L1 – Semester 2

Introduction to civilization

The Anglo-American World in the Long Eighteenth Century

Département d’Etudes des Pays Anglophones
UFR 5
THE ANGLO-AMERICAN WORLD IN THE LONG EIGHTEENTH CENTURY

METHODOLOGY
Primary vs secondary sources
Reading primary sources: An introduction
Written Document Analysis Worksheet
Plagiarism vs quotations
Summary vs analysis
Poster and Cartoon Analysis Worksheet
To comment on iconographic documents
To comment on graphs and statistics
Timeline of events in 17th and 18th century England and America
Test your knowledge on British and American institutions

Chapter 1: The religious revolution
1. The Reformation and the formation of Anglicanism
2. Puritanism and the diversity of Protestant branches
3. Protestantism in 18th century America

Chapter 2: The evolution of political institutions
1. The early Stuarts, the Civil War and the Commonwealth
2. The Glorious Revolution and the Enlightenment Philosophers
3. British politics and society in the 18th century

Chapter 3: The Industrial Revolution and the Building of the British Empire
1. The Industrial Revolution
2. The Expansion of the British Empire
3. The Atlantic Slave Trade and the principle of mercantilism

Chapter 4: Colonization and the road to the revolution
1. British North America
2. The growth of political independence
3. The American War of Independence

Course description
Assessment:
Presence/Participation/Homework: 30%
Midterm evaluation: 30%
Final exam: 40%

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KEY WORDS

Chapter 1: The religious revolution

Indulgences, Puritans, Separatists, Calvinist, Lutheran, Congregationalist, New England Way, Quakers, Baptists, Evangelicalism, The Great Awakening, Methodism, Presbyterian, Episcopal organization, Deism, Dissenters, Heretics, Non-Conformists, Popish, Elizabethan settlement, Marian reconstruction, the Kirk, the Book of Common Prayer, Salem Witch Trials

Chapter 2: the political revolution


Chapter 3: The Industrial Revolution and the Building of the British Empire

Mercantilism, The Triangular trade/the slave trade, the Middle Passage, New England, the Chesapeake, the Mayflower Compact, Indentured servants, Imperialism, The Navigation Acts, The Royal African Company, the East India Company, raw materials/manufactured goods, the Mayflower Compact, Charter/Royal/Proprietary colonies

Chapter 4: The road to the revolution


BIBLIOGRAPHY

VAN RUYMBEKE, Bertrand, Histoire des Etats-Unis, de 1492 à nos jours, Tallendier, 2018.
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1. **PRIMARY SOURCES** = a first-hand account of a past event
   - Historical newspapers
   - Documentary photographs
   - Works of art, literature, or music
   - Eyewitness accounts or testimony
   - Interviews
   - Diaries, journals, or letters
   - Statutes, laws, or regulations
   - Speeches, legal decisions, or case law
   - Archaeological or historical artifacts
   - Survey research

2. **SECONDARY SOURCES** = A non-eyewitness record of an event written by someone without a close connection to the event
   - Scholarly journal articles
   - Scholarly books or monographs
   - Interpretive newspaper or magazine articles and editorials
   - Interpretive blog posts
   - Book, art, music, or theater reviews
   - Documentaries, movies

3. **PRACTICE: Primary or secondary?**
   1. A textbook chapter on World War II and its famous battles
   2. Martin Luther King's "I Have a Dream" speech
   3. A photograph of an immigrant family arriving at Ellis Island
   4. A journal kept by a soldier during the American Revolution
   5. A newspaper article from 1941 describing the attack on Pearl Harbor.
   6. A play showing how Benjamin Franklin flew a kite during a lightning storm.
   7. Anne Frank's diary describing her life during World War 2.
   8. A cartoon showing how Pocahontas met John Smith.
   9. A YouTube video describing how the pyramids were built.
   10. A radio broadcast from the day the Soviet Union launched Sputnik.
   11. An autobiography about the 40th president, Ronald Reagan.
   12. A painting of what cowboy life was probably like.
   14. A website describing what the first World's Fair was like.
   15. A journal article written about how Native Americans lived.
   17. A Vietnam veteran talking about the war in Vietnam
   19. A writer talking about their latest book.
   20. A newspaper article from 2001 describing the great depression in the 1930's.
SOURCES IN A BIBLIOGRAPHY: primary or secondary?

