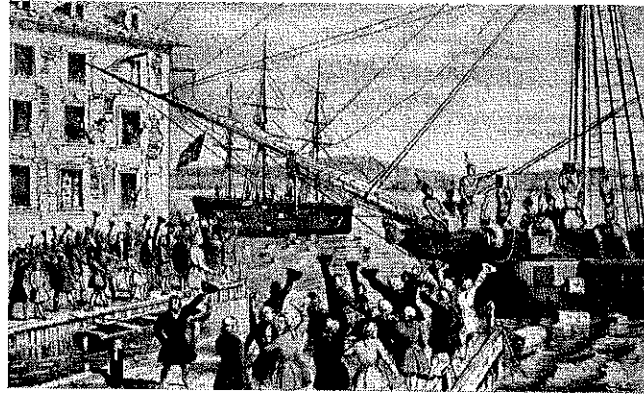


US 1 HONORS AMERICAN HISTORY

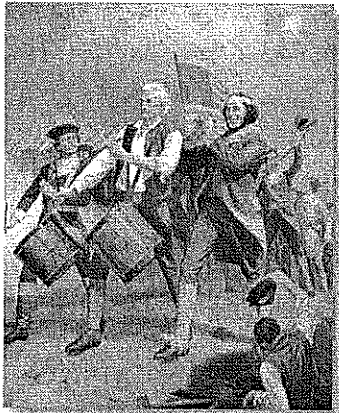
SUMMER ASSIGNMENTS



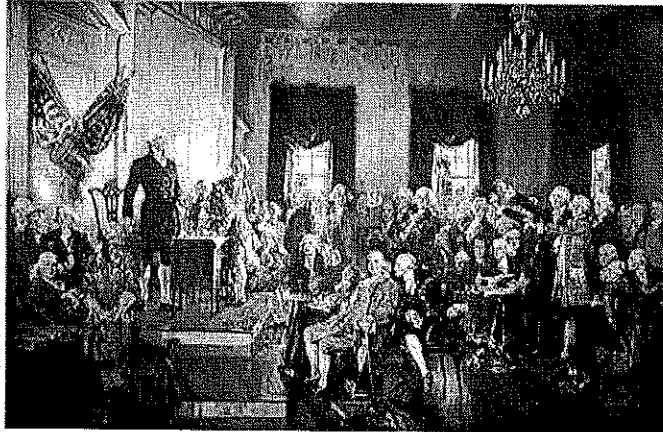
THE COLONIAL SOCIETY



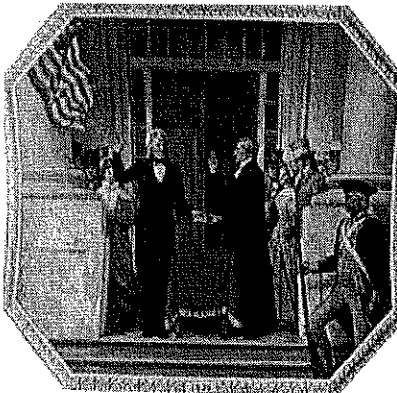
ROAD TO REVOLUTION



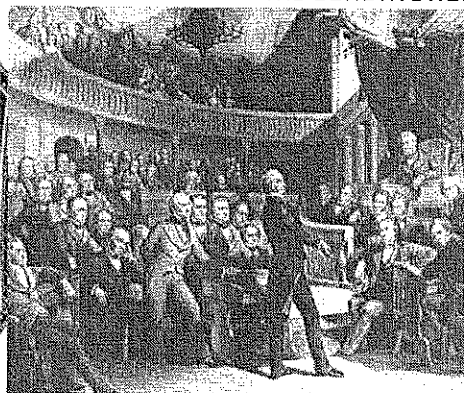
THE REVOLUTIONARY WAR



THE CONSTITUTION OF THE UNITED STATES



AGE OF JACKSON



SECTIONALISM



THE CIVIL WAR

COMPLETE THE FOLLOWING ASSIGNMENTS DURING THE SUMMER TO BE HANDED IN THE FIRST DAY OF SCHOOL IN SEPTEMBER:

CHAPTER 2

1. Read, outline and take notes on Chapter 2
2. Define ALL vocabulary words in BOLD throughout Chapter 2
3. Complete Chapter 2 Identification, Matching and Completion worksheets (pages 3-5)
4. Complete ALL of the British Colonies Map work (pages 6-7)
5. Complete Analyzing Tables and Figures work (pages 8-9)
6. Read and answer questions from Primary Documents: John Winthrop Defines the Puritan Ideal of Community, Roger Williams Argues of Freedom of Conscience (pages 10-14)

CHAPTER 3

1. Read, outline and take notes on Chapter 3
2. Define ALL vocabulary words in BOLD throughout Chapter 3
3. Complete Chapter 3 Identification and Matching worksheets (pages 15-16)
4. Complete ALL of the Atlantic Slave Trade Map work (pages 17-20)
5. Read and answer questions from Primary Documents: William Penn's 1681 Plans for the Province of Pennsylvania, Maryland Address the Status of Slaves (pages 21-25)
6. Write a Long essay that addresses the following prompt: Explain how the societal discontents of the people of the colonies sowed the seeds of the American Revolution on the eve of the eighteenth century. Essays must be typed and a minimum of two pages in length. Use 12 Times New Roman font and you may double space. Use the information that you learned in Chapter 2 and 3 to write your answer. If you use any addition sources outside the textbook, you must cite it – don't forget to create and include MLA citation page.

