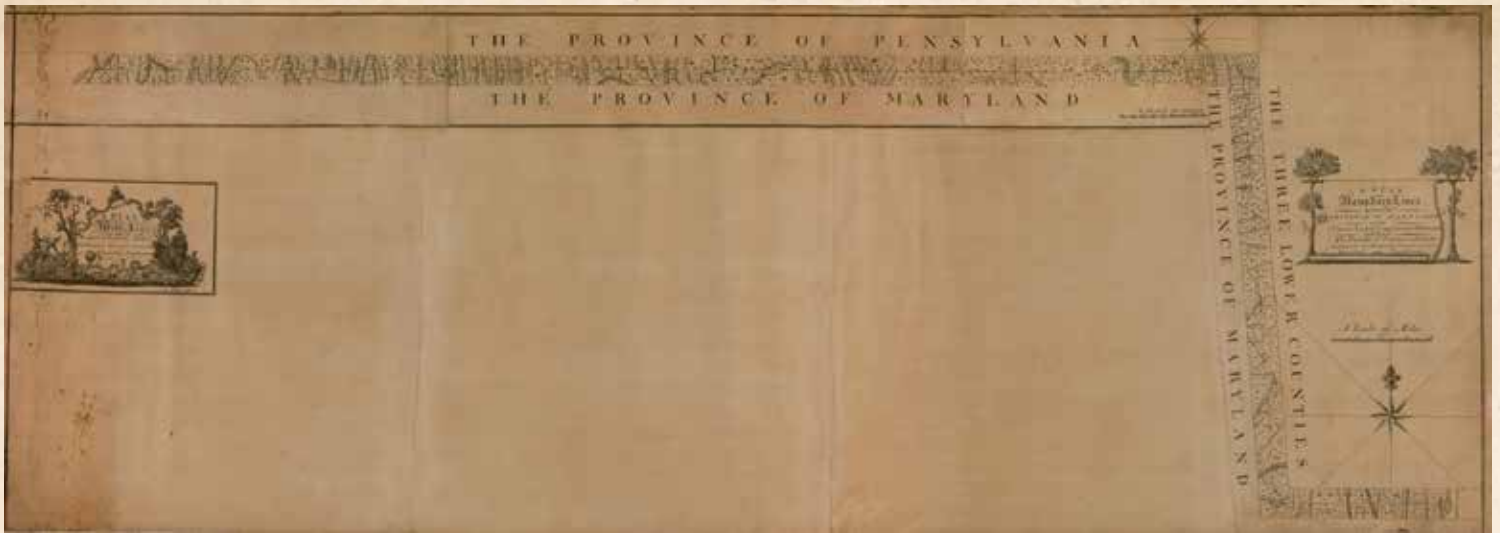
In 1655 Peter Stuyvesant, leader of New Netherlands, led an invasion of New Sweden. They captured Fort Christina, and Sweden lost its claims in America. The area became part of New Netherlands. After the English took over New Netherlands, the area west of the Delaware River eventually became the Delaware Colony.

## Pennsylvania

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 felt 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, those who wanted to ridicule them called them Quakers. (Quaker eventually lost its status as an insult.)

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 Native nations instead of simply seizing it.

He even learned to speak Native languages so that he could carry on negotiations with them, although Penn himself did not spend much time in the colony.



*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 the practice into the Civil War. The Mason-Dixon Line came to be a symbol of the division between states that allowed slavery and those that did not. The 1768 illustration above is by Charles Mason.*

## Georgia

Sir James Oglethorpe founded Georgia in 1733. Trustees in England oversaw the colony. Georgia 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. The founders also 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, the colonial government of Georgia did not allow slavery for the first several years. However, many settlers ignored the ban on slavery, and the development of plantation agriculture led to slavery being allowed officially in 1749.

All of the English colonies in North America shared significant cultural similarities, but they also had important differences in their origin, lifestyle, and economies. This pattern has influenced the diverse nature of American life to the present day.



*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 Indigenous people in Pennsylvania.*

**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 7

- Read these selections in *American Voices*, pages 10-14:
  - 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
  - the Preamble to the Fundamental Orders of Connecticut
- Continue reading *The Scarlet Letter*.
- Answer this question: What are three ways in which English colonists could have shown respect for Native nations while seeking to evangelize them?
- Work on memorizing Psalm 146:3-5.
- Work on your project.
- Answer the questions for Lesson 7 in the *Student Review*.
- Optional supplemental resources available: [notgrass.com/EA5007](http://notgrass.com/EA5007)



*Reconstructed Plimoth Plantation in Massachusetts*

8

## Life in the Colonies

**T**he success of the American colonies was the result not only of the handful of leaders whose names we recognize but also of the thousands of individuals and families who took the risk of crossing the Atlantic Ocean and who were determined to survive and prosper.

The colonies began by individual initiative. Officials in the English government did not start any of the colonies directly. Colonial founders had a wide variety of motivations and approaches, as the previous lesson indicated. 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 the power and wealth they already possessed. Still others came against their will. Enslaved Africans were brought either directly from Africa or, more commonly, through the British West Indies.

Most of the immigrants to the 13 colonies were from England, and most were young men in their early 20s. 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, whose ancestors had moved from Scotland to 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. 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 attacks by Indigenous people 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 became apprentices 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.



*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 above. Some other Dutch words that became part of English are boss, cookie, hustle, iceberg, and snoop. The Dutch are related ethnically to Germans, just as the word Dutch is related to Deutsch, the word Germans use for themselves.*

## 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.

The labor of others built the success of some. In addition to enslaved persons, 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 usually received 50 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.

## 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. John Winthrop was governor of the Massachusetts Bay Colony. Over a century after Winthrop died, two volumes of his journals were found in the possession of a member of the Winthrop family in Connecticut; the third was discovered in the Old South Church in Boston. Winthrop's journals 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," argued that a drought which had come upon them was God's punishment because they had abandoned God's ways.



## English vs. British

Though some people use the terms *England* and *Britain* interchangeably, this is not accurate. The countries of England, Scotland, and Wales are located on the island of Great Britain. 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 of 1707. From that point on it is accurate to call the united country *Great Britain* (or simply *Britain*).

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, though the number of speakers has been declining.

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 20th 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.