Acts passed by the General Assembly of the colony of New-York, in July and August, 1711 : being the tenth year of Her Majesties reign, New York, William Bradford, 1711.

ADAMS, James Truslow, History of the Town of Southampton, Bridgehampton, L.I., Hampton Press, 1918.


DOUGLASS, Frederick, My Bondage and My Freedom, New York Miller, Orton & Mulligan, 1855.


WRITTEN DOCUMENT ANALYSIS WORKSHEET

1. Type of document (Check one): ___ Newspaper ___ Letter___ Diary___ Advertisement ___ Speech____ Pamphlet__ Act of Parliament/Congress ____Song, ______Painting, ______Photograph, ______Drawing
2. Date(s) of document:
3. Author (or creator) of the document/function/position:
4. For what audience was the document written?
5. Document information:
   A. List three things the author said that you think are important:
   B. Why do you think this document was written?
   C. What evidence in the document helps you know why it was written? Quote from the document.
   D. List two things the document tells you about life in Britain/the United States at the time it was written:
   E. Write a question to the author that is left unanswered by the document:
Primary sources are sources that were created **during the historical period** that you are studying. Just about anything that existed or was created during that time period can count as a primary source — a speech, census records, a newspaper, a letter, a diary entry, a song, a painting, a photograph, a film, an article of clothing, a building, a landscape, etc. Primary sources are documents, objects, and other sources that provide us with a **first-hand account** of what life was like in the past.

Of course you could learn about the past by reading your textbook or the conclusions of other historians but when you read a **secondary source**, you are essentially taking **someone else’s word** for what happened and trusting them to approach the subject objectively. But you can never know whether what that other person wrote about the past is valid, accurate, or thoughtful unless you’ve explored the evidence for yourself.

In short, primary sources allow you to be **your own historical detective**, piecing together the puzzle of the past by using materials created by the people who lived it.

1. **IDENTIFY THE SOURCE**
   - What is the nature of the source? A newspaper, an oral history account, a diary entry, a government document, etc.
   - Who created this source, and what do I know about him/her/them? What biases have they (political status, religion, gender)? What is their relationship to the things they described in the source?
   - When and where was the source produced?

2. **CONTEXTUALIZE THE SOURCE**
   What do you know about the historical context for this source?
   What do you know about how the creator of this source fits into that historical context?
   Why did the person create the source?

3. **EXPLORE THE SOURCE**
   What factual information is conveyed in this source?
   What opinions are related in this source?
   What is implied or conveyed unintentionally in the source?
   What is not said in this source?
   What is surprising or interesting about the source?

4. **ANALYZE THE SOURCE**
   How does the creator of the source convey information and make his/her point?
   How is the world described in the source different from my world?
   How might others at the time have reacted to this source?

5. **EVALUATE THE SOURCE**
   How does this source compare to other primary sources?
   How does this source compare to secondary source accounts?
   What do you believe and disbelieve from this source?
   What do you still not know — and where can you find that information?
Plagiarism occurs when you copy an idea you have found in a book, an article or the internet and hand it in as your own work. To plagiarize is to use someone else’s work, ideas and words as your own. It is illegal and does not do much to encourage respect for your work in university circles. Teachers somehow always know!

Types of Plagiarism
Hamp-Lyons & Courter (1984, pp. 161-166) distinguish between four types of plagiarism:

- Outright copying
- Paraphrase plagiarism = changing some of the words and grammar but leaving most of the original text the same.
- Patchwork plagiarism = when parts of the original author's words are used and connected together in a different way.
- Stealing an apt term = when a short phrase from the original text has been used in the students work, possibly because it is so good.

Original Text
You have to tread quite a fine line between being accused, on the one hand, of not making enough use of the writers you have been reading on the course, and, on the other, of having followed them too slavishly, to the point of plagiarising them. One of your early tasks as a student is to get a feel for how to strike the right balance. (Northedge, 1990, p. 190)

Student's text 1
You have to tread quite a fine line between being accused, on the one hand, of not making enough use of the writers you have been reading on the course, and, on the other, of having followed them too slavishly, to the point of plagiarising them. One of your early tasks as a student is to get a feel for how to strike the right balance.

Student's text 2
You must be careful of being blamed for not using the information you have read on your course, and, in contrast, of having used the information too much so that it looks like you have plagiarised. One of your first jobs as a student is to learn how to balance these two extremes.