THIS ASSIGNMENT WILL COUNT FOR TWO GRADES IN EACH CATEGORY: TESTS, QUIZZES, HOMEWORK AND TEST PREP

THE CHAPTER 2 AND 3 TEST WILL BE GIVEN IN CLASS ON THE SECOND DAY OF SCHOOL IN SEPTEMBER

Chapter 2 IDENTIFICATION

Identify the meaning and significance of the following terms **AND PLACE ON PEGLEGS CHART**

1. Joint-Stock Company _____

2. Jamestown _____

3. William Penn _____

4. Sir Thomas Gates and Sir Thomas Dale _____

5. "Starving Time" _____

6. "Plundering Time" _____

7. William Bradford _____

8. Robert Browne _____

9. John Winthrop _____

10. Thomas Hooker _____

11. Antinomianism _____

MATCHING

A. Match the following leaders with the appropriate description **AND PLACE ON PEGLEGS CHART**

- | | |
|-----------------------------|--|
| _____ 1. Captain John Smith | a. investor who ousted the original leader of the Virginia Company and instituted colonial reforms |
| _____ 2. Sir Thomas Smith | b. governor of Virginia who was sent back to England by the colonists and warned that he would be shot if he ever returned to Virginia |
| _____ 3. John Rolfe | c. adventurer who instituted military discipline and perhaps saved the Virginia colony |
| _____ 4. Sir Edwin Sandys | d. governor who took over rule of Virginia in 1610 |
| _____ 5. John Harvey | e. wealthy London merchant and original leader of the Virginia Company |
| | f. Virginia settler who married Pocahontas and experimented with growing tobacco in the colony |

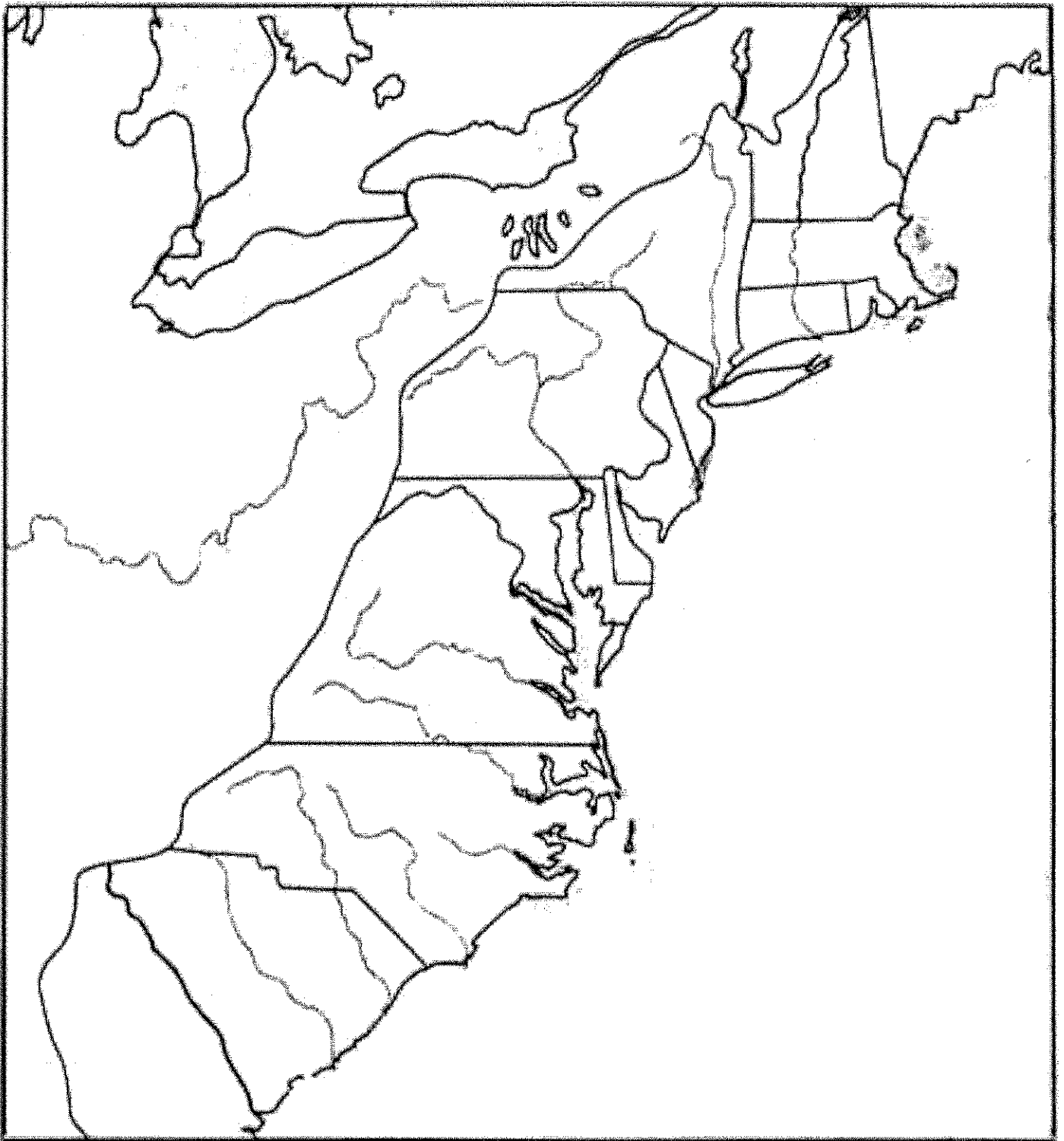
B. Match the following individuals with the appropriate description **AND PLACE ON PEGLEGS CHART**

- | | |
|------------------------------|--|
| _____ 1. Peter Stuyvesant | a. proprietor of New Jersey who sold his claim to a group of Quakers |
| _____ 2. Richard Nicolls | b. naval officer who was significant in New York and New Jersey's colonial history |
| _____ 3. John, Lord Berkeley | c. Quaker who viewed his colony as a "Holy Experiment" |
| _____ 4. Sir George Carteret | d. English spokesman for the Quaker idea of the "Inner Light" |
| _____ 5. William Penn | e. director-general of New Amsterdam |
| | f. proprietor of New Jersey who worked in East Jersey to make a profit |

