

CHAPTER
3

GUIDED READING *England and Its Colonies*

Section 1

A. As you read this section, answer the questions below to help you understand causes and effects. There can be one or several answers to each question.

The Navigation Acts

CAUSE
1. Why did Parliament pass the Navigation Acts?
EFFECTS
2. How did these acts benefit England?
3. How did the acts benefit the colonies?
4. How did the acts hurt the colonies?

The Glorious Revolution

CAUSE
5. Why did the Glorious Revolution occur?
EFFECTS
6. How did this revolution affect England?
7. How did it affect the colonies?

B. On the back of this paper, explain the relationship in each of the following pairs:

- balance of trade—mercantilism salutary neglect—mercantilism**
- Dominion of New England—Sir Edmund Adros**

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GUIDED READING *The Agricultural South*

Section 2

A. As you read this section, fill out the chart below by noting what a typical member of each group would likely do in his or her daily life.

1. Plantation Owners

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2. Lower-Class White Women

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3. Indentured Servants

--

4. African Slaves

--

B. On the back of this paper, explain or identify each of the following:

cash crop triangular trade middle passage Stono Rebellion

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GUIDED READING *The Commercial North*

Section 3

A. As you read this section, fill out the chart below with some different characteristics of the Northern and Southern colonies.

Northern Colonies	Southern Colonies

B. Fill out this chart by comparing the Enlightenment and the Great Awakening.

	The Enlightenment	The Great Awakening
1. What kind of movement was it (intellectual, social, political, religious)?		
2. Who were its key figures in the colonies?		
3. What ideas did it stress?		
4. What did it encourage people to do?		

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Section 4

GUIDED READING

Settlement of the Middle Colonies

A. Fill out the charts below as you read about the French and Indian War (1754–1763).

Motivations		
1. Why did France and Britain fight in the war?	2. Why did the British colonies fight?	3. Why did Native Americans fight?

Winners and Losers	
4. What did Britain gain as a result of the war?	5. What did Britain lose?
6. What did the colonies gain as a result of the war?	7. What did the colonies lose?
8. What did France lose as a result of the war?	9. What did the war cost Native Americans?

B. On the back of this paper, define or describe each of the following:

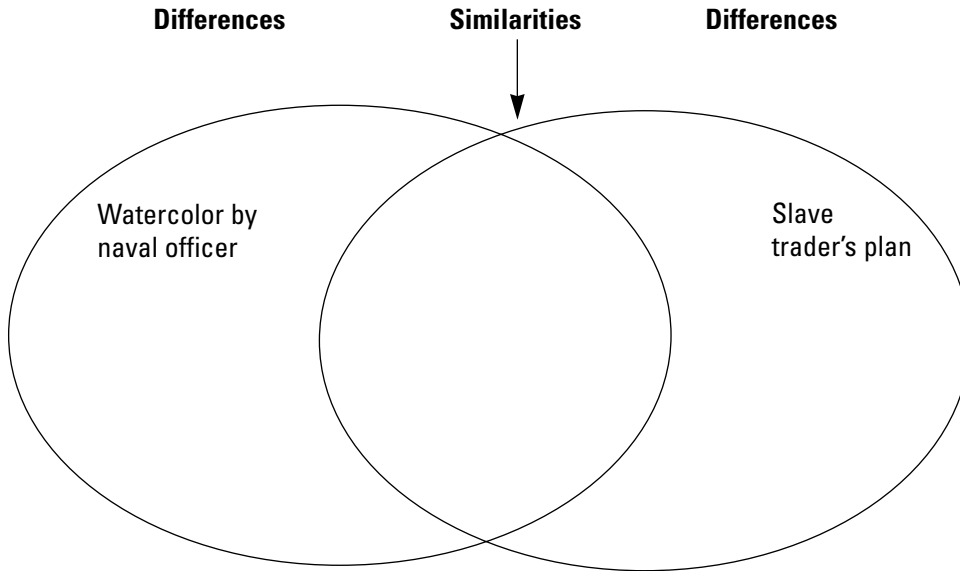
- | | | |
|--------------------------|---------------------|-----------------------------|
| George Washington | William Pitt | Pontiac |
| George Grenville | Sugar Act | Proclamation of 1763 |

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SKILLBUILDER PRACTICE *Visual Sources*

One picture or visual source doesn't always tell the whole story. Look at the two pictures of a slave ship on page 74 of your textbook. Then fill in the Venn diagram with similarities and differences between the two pictures and answer the questions that follow. (See Skillbuilder Handbook, p. 1053.)