Student's text 3
When you are writing you need to be careful to use the information you have read well. At one extreme you may be blamed for not making enough use of the writers you have been reading on the course. While at the other extreme, you may be accused of having followed them too slavishly, to the point of plagiarising them. Early on as a student you need to balance these two extremes.

Student's text 4
When you are writing you need to be careful to use the information you have read well. However, there is a difficult area here because, as a student, when you are doing assignments, you need to use what you have read or been taught in your lectures. It is important, however, not to make too much use of this information or you may be accused of having followed them too slavishly. Early on in your life as a student, you need to balance these two extremes.

EXERCISE 1 – Which text is not plagiarism?

Quotation from page 9 of an article written in 2001 by Rachel Swan which states that: ‘There is up-to-date and conclusive evidence to prove that there is a direct link between a wide range of diseases, including many cancers, and diet’.
Student’s text 1: In Australia a number of cancers can be traced to diet, and there is up-to-date and conclusive evidence to prove that there is a direct link between a wide range of diseases, including many cancers, and diet (Swan 2001).

Student’s text 2: In Australia a number of cancers can be traced to diet. In fact, according to Swan (2001, p. 9), 'there is up-to-date and conclusive evidence to prove that there is a direct link between a wide range of diseases, including many cancers, and diet'.

Student’s text 3: In Australia, many researchers have been able to prove the connection between many diseases like cancer and the excessive habit of dieting.

HOW TO AVOID PLAGIARISM?

When you are writing about other people’s ideas or your own ideas, your readers need to know whose voice they are hearing: are they reading the original author’s actual words or your interpretation of the original source or your own viewpoint?

1. YOU MUST MAKE A CLEAR REFERENCE TO YOUR SOURCE

A. **Quote the author** whose information, ideas, words you need to use. Here you use the author’s exact words which are surrounded by quotation marks (“...”) and reference will be given to the author.

- According to Leonardo da Vinci, “The painting is the most praiseworthy which is most like the thing represented” (L. da Vinci, Extracts from notebooks, in R. Goldwater & M. Treves (eds.), *Artists on Art*, New York, Pantheon Books, 1972, p.54).

- Morelli points out/asserts/stresses/argues that: “the changing nature of workplace culture means that people are now working much longer hours” (1997, p.5).

B. The second method is to **rephrase** the material by putting it into your own words but following the idea closely.

- A painting, according to da Vinci, has the most merit when it is as close as possible to that which was painted. (L. da Vinci, Extracts from notebooks, in R. Goldwater & M. Treves (eds.), *Artists on Art*, New York, Pantheon Books, 1972, p.54).

C. The third method is to **summarize the main idea**, that is


2. YOU MUST EXPRESS YOUR OWN VIEWPOINT

D: Da Vinci (1972, p.54) claims that paintings had to be realistic but/however we can wonder about the role of art and the use of the imagination/however, he does not state what is necessary to make great paintings realistic.
SUMMARY VS ANALYSIS

Summary

- It allows the reader to get the “gist” of the text.
- To write a summary, you must provide the main points of a text in your own words.
- Try dividing the text into sections and writing the main idea of each section in one or two sentences. Write the main idea of the entire text in one or two sentences. Try combining your sentences into a complete paragraph.
- A summary condenses and restates the context of a text in original language. It is sometimes called the “what” of a text because it gives “just the facts.”

Analysis

- An analysis breaks a text into smaller pieces in order to examine each piece. It is sometimes called the “how” of a text because it explains how the writing and argument are or aren’t effective.
- It allows the reader to determine if the text is useful and trustworthy.
- To write an analysis, you must describe a piece of the text in detail and give your interpretation of how that piece is making its point.
- Read the text with a critical eye: What is the author arguing for/against? Why are they arguing this? What evidence or solutions does she give, and are they valid? What kind of logical, ethical, or emotional appeals does she use?

Example: “Considering the numerous uncertainties surrounding e-cigarettes...the United Nations organization said it was appropriate to prohibit their use indoors ‘until exhaled vapour is proven to be not harmful to bystanders.’” – David Jolly and Katrina Travernise, The New York Times, August 26, 2014

Summary: The United Nations supports a ban on e-cigarettes being used indoors because of a lack of proof about their harmfulness.

Analysis: In citing “uncertainties” and the need for proof in its judgment of e-cigarette use indoors, the United Nations makes hard data the principal consideration in public health decisions.

Which one of these sentences are summaries or analyses?

