

The Regions of British Colonies
Theme: Geography and the Environment

Learning Objective 2.C: Explain how and why environmental and other factors shaped the development and expansion of various British colonies that developed and expanded from 1607 to 1754.

KC-2.1.II.A: The Chesapeake and North Carolina colonies grew prosperous exporting tobacco—a labor-intensive product initially cultivated by white, mostly male indentured servants and later by enslaved Africans.

- Jamestown
 - Formally established in _____
 - Saved from starvation by John Smith, subsequently managed by _____
 - New strand of Tobacco developed by John Rolfe
 - Land disputes with Powhattan
- Maryland
 - Granted to _____ by King Charles I in 1632, set up with intention of being Catholic haven
 - _____ protected all Christian sects, not Jews
- The Carolinas were chartered as a reward by _____ to his allies for aiding his restoration
 - Led to an aristocratic climate
- Many of the original settlers came from _____, bringing along the plantation system and slavery
 - _____ cultivation became prominent
- North Carolina began to fill up with _____ from Virginia
 - Conflicts with Natives included _____ and the _____
- Labor systems
 - Indentured servants under the _____ provide the majority of labor.
 - White males and females into servitude for passage and land at end of contract
- _____ in 1676
 - Landless whites in western Virginia want the governor's protection in their expansion into Native territory
- African Slave Trade
 - Grows as result of Bacon's Rebellion
 - Cheaper after _____ loses its monopoly in 1689

KC-2.1.II.B: The New England colonies, initially settled by Puritans, developed around small towns with family farms and achieved a thriving mixed economy of agriculture and commerce.

- _____ colony was established by Separatists who sailed on the _____
 - Landed further north from their original charter

#10 - 2.3 The Regions of British Colonies

APUSH

Name: _____

- Puritans followed to New England and established the _____ in 1629
 - Boston established by _____ in 1630
 - Civil War and religious persecution fueled migration
- New England Towns centered around congregation
 - Religious dissent with the _____ led to excommunication
- Rhode Island
 - Established settlements by _____ and _____
- New Hampshire and Connecticut cut out awarded grants from territory in MA Bay colony to exert greater royal control

KC-2.1.II.C: The middle colonies supported a flourishing export economy based on cereal crops and attracted a broad range of European migrants, leading to societies with greater cultural, ethnic, and religious diversity and tolerance.

- 1664 New Amsterdam taken over by Duke of York
 - Dutch allowed to stay, speak language, practice religion
- New Jersey parceled from NY in 1664
 - Settled by many _____ under promise of religious freedom
- Pennsylvania a proprietary colony under William Penn
 - Established as a Quaker haven in 1682
 - Attempted friendly relations with Natives
 - Advertised across Europe for settlers

KC-2.1.II.D: The colonies of the southern Atlantic coast and the British West Indies used long growing seasons to develop plantation economies based on exporting staple crops. They depended on the labor of enslaved Africans, who often constituted the majority of the population in these areas and developed their own forms of cultural and religious autonomy.

- Enslaved Africans as share of the population
 - By 1770 Virginia is the colony with the most (187,600) while Georgia and South Carolina have the most as percentage of population (60%+)
- Slave Codes
 - _____ imported with slave system
 - _____ become model for N.A. in 1695
- Attempts at autonomy
 - Song and dance, seen today in Afro-Caribbean music
 - The language _____ developed as mixture of English and various West African languages

#10 - 2.3 The Regions of British Colonies

APUSH

Name: _____

KC-2.1.II.E: Distance and Britain's initially lax attention led to the colonies creating self-governing institutions that were unusually democratic for the era. The New England colonies based power in participatory town meetings, which in turn elected members to their colonial legislatures; in the southern colonies, elite planters exercised local authority and also dominated the elected assemblies.

- Neglect
 - _____ between 1642 and 1651 kept British monarchs from paying close attention to colonies
 - Charles I beheaded in 1649, followed by period of Protectorate and rule by Oliver Cromwell
 - _____ restored to the crown in 1660
 - Parliament invites _____ to replace James II in 1689
 - Hannover monarchs from Central Europe uninterested in colonial matters until George III
- Self Government
 - New England _____ allowed all who were a part of the Congregation to have a say in town matters
 - _____ established early form of self government in Plymouth
 - Established _____ when fewer members experienced profound conversions required to be full members
 - Hartford settlement created first written constitution with _____ (1639)
 - Virginia's _____ dominated by elite planters
 - Women, landless men still excluded from voting.