## Life in Families

Among European settlers in America, 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 small percentage of 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 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 Island, Connecticut, and New Hampshire) was home to many small farms. 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 yet cotton). Since plantations were more labor-intensive, they were more dependent on slavery, 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 Nations

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

The response of Native nations to settlers varied. Some adapted themselves to the presence of the Europeans, and some even provided assistance to the early

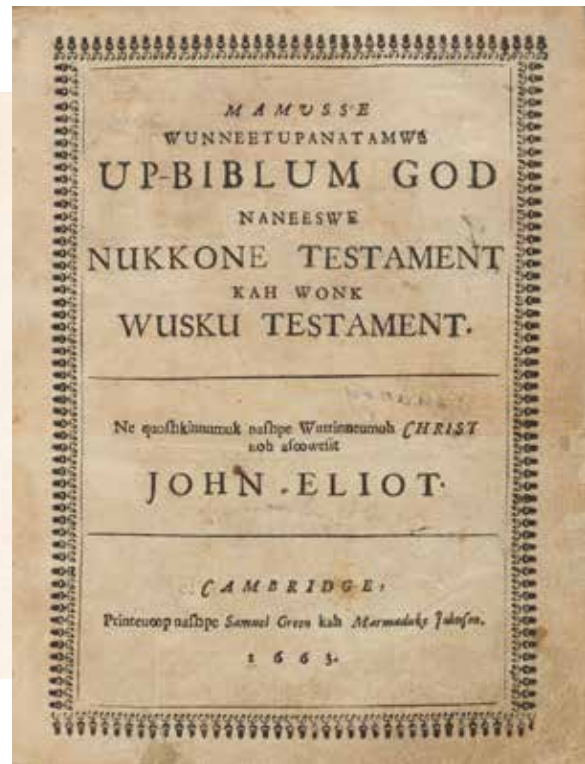
settlers. A few became dependent on the colonists. Other Native nations, however, opposed the European colonists fiercely. When they attempted to resist English advancement, the English settlers routinely defeated and sometimes destroyed them. Conflicts such as the Pequot War (1637) and King Philip's War (1675-1676) in New England and the Yamasee War (1715-1717) in the South resulted in the defeat of Indigenous people and the loss of their land to the Europeans. Victorious colonists transported many defeated Indigenous individuals to the West Indies to be sold into slavery.

Native nations often fought among themselves, and both French and English settlers played nations against each other for their own benefit. Diseases the Europeans brought also took a heavy toll among the Native nations. The Haudenosaunee Confederacy of Native nations in New York provided stronger resistance than other groups did, but eventually the settlers' superior firepower subdued the Confederacy's power.



*Metacomb (c. 1639-1676) was leader of the Wampanoag people 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. Paul Revere made this engraving of Metacomb many decades later.*

Some English settlers sought to teach Indigenous people the gospel and to demonstrate the love of Christ. One of these was John Eliot (1604-1690). The first complete Bible printed in America was Eliot's translation into the Algonquian language, published in 1663. The title page is shown at right. 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."



**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 8

- Read the poems by Anne Bradstreet (*American Voices*, page 15).
- Continue reading *The Scarlet Letter*.
- Work on memorizing Psalm 146:3-5.
- Work on your project.
- Answer the questions for Lesson 8 in the *Student Review*.
- Optional supplemental resources available: [notgrass.com/EA5008](http://notgrass.com/EA5008)

# The Enlightenment

Thomas Cooper, a colonist in Plymouth, Massachusetts, was sure about what made the world go around, just as his ancestors in Notgrove, England, had been almost 300 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 God created new life. 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 of some scientists and philosophers had changed. In the 18th century, some of them began to believe in a new worldview that thought of man—not God—as the center of science and world affairs. We call this period the Enlightenment because these scientists and philosophers believed that they were being enlightened as to the true nature of the world.

## Background of the Scientific Revolution

The foundation for the Enlightenment was the Scientific Revolution of the 1500s and 1600s. 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 Spheres* in 1543. Copernicus said that the Sun was the center of the universe and that Earth orbits the Sun. This was in direct contradiction to the official Catholic doctrine that Earth was the center of the universe and that all heavenly bodies orbit it. The Catholic Church could have charged Copernicus 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 endure a heresy trial and for the Catholic Church to denounce him as a heretic.

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. Scholars usually see the publication of Newton's work as the beginning of the Enlightenment.

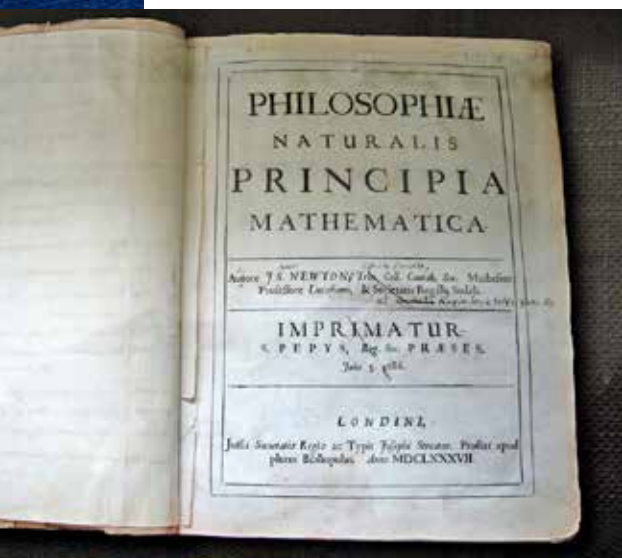
The ideas of Copernicus, Galileo, and Newton were radical in their day, but today we do not question whether Earth orbits the Sun or whether the operation of gravity is regular and predictable. We accept these as established facts. The Scientific Revolution has endured.

## The Enlightenment and Beliefs About 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 universe, not the will of God. Most of the scientists in the Enlightenment believed in God and believed that the natural laws they were discovering honored God. They respected the fact that God had created these complex laws of the universe. However, some people used their ideas 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.

Their worldview changed from a religious and metaphysical (beyond the physical) outlook on the world to an outlook based on scientific study of the physical world. In earlier times, most people looked to theologians and clergymen for wisdom and answers; now many began looking to scientists for answers. We should not think that this change took place immediately among everyday people on farms and in the shops. The first people to think this way were in the academic world and their ideas eventually trickled down to influence many average people.

This science-based study of the world gave rise to the 18th-century religion of Deism. Deists tried to balance their belief in God with their scientific understanding. 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. People sometimes claim that Deism was the predominant religion of the 18th century, but this is not true. Some educated people, including some of the founding fathers of the United



*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.*

States, were Deists, but the large majority of Americans continued to believe 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 as well as science. Englishman John Locke, in his “Essay Concerning Human Understanding” (1690), said that God does not predetermine the nature of society and the lives of individuals. Instead, people can change their lives and change society 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. These social contracts, Locke said, 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 the government to act or for someone to hold a political position 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 the English 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 (discussed in the next lesson.)

Much later, French scholar Jean-Jacques Rousseau wrote in *The Social Contract* (1762) that democracy is the best and most reasonable form of government because in it people work together for the common good on the basis of what is virtuous. This approach, Rousseau said, leads 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  
by Allan Ramsay (British, 1766)

## Questions Raised by the Enlightenment

Worldview changes brought about by the Enlightenment were significant. The Enlightenment questioned the role of kings. Many people no longer believed that a hereditary monarchy had 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.