COMPLETION

Answer the question or complete the statement by filling in the blanks with the correct word or words:

1. _____ was the military leader and religious reformer who ruled England after the execution of _____.
2. The Catholic king of England who was exiled by the Glorious Revolution was _____.
3. The original Virginia settlers founded the town of _____ in 1607.
4. Virginia's representative assembly was called the _____.
5. A grant of land to anyone who would pay transportation costs to a colony was known as a _____.
6. A servant bound to a master for a period of time in return for transportation to a colony was an _____ servant.
7. A small annual payment to a proprietor of a colony in exchange for a grant of land was called a _____.
8. The Puritan who became the most important governor of Massachusetts Bay Colony was _____.



1. Label: New York, Massachusetts, South Carolina, East and West Jersey, Maryland, Connecticut, North Carolina, Delaware, Rhode Island, Pennsylvania, New Hampshire, Virginia, Georgia.
2. Locate by placing a dot, then label: Jamestown, Boston, Philadelphia, Providence, Salem, Charleston, Newport, New York City, Plymouth, Williamsburg.
3. Label: Cape Cod, Long Island, Chesapeake Bay, Connecticut River, Delaware River, Potomac River, James River, Hudson River, Susquehanna River.
4. Mark the locations of the following Native American groups: the Powhatan, the Susquehannock, the Wampanoags, the Abenaki, the Narragansett, the Pequots, the Mohegans, the Tuscarora, the Delaware, the Cherokee, the Catawba, the Mohawks. Distinguish the Algonquian ☐ and the Iroquoian ☐ Indian language groups.

[illegible]

ANALYZING TABLES AND FIGURES

From the late fifteenth century to early eighteenth century, England created many different colonies in North America. By 1733, the thirteen colonies that would eventual form the original United States of America had been established.

ENGLAND'S PRINCIPAL MAINLAND COLONIES

Name	Original Purpose	Date of Founding	Principal Founder	Major Export	Estimated Population ca. 1700
Virginia	Commercial venture	1607	Captain John Smith	Tobacco	64,560
New Amsterdam (New York)	Commercial venture	1613 (made English colony, 1664)	Peter Stuyvesant, Duke of York	Furs, grain	19,107
Plymouth	Refuge for English Separatists	1620 (absorbed by Massachusetts, 1691)	William Bradford	Grain	Included with Massachusetts
New Hampshire	Commercial venture	1623	John Mason	Wood, naval stores	4,958
Massachusetts	Refuge for English Puritans	1628	John Winthrop	Grain, wood	55,941
Maryland	Refuge for English Catholics	1634	Lord Baltimore (George Calvert)	Tobacco	34,100
Connecticut	Expansion of Massachusetts	1635	Thomas Hooker	Grain	25,970
Rhode Island	Refuge for dissenters from Massachusetts	1636	Roger Williams	Grain	5,894
New Sweden (Delaware)	Commercial venture	1638 (included in Penn grant, 1681; given separate assembly, 1703)	Peter Minuit, William Penn	Grain	2,470
North Carolina	Commercial venture	1663	Anthony Ashley Cooper	Wood, naval stores, tobacco	10,720
South Carolina	Commercial venture	1663	Anthony Ashley Cooper	Naval stores, rice, indigo	5,720
New Jersey	Consolidation of new English territory, Quaker settlement	1664	Sir George Carteret	Grain	14,010
Pennsylvania	Refuge for English Quakers	1681	William Penn	Grain	18,950
Georgia	Discourage Spanish expansion; charity	1733	James Oglethorpe	Rice, wood, naval stores	5,200 (in 1750)

Sources: U.S. Bureau of the Census, *Historical Statistics of the United States: Colonial Times to 1970*, Washington, D.C., 1975; John J. McCusker and Russell R. Menard, *The Economy of British America, 1607-1789*, Chapel Hill, 1985.

SKILL BUILDING

1. Group the colonies by the following category: original purpose
2. Group the colonies by the following category: major export.
3. Create a bar graph that illustrates the estimated population circa 1700.

CHAPTER 3

PLANTING COLONIES IN NORTH AMERICA, 1588–1701

3–1 John Winthrop Defines the Puritan Ideal of Community 1630

John Winthrop (1588–1649), born in Suffolk, England, and educated at Cambridge, settled in the Massachusetts Bay colony in 1630. That same year he was elected the first governor of the colony, and though he was replaced as governor for several intermittent terms, he was a political and religious leader of the colony until the death in 1649. Winthrop's discourse, "A Modell of Christian Charity," written in 1630, outlines a project for the Puritan settlers of Massachusetts. He argues that the colony has a covenant with God to build a holy community. SOURCE: John Winthrop. "A Modell of Christian Charity," in Winthrop Paper (Boston Massachusetts Historical Society, 1929). 2:282–84.

It rests now to make some application of this discourse by the present designe which gave the occasion of writeing of it. Herein are 4 things to be propounded: first the persons, 2ly, the worke, 3ly, the end, 4ly the meanes.

1. For the persons, wee are a Company professing our selves fellow members of Christ, In which respect onely though wee were absent from eache other many miles, and had our employmentes as farre distant, yet wee ought to account our selves knitt together by this bond of love, and live in the exercise of it, if wee would have comforte of our being in Christ...

2ly. for the worke wee have in hand, it is by a mutuall consent through a special overruleing providence, and a more than an ordinary approbation of the Churches of Christ to seeke out a place of Cohabitation and Consorteshipp under a due forme of Government both civill and ecclesiasticall. In such cases as this the care of the publique must oversway all private respects, by which not onely conscience, but meare Civill policy doth binde us; for it is a true rule that perticuler estates cannott subsist in the ruine of the publique.