Quick Recap

- Tobacco in Chesapeake and North Carolina, work done by indentured servants and later enslaved Africans
- New England colonies settled in towns and small farms
- Middle colonies focused on cereal crops, most diverse
- Southern colonies exported staple crops, depended on enslaved African labor
- Enslaved Africans begin to grow as a share of the southern population, attempts at autonomy
- Benign neglect from England will lead to various forms of self government

Short Answer Response

Answer each prompt using at least THREE sentences.

1. Explain how and why environmental and other factors shaped the development and expansion of various British colonies that developed and expanded from 1607 to 1754.

2. Explain why the middle colonies contained greater diversity and religious freedom.

3. Analyze whether the early colonial governments were truly democratic.

John Winthrop describes life in Boston, 1634

Retrieved from <http://ap.gilderlehrman.org/resource/john-winthrop-describes-life-boston-1634?period=2>



John Winthrop to Nathaniel Rich, May 22, 1634. (Gilder Lehrman Collection)

Between 1629 and 1640, 20,000 Puritans left England for America to escape religious persecution. They hoped to establish a church free from worldly corruption founded on voluntary agreement among congregants. This covenant theory governed Puritan social and theological life, including the annual elections in which all free men, or church members, could vote. As John Winthrop, the first governor of the Massachusetts Bay Colony, explained in his letter written on May 22, 1634: “Our civil Government is mixt: the freemen choose the magistrates every year . . . and at 4: courts in the year 3: out of each town (there being 8 in all) do assist the magistrates in making of laws, imposing taxes, & disposing of lands . . . Our Churches are governed by Pastors, Teachers ruling Elders & Deacons, yet the power lies in the whole Congregation.”

Writing in 1634 from Boston, less than four years after the city had been founded, Winthrop described a population of 4,000 settlers “well provided of all necessarys.” The American Indian population did not fare as well. Epidemic diseases introduced by European fishermen and fur traders reduced the population of New England’s coastal tribes by about 90 percent by the early 1620s. Their numbers continued to dwindle after Winthrop’s colony arrived in 1630, a development he took as a blessing: “For the natives, they are near all dead of the smallpox, so the Lord hath cleared our title to what we possess.” This sentence—the last in this letter mostly about the weather and crops—reveals a belief in divine providence that would shape relations with Native peoples for centuries to come.

Excerpt

Worthye Sr

That you are pleased among yr many & weighty imployments to spend so many serious thoughts and good wishes upon us, & the work of the Lord in our hands, I must needs acknowledge it among other the special favours of God towards us, and an undoubted testimony of yr sincere Love towards us: which makes me the more careful to satisfy yr desire, of being truly informed of our estate (this being the first safe means of Conveyance since I received yrs in October last) you may please therefore to understand that first, for the number of our people, we never took any survey of them, nor do we intend it, except inforced through urgent occasion (David’s example sticks somewhat with us) [some Protestants interpreted the Bible as forbidding a census] but I esteem them to be in all about 4000 souls & upward: in good health (for the most parse) & well provided of all necessarys: so as (through the Lords special providence) there hath not died about 2: or 3: grown persons, & about so many Children all in the last year, it being verye rare to heare of any sick of agues or other diseases, nor have I known of any quartan Ague amonge us since I came into the Countrye. For Our susistence here, the means hitherto hath been the yearly access of new Comers, who have supplied all our wants, for Cattle, & the fruits of our labours, as board, pale, smiths work etc: if this should fail, then we have other meanes which may supply us, as fish viz: Cod, bass & herring, for which no place in the world exceeds us, if we can compass salt at a reasonable rate: our grounds likewise are apt for hemp & flax & rape seeds, & all sorts of roots, pumpkins & other fruits, which for taste & wholesomeness far exceed those in England: our grapes also (wherewith the Country abounds) afford a good hard wine. Our ploughs go on with good success, we are like to have 20 at work next year: our lands are aptest for Rye and oats. Our winters are sharp & long, I may reckon 4 months for storing of cattle, but we find no difference whither they be housed or go abroad: our summers are somewhat more fervent in heat than in England. Our civil Government is mixt: the freemen choose the magistrates every year . . . and at 4: courts in the year 3: out of each town (there being 8 in all) do assist the magistrates in making of laws, imposing taxes, & disposing of lands: our furies [?] are chosen by the freemen of everye town. Our Churches are governed by Pastors, Teachers ruling Elders & Deacons, yet the power lies in the whole Congregation and not in the Presbytery [not in a larger