1. A. The movie Titanic tells the story of the accident involving the ship, and it also tells the story of the love between Jack and Rose.
   1. B. Titanic’s producer uses a love story to hook viewers and keep them engaged while revisiting one of America’s most heartbreaking tragedies.

2. A. This English class leads students to become more effective learners and betters individuals by teaching them crucial tools for critical reading, writing, and thinking.
   2. B. In this English class, students learn how to annotate texts, write academic essays, and think critically.

3. A. In his book, the author discusses current societal issues and the effects of individual biases.
   3. B. His book reveals his deep concern with current societal issues, and it does an excellent job of leading the audience to question its individual biases.
4. A. Walt Disney’s adaptation of Cinderella highlights virtuosity and hard work by emphasizing the positive outcomes for someone who has such qualities.

4. B. Walt Disney’s adaptation of Cinderella tells the story of a beautiful young girl who is good and kind, but who is treated cruelly by her stepsister and two ugly stepsisters.

Does a paper ever include both summary and analysis? Absolutely!

Sometimes, a brief summary can be used at the beginning of a paper to establish context that will allow the reader to better understand your analysis. Such a summary, if it is brief, can work in an introduction or as an opening body paragraph. If the summary is in a body paragraph, you can begin the paragraph with a more “factual” topic sentence like “Cao’s novel has an eventful plot.”

Other times, while writing your analysis, you might present factual details that we associate with summaries within a paragraph in order to support your claims. Just make sure you don’t slip entirely into summary.

Now take a look at the sample paragraphs below to see how summary and analysis can work in context. A sample SUMMARY of Walt Disney’s adaptation of Cinderella

Read the notes below

**Factual topic sentence**

(introducing a summary)

**Details/ summary of the story (NO analysis)**

Walt Disney’s adaptation of Cinderella tells the story of a beautiful young girl who is good and kind, but who is treated cruelly by her stepsister and two ugly stepsisters. She spends her days doing chores, and she tries to do her best. The animals love her, especially two mice named Gus and Jaq. One day the king sends out an invitation to all the young women of the kingdom to attend a ball for his son, the prince, hoping to find him a wife. Cinderella hopes to go to the ball, but her stepsister gives her a long list of chores to do. She does her chores then finds that her animal friends have made a beautiful gown out of a simple dress of her mother’s. When her mean stepsisters see her in the gown, they rip off the beads and ribbons and leave Cinderella in tatters. They go to the ball, and she is left crying in the garden. Suddenly, a fairy godmother appears to Cinderella. She makes a beautiful coach out of a pumpkin and turns the mice into horses and coachmen. She also waves her wand and puts Cinderella into a fabulous gown with glass slippers. She sends her to the ball with a warning to return by midnight when the spell will be reversed. Cinderella meets Prince Charming at the ball, and he is spellbound by her beauty and grace. Hearing the clock begin to strike midnight, Cinderella runs from the prince, leaving a glass slipper behind. The next day the prince sends the grand duke throughout the kingdom with the glass slipper to find the beautiful young woman. When he arrives at Cinderella’s home, her stepsister has locked her in the attic; however, her mice friends free her. Her stepsister trips the duke when he tries to put the shoe on Cinderella, causing the shoe to shatter. Cinderella produces the other shoe from her pocket and it fits perfectly. Shortly afterwards, Prince Charming and Cinderella are married and live happily ever after.

Notice how the above paragraph (including its topic sentence) focuses on simply restating facts about the story (i.e., summarizing). One sign that the above paragraph is a summary is the frequent use of chronological transitions—words that signal time: one day, suddenly, the next day, afterwards. If you find yourself writing a paragraph with multiple words like these, you are probably summarizing as opposed to analyzing.

Now take a look at the analytical paragraph below and notice the characteristics of an analysis.
A sample ANALYSIS of Walt Disney’s adaptation of *Cinderella* Read the sample analytical

Student’s topic sentence (overall analytical claim/examination)
The body of the paragraph mixes details/ summaries of the scene (in normal font) and the student’s analytical supporting points (in italics).