3ly. The end is to improve our lives to doe more service to the Lord the comforte and encrease of the body of christe whereof wee are members that our selves and posterity may be the better preserved from the Common corrupcions of this evill world to serve the Lord and worke out our Salvacion under the power and purity of his holy Ordinances.

4ly. for the meanes whereby this must bee effected, they are 2fold, a Conformity with the worke and end wee aime at, these wee see are extraordinary, therefore wee must not content our selves with usuall ordinary meanes whatsoever wee did or ought to have done when wee lived in England, the same must wee doe and more allsoe where wee goe: That which the most in their Churches maineteine as a truthe in profession onely, wee must bring into familiar and constant practise, as in this duty of love wee must love brotherly without dissimulation, wee must love one another with a pure hearte fervently wee must beare one anothers burthens, wee must not looke onely on our owne things, but allsoe on the things of our brethren, neither must wee think that the lord will beare with such faileings at our hands as hee dothe from those among whome wee have lived.... Thus stands the cause betweene God and us, wee are entered into Covenant with him for this worke, wee have taken out a Commission, the Lord hath given us leave to drawe our owne Articles wee have professed to enterprise these Accions upon these and these ends, wee have hereupon besought him of favour and blessing: Now if the Lord shall please to heare us, and bring us in peace to the place wee desire, then hath hee ratified this Covenant and sealed our

11

Commission, [and] will expect a strickt performance of the Articles contained in it, but if wee shall neglect the observation of these Articles which are the ends wee have propounded, and dissembling with our God, shall fall to embrace this present world and prosecute our carnall intencions, seekeing greate things for our selves and our posterity, the Lord will surely breake out in wrathe against us be revenged of such a periured people and make us knowe the price of the breache of such a Covenant.

Now the onely way to avoyde this shipwracke and to provide for our posterity is to followe the Counsell of Micah, to doe Justly, to love mercy, to walke humbly with our God, for this end, wee must be knitt together in this worke as one man, wee must entertaine each other in brotherly Afeccion, wee must be willing to abridge our selves of our superfluities, for the supply of others necessities, wee must uphold a familiar Commerce together in all meekenes, gentlenes, patience and liberallity, wee must delight in eache other, make others Conditions our owne rejoyce together, mourne together, labour, and suffer together, allwayes haveing before our eyes our Commission and Community in the worke, our Community as members of the same body, soe shall wee keepe the unitie of the spirit in the bond of peace, the Lord will be our God and delight to dwell among us, as his owne people and will commaund a blessing upon us in all our wayes, soe that wee shall see much more of his wisdom power goodness and truthe then formerly wee have beene acquainted with, wee shall finde that the God of Israell is among us, when tenn of us shall he able to resist a thousand of our enemies, when hee shall make us a prayse and glory, that men shall say of succeeding plantacions; the lord make it like that of New England: for wee must Consider that wee shall be as a Citty upon a Hill, the eies of all people are uppon us; soe that if wee shall deale falsely with our god in this worke wee have undertaken and soe cause him to withdrawe his present help from us, wee shall be made a story and a byword through the world, wee shall open the mouthes of enemies to speake evill of the wayes of god and all professours for Gods sake; wee shall shame the faces of many of gods worthy servants, and cause their prayers to be turned in Cursses upon us till wee be consumed out of the good land whether wee are goeing: And to shutt upp this discourse with that exhortacion of Moses that faithfull servant of the Lord in his last farewell to Israell Deut. 30. Beloved there is now sett before us life, and good, deathe and evill in that wee are Commaunded this day to love the Lord our God, and to love one another to walke in his wayes and to keepe his Commaundements and his Ordinance, and his lawes, and the Articles of our Covenant with him that wee may live and be multiplyed, and that the Lord our God may blesse us in the land whether wee goe to possesse it: But if our heartes shall turne away soe that wee will not obey, but shall be seduced and worshipp [serve cancelled] other Gods our pleasures, and proffitts, and serve them; it is propounded unto us this day; wee shall surely perishe out of the good Land whether wee passe over this vast Sea to possesse it;

Therefore lett us choose life,
that wee, and our Seede,
may live, by obeyeing his
voyce, and cleaveing to him,
for hee is our life, and
our prosperity.

1. What balance does Winthrop propose for the relationship between the individual and the community? Is one more important to him than the other? Why?

2. What is the meaning of Winthrop's metaphor, "city on a hill?" How does his notion of a colony as an exceptional moral community differ from the self-conception of Jamestown's settlers?

3. Is there a conflict, for Winthrop, between service to God and the attempt to build a prosperous or economically successful community? Is there a place for profit in the city on a hill?

3-2 Roger Williams Argues for Freedom of Conscience in 1644

*A Cambridge-educated Puritan minister, Roger Williams (1603-1683) settled in the Massachusetts Bay colony in 1630. He became a vocal opponent of Puritan and colonial orthodoxy, arguing that the Indians were the rightful owners of America, as well as for the strict separation of church and state and religious tolerance. When he was finally banished from Massachusetts for heresy in 1635, he bought land in Rhode Island from the Indians and founded a settlement of his own based on the principle of religious freedom. The following passage in favor of freedom of conscience and against religious warfare is from *The Bloudy Tenent of Persecution*, which he published in 1644. SOURCE: Perry Miller, ed., *The Complete Writings of Roger Williams* (1963) p. 148.*

First, That the blood of so many hundred thousand soules of Protestants and Papists, spill in the Wars of present and former Ages, for their respective Consciences, is not required nor accepted by Jesus Christ the Prince of Peace.

Secondly, Pregnant Scripturs and Arguments are throughout the Worke proposed against the Doctrine of persecution for cause of Conscience.