Also, some saw the Enlightenment as an aid to bringing about Heaven on Earth. They thought that 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.

Enlightenment thinkers questioned the role of God. They asked what role did a personal God have in a universe that operated on the basis of fixed natural law? The way that people answered the simple question of what made the world go round reflected the change in worldview. Was it the will of God, or was it natural law?

The Enlightenment emphasized the role of man. Enlightenment thinkers believed that the reasoning ability of man, rather than tradition or faith, was the basis for human understanding and action. They taught that 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. However, the irrationalities of the French Revolution, which began in 1789, proved that people cannot rely on reason alone. Therefore, scholars see the French Revolution as the end of the Enlightenment period.

Rationalism continues to dominate much philosophical and scientific thinking today, although new scientific insights and the wrenching political calamities of the 20th 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, Fascism,

*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 Holocaust, and Communism that destroyed the lives of millions of people in the supposedly enlightened 20th century?

We must understand 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 to God for ultimate answers. Reason has its place, and the scientific discoveries of the Scientific Revolution and the Enlightenment gave us valuable insights into how God created our world. But man's reason is not ultimate. We can demonstrate the truth of the laws of gravity and other aspects of the natural world, 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 God, the Creator of the universe and the Creator of reason, as well as the mind of God, we will find the ultimate answers for our lives.

**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 9

- Read "Sayings from Poor Richard's Almanack" by Benjamin Franklin (*American Voices*, pages 16-22).
- Continue reading *The Scarlet Letter*.
- Work on memorizing Psalm 146:3-5.
- Work on your project.
- Answer the questions for Lesson 9 in the *Student Review*.
- Study the review questions for Lessons 6, 7, 8, and 9 to prepare for the quiz you are to take after Lesson 10. You will not be tested over the *American Voices* questions or the review questions for Lesson 10 until you take the English and Bible Exams after Lesson 25.
- Optional supplemental resources available: [notgrass.com/EA5009](http://notgrass.com/EA5009)



*Great Friends Meeting House in Newport, Rhode Island, established in 1699*

10

# Bible Study: The Shape of Religion in the Colonies

We have seen how the English colonies in America were diverse in terms of how they were founded and the motivations for their founding. The religious experiences in the colonies reflected this diversity as well.

## Religious Motivation for Founding Colonies

Richard Hakluyt (1552-1616) and Samuel Purchas (c. 1577-1626) published books in England that encouraged the founding of English colonies in the New World. Colonies needed to be founded in America, they said, and Protestant England, not Catholic Spain, needed to do the founding. Hakluyt especially promoted settlements and towns, not merely trading posts and forts as the Spanish had done. These writers denied the pope's authority to issue the 1493 decree that divided the world between only Catholic Spain and Catholic Portugal.

## The Influence of Religion

Religion was of the utmost importance in the colonies. Faith in God 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 early years of 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 voters and candidates include perspectives of faith 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 Practice of Religion

The Virginia Colony established the Church of England as the official state church, and it played an influential role in Virginia's colonial life. To have an established church meant that those churches 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 a state church in the 1600s seemed normal to many.

Anglicans established William and Mary College in 1693. The Anglican Church divided the settlements of Virginia into several large parishes, which made it difficult for Anglican clergy to minister to them. By the mid-1700s, Virginia contained about 100 parishes.

In the late 1700s, Virginia political leaders Patrick Henry, Thomas Jefferson, and James Madison had opposing views about having a state religion. Henry urged the Virginia House of Burgesses to make Christianity the official state religion. Jefferson drafted a Statute of Religious Freedom that rejected the establishment of a state religion. Madison guided the bill through the legislature, which adopted it in 1786.

Other colonies established official churches. In North Carolina and South Carolina it was the Anglican Church. The Dutch initially established the Dutch Reformed Church as the official church in New Amsterdam. After the English defeated the Dutch and renamed the area New York, they chose the Anglican Church. Maryland, although founded as a haven for persecuted Catholics, also established the Anglican Church. Various

*Anglicans created Bruton Parish in Virginia in 1674. The parish completed this church building in Colonial Williamsburg in 1715. The tower was added in 1769.*



colonies had varying practices regarding the acceptance of dissenting groups such as Quakers, Baptists, and Presbyterians.

## The Flushing Remonstrance and Religious Freedom

Before England took over the Dutch colony of New Amsterdam, Dutch leader Peter Stuyvesant issued a decree that said any ship which brought a Quaker into the colony would be confiscated, and anyone allowing a Quaker to spend the night in his home would be fined 50 pounds. In response a group there made a significant statement supporting religious freedom in 1657. The residents of the Flushing community issued a remonstrance, which advocated “love, peace, and liberty . . . to all in Christ Jesus.” They declared that all believers would have the freedom to enter their towns and homes.

The Plymouth and Massachusetts Bay Colonies, on the other hand, distanced themselves from the established Anglican Church in England. These two groups did not want to promote religious freedom. Instead, they each wanted to practice what they saw as the correct way to do church. The Pilgrims (Separatists) wanted to create their own religious practices that were distinct from the Church of England. The Puritans still considered themselves to be part of the Anglican Church, although they wanted very much to bring its practices to what it saw as a more Biblical pattern and to do away with such extra-Biblical practices as the celebration of Christmas. The Puritans also gradually moved away from the denominational hierarchy practiced in England which depended on the leadership of the king and the archbishop of Canterbury to an approach that involved congregational autonomy in their church life and a covenant with one another in the local church. This was the beginning of the Congregational movement. Congregationalism became the established religion in Massachusetts, Connecticut, and New Hampshire. By 1740 a total of over 400 Congregationalist churches were meeting in America, mostly in those three colonies. For many years, members of non-Puritan groups were not welcome in Massachusetts Bay.

The dominant theology in New England 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.

Rhode Island and Pennsylvania did not have established churches because their founders did not believe that was the Biblical pattern. Instead, these colonies encouraged religious diversity, a practice usually called toleration. Over the course of the 1700s, Presbyterians, Baptists, Quakers, and Methodists grew in number and added to the diverse American religious experience. Presbyterians and Baptists grew in the western mountain regions and even to some extent among enslaved persons. Even though evangelists John and Charles Wesley spent time in Georgia, the Methodist movement, which was still a part of the Anglican Church, had limited growth there. Delaware, New Jersey, and Georgia did not have established churches. Over time Anglicans formed about 200 congregations total in the Middle and Southern Colonies.