#10 - 2.3 The Regions of British Colonies

APUSH

Name: _____

council of churches] further than for order and precedence. For the natives, they are near all dead of the smallpox, so the Lord hath cleared our title to what we possess.

1. Write a one sentence attribution for the document.
2. Describe the different elements of the Massachusetts Bay Colony government.
3. How does Winthrop view the dwindling population of Natives?

Secondary Source Document Analysis

Read the essay and fill in the chart below. Identify one claim for each subsection of the essay and provide a piece of evidence that corresponds to the claim.

Title:	
Author:	
Historical Period and Topic:	
Thesis:	
Claims	Evidence
Identify an alternative viewpoint to the author's thesis.	
Does the author address this viewpoint by refuting or conceding to it?	

The Puritans and Dissent: The Cases of Roger Williams and Anne Hutchinson

Retrieved from: <http://ap.gilderlehrman.org/history-by-era/religion-and-eighteenth-century-revivalism/essays/puritans-and-dissent-cases-roger-wi?period=2>

"Landing of Roger Williams," based on a painting by Alonzo Chappel (New York: Johnson Fry & Col, 1867) (Gilder Lehrman Collection)



Every society constructs what one scholar has called a “perimeter fence,” which sets the boundary between actions and beliefs that are acceptable and those that are not. This is as true of the United States in the twentieth century as it was of New England in the seventeenth century. The debates over where to place that boundary can be very heated, pitting those who believe that a broader range of opinions can foster progress towards the society’s goals against others who fear that contested notions will poison the body politic.

The puritans who settled New England in 1630 were not coming to America to promote religious freedom for all, but to achieve for themselves a freedom from the church and civil officials in England who had prevented them from pursuing their faith as they believed God wanted them to. The settlement of Massachusetts presented the colonists with their first opportunity to decide what views and actions were acceptable and to prohibit what was not. Virtually all puritans believed that they had been born again through God’s grace, bestowed upon them despite their unworthiness. Their reaction to this experience differed, however. Massachusetts governor John Winthrop was typical of puritans who never lost awareness of the fact that they were unworthy of God’s love and still imperfect in their understanding. Others believed that because God had blessed them, their views on what was to be believed and practiced were beyond question. These differences were key as the colonists sought to establish the perimeter fence that would define their society.

Open discussion that could lead to a greater understanding of God’s will and way was how the godly had worked to achieve unity when in England. In his famous “Christian Charity” lay sermon, Governor Winthrop expressed the belief that if the colonists lived as God desired them to, he would allow them to “see much more of his wisdom, power, goodness and truth than we have formerly been acquainted with.” Clearly he did not believe that he or his fellow colonists had no further need for debate, and the early history of the colony was characterized by vigorous discussion within individual congregations and in the larger community. In many cases debates over religious views led to agreement or to a willingness to accept differences. For example, the Watertown clergyman George Philips expressed a belief that the Roman Catholic Church was a true church, something most Protestants had traditionally denied. After extended discussion, he abandoned that position. What was essential to the system of open discussion of religious views was the willingness of all sides to admit that they might be wrong and that their openness further truth. This, as well as the nature of the actual ideas proposed, helps to explain the controversies that centered on Roger Williams and Anne Hutchinson.