Thirdly, Satisfactorie Answers are given to Scriptures, and objections produced by Mr. Calvin, Beza, Mr. Cotton, and the Ministers of the New English Churches and others former and later, tending to prove the Doctrine of persecution for cause of Conscience.

Fourthly, The Doctrine of persecution for cause of Conscience, is proved guilty of all the blood of the Soules crying for vengeance under the Altar.

Fifthly, All Civill States with their Officers of justice in their respective constitutions and administrations are proved essentially Civill, and therefore not Judges, Governours or Defendours of the Spirituall or Christian state and Worship.

Sixthly, It is the will and command of God, that (since the coming of his Sonne the Lord Jesus) a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships, bee granted to all men in all Nations and Countries: and they are onely to bee fought against with that Sword which is only (in Soule matters) able to conquer, to wit, the Sword of Gods Spirit, the Word of God.

Seventhly, The State of the Land of Israel, the Kings and people thereof in Peace & War, is proved figurative and ceremoniall, and no patterne nor president for any Kingdome or civill state in the world to follow.

Eightly, God requireth not an uniformity of Religion to be inacted and inforced in any civill state; which inforced uniformity (sooner or later) is the greatest occasion of Civill Warre, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisie and destruction of millions of soules.

Ninthly, In holding an inforced uniformity of Religion in a civill state, wee must necessarily disclaime our desires and hopes of the Jewes conversion to Christ.

Tenthly, An inforced uniformity of Religion throughout a Nation or civill state, confounds the Civill and Religious, denies the principles of Christianity and civility, and that Jesus Christ is come in the Flesh.

Eleventhly, The permission of other consciences and worships then a state professeth, only can (according to God) procure a firme and lasting peace, (good assurance being taken according to the wisdom of the civill state for uniformity of civill obedience from all sorts.)

Twelfthly, lastly, true civility and Christianity may both flourish in a state or Kingdome, notwithstanding the permission of divers and contrary consciences, either of Jew or Gentile.

1. According to Williams, what is the proper relationship between church and state? Why might his view have been considered heretical by the Puritan leadership of the Massachusetts Bay colony?

2. What arguments does Williams bring against "wars of conscience"? To what events in England and Europe might he be alluding?

3. Compare Roger Williams's state of "true Christianity and civility" with John Winthrop's "city on a hill." Which of these visions of the ideal community has had a greater or more permanent influence on American society?

Chapter 3 IDENTIFICATION

Identify the meaning and significance of the following terms **AND PLACE ON PEGLEGS CHART**

1. Charles II _____

2. Great Migration _____

3. Anthony Johnson _____

4. Royal Africa Company _____

5. Stono Uprising _____

6. Mercantilist System _____

7. Board of Trade _____

8. Sir William Berkeley _____

MATCHING

A. Match the following individuals with the appropriate identification **AND PLACE ON PEGLEGS CHART**

- | | |
|--------------------------|--|
| _____ 1. Nathaniel Bacon | a. led a rebellion in Maryland against Catholic authority |
| _____ 2. Increase Mather | b. first governor of Massachusetts Bay Colony |
| _____ 3. Edmund Andros | c. led a rebellion in Virginia against the autocratic government of Lord Berkeley |
| _____ 4. Jacob Leisler | d. prominent New England clergyman who helped bring the Salem witchcraft trials to a close |
| _____ 5. John Coode | e. governor of the Dominion of New England who was overthrown in response to the Glorious Revolution |
| | f. led an uprising in New York in the name of King William III against the Anglo-Dutch elite |