The colony of New Sweden, founded by people from Sweden in what is now Delaware, introduced Lutheranism to America. A relative handful of Jewish people made their way to the colonies also, mostly to Rhode Island and New York. A congregation of Jews began meeting in Newport, Rhode Island, in 1658. Jewish people built synagogues in Newport and in New York in the 1700s. As recorded in the first census of the new United States in 1790, about 1,200 Jews were living in the U.S. at the time.

## The Influence of the World

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.



*Swedish settlers built what is now called Old Swedes Church in 1698-1699. It is located in Wilmington, Delaware.*

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 or her 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.

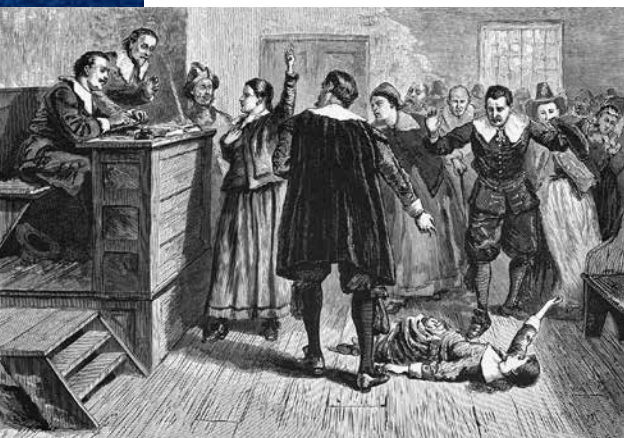
In 1662 the ministers in Boston agreed to what was called the Half-Way Covenant. This allowed the children of people who had not become members to have a kind of halfway membership in the church. The children of nonmembers could be baptized, and parents were expected to teach their children the church's standards. However, 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.

## 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, an enslaved person 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 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, 20 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.



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

## 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 and U.S. Army were Communists. This photo shows McCarthy at a Senate subcommittee meeting.



McCarthy’s work produced not a single government employee who was found to be a Communist. However, he raised questions about people and equated suspicion with guilt. This fear of Communism also affected the academic world and the entertainment industry, where teachers, 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.

## 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 who controlled Parliament at the time. A civil war began 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). Oliver Cromwell led the Puritan Parliamentarians. Cromwell and the Puritans defeated the Royalists. Charles was eventually taken prisoner, and the Parliamentarians beheaded him 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, his son Richard succeeded him. Richard Cromwell, however, was not the forceful leader that his father was, and he resigned in 1659. At this point 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. In the face of this

opposition, 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. Parliament justified their ascension to the English throne by the fact that William was the grandson of Charles I and Mary was the daughter of James II.

Historians call this change in leadership the Glorious or Bloodless Revolution. The move ensured 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 English were still settling colonies 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.

## The Continuing Impact of the Colonial Religious Experience

The diverse religious beliefs and practices of the colonists influenced the course of American history and continue to have a role in American religious practices today. The United States became a country that practices religious freedom. The early emphasis on education has continued in our society today, with students urged to stay in school and attend college. Public funding for education involves billions of dollars each year. The importance of honest work and upright public morality have been



*This plate from the Netherlands, made about 1690, features portraits of William and Mary.*

traditional American values, although some would question how strongly Americans believe in them now. Another traditional value has been the idea that, as Americans, we have a commitment or a covenant with each other to do whatever is best for each other and for our country, even at the cost of self-sacrifice.

**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

- Read the excerpts from *The Bay Psalm Book* and *The New England Primer* (*American Voices*, pages 23-25).
- Read Acts 2:37-41 and 1 Corinthians 12:13. Answer this question: On what is membership in the Lord's church to be based?
- Read Galatians 5:19-21 and 6:1-4. Answer this question: What should Christians and church leaders do when they discover that church members are practicing witchcraft or committing other sins?
- Continue reading *The Scarlet Letter*.
- Recite or write Psalm 146:3-5 from memory.
- Complete your project for the unit.
- Answer the review questions for Lesson 10 in the *Student Review*.
- Take the quiz for Unit 1 in the *Quiz and Exam Book*.
- Optional supplemental resources available: [notgrass.com/EA5010](http://notgrass.com/EA5010)



3

*Detail from Susanna Truax (American, 1730)*

## English Colonies in the 1700s

Britain's colonies in America were experiments in self-government under the oversight of the national government in London. The colonies found themselves drawn into the longstanding conflict between Great Britain and France since both countries had colonies in North America. Great Britain defeated France in the French and Indian War (called the Seven Years' War in Europe), but the victory was a costly one for Britain. Despite the fact that Great Britain and her American colonies had much in common, they had many factors that increasingly separated them and put them on divergent paths of development. Conflicts grew until fighting began in 1775. A few years before the American Revolution began, a religious revival we call the Great Awakening swept through the colonies. This revival profoundly affected the religious life of the colonies and continues to have an impact today.

## Lessons

- 11 - The Experiment of Self-Government
- 12 - The French and Indian War
- 13 - The Growing Conflict
- 14 - The Shot
- 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:
  - Write a speech in which you defend the American colonies of Great Britain either governing themselves or continuing to live under the government of Great Britain. Give reasons explaining and defending your position.
  - Write an essay responding to Jonathan Edwards' sermon, "Sinners in the Hands of An Angry God" (read in *American Voices* for Lesson 15). Discuss what you agree with and what you disagree with. How is it good to hear lessons such as this one, and how might it be counterproductive? What would be the effect of this sermon in your church?
2. Make a video public service announcement set in the 1760s in which you try 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.



*The Proprietary House, home of the last royal governor of New Jersey (1764)*

11

## The Experiment of Self-Government

**D**uring the time that British colonies in America were developing, many political leaders in the colonies held the Enlightenment worldview. It did not seem reasonable or right to them for a hereditary king who lived thousands of miles away and had no concept of what life in America was like to govern the colonies.

The key practical issue that this belief raised was that of power and control; namely, who should hold political power in the colonies? The government in London and the colonial governments in America were feeling their way through a situation largely unknown in political history. 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 government that led them away from oversight by Britain and toward independence.

We need to understand two important facts about the American Revolution that would take place later in the 1700s. One, it did not spring up overnight. It was the culmination of developments that took place over many years in the colonial experiment of self-government. Two, the end result of the political disagreements and eventual military conflict was not clear or obvious when the American Revolutionary War began in 1775. People sometimes see the success of the American Revolution as inevitable. That was not the case. The conflict could have gone in any number of directions. American civil and military leaders had to use their best judgment to make decisions under challenging circumstances and to take great risks as they pursued the creation of a new nation. 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 settlers founded a royal colony in America, 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.

The governor in each colony had a council of advisors. The council consisted of a small group of wealthy colonists whom the king appointed. The king expected council members to support his policies, but in reality council members had their own economic interests at heart. The council often differed with official royal policy when council members believed that royal 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 even 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. The general opinion was that men who did not own property were not stable enough in their lives to make wise political decisions.