1. What do you think is the most important difference between the two pictures?

2. Which, if either, picture do you think is the more accurate depiction of the middle passage? Explain your opinion.

3. What other historical sources would you look for to find out more about conditions on slave ships?

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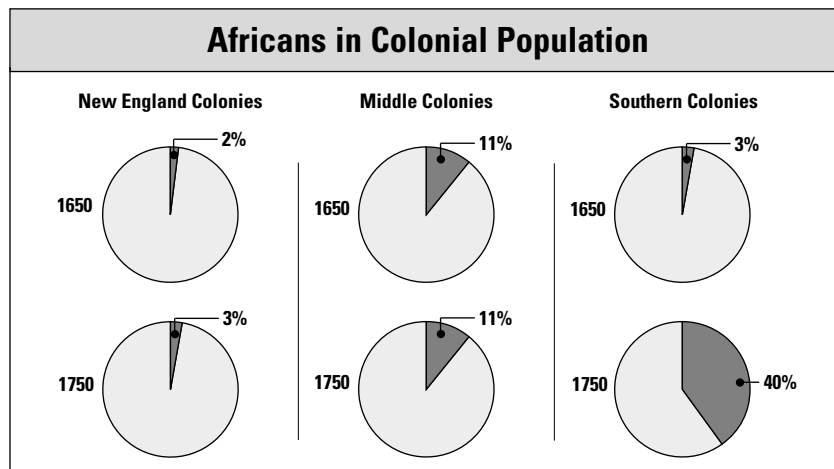
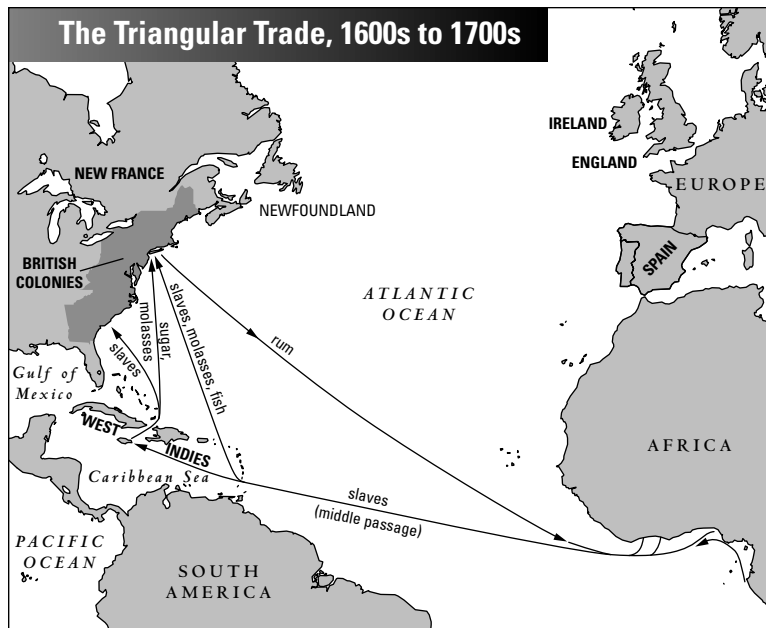
GEOGRAPHY APPLICATION: MOVEMENT *The Triangular Trade*

Directions: Read the paragraphs below and study the map and pie graphs carefully. Then answer the questions that follow.

A trade route known as the triangular trade developed among the American colonies, Africa, and the West Indies. Over a period of 200 years, the middle passage of the triangular trade brought millions of Africans to work as slaves in the Americas.