B. Match the following laws or policies with the appropriate description **AND PLACE ON PEGLEGS CHART**

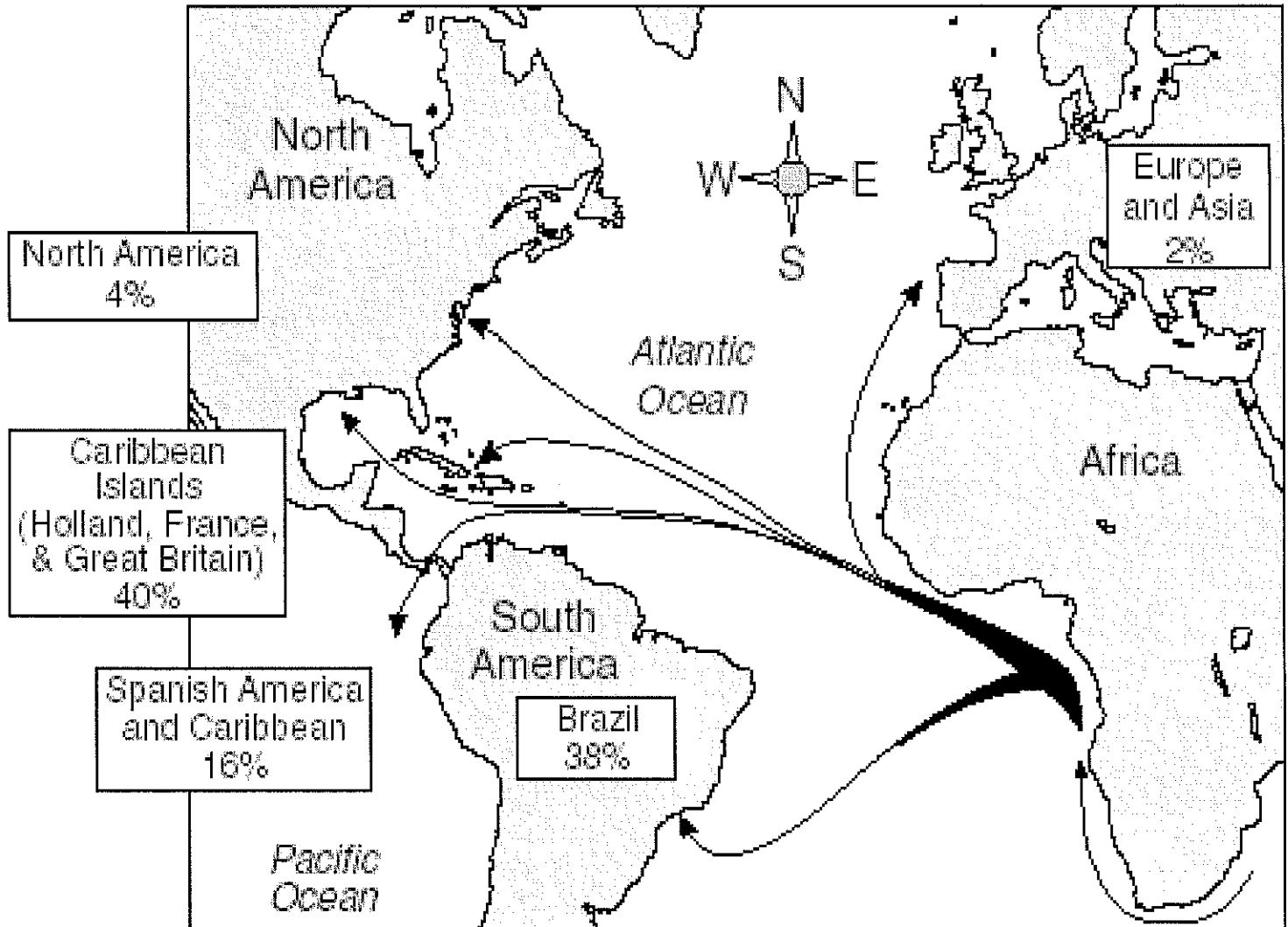
- | | |
|----------------------------|--|
| _____ 1. Sumptuary Law | a. parliamentary law that stated that goods could not be imported into America without first passing through English ports |
| _____ 2. Navigation Act | b. first law passed in Parliament specifically designed to regulate American trade |
| _____ 3. Staple Act | c. law that allowed British to set restrictions on manufacturing |
| _____ 4. Plantation Duty | d. decision that allowed children whose parents could not demonstrate their "election" by God to be baptized into the church |
| _____ 5. Half-Way Covenant | e. law that limited the wearing of fine clothing to the wealthy and prominent |
| | f. law requiring money collected in colonial ports to be equal to English customs duties |