## 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 that the governor proposed. Assemblies also became able to judge the qualifications of their members and to choose their own speakers (chairmen), which



*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 directly from English county government. Angus McDonald (1727-1778) was a Scottish immigrant to Virginia who served as a sheriff.*

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 Native nations.

The British government held the position that the king permitted colonial assemblies to meet and could limit their powers or even dismiss them 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.

*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 10 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 did not make any allowance for that. The jury found Zenger not guilty. After this case, newspaper editors felt more free to criticize the government in their publications. By 1745 the colonies had 22 newspapers, fairly evenly spread among the regions, and the press continued to grow in influence during the century.*



## Events in England

In addition to these developments in the colonies, events in England affected relations between the colonies and the government in London. In 1675 the king established the Lords of Trade, 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.

When the British king was deposed in the Glorious Revolution in 1688, the colonial governments of New England rejected the Dominion as the failed policy of a deposed king. The colonists imprisoned the governor, and the colonies resumed their previous methods of governing themselves individually. This strengthened the hand of the American colonies in disputes with England. The Board of Trade replaced the Lords of Trade in 1696. However, since England was preoccupied with its new king, and Parliament was concerned about defining and exercising its growing powers, 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 a desire for American independence and eventually led to the Revolution of 1776.



*John Singleton Copley painted this portrait of his half-brother Henry Pelham in 1765. Henry has a flying squirrel on a chain. Copley (1738-1815) was an American artist who moved to England to build his career. Henry Pelham also became an artist.*



*This illustration depicting the burning of Jamestown during Bacon's Rebellion was printed in Illustrated School History of the United States (1857).*

This desire for self-rule sometimes expressed itself violently. As settlers moved west, some Native nations resisted their advances. A quarrel between members of the Doeg Nation and settlers on the Virginia frontier in 1675 led to violent conflict. Settlers took revenge by attacking a peaceful group of Susquehannocks. This led to ongoing back and forth attacks. One attack led to the death of the overseer of Nathanael Bacon's property.

In 1676 Bacon organized a group of vigilantes to seek revenge. When the governor ordered him to

stop, Bacon threatened to take action against the governor. Bacon led an assault on Jamestown, and his men burned the town. However, Bacon died of swamp fever a month later and the revolt dissipated. Bacon's Rebellion highlighted three significant elements of colonial life: the constant threat of violence between settlers and Native nations, disagreement over 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 11**

- Continue reading *The Scarlet Letter*. Plan to finish it by the end of this unit.
- Work on memorizing Colossians 2:8-10.
- Choose your project and begin working on it.
- Answer the questions for Lesson 11 in the *Student Review*.
- Optional supplemental resources available: [notgrass.com/EA5011](http://notgrass.com/EA5011)



12

*Reenactor at Fort William Henry, New York*

# The French and Indian War

England and France became enemies after the Normans (descendants of Vikings who lived 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 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, Britain, France, and other European countries fought a series of wars. These conflicts primarily involved political alliances in Europe, but they spilled over into North America.

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

## Conflict in the West

Britain's 13 colonies established control of the Eastern Seaboard in North America. France controlled most of what became Canada and the Mississippi River region. 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 nations.

One way that both France and Britain tried to gain control of the region was to make alliances with Native nations. These nations promised to fight with the armies of one country against the other (and against the Native nations loyal to the other country). The British also called 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 ended, the militiamen returned to their farms and shops.

To stake their claims in the Ohio River region, each country sent troops to Western Pennsylvania, where the Allegheny and Monongahela Rivers combine to form the Ohio River. After the French built Fort Duquesne, the governor of Virginia sent the young militia officer George Washington and a small band of troops to push the French out. The Virginians built Fort Necessity. However, the French forces defeated Washington and his colonial militia on July 3, 1754, and the British colonials 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.



The Dispersion of the Acadians  
by Henri Beau (French, 1900)

*One British victory early in the war was the capture of Acadia in the French-held area of Nova Scotia, Canada. The British forced about 5,000 to 7,000 French-speaking residents to leave, and these refugees 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 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.*

## A Slow Start for the British

The war went badly at first for the British and for their colonies and allied Native nations. 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).

## What Else Was Happening?

1685-1750 *Life of Johann Sebastian Bach*

1719 *Daniel Defoe publishes Robinson Crusoe.*

1728 *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 leap years would occur every four years except for years evenly divisible by 100 that were not also evenly divisible by 400. When England and the colonies adopt the change, they drop 11 days. 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 below is by Newbold Hough Trotter (American, 1883).*



1756-1791 *Life of Wolfgang Amadeus Mozart*

1762 *According to legend, the Earl of Sandwich ate meat between slices of bread so that he could keep his other hand free, perhaps for gambling. This famous food now bears his name.*

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

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



*This 1797 engraving is based on a drawing by British soldier Hervey Smyth. It depicts the British capture of Quebec in 1759.*

## Results of the War

England and France finally agreed to negotiate a treaty. The war ended with the Treaty of Paris, signed in 1763. By the terms of the treaty, France gave control of what became 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 entering the war against Britain. Thus, France 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 almost all of 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 13 British colonies. Because of the threat that France posed, 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 of the king. At the meeting—called a congress and a convention—Benjamin Franklin headed a committee that proposed a new general government for the American colonies. Many ideas in the Albany Plan of Union ended up in the national government structure that Americans formed later under the Articles of Confederation and later still under the Constitution of the United States.

*This painting of the Albany Congress by Allyn Cox is located in the U.S. Capitol. It depicts delegates William Franklin and his father, Benjamin (Pennsylvania); Governor Thomas Hutchinson (Massachusetts); Governor William Delancey (New York); Sir William Johnson (Massachusetts); and Colonel Benjamin Tasker (Maryland).*



The role of the chief executive proposed in the plan was called the president-general, a title similar to the title of president in the Constitution. The president-general was to approve all laws and to see that they were carried out. The president-general was also to conduct relations with Native nations. These roles were similar to those that the Constitution gave to the president. Colonial assemblies, not popular vote, were to select representatives from the colonies to the Grand Council. This is how the Constitution originally called for U.S. senators to be chosen.

According to the Albany Plan, the number of representatives from each colony would depend on the population of each colony. A colony was to have between two and seven elected members. These were the same limits on representation that the future Articles of Confederation set when the country adopted them in 1781. The chairman of the Grand Council was to be called the Speaker. *Speaker* is the title that the future U.S. Constitution gave to the leader of the House of Representatives when it went into effect in 1788. The British crown was to approve of all of the actions of the proposed government.

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 plan also.