The vast majority of slaves brought to North America was bound for plantations in the Southern

colonies. However, the Northern colonies also played a major part in this pattern. Manufacturers there turned West Indian sugar and molasses into rum. Some of this rum then was sent to Africa as the first leg of the triangular trade and was used to buy slaves.



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Interpreting Text and Visuals

1. Why was the trade route of rum, slaves, and sugar and molasses called the Triangular Trade? _____

2. Of what did the middle passage consist? _____

3. What were the destinations of the African slaves? _____

Why do you think some were kept in the West Indies? _____

4. Which section of colonial America had the smallest percentage of Africans in 1750? _____

5. Which section of the colonies showed a huge increase in the percentage of its African population in about 1750? _____

6. What happened to the African population in New England and the Middle colonies between 1650 and 1750? Why? _____

7. Explain the increase in the percentage of the African population in the Southern colonies during the years shown. _____

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PRIMARY SOURCE *from History of the Dividing Line*
by William Byrd

In 1728, plantation owner William Byrd agreed to head a commission to settle a boundary dispute between North Carolina and Virginia. He took part in an expedition to survey the dividing line between the two colonies. In this excerpt from his report, you'll find Byrd's rather critical but amusing personal observations of Southern colonial life.

Surely there is no place in the world where the inhabitants live with less labor than in North Carolina. It approaches nearer to the description of Lubberland [a mythical land of ease and plenty] than any other, by the great felicity of the climate, the easiness of raising provisions, and the slothfulness of the people. Indian corn is of so great increase that a little pains will subsist a very large family with bread, and then they may have meat without any pains at all, by the help of the low grounds and the great variety of mast that grows on the high land. The men, for their parts, just like the Indians, impose all the work upon the poor women. They make their wives rise out of their beds early in the morning, at the same time that they lie and snore till the sun has risen one-third of his course and dispersed all the unwholesome damp. Then, after stretching and yawning for half an hour, they light their pipes, and, under the protection of a cloud of smoke, venture out into the open air; though if it happen to be never so little cold they quickly return shivering into the chimney corner. When the weather is mild, they stand leaning with both their arms upon the cornfield fence and gravely consider whether they had best go and take a small heat at the hoe but generally find reasons to put it off till another time. . . .

We gave orders that the horses should pass Roanoke River at Moniseep Ford, while most of the baggage was transported in a canoe. We landed at the plantation of Cornelius Keith, where I beheld the wretchedest scene of poverty I had ever met with in this happy part of the world. The man, his wife, and six small children lived in a pen like so many cattle, without any roof over their heads but that of Heaven. And this was their airy residence in the daytime; but then there was a fodder stack not far from this enclosure in which the whole family sheltered themselves anights and in bad weather. However, 'twas almost worth while to be as poor as this man was, to be as perfectly contented. All his wants proceeded from indolence and not from mis-

fortune. He had good land, as well as good health and good limbs to work it and, besides, had a trade very useful to all the inhabitants round about. He could make and set up quernstones [primitive hand-turned grain mills] very well and had proper materials for that purpose just at hand if he could have taken the pains to fetch them. There are no other kind of mills in those remote parts, and, therefore, if the man would have worked at his trade, he might have lived very comfortably. The poor woman had a little more industry and spun cotton enough to make a thin covering for her own and her children's nakedness.

I am sorry to say it, but idleness is the general character of the men in the southern parts of this colony [Virginia] as well as in North Carolina. The air is so mild and the soil so fruitful that very little labor is required to fill their bellies, especially where the woods afford such plenty of game. These advantages discharge the men from the necessity of killing themselves with work, and then for the other article, of raiment [clothing], a very little of that will suffice in so temperate a climate. But so much as is absolutely necessary falls to the good women's share to provide. They all spin, weave, and knit, whereby they make a good shift to clothe the whole family; and to their credit be it recorded, many of them do it very completely and thereby reproach their husbands' laziness in the most inoffensive way, that is to say, by discovering a better spirit of industry in themselves.

from Louis B. Wright, ed., The Prose Works of William Byrd of Westover (Cambridge, Mass.: The Belknap Press, 1966), 204–205, 311–312.