Walt Disney’s adaptation of *Cinderella* highlights meekness, virtuosity, and hard work by emphasizing the positive outcomes for someone who has such qualities. Although Cinderella can take little action on her own, she is rewarded for her virtue and hard work by natural and supernatural forces. Cinderella is depicted as a beautiful young woman who is kind and hardworking. She is faithful to carry out her responsibilities in the limited role that she has as the servant of the house, but she is clearly trapped in a situation that she is powerless to get out of on her own. Her kindness to animals brings her the only comfort she gets throughout the story in her friendship with the mice, Gus and Jaq. Eventually, natural and supernatural forces come to the rescue of the virtuous young Cinderella. The mice work together to create a beautiful gown for Cinderella while she is occupied with completing a long list of chores, but she suffers a setback when her awful sisters tear apart her mother’s dress. In this, and in many other instances, she meekly accepts their mistreatment, never objecting or rebelling. Suddenly, larger forces come into play as she weeps in the garden. Through the supernatural world, Cinderella finds her rescue. She has her very own fairy godmother who appears to her in her darkest hour. The godmother provides a magical affirmation of Cinderella’s good qualities that help her to escape the human cruelty that she has experienced. When she steps into the ball, her beauty is clear for everyone to see, including Prince Charming, who completes her rescue. In the end, the natural and supernatural world combine to reward her for her qualities, and Cinderella lives happily ever after. In this and in many other Disney films, the expectations of women are clear: If they are conventionally beautiful, sweet, and obedient, they will be rewarded—and that reward will come in the form of marriage.

As demonstrated in the above example, summary and analysis are intertwined within the paragraph, but the summary serves mainly to provide reference and support for the analysis as opposed to making a claim in and of itself.

The analysis “frames” the above paragraph; in other words, the paragraph begins with an overall analytical claim, which helps the writer decide which details/summary to include in the paragraph to support the analytical claim(s). (Summarization in the above paragraph involves factual details from the story.)
POSTER ANALYSIS WORKSHEET

Pictures – cartoons, paintings, or photographs - read like texts. They result from an author’s choices. Therefore every detail is meaningful. You should first describe it as precisely as possible then interpret its hidden meaning.

**STORY telling**
Pictures read from top to bottom and from left to right. Therefore pay attention to the **FRAME**
What there is – or not – in the center, which defines the **TOPIC**
The left and right hand side of the picture, which helps convey **movement**
The upper and lower part of the picture, which define the **background** and the **foreground**
Light, shadows, colours
The situation of communication: when was the picture released, by whom, to what readership?
Always ask yourself **WHY** the picture is as it is meant to be.

**Tool box:**
**Vocabulary**
*In the background/foreground*
*On the right/left (hand side)*
*In the top part/bottom part/At the top/bottom of the picture...*
*In the center/middle*
*High-angle shot/low-angle shot (plongée/contre plongée)*
*A close-up*
*To conjure up, to evoke, to convey, to suggest, to mean/to be meant to, to raise the issue of*

**Grammar**
What **can** you see/guess/imagine/infer?
We **may** ask/think…, this may result from… **It looks like a… It might be a… He could be…**
Maybe it’s a…
**Being**: pictures come into being when there are people to look at them; using the simple present would make the picture timeless
**Comparatives**: pictures are often built on strong oppositions

**QUESTIONS TO ASK YOURSELF:**

1. What is the title?
2. What are the main colors used in the poster?
3. What symbols (if any) are used in the poster?
4. Are the messages in the poster primarily visual, verbal, or both?
5. Make a list of adjectives that describes the emotions the cartoon conveys.
6. Who do you think is the intended audience for the poster? What purpose(s) is served by the poster?
7. The most effective posters use symbols that are unusual, simple, and direct. Is this an effective poster?
Skill No2 To comment on iconographic documents

A. IDENTIFY THE PICTURE:
   ▶ Mention the kind of picture:
     - On a poster/on a photograph/on this cartoon/painting...
     - A photograph taken at an oblique angle/a vertical angle (a "bird's eye view") on aerial view/satellite image
   ▶ Locate the landscape:
     - The situation of this urban/rural area is...
     - The site/location is...
   ▶ Mention the artist/author of the picture if it is known:
     - This cartoon/poster was drawn by...
     - An editorial cartoonist
   ▶ Identify its purpose:
     - Propaganda, critical opinion, a satire
   ▶ Who was it meant for?
     - It was addressed/believed in...

B. DESCRIBE THE PICTURE:
   ▶ Locate the main features/elements:
     - At the top/at the bottom
     - In the bottom left-hand/right-hand corner/in the top left-hand/right-hand corner
     - In the foreground/in the background
     - Between foreground and background, sense of foreground and background
     - On the right/left, right in the middle/in the centre
     - In the distance
     - Below/above/in the upper/lower part/next to/behind/under/over/in front of/beside/next to/on one side/on the other side/on either side of...