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

## Assignments for Lesson 12

- Continue reading *The Scarlet Letter*.
- Work on memorizing Colossians 2:8-10.
- Work on your project.
- Answer the questions for Lesson 12 in the *Student Review*.
- Optional supplemental resources available: [notgrass.com/EA5012](http://notgrass.com/EA5012)

## 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, 20 years after acquiring a huge amount of North American real estate from France and Spain, Britain lost its 13 North American colonies and the land that stretched west of them to the Mississippi River.

### Control of the Colonies

Over 150 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 level of involvement and control 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 increased as the 1700s wore on. Meanwhile, Americans had gained a great deal of experience in self-government and in coping with life in the New World. The conflict was building.

Leaders in Britain did not fully appreciate the expanding market that America provided for British products. In 1700 the population of the colonies was about 250,000; by 1750, around one million people lived in the 13 colonies. As of 1775, the British population in America was approximately 2.5 million, which was about one third the size 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 of the citizens there.

During the time of the colonies' settlement and development, a crucial debate brewed within England over the relative powers of the throne and Parliament. At the time Jamestown began 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 governing power. The colonies had begun with charters that the king had issued, but increasingly the Americans had to deal with restrictive laws that Parliament had passed.

This raised the question: to whom did the colonies answer—the king or Parliament? In addition, the nature of colonial government was another subject of debate, as mentioned in a previous lesson. Did the colonial governments merely exist by the king's permission? Could he change or withdraw those governments at any time, or was self-government an inalienable right of man that neither royal nor parliamentary decree could withdraw?

## 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 colonies now had to submit for the king's approval laws that colonial assemblies enacted. The king also had to confirm judges whom the colonial governments appointed. The British government now permitted writs of assistance, which allowed searches of homes and businesses for illegal goods. The London government did not allow the colonies 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 had been a factor in the French and Indian War. During that war, France and Britain fought over who would control the territory between the Ohio River and the Great Lakes. Following the war, members of Native nations attacked colonists in several places along the western colonial boundaries. In

an attempt to avoid angering the Native nations and to limit 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. The Sugar Act of 1764 and the Stamp Act of 1765 created some of these taxes. The colonists especially hated the Stamp Act



*British military uniforms  
of the 18th century*

because it required them to purchase revenue stamps for newspapers and many kinds of documents they 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

Colonists formed Sons of Liberty groups in some colonies as vigilantes to make sure that the people did not use revenue stamps. 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?

*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."*

The masthead features a central arch with a skull and crossbones and crossed anchors. To the left, a box reads "The TIMES are Dreadful, Distful, Doleful, Dolorous, and DOLLAR-LESS." To the right, a box shows a skull and crossbones with the text "An Emblem of the Effects of the STAMP of the fatal Stamp". Below the masthead, the text reads "THE PENNSYLVANIA JOURNAL, AND WEEKLY ADVERTISER. EXPIRING: In Hopes of a Resurrection to LIFE again." At the bottom, a large letter "I" is followed by a long line of text: "AM sorry to be obliged to acquaint my Readers, that as The STAMP-Act, is fear'd to be obligatory upon us after the First of November ensuing, (the fatal to morrow) the Publisher of this Paper unable to bear the Burthen, has thought it expedient to stop awhile, in order to deliberate, whether any Methods can be found to elude the Chains forgo'd for us, and escape the insupportable Slavery, which it is hoped, from the last Representations now made against that Act, may be effected. Mean while, I must earnestly Request every Individual of my Subscribers many of whom have been long behind Hand, that they would immediately Discharge their respective Arrears that I may be able, not only to support myself during the Interval, but be better prepared to proceed again with this Paper, whenever an opening for that Purpose appears, which I hope will be soon. WILLIAM BRADFORD"

Parliament repealed the Stamp Act in 1766. However, 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 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 of men intimidated businesses and bureaucrats and enforced a boycott of British goods. On March 5, 1770, a mob of colonists in Boston encountered British troops whom the London government had sent to keep the peace. The two groups exchanged insults, people threw rocks and snowballs, and the soldiers fired shots. In the end, five colonists were dead and eight more were wounded. One of the dead was Crispus

Attucks. He was a person with European and African ancestry who had escaped slavery and worked on ships coming in and out of Boston.

Now the conflict between Britain and the colonies had resulted in blood being shed. The Patriot cause had martyrs to remember and villains to denounce. 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 the British soldiers who had been 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,



*A Boston newspaper published this story about the Boston Massacre on March 12, 1770, with an illustration of four coffins for Samuel Gray, Samuel Maverick, James Caldwell, and Crispus Attucks. The 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.*

“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.”

In the end, the jury acquitted all but two of the soldiers, and the jury only convicted those two of manslaughter. Their punishment involved being 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 trial had resulted in the conviction of the soldiers for worse crimes, which could have made them 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, officials refused to accept tea shipments or locked them up. In Boston, on the evening of December 16, 1773, Patriots thinly disguised as members of Native nations 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. In 1774 the British government passed the Coercive Acts (called the Intolerable Acts in the colonies), severely restricting trade in and out of Boston and tightening British control over colonial life. Other colonies took notice of the situation in Massachusetts. Instead of backing down, they banded more tightly together. If these Intolerable Acts could pass Parliament, Patriot leaders mused, what might be next?

The Destruction of Tea at Boston Harbor by *Nathaniel Currier (American, 1846)*





A Continental Congress of delegates from 12 of the colonies (Georgia did not participate at first) 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 might do. The powder keg was set; the right spark would set off an explosion.

*This map shows the 13 colonies along the Atlantic coast in 1775. After the French and Indian War, Spain had yielded control of Florida to Britain, and France had yielded control of its claims west of the Mississippi River to Spain.*

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

## Assignments for Lesson 13

- Read the excerpt from “Letters from a Farmer in Pennsylvania” by John Dickinson (*American Voices*, pages 26-27).
- In Lesson 15, 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. Answer this question: What did the Jews need to do in order to return to following God’s commandments?
- Continue reading *The Scarlet Letter*.
- Work on memorizing Colossians 2:8-10.
- Work on your project.
- Answer the questions for Lesson 13 in the *Student Review*.
- Optional supplemental resources available: [notgrass.com/EA5013](http://notgrass.com/EA5013)

## The Shot

“The New England colonies are in a state of rebellion,” declared King George III in late 1774. “Blows must decide whether they are to be subject to this country or independent.” Events in America confirmed the king’s statement.