Discussion Questions

1. According to Byrd, what were some of the positive and negative aspects of Southern colonial life?
2. What impressions does Byrd convey about the role of women in the Southern colonies?

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PRIMARY SOURCE *from* **The Salem Witch Trials**

The following is a portion of the Salem trial transcript in which Judge John Hathorne interrogates two of the accused—Sarah Osburne and Tituba, a slave from Barbados. As you read, notice the difference in the way the two women respond.

HATHORNE: What evil spirit have you familiarity with?

OSBURNE: None.

H: Have you made no contract with the devil?

O: No, I never saw the devil in my life.

H: Why do you hurt these children?

O: I do not hurt them.

H: Who do you employ then to hurt them?

O: I employ nobody.

H: What familiarity have you with Sarah Good?

O: None. I have not seen her these two years.

H: Where did you see her then?

O: One day a-going to town.

H: What communications had you with her?

O: I had none, only, how do you do or so. I did not know her by name.

H: What did you call her then?

[At this point Sarah Osburne had to admit that she had called her Sarah.]

H: Sarah Good saith that it was you that hurt the children.

O: I do not know if the devil goes about in my likeness to do any hurt.

Mr. Hathorne desired all the children to stand up and look upon her and see if they did know her, which they all did, and every one of them said that this was one of the women that did afflict them and that they had constantly seen her in the very habit that she was now in. . . .

H: Hath the devil ever deceived you and been false to you?

O: I do not know the devil. I never did see him. . . .
[Sarah Osburne was dismissed, and Tituba was called to the stand.]

HATHORNE: Did you never see the devil?

TITUBA: The devil came to me and bid me serve him. . . .

H: What service?

T: Hurt the children, and last night there was an appearance that said to kill the children and if I would not go on hurting the children they would do worse to me.

H: What is this appearance you see?

T: Sometimes he is like a hog and sometimes like a

great dog.

H: What did it say to you?

T: The black dog said, "Serve me," but I said, "I am afraid." He said if I did not he would do worse to me.

H: What did you say to it?

T: I will serve you no longer. Then he said he would hurt me, and then he looked like a man.

This man had a yellow bird that he kept with him, and he told me he had more pretty things that he would give me if I would serve him. . . .

H: Did you not pinch Elizabeth Hubbard this morning?

T: The man brought her to me and made me pinch her.

H: Why did you go to Thomas Putnam's last night and hurt his child?

T: They pull and haul me and make me go. . . .

H: How did you go?

T: We ride upon sticks and are there presently.

H: Why did you not tell your master?

T: I was afraid. They said they would cut off my head if I told. . . .

H: Did not you hurt Mr. Corwin's child?

T: Goody [Mrs.] Good and Goody Osburne told me that they did hurt Mr. Corwin's child and would have had me hurt him too, but I did not. . . .

H: Do you see who it is that torments these children now?

T: Yes, it is Goody Good. She hurts them now in her own shape.

from W. E. Woodward, ed., Records of Salem Witchcraft, I (Roxbury, Massachusetts: 1864).

Activity Options

1. With your classmates, reenact this examination. Role-play Judge Hathorne, Sarah Osburne, Tituba, and the girls who made the accusations.
2. One of the many ironies of the Salem witch trials is that Tituba was spared while Sarah Osburne was found guilty and hanged. Discuss possible reasons why the two women responded so differently.

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PRIMARY SOURCE *from The Autobiography*
by Benjamin Franklin

In this excerpt from his autobiography, Franklin reveals the curiosity and excitement about science that was characteristic of the Enlightenment.