C. DESCRIBE THE ELEMENTS:
   ▶ On a photograph:
     - On a satellite image, the colours stand for...
     - This landscape is a rural/urban/coastal/mountainous/harbour/industrial area
   ▶ On a poster:
     - The setting is...
     - The main characters are...
   ▶ On a cartoon:
     - The captions in a balloon
     - A pun or play on words
     - Absurd situation
     - To ridicule/amuse someone

A photograph

Duschek (Orsola), a UNESCO World site.

A poster

The artist's name/signature
The setting
A significant detail
The characters

Be careful what you say or what you do?

CARELESS TALK COSTS LIVES

The captions

The source — U "Careless talk costs lives" campaign poster by Fouque (Cyril Bird), 1940.
Skill No3 To comment on graphs and statistics

A. WHAT ARE STATISTICS?
- Statistics collect and analyse numerical data, especially in
  and for large quantities. They are usually obtained by polls,
  surveys and censuses.
- An (opinion) poll is the record of the answers of a group
  of persons who were asked for their opinions about a specific
  topic. Polls aim at judging popularity or predicting outcomes
  (in elections for example).
- A survey is an investigation or inspection of something, for
  instance people's behaviour or opinions.
- A census is the official count of a population or of a class
  of things, commissioned by the government.

B. IDENTIFY THE GRAPHS AND THE STATISTICS
- A chart is a sheet of information in the form of a table,
  diagram or graph.
- A table presents information in columns.

<table>
<thead>
<tr>
<th>Country</th>
<th>United States</th>
<th>Germany</th>
<th>Japan</th>
<th>South America</th>
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<td>4125</td>
<td>11620</td>
<td>5417</td>
<td>158833</td>
</tr>
</tbody>
</table>

- A pie chart is a circle divided into several parts. A
  whole pie represents 100% and a slice of a sector repre-
  sents a percentage.

- A bar chart or histogram uses rectangular shapes side
  by side horizontally or vertically

- A diagram is a drawing, a graphic representation used
  to explain a process, an action or a result.

- A graph usually is a line or a curve, which shows the
  relationship between two variable quantities, each
  measured along one of a pair of axes at right angles.

- A straight line
- A heavy line, a solid line
- A broken line
- A dotted line

C. DESCRIBE THE GRAPH
- To indicate upward movement:
  - Figures (graph is) are increasing/rising/going up/climbing/
    soaring/rocketing by X per cent/100 million
  - There is an increase/a rise in...
  - The increase/growth of... is shown/indicated by the dotted/
    broken/solid line
  - To exceed/to catch up with/to overtake/to take the lead/to
    rise to...

- To indicate downward movement:
  - Figures are decreasing/falling/collapsing...
  - There is a decrease/drop in...
  - Curve is falling/to fall to a low of...
  - To fall behind/to be caught up by...

- To indicate no movement:
  - To remain steady/stable/to stagnate
  - To peak/to reach the peak year

- To indicate a change:
  - In direction
  - To stand at
  - To recover
  - To stop
  - To take off
  - The solid line/the broken line shows the increase/decrease
    of... from... to...
  - A degree of change
    - To swing from % above/below average to % below/above average
    - Dramatically/steeply/hugely/vastly/enormously
    - Substantially, significantly, considerably, greatly
    - Moderately/gradually
  - A speed of change
    - Sharply/rapidly/quickness/fast/swiftly
    - Gently/gradually
    - Slowly/at a slow pace
    - It spans over x years/x centuries

16
**Graphs : useful vocabulary**

**Autre vocabulaire utile**

- **to hit an all-time high**
- **to hit an all-time low**
- **varier**
- **to stagnate**
- **to decline, to remain stable**
- **slogner**

**Ne confondez pas...**

- **to rise et to raise**
  - to rise = intransitive monter, augmenter, se lever
  - to raise = transitive soulever, faire augmenter
- **to lie et to lay**
  - to lie = être couché, se trouver
  - to lay = poser, pendre
- **to let et to leave**
  - to let = permettre
  - to leave = quitter, laisser derrière soi

**Traduire les variations à la hausse**

- augmenter de façon régulière
- grimper en flèche, s'envoler
- monter peu à peu
- atteindre un sommet