MAP EXERCISE

THE ATLANTIC SLAVE TRADE

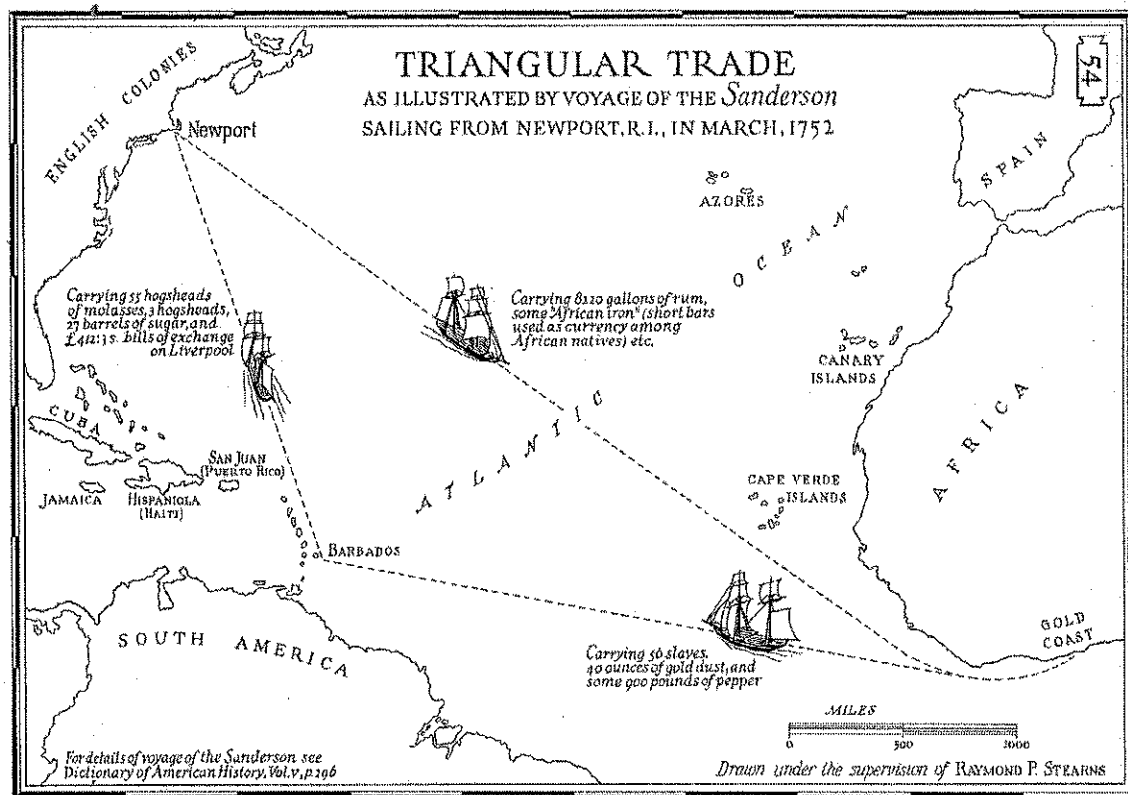
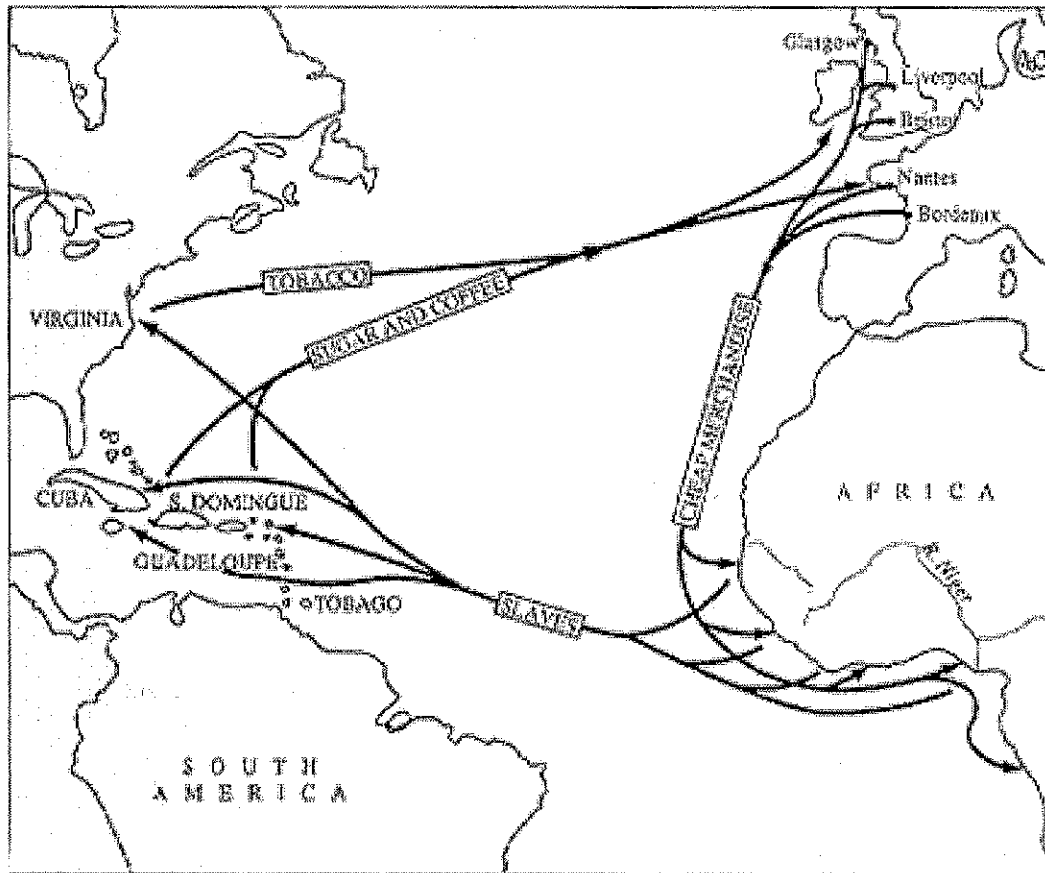
Between 1400 and 1800, European traders transported more than 10 million Africans to be slaves in the Americas. Thousands of Africans died on the long and tortuous “middle passage” across the Atlantic, but most survived to be enslaved in the British, French, Spanish, and Portuguese colonies. The majority were young men, destined to work on the sugar plantations of Latin America, but those that came to British North America, profoundly affected the colonies’ economic, political, and social development. The slave trade was originally dominated by the Portuguese, whose sway over the industry was challenged by both the Dutch and English in the sixteenth century.

DESTINATION OF AFRICAN SLAVES BETWEEN 1450 AND 1800



MAPPING AMERICA

1. Label: The West Indies, New Spain, Madeira Island.
2. Label: Liberia, Ivory Coast, Ghana, Nigeria, Senegal.
3. Draw light line boundaries to show the West African cultures of: Ashanti, Yoruba, Ibo, Mandinkae, Mossi, and Hausa.
4. Draw a bold line to show the ancient empire of Ghana.
5. Trace in the thirteen British colonies



During the colonial period there were actually two different triangle trades which overlapped each other in the Atlantic. Based on the two above maps in well written paragraphs, Explain the two different triangle trades, identify the political entity seemed to control the each separate triangle trade, and compare the similarities and differences of the two trades.

3-4 William Penn's 1681 Plans for the Province of Pennsylvania

In 1681, in payment for a debt of 16,000 pounds, Charles II gave William Penn (1644-1718) a charter to create a new colony in the Delaware Valley. To regulate the sale and settlement of land in the new colony, Penn wrote up a set of Conditions and Concessions, sections of which follow. Not a frame of government, the Concessions deal mostly with property arrangements and relations with Indians, but Penn also provides some insight into his plans for the colony. SOURCE: F. N. Thorpe, ed., Federal and State Constitutions, Vol V, p. 3044 ff.

Certain conditions, or concessions, agreed upon by William Penn, Proprietary and Governor of the province of Pennsylvania, and those who are the adventurers and purchasers in the same province....

I. That so soon as it pleaseth God that the above-said persons arrive there, a certain quantity of land, or ground plat, shall be laid out, for a large town or city, in the most convenient place, upon the river, for health and navigation; and every purchaser and adventurer shall, by lot, have so much land therein as will answer to the proportion, which he hath bought, or taken up, upon rent: but it is to be noted, that the surveyors shall consider what roads or highways will be necessary to the cities, towns or through the lands. Great roads from city to city not to contain less than *forty* foot, in breadth, shall be first laid out and declared to be for high-ways, before the dividend of acres be laid out for the purchaser, and the like observation to be had for the streets in the towns and cities, that there may be convenient roads and streets preserved, not to be encroached upon by any planter or builder, that none may build irregularly, to the damage of another. *In this, custom governs....*

III. That, when the country lots are laid out, every purchaser, from *one thousand*, to *ten thousand* acres, or more, not to have above *one thousand* acres together, unless in *three* years they plant a family upon every *thousand* acres; but that all such as purchase together, lie together; and, if as many as comply with this condition, that the whole be laid out together.