In 1746 being at Boston, I met there with a Dr Spence, who was lately arrived from Scotland, and show'd me some electric Experiments. They were imperfectly perform'd, as he was not very expert; but being on a Subject quite new to me, they equally surpriz'd and pleas'd me. Soon after my Return to Philadelphia, our Library Company receiv'd from Mr Peter Colinson, F.R.S. of London a Present of a Glass Tube, with some Account of the Use of it in making such Experiments. I eagerly seiz'd the Opportunity of repeating what I had seen at Boston, and by much Practice acquir'd great Readiness in performing those also which we had an Account of from England, adding a Number of new Ones.—I say much Practice, for my House was continually full for some time, with People who came to see these new Wonders. To divide a little this Incumbrance among my Friends, I caused a Number of similar Tubes to be blown at our Glass-House, with which they furnish'd themselves, so that we had at length several Performers. Among these the principal was Mr Kinnersley, an ingenious Neighbour, who being out of Business, I encouraged to undertake showing the Experiments for Money, and drew up for him two Lectures, in which the Experiments were rang'd in such Order and accompanied with Explanations, in such Method, as that the foregoing should assist in Comprehending the following. He procur'd an elegant Apparatus for the purpose, in which all the little Machines that I had roughly made for myself, were nicely form'd by Instrument-makers. His Lectures were well attended and gave great Satisfaction; and after some time he went thro' the Colonies exhibiting them in every capital Town, and pick'd up some Money. In the West India Islands indeed it was with Difficulty the Experim. could be made, from the general Moisture of the Air.

Oblig'd as we were to Mr Colinson for his Present of the Tube, &c. I thought it right he should be inform'd of our Success in using it, and wrote him several Letters containing Accounts of

our Experiments. He got them read in the Royal Society, where they were not at first thought worth so much Notice as to be printed in their Transactions. One Paper which I wrote for Mr. Kinnersley, on the Sameness of Lightning with Electricity, I sent to Dr. Mitchel, an Acquaintance of mine, and one of the Members also of that Society; who wrote me word that it had been read but was laugh'd at by the Connoisseurs: The Papers however being shown to Dr Fothergill, he thought them of too much value to be stifled, and advis'd the Printing of them [in a book]. . . .

What gave my Book . . . sudden and general Celebrity [in Europe], was the Success of one of its propos'd Experiments, made by Messrs Dalibard & Delor, at Marly; for drawing Lightning from the Clouds. This engag'd the public Attention every where. M. Delor, who had an Apparatus for experimental Philosophy, and lectur'd in that Branch of Science, undertook to repeat what he call'd the *Philadelphia Experiments*, and after they were performed before the King & Court, all the Curious of Paris flock'd to see them. I will not swell this Narrative with an Account of that capital Experiment, nor of the infinite Pleasure I receiv'd in the Success of a similar one I made soon after with a Kite at Philadelphia, as both are to be found in the Histories of Electricity.

from Benjamin Franklin, Writings (New York: The Library of America, 1987), 1452–1455.

Research Options

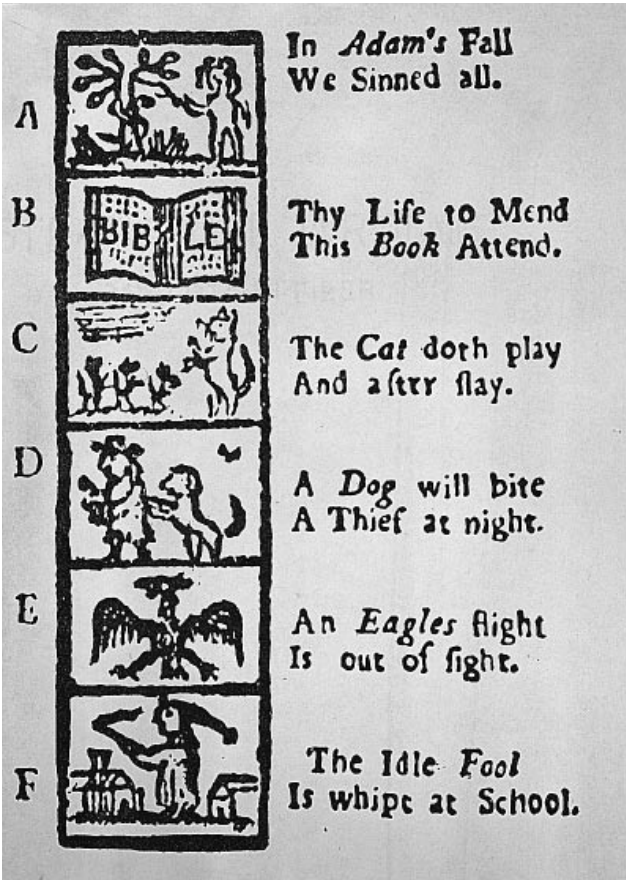
1. Research one of Benjamin Franklin's scientific discoveries or inventions. Then give an oral report on what effects that invention has had on our world today.
2. Find out more about the Enlightenment. Then write a paragraph in which you explain how this excerpt from Franklin's autobiography reflects the influence of this movement.