**Traduire les variations à la baisse**

- baisser progressivement
- se stabiliser, atteindre un palier
- s'effondrer
- monter soudainement
<table>
<thead>
<tr>
<th>ENGLAND</th>
<th>AMERICA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1603  Queen Elizabeth dies. <strong>James I</strong> becomes king.</td>
<td></td>
</tr>
<tr>
<td>1605  The <strong>gunpowder plot</strong>, a Catholic conspiracy to blow up parliament, is discovered.</td>
<td>Jamestown, the first successful British colony in North America, is founded in Virginia</td>
</tr>
<tr>
<td>1607  The King James Bible is published</td>
<td></td>
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<tr>
<td>1611</td>
<td></td>
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<tr>
<td>1620</td>
<td>The <strong>Mayflower ship</strong> transported 102 English Puritans and Separatists, the Pilgrim Fathers, to Plymouth, Massachusetts, a long journey of 66 days. Drafting of the <strong>Mayflower Compact</strong>. Establishment of the <strong>Plymouth Colony and the Massachusetts Bay Colony</strong>.</td>
</tr>
<tr>
<td>1625  James I dies. <strong>Charles I</strong> becomes king</td>
<td></td>
</tr>
<tr>
<td>1629-1640  The <strong>Eleven Years Tyranny</strong>. Charles I rules without parliament.</td>
<td>Settlement of <strong>Maryland</strong></td>
</tr>
<tr>
<td>1634</td>
<td>Settlement of <strong>Maryland</strong></td>
</tr>
<tr>
<td>1636</td>
<td><strong>Connecticut and Rhode Island</strong></td>
</tr>
<tr>
<td>1640</td>
<td>The <strong>Quakers</strong>, or Society of Friends, was a Protestant sect founded in England whose members believed that salvation was available to all people</td>
</tr>
<tr>
<td>1641  MP's draw up a list of grievances called the <strong>Grand Remonstrance</strong>.</td>
<td></td>
</tr>
<tr>
<td>1642  The <strong>English Civil War</strong> between king and parliament begins.</td>
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</tr>
<tr>
<td>1648  Pride's Purge. Thomas Pride removes some Presbyterian MPs from parliament.</td>
<td></td>
</tr>
<tr>
<td>1649  King <strong>Charles I is beheaded</strong>. The <strong>Toleration Act</strong> allowing all Christians religious freedom.</td>
<td></td>
</tr>
<tr>
<td>1651  Scottish army invades England in an attempt to put Charles II on the throne. The Scots are defeated and Charles flees abroad.</td>
<td></td>
</tr>
<tr>
<td>1651, 1660, 1663 Navigation Acts regulate colonial trade and enable England to collect duties (taxes)</td>
<td></td>
</tr>
<tr>
<td>1651  Thomas Hobbes publishes his work <strong>Leviathan</strong></td>
<td></td>
</tr>
<tr>
<td>1653  <strong>Oliver Cromwell</strong> becomes <strong>Lord Protector of England</strong></td>
<td></td>
</tr>
<tr>
<td>1655-1657  Rule of the Major-Generals in England</td>
<td></td>
</tr>
<tr>
<td>1658  Oliver Cromwell dies. His son Richard takes over.</td>
<td></td>
</tr>
<tr>
<td>1659  Richard Cromwell resigns</td>
<td></td>
</tr>
<tr>
<td>1660  <strong>Charles II</strong> becomes king</td>
<td></td>
</tr>
<tr>
<td>1662  <strong>The Act of Uniformity</strong> is passed</td>
<td></td>
</tr>
<tr>
<td>1663</td>
<td>Settlement of <strong>Carolina</strong></td>
</tr>
<tr>
<td>1664</td>
<td>Settlement of <strong>New Jersey + New York</strong></td>
</tr>
<tr>
<td>1665  <strong>Plague</strong> kills many people in London.</td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
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</tr>
<tr>
<td>1666</td>
<td>The <strong>Great Fire</strong> of London. Much of the city is destroyed but it is soon rebuilt.</td>
</tr>
<tr>
<td>1667</td>
<td>John Milton publishes <em>Paradise Lost</em></td>
</tr>
<tr>
<td>1673</td>
<td>The <strong>Test Act</strong> is passed. Catholics and Protestant dissenters (who do not belong to the Church of England) are prevented from holding public office.</td>
</tr>
<tr>
<td>1675</td>