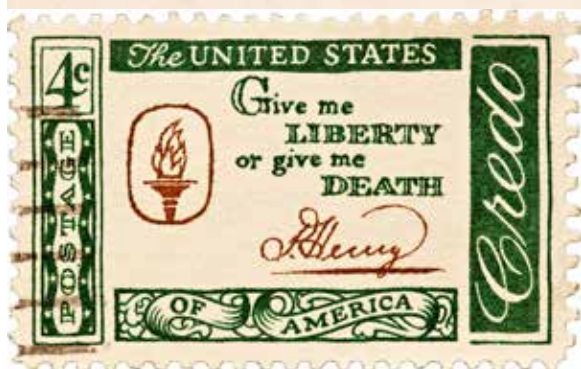
### Political Maneuvers

As the culmination of the colonies’ resistance to the laws and policies of the British government, the First Continental Congress convened in Philadelphia in September of 1774. Representatives of 12 colonies passed resolutions condemning British actions, organized boycotts of British goods, and discussed questions of political philosophy and human rights. In response, the British Parliament declared the colony of Massachusetts to be in rebellion because of the Boston Tea Party and other activities. The British government forbade any trade by the American colonies with nations outside of the British Empire and prohibited American fishing in the North Atlantic.

Meanwhile, the colonies prepared for war. Each colony organized a militia. Special units of minutemen formed that were prepared to take quick action, with only a minute’s warning. More and more people clamored for independence and for war if it was necessary. On March 23, 1775, Patrick Henry addressed the Virginia House of Burgesses and eloquently stated the Patriot cause in his “Give Me Liberty or Give

Me Death” speech. Throughout the growing crisis with the colonies, the British government consistently refused to consider any policy or gesture of a conciliatory nature toward the colonies. In their arrogance, the British believed that any military confrontation with the colonists would be minor and brief and would end decisively in Britain’s favor.

*1961 U.S. Stamp*



## Lexington and Concord

In April of 1775, the royal governor of the colony of Massachusetts, Thomas Gage, received instructions from London to put an end to the rebellion that was taking place in the colony. The governor issued orders for troops to arrest Samuel Adams and John Hancock in the small town of Lexington near Boston and then to seize the Patriot stockpile of weapons in Concord further away. British troops stationed in Boston left the city by boat during the evening of April 18, 1775, to carry out these orders. They landed outside of the city and started their march toward the nearby villages. Patriots learned of the British advance and sent Paul Revere and William Dawes into the countryside to warn Adams, Hancock, and the local militias. Dr. Samuel Prescott joined the riders in Lexington. British patrols stopped Revere and Dawes, but Prescott got through to Concord.

In a confrontation in Lexington early on the morning of April 19, British soldiers killed eight minutemen. At Concord, however, the militiamen killed 14 British troops and forced the British to withdraw toward Boston. As they did, Patriots along the road, hiding behind rocks, fences, and barns, shot at the retreating soldiers. When the British finally returned to Boston, they had killed or wounded about 100 Americans but had suffered about 250 casualties themselves.

*Amos Doolittle, an engraver, and Ralph Earl, a painter, were soldiers from Connecticut under the command of Captain Benedict Arnold in 1775. They visited Massachusetts after the battles there. Later that year published four illustrations based on their interviews and research. From left to right, top to bottom are The Battle of Lexington, A View of the Town of Concord, The Engagement at the North Bridge in Concord, and A View of the South Part of Lexington.*



An 1837 poem by Ralph Waldo Emerson said that, at Concord, embattled farmers “fired the shot heard round the world.” The American Revolutionary War, also known as the War for Independence, had begun. The British quickly realized that they were in for a hard fight.

The Second Continental Congress met in Philadelphia in May of 1775 and began functioning as a national government. It appointed George Washington of Virginia to be commander of a yet-unformed Continental Army. Washington had military

experience from the French and Indian War, and he had gained wide respect as a person and as a leader.

*Daniel Chester French created this statue of a minuteman for Concord, Massachusetts, to commemorate the 100th anniversary of the American Revolution. It became the basis for the logo of the National Guard of the United States. French later created the statue of Abraham Lincoln in the Lincoln Memorial in Washington, D.C.*

## **Bunker (Breed's) Hill**

Meanwhile, British troops had taken control of the city of Boston. Patriot forces outside of Boston laid siege against the city. On the day Congress commissioned Washington, June 17, 1775, British forces moved against the Patriot siege position on Breed's Hill (near Bunker Hill) outside of Boston. The American commander, Israel Putnam, ordered his troops not to fire until they could see the whites of the British soldiers' eyes. In other words, they were to use their scarce ammunition carefully and only shoot at the British at close range.

The British mounted three assaults against the colonists and finally ousted them from their position, but the victory came at a cost of over 1,000 British casualties. The British won the Battle of Bunker Hill, as it came to be known, but British General Sir Henry Clinton realized that “another such [victory] would have ruined us.” Scattered fighting took place in southern Canada and in other parts of the colonies over the course of the next year.



## Declaration of Causes

On July 5 and 6, 1775, the Continental Congress approved two resolutions, both written largely by John Dickinson. The first, called the Olive Branch Petition, assured the king of the colonies' continued loyalty and pleaded for no further hostile action until the standing issues could be resolved. It said in part:

*Attached to your Majesty's person, family, and Government, with all devotion that principle and affection can inspire; connected with Great Britain by the strongest ties that can unite societies, and deploring every event that tends in any degree to weaken them, we solemnly assure your Majesty, that we not only most ardently desire the former harmony between her and these Colonies may be restored, but that a concord may be established between them upon so firm a basis as to perpetuate its blessings, uninterrupted by any future dissensions, to succeeding generations in both countries, and to transmit your Majesty's name to posterity, adorned with that signal and lasting glory that has attended the memory of those illustrious personages, whose virtues and abilities have extricated states from dangerous convulsions, and by securing the happiness to others, have erected the most noble and durable monuments to their own fame.*

The second resolution, entitled Declaration of the Causes and Necessity of Taking Up Arms, took a different tone. It explained why the colonies were justified in standing up for their rights while resisting the actions of the British government:

*Our cause is just. Our union is perfect. Our internal resources are great, and, if necessary, foreign assistance is undoubtedly attainable. We gratefully acknowledge, as signal instances of the Divine favour towards us, that his Providence would not permit us to be called into this severe controversy, until we were grown up to our present strength, had been previously exercised in warlike operation, and possessed of the means of defending ourselves. With hearts fortified with these animating reflections, we most solemnly, before God and the world, declare, that, exerting the utmost energy of those powers, which our beneficent Creator hath graciously bestowed upon us, the arms we have been compelled by our enemies to assume, we will, in defiance of every hazard, with unabating firmness and perseverance, employ for the preservation of our liberties; being with our mind resolved to dye Free-men rather than live Slaves.*

In response to this declaration, King George III issued an official proclamation of rebellion and declared the colonies to be "open and avowed enemies." He began

hiring German mercenary soldiers, most of whom came from the Hesse-Kassel region. This is why the German mercenaries came to be called Hessians.