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PRIMARY SOURCE from *The New England Primer*

The primary textbook in colonial America was *The New England Primer*. Published as early as 1688 and known as "The Little Bible," the primer taught the alphabet using simple rhymes and lessons from the Bible. Which Biblical references can you identify in the following pages?



The Granger Collection, New York.



Activity Options

1. With a small group of classmates, read these pages aloud and discuss the Biblical lessons they teach. What moral lessons are taught on these pages?
2. Create your own textbook page to teach letters of the alphabet. Using these pages from *The New England Primer* as models, combine your own illustrations and rhymes.

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AMERICAN LIVES

Olaudah Equiano

Freed Slave, Early Abolitionist

Section 2

"I now offer this edition of my Narrative . . . hoping it may still be the means . . . [of] strengthening the [movement] . . . to put a speedy end to a traffic both cruel and unjust."—Olaudah Equiano, The Interesting Narrative of the Life of Olaudah Equiano (1792 edition)

Olaudah Equiano, captured in Africa and sold into slavery, survived the deadly middle passage. He eventually bought his freedom and later wrote his autobiography, considered by writer Arna Bontemps as “the first truly notable book in the genre now known as slave narratives.”

Equiano was born in present-day Nigeria around 1745. He remembered much of his childhood and noted the customs and traditions of his village. He called the “manner of living” in his remote village “entirely plain,” describing his people’s hard work, modest manners, and lack of alcoholic beverages.

At age ten, Equiano and his sister were kidnapped by slavers. Placed on a ship bound for the Americas, he saw the horror of the middle passage. White sailors’ cruelty surprised him, as he had never seen such actions—and he was surprised even more when a sailor was flogged, for it shocked him that they would be cruel to each other. “This made me fear these people the more,” he remembered. After describing how two Africans jumped overboard rather than continue the voyage, he reminded his readers of how the middle passage violated Christian morality: “O, ye nominal Christians! might not an African ask you, learned you this from your God . . . ?”

Equiano was sold to a Virginia planter, on whose land he stayed for a brief time. Then a British naval officer, Michael Henry Pascal, bought him. The officer renamed him Gustavus Vassa after a Swedish noble who helped liberate Sweden from the Dutch. Equiano used the name for the remainder of his life in western society—but he put his real name on the title page of his autobiography.

Equiano served aboard ship with Pascal for many years, seeing action against the French in Canada and the Mediterranean. He learned to read and write and was baptized. Though Pascal had promised him freedom, he was sold again in 1762. Equiano felt betrayed, his “heart ready to burst with sorrow and anguish.”

For three years, Equiano worked for a ship captain who traded between the West Indies and British North America. In 1766, he used money he had saved to buy his freedom. “My feet scarcely touched the ground,” he recalled, “for they were winged with joy.” In his book, he recalled that he thought of the words of a Psalm: “I glorified God in my heart, in whom I trusted.”

Equiano became a skilled seaman. He captained one ship when the captain died and on another voyage saved the crew when the ship became wrecked. Rescued from this mishap, he ended up in Georgia, where he escaped being kidnapped and probably sold into slavery again.

Later Equiano joined a sea voyage seeking a Northeast Passage from Europe to Asia and tried to establish a plantation in Central America. He settled in England and married in 1792. Various accounts put his death between 1797 and 1801.