Roger Williams was a charismatic young clergyman who had first come to New England in 1631. He was welcomed by Winthrop as “a godly minister.” Just as his fellow puritans had criticized the Church of England as not going far enough to advance the kingdom of God, so Williams would use his prophetic voice to challenge the colonists to go further. All puritans were committed to restricting religious ordinances to those who were God’s elect and limiting religious interaction with those who were not godly. Williams pursued this goal with a zeal that led him to insist on things that most of his peers believed were too extreme. After a brief stay in Boston, he left for the Plymouth colony because the Massachusetts churches refused to renounce all connections with the Church of England. He felt more comfortable with the Plymouth Separatists (Pilgrims), but his drive to push the quest for purity ever further soon worried the colonists there. Elder William Brewster and Governor William Bradford both expressed concern over Williams’s beliefs that it was wrong for a godly magistrate to administer an oath to an ungodly man, that it was wrong for a godly man to even pray with family members who were not elect, and that the practice of infant baptism allowed some who were not chosen by God to enter the church.

Disappointed with the Pilgrims, Williams returned to Massachusetts, settling in Salem, where he preached unofficially and continued to express radical ideas. He asserted that women should wear veils when they went abroad, but especially in church services, as a sign that they had inherited Eve’s corruption. He questioned the appropriateness of the red cross of St. George as a symbol on the English flag. He took the position

#10 - 2.3 The Regions of British Colonies

APUSH

Name: _____

that it was inappropriate for the king to have granted a charter to Massachusetts since the monarch had no true claim to the land he was dispensing.

The issue of women and veils was debated in the Boston church and evidently resolved against the requirement. The Salem magistrate John Endecott acted on Williams's views on the use of the cross by cutting the red cross from the English flag used by the local militia, an act that led to his suspension from public office by the Massachusetts authorities who feared how the action might be viewed by the English government. The denial of the king's right to have granted the charter carried even greater potential to elicit action against the colony. In December 1633 Governor Winthrop persuaded Williams to desist from advancing that argument, and some of the clergy persuaded the colony's Court of Assistants that the views expressed by Williams need not be punished. Had Williams kept his controversial views to himself, no further action would have been taken against him. But in November 1634, Thomas Dudley, who had replaced Winthrop as governor that year, determined that Williams had continued to speak his mind on these issues, and in particular that he had challenged the legitimacy of the oath of allegiance the colony had recently required of all inhabitants. Dudley was a man who would be memorialized by his loving daughter Anne Bradstreet as being "to sectaries, a whip and maul."

In April 1635 the General Court under Dudley's leadership summoned Williams to answer these charges, and ordered the clergyman to desist from promulgating his controversial views. This he refused to do. It is important to realize that no one, not even Roger Williams at this time, was prepared to tolerate the practice or advocacy of errors. Williams, for example, didn't simply desire that he and others who had objections to oaths be allowed to avoid them. He insisted that the colony authorities were violating God's wishes in doing so. He was as intolerant of the errors of the majority as his chief critics were of him.

In October 1635 the magistrates ordered that Williams be sent out of the colony. The implementation of the verdict was originally deferred till the following spring, but when Williams continued to meet with others and promulgate the views that had been condemned, orders were sent to seize him and immediately ship him to England. John Winthrop warned Williams, giving his friend the chance to flee to the area around Narragansett Bay, where the land he settled on would become known as Providence, in the colony of Rhode Island. There Williams would continue to search for further truth, briefly becoming a Baptist before abandoning the hopes for a pure church created by men and formulating a position calling for broad religious toleration.

Even before Williams was banished, the foundations of a more severe controversy were being laid in the Boston church. Puritans encouraged the laity to ask questions during church services and to meet separately to further explore matters of faith. One of those who hosted such gatherings in Boston was Anne Hutchinson. John Winthrop later recalled that Mrs. Hutchinson's "ordinary talk was about the things of the Kingdom of God," and that she conducted herself always "in the way of righteousness and kindness." Her voice was but one among many as the godly sought to better understand their relationship with God. But the congregation was united by what one scholar has correctly identified as "mutual forbearance [and] common standards of behavioral orthodoxy," the success of the elders in managing a "well-functioning, satisfying church," and the shared sense of many members that they were one in helping to achieve the kingdom of God on earth. This unity also depended on a "tolerance for linguistic idiosyncrasies among people perceived as godly." There is no indication prior to 1636 that anyone in that church found anything troubling about these exchanges.