VII. That, for every *fifty* acres, that shall be allotted to a servant, at the end of his service, his quit-rent shall be *two shillings* per annum, and the master, or owner of the servant, when he shall take up the other *fifty* acres, his quit-rent, shall be *four shillings* by the year, or, if the master of the servant (by reason in the indentures he is so obliged to do) allot out to the servant *fifty* acres in his own division, the said master shall have, on demand, allotted him, from the governor, the *one hundred* acres, at the chief rent of six shillings per annum.

VIII. And, for the encouragement of such as are ingenious and willing to search out gold and silver mines in this province, it is hereby agreed, that they have liberty to bore and dig in any man's property, fully paying the damages done; and in case a discovery should be made, that the discoverer have *one-fifth*, the owner of the soil (if not the discoverer) a tenth part, the Governor, *two-fifths*, and the rest to the public treasury, saving to the king the share reserved by patent.

IX. In every *hundred thousand* acres, the Governor and Proprietary, by lot, reserveth ten to himself, what shall lie but in one place.

X. That every man shall be bound to plant, or man, so much of his share of land as shall be set out and surveyed, within *three* years after it is so set out and surveyed, or else it shall be lawful for newcomers to be set-tied thereupon, paying to them their survey money, and they go up higher for their shares.

XI. There shall be no buying and selling, be it with an *Indian*, or one among another, of any goods to be exported, but what shall be performed in public market, when such places shall be set apart, or erected, when they shall pass the public stamp, or mark. If bad ware, and prized as good, or deceitful in proportion or weight, to forfeit the value, as if good and full weight and proportion, to the public treasury of this province, whether it be the merchandize of the *Indian*, or that of the planters.

XII. And forasmuch, as it is usual with the planters to over-reach the poor natives of the country, in trade, by goods not being good of the kind, or debased with mixtures, with which they are sensibly aggrieved, it is agreed, whatever is sold to the *Indians*, in consideration of their

furs, shall be sold in the market place, and there suffer the test, whether good or bad; if good, to pass; if not good, not to be sold for good, that the natives may not be abused, nor provoked.

XIII. That no man shall, by any ways or means, in word, or deed, affront, or wrong any *Indian*, but he shall incur the same penalty of the law, as if he had committed it against his fellow planter, and if any *Indian* shall abuse, in word, or deed, any planter of this province, that he shall not be his own judge upon the *Indian*, but he shall make his complaint to the governor of the province, or his lieutenant, or deputy, or some inferior magistrate near him, who shall, to the utmost of his power, take care with the king of the said *Indian*, that all reasonable satisfaction be made to the said injured planter....

XV. That the *Indians* shall have liberty to do all things relating to improvement of their ground, and providing sustenance for their families, that any of the planters shall enjoy.

XVI. That the laws, as to slanders, drunkenness, swearing, cursing, pride in apparel, trespasses, distriesses, replevins, weights, and measures, shall be the same as in *England*, till altered by law in this province....

XVIII. That, in clearing the ground, care be taken to leave *one* acre of trees for every *five* acres cleared, especially to preserve oak and mulberries, for silk and shipping....

WILLIAM PENN.

1. How does the plan for settlement of Pennsylvania differ from the plans laid out for earlier colonies in New England and Virginia? Is Penn, like Winthrop, planning a city on a hill?

2. What is Penn's attitude towards Indians? Why were regulations about relations with Indians (notice that most of these are regulations intended to protect Indians) important for the new colony? What do the regulations suggest about the white settlers Penn intended to attract?

3. How was land to be distributed in Pennsylvania? In what ways does Penn's organization of land ownership resemble that of feudal Europe? In what ways does it resemble later American settlement patterns such as homesteading?

CHAPTER 4

SLAVERY AND EMPIRE, 1441–1770

4–1 Maryland Addresses the Status of Slaves in 1664

Although slavery dates back before 2000 B.C.E. to the Sumerians, the status of black slaves in the early years of colonization in Maryland was unclear. Were they to serve a limited number of years? Were they the property of their owners to do with as they saw fit? The Maryland Statute on Negroes and Other Slaves, a portion of which follows, established that all blacks, as well as their children and their families, would be slaves durante vita, that is, for their entire lives. SOURCE: William H. Browne, ed., Archives of Maryland (Baltimore: Maryland Historical Society, 1883), pp. 533–34.

Bee itt Enacted by the Right Honourable the Lord Proprietary, by the advice and Consent of the upper and lower house of this present Generall Assembly, That all Negroes or other slaves already within the Province And all Negroes and other slaves to bee hereafter imported into the Province shall serve Durante Vita. And all Children born of any Negro or other slave shall be Slaves as their ffathers were for the terme of their lives. And forasmuch as divers freeborne English women forgettfull of their free Condition and to the disgrace of our Nation doe intermarry with Negro Slaves, by which alsoe divers suites may arise touching the Issue of such woemen and a great damage doth befall the Masters of such Negroes—for prevention whereof and for deterring such freeborne women from such shamefull Matches, Bee itt further Enacted by the Authority advice and Consent aforesaid, That whatsoever free borne woman shall inter marry with any slave from and after the Last day of this present Assembly shall Serve the master of such slave dureing the life of her husband, And that all the Issue of such freeborne woemen soe married, shall be Slaves as their fathers were. And Bee itt further Enacted that all the Issues of English or other freeborne woemen that have already married Negroes shall serve the Masters of their Parents till they be Thirty years of age and noe longer.

1. What do you think was the legislator's intent in enacting the Maryland Statute on the Negroes and Other Slaves? What were they trying to protect?

2. Why would the statute address the intermarriage of "freeborne English women" with black men, but neglect to mention anything regarding the marriage of white men to black women?