Equiano’s autobiography was first published in 1789 and was immediately popular. It ended with a long argument for abolishing the “inhuman traffic” of the slave trade. Like others of his time, Equiano hoped that this would be the first step toward abolishing slavery. In addition to making moral arguments against the slave trade, he offered economic reasons. He hoped to convince British leaders that their trade would grow if carried on with an Africa freed of the specter of slavery.

Questions

1. What point was Equiano trying to make by including details about life in Africa?
2. What was Equiano’s purpose in describing the cruel treatment he witnessed on the middle passage?
3. Why do you think Equiano used both moral and economic arguments to urge ending the slave trade?

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AMERICAN LIVES **Jonathan Edwards**
Intellectual Man of the Spirit

"When sinners hear of hell's torments, they sometimes think with themselves: Well, if it shall come to that, . . . I will bear it as well as I can. . . . [but when they are in hell], they will not be able to keep alive any courage, any strength, any comfort, any hope at all."—Jonathan Edwards, "The Future Punishment of the Wicked" (1741)

Jonathan Edwards (1703–1758) was a profound thinker and a deeply emotional believer in the power of God. Thus, his beliefs in both a freely reasoned and personal discovery of God questioned traditional authority and put him in league with two great movements of the 1600s and 1700s—the Enlightenment and the Great Awakening.

The only son of eleven children, Edwards was an excellent student interested in science and the spirit. He attended Yale College at thirteen and after graduation studied theology. In 1726, his grandfather, a Puritan minister, chose Edwards as his assistant pastor in Northampton, Massachusetts. Edwards preached there until 1750, when he moved to Stockbridge for a few years. Shortly after being named president of the College of New Jersey (now Princeton) in 1757, he was inoculated against smallpox, developed a fever, and died.

Edwards was disciplined. At age twenty, he wrote seventy resolutions for his life. Each day, he arose at 4:00 a.m. and spent thirteen hours in study, thought, and writing. Lacking physical strength, he had tremendous mental and spiritual energy. As a biographer notes, "The real life of Jonathan Edwards was the life of the mind."

In his late teens, Edwards had a profound religious experience in which he perceived the glory of God and the insignificance of humans. He wished "to lie low before God, as in the dust; that I might be nothing, and that God might be all, that I might become as a little child."

Before this event, Edwards had rejected the old Puritan idea that God had absolute authority over the fate of people. Afterwards, this idea became central to his thought. His preaching and writing had three common themes: the glory and magnificence of God, the horrors of hell that awaited sinners who did not repent, and the need for people to undergo a conversion experience.

"A true love of God," he wrote, "must begin with a delight in his holiness, and not with a delight

in any other attribute; for no other attribute is truly lovely without this." He later called God the supreme artist who expressed his majesty with infinite variety.

Understanding the essential evil in human nature preceded conversion and the acceptance of God. Edwards believed that to be saved, each person had to feel God's majesty, just as he had done. Supporting this belief was his wife's deeply emotional religious feeling. Edwards used her spiritual life as a yardstick for measuring that of others. He also said that religious feeling had to be accompanied by understanding; true belief joined spirit and mind. Edwards argued that humans have the freedom to choose whether or not to accept God and that they must take responsibility for their choice.

Edwards's preaching stirred a religious revival in Massachusetts and Connecticut: at one point, the area counted thirty conversions a day. Eventually the fervor died down, however. His insistence on a profound religious experience put Edwards in opposition to the religious authorities of his time. Puritanism had softened, emphasizing good work, and for this reason Edwards was dismissed from the Northampton church. Still, his stress on religious feeling contributed to a religious revival for a couple of decades, and his ideas resurfaced during another Great Awakening in the nineteenth century.