Excited by the freedom to worship and debate as they wished, some of the members of the Boston congregation abandoned the caution with which many customarily pursued the secrets of God's work. Most puritans believed that sanctification was the restoration of the righteousness that Adam had when originally created. Boston newcomers William Dyer and Henry Vane denied this, Dyer arguing that Adam had not been made in the image of God, and Vane similarly asserted that Adam had never received the seal of the spirit. Anne Hutchinson likewise questioned whether God's image in Adam consisted in holiness. She may have also been drifting towards anti-Trinitarianism by questioning the eternal sonship of Christ. She believed that she was directly inspired by the spirit in her understanding of scripture. She, Vane, and others who claimed a union with the holy spirit were worried that the emphasis many clergy and laypeople placed on behavior indicated that they were in danger of

#10 - 2.3 The Regions of British Colonies

APUSH

Name: _____

drifting into a reliance on the antichristian covenant of works (the idea that men could earn salvation by their actions). Critics felt that Vane and Hutchinson were suggesting that the presence of the spirit made the instructions of scripture superfluous.

All of this was anathema to Thomas Shepard, the minister of the nearby town of Newton (soon to be renamed Cambridge), and it was he who first sought to brand some of those views as heterodox. Shepard took it upon himself to act the part of heresy hunter in attacking what he was convinced were the false teachings of Boston pastor John Cotton and the erroneous beliefs of his disciples. By doing so he initiated a process of polarization where individuals of various opinions gradually abandoned dialogue and began to hurl negative labels at one another with about as much accuracy as one finds in modern political campaigns. Simplify, exaggerate, and demonize your opponents became the strategy adopted by both emerging camps. As each side came to believe the categorization they had shaped to define their opponents, they hardened their own stance in ways that must have surprised anyone who had observed the dialogue and tolerance that once categorized the affairs of the colony. It is important to note that Hutchinson and her most zealous supporters were not seeking the right to simply hold to their own positions in peace. They actively asserted that the majority of clergy were preaching false doctrine that needed to be prohibited. As with Roger Williams, the dissenters were as intolerant of their opponents as their opponents were of Hutchinson.

Shepard and Thomas Dudley played the lead roles in trying to condemn errors and narrowly define what would be acceptable in the puritan city on a hill. It was Shepard who mobilized the majority of ministers in the region to oppose the doctrines originating in Boston and threatening to infect members of their own congregations. Dudley played a key role in the prosecution of Anne Hutchinson during her civil trial in 1637. At one point Dudley sought to implicate John Cotton in her views in a way that would have made it impossible for that clergyman to remain in Massachusetts, but Winthrop cut Dudley off before he could proceed down that road. Winthrop clearly was focused on keeping Cotton within the perimeter fence of orthodoxy. Shepard also played a decisive role in the separate church trial that led to Anne's excommunication from the Boston congregation.

Despite their successes, Dudley and Shepard did not achieve all they hoped for. Winthrop helped to create a middle way that was broad enough to save Cotton and others who had originally dabbled in the controversial views. While the perimeter fence defining orthodoxy was not redrawn to encompass as much variety of expression as Winthrop would have liked to include, it was not drawn as rigidly as Dudley and Shepard would have wished.

Today's students need to avoid the error made by the protagonists in the puritan debates of simplifying the positions taken by the various figures in the controversy. We also need to avoid interpreting the events in terms of twenty-first century values. There is no question that the values and concerns of men and women like Winthrop, Dudley, Williams, and Hutchinson are different from ours. But focusing on how they sought to define the limits of their society may help us to understand our own struggles to define the limits of acceptable belief and behavior.

Francis J. Bremer is a professor emeritus of history at Millersville University of Pennsylvania and editor of the Winthrop Papers. He has published more than a dozen books addressing puritanism in both England and New England, including *Puritanism: A Very Short Introduction* (2009), and *Puritan Experiment: New England Society from Bradford to Edwards* (1995). His 2003 study of John Winthrop: *America's Forgotten Founding Father* was awarded the John C. Pollock Prize for Christian Biography and an Outstanding Book citation from the Colonial Dames of America. He has just completed work on *Building a New Jerusalem: John Davenport, a Puritan in Three Worlds* (2012) and *First Founders: American Puritans and Puritanism in the Atlantic World* (2012). He is currently working on a full-length biography of Roger Williams.