The military situation in the colonies worsened for the British over the next few months. Under the threat of possible American attack, British troops withdrew from Boston to Nova Scotia in March of 1776. At this point, no significant area of the 13 American colonies remained under British control.

Thus far the conflict constituted a civil war. Many Americans merely wanted to obtain greater recognition of their rights as British citizens. A growing number, however, had a different goal in mind: complete separation from the British government.

**They have healed the brokenness of My people superficially,  
Saying, "Peace, peace," but there is no peace.  
Jeremiah 6:14**

## Assignments for Lesson 14

- Read these selections in *American Voices*, pages 28-33.
  - Patrick Henry's "Give Me Liberty or Give Me Death!" speech
  - "Paul Revere's Ride" by Henry Wadsworth Longfellow
  - "Concord Hymn" by Ralph Waldo Emerson
- Continue reading *The Scarlet Letter*.
- Work on memorizing Colossians 2:8-10.
- Work on your project.
- Answer the questions for Lesson 14 in the *Student Review*.
- Study the review questions for Lessons 11, 12, 13, and 14 to prepare for the quiz you are to take after Lesson 15. You will not be tested over the *American Voices* questions or the review questions for Lesson 15 until you take the English and Bible Exams after Lesson 25.
- Optional supplemental resources available: [notgrass.com/EA5014](http://notgrass.com/EA5014)



*Old North Church, Boston, Massachusetts*

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 churchgoing businessmen defraud their customers every day of the week.

For this lesson, we must go back to events that took place a few years before the start of the American Revolution. In the early to mid-1700s in the American colonies, many people like Isaiah Wilkinson were ambivalent about religion. They thought it might be good for some people but 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 perhaps tens of 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. In general the colonies, many of which were founded on religious conviction, saw a marked decrease in the importance that many people placed on spiritual matters.

During the 1730s and 1740s, prominent ministers like George Whitefield and Jonathan Edwards, along with many lesser-known ministers throughout the colonies had great influence in various communities. Traveling evangelists as well as local ministers encouraged a spiritual revival.

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 10 percent of the population of New England joined churches over a period of just a few years. Many of those brought to faith by the revivalist preaching they heard became Presbyterians, Baptists, and Methodists. This was significant because until that time most churches in the colonies were either Congregationalist or Anglican.

## The Influence of George Whitefield

English minister George Whitefield preached in a fervent way that encouraged spiritual renewal. Whitefield had an unusual ability to move audiences with his powerful oratory. He conducted preaching tours in the American colonies in 1739 and 1740. Thousands came to hear him as he preached in Philadelphia, Georgia,



*This image of people listening to George Whitefield is based on a painting by John Wollaston (English, c. 1742).*

and New England. Isaiah Wilkinson attended Whitefield's service in Philadelphia along with 10,000 others. The English evangelist's preaching brought the young dockworker to faith. American minister Jonathan Edwards heard Whitefield preach and was also profoundly affected.

Whitefield also influenced fellow English minister 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 preachers were only to preach sermons in a church building. Wesley began preaching in fields and anywhere else he could, and the positive response was overwhelming.

## The Influence of Jonathan Edwards

One of the most important religious figures in the colonies during this period 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. However, 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.

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 sermon brought its hearers to deep conviction about their spiritual need.

A number of the descendants of Jonathan Edwards and his wife, Sarah, achieved great prominence and accomplished much good. They included over a dozen college presidents, over 60 college professors, dozens of military officers, many judges and other civil officials, and about 100 ministers and missionaries.

Other genealogical research has shown that alcoholism, crime, and poverty tend to run in families when children grow up seeing those examples. Of course, 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.

Jonathan Edwards

*by Henry Augustus Loop (American, 1860)*



## 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 to the Great Awakening arose. 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. The two groups came to be identified as New Lights (favoring change) and Old Lights (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 new, man-made ideas about God and Christ replaced orthodox Christian teaching. 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 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 at the time, and many of those who did go to college were candidates for the ministry. People had begun a few colleges 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 began in 1693 to serve the same purpose for Anglicans. Yale College opened in Connecticut in 1701 when Puritans there believed that Harvard was not maintaining its original vision.

As a result of the Great Awakening, Presbyterians founded the College of New Jersey in 1746 to educate Presbyterian ministers. It later became Princeton University. Other educational institutions that came into being during this time included King’s College of New York (1754, later Columbia University, for Anglicans); the College of Rhode Island (1764, later Brown University, founded by Baptists); Queen’s College in New Jersey (1766, the basis of Rutgers University, affiliated with the Dutch Reformed Church); and Dartmouth College in New Hampshire (1769, founded by Congregationalists).

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

- Revivalist preaching, although it began in England, 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 single church or theology ever predominated in America.



*David Leonard was a 1792 graduate of the College of Rhode Island. He created this illustration showing the main University Hall (built in 1770), the home of the college president, and the school gardens.*

- 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.
- Finally, the Great Awakening contributed 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.

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. 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. To be sure, 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 heartfelt and not just the result of family or church tradition. We need to be sure that our loyalty to Christ goes beyond simply 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

- Read Jonathan Edwards' sermon "Sinners in the Hands of an Angry God" (*American Voices*, pages 34-44). 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, read these passages and think about how they either support or differ from Edwards' main point: Micah 7:18, Matthew 7:22-27, Mark 9:42-50, John 3:16-17, Romans 1:18, and Hebrews 12:25-29.
- Finish reading *The Scarlet Letter*.
- Read "Who, What, How, Why, and Why Not: A Primer for Literary Analysis of Fiction" (*Student Review*, pages 3-9). Literary analysis for *The Scarlet Letter* is also available in the *Student Review*.
- Recite or write Colossians 2:8-10 from memory.
- Complete your project for the unit.
- Answer the review questions for Lesson 15 and for *The Scarlet Letter* in the *Student Review*.
- Take the quiz for Unit 3 in the *Quiz and Exam Book*.
- Optional supplemental resources available: [notgrass.com/EA5015](http://notgrass.com/EA5015)



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

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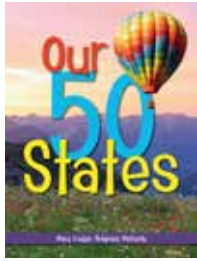
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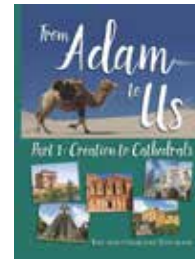
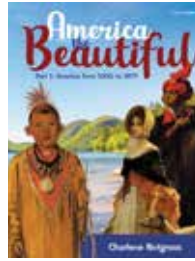
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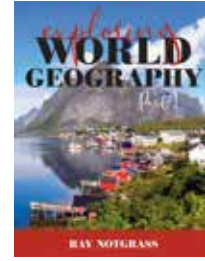
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