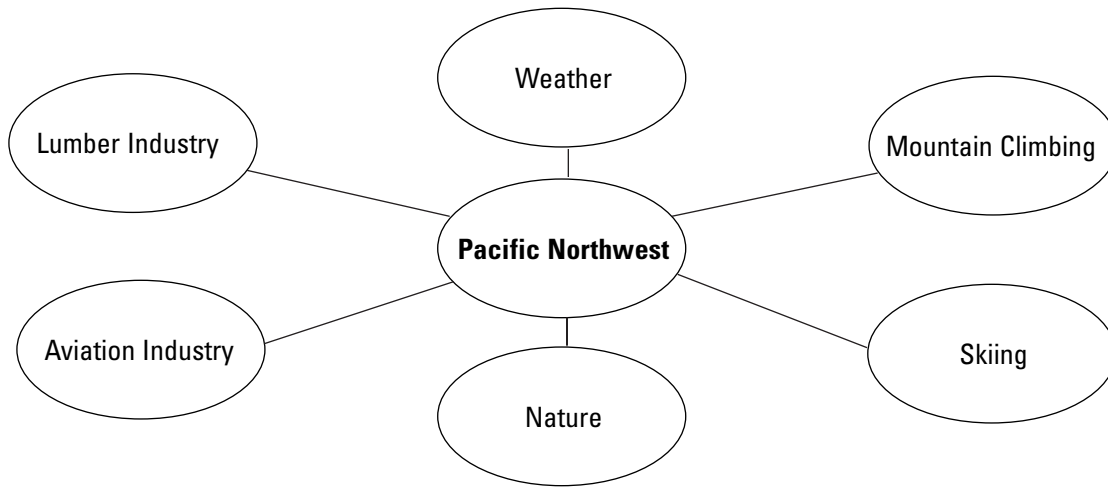
Questions

1. What does the opening quotation say about the relationship of humans to God?
2. Do you think Edwards's beliefs strengthen or undermine authority?
3. How do Edwards's beliefs reflect the ideas of both the Great Awakening and the Enlightenment?

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LIVING HISTORY *Researching a Region*

Focusing Your Topic Think of an area of the country that you find interesting or intriguing—either because you have visited it before or because you have read about it. Then, on the back of this sheet, create a cluster diagram like the sample below about aspects of the region that you find most intriguing. Of all those regional aspects, select three or four to focus on in your visual presentation. Remember that enthusiasm is contagious. If you are excited about the region, your audience will be too.



Gathering Information and Visuals To find information and images about the area of the country you have chosen, consider contacting the following sources:

- Your school library and local public library for encyclopedias, atlases, and other reference books, as well as titles specifically about the region you are interested in
- State Tourist Bureaus and Chambers of Commerce for illustrated informational brochures and possibly sets of slides that they will lend you
- Travel magazines for well-illustrated articles
- The Internet for search engines (such as Lycos, Infoseek, and Yahoo!) that will direct you to information and photos

Remember!

- Use at least three sources.
- Document your sources with author, title, year of publication, and page numbers.

Creating a Visual Display Keep in mind the following tips:

- ✓ Organize the information and visuals you have gathered according to characteristics: for example, natural resources, industry, people, architecture, and so on.
- ✓ Use the information you have gathered to write captions or commentaries that explain the origin and development of the features of your region.
- ✓ If you have actually visited the region, you could use some of your own photos or slides. This would add an important personal element to your display.
- ✓ If you have artistic ability, try supplementing your visuals with sketches or maps of your own making.
- ✓ Arrange your display in a logical pattern: for instance, by topic, by areas within the region, in chronological order, etc. Ask some other students for their opinion of your arrangement.

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LIVING HISTORY *Standards for a Visual Presentation of a Region*

RESEARCH	Exceptional	Acceptable	Poor
1. Shows evidence of research from three or more sources for visuals and information			
2. Documents sources with author, title, year of publication, and page numbers			
VISUAL MATERIALS			
3. Maintains focus on the region			
4. Includes a range of images to show the richness and diversity of the region			
5. Presents a variety of visual materials: photos, slides, maps, color photocopies, graphs, etc.			
INDIVIDUAL PERFORMANCE			
6. Shows personal interest in the region			
7. Shows thoughtful selection of regional aspects			

Comments _____

Overall rating _____