<td>The <strong>Lords of Trade</strong> are appointed in England to enforce the new mercantile system and maximize potential profits for England</td>
</tr>
<tr>
<td>1679</td>
<td>The <strong>Act of Habeas Corpus</strong>. Imprisonment without trial is outlawed.</td>
</tr>
<tr>
<td>1682</td>
<td>Quakers Settle in <strong>Pennsylvania</strong> founded by William Penn</td>
</tr>
<tr>
<td>1685</td>
<td>Charles II dies. <strong>James II</strong> (a Roman Catholic) becomes king.</td>
</tr>
<tr>
<td>1686</td>
<td>The 'Glorious, Bloodless Revolution'. James II flees abroad and William and Mary become the new monarchs.</td>
</tr>
<tr>
<td>1688</td>
<td>The <strong>Bill of Rights</strong> is passed</td>
</tr>
<tr>
<td>1689</td>
<td>King James II appoints Sir Edmund Andros to serve as <strong>Captain General and Governor in Chief of New England</strong>. Sir Edmund Andros causes dissension with the colonists as he does not have to answer to any elected assembly</td>
</tr>
<tr>
<td>1691</td>
<td>The <strong>Salem Witch Trials</strong> - Hysteria over witchcraft accusations</td>
</tr>
<tr>
<td>1694</td>
<td>Queen Mary dies of smallpox aged 32</td>
</tr>
<tr>
<td>1696</td>
<td><strong>Board of Trade</strong> to oversee colonial policies practicing a policy of &quot;Salutary Neglect,&quot; in which it gives the colonies considerable freedom in economic matters.</td>
</tr>
<tr>
<td>1701</td>
<td>The <strong>Act of Settlement</strong> : Catholics or anyone married to a Catholic cannot succeed to the throne.</td>
</tr>
<tr>
<td>1702</td>
<td>William dies. <strong>Anne</strong> becomes queen.</td>
</tr>
<tr>
<td>1707</td>
<td>The <strong>Act of Union</strong> joins England and Scotland</td>
</tr>
<tr>
<td>1714</td>
<td>Queen Anne dies. <strong>George I</strong> becomes king.</td>
</tr>
<tr>
<td>1720</td>
<td>The <strong>South Sea Bubble</strong> (stocks in the South Sea Company suddenly fall in price and many people lose huge sums of money.)</td>
</tr>
<tr>
<td>1721</td>
<td><strong>Robert Walpole</strong> becomes the king’s main minister = the Prime Minister.</td>
</tr>
<tr>
<td>1727</td>
<td>George I dies. <strong>George II</strong> becomes king.</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>1729</td>
<td>North Carolina and South Carolina became separate Royal Colonies.</td>
</tr>
<tr>
<td>1730</td>
<td>The Great Awakening = an unorganized but widespread movement of evangelical Christian sermons and church meetings in the 1730s and 1740s</td>
</tr>
<tr>
<td>1732</td>
<td>The Hat Act = control hat production by the American colonists in the 13 Colonies.</td>
</tr>
<tr>
<td>1733</td>
<td>Molasses Act = levied heavy taxes on sugar Georgia is settled (James Oglethorpe)</td>
</tr>
<tr>
<td>1742</td>
<td>Prime Minister Robert Walpole resigns</td>
</tr>
<tr>
<td>1750</td>
<td>Iron Act = Restricts the manufacturing activities in the colonies</td>
</tr>
<tr>
<td>1756</td>
<td>The Seven Years War against France begins</td>
</tr>
<tr>
<td>1758</td>
<td>King George III ascends to the throne</td>
</tr>
<tr>
<td>1763</td>
<td>The Seven Years War ends</td>
</tr>
<tr>
<td>1764</td>
<td>Sugar Act = tax on sugar and molasses imported into the colonies.</td>
</tr>
<tr>
<td>1765</td>
<td>Stamp Act = a stamp duty (tax) on legal papers, newspapers and pamphlets (opposition by the Colonies resulted in the repeal of the act in 1766)</td>
</tr>
<tr>
<td></td>
<td>The Sons of Liberty = a secret society formed by American Patriots who opposed British measures against the colonists, and agitated for resistance</td>
</tr>
<tr>
<td>1767</td>
<td>Townshend Acts = Series of Laws passed by the British Parliament placing duties on items imported by the colonists including glass, lead, paints, paper and tea. The reaction from the colonists was so intense that Great Britain eventually repealed all the taxes except the one on tea.</td>
</tr>
<tr>
<td>1768</td>
<td>Merchants in Boston and New York boycott British goods until the Townshend Acts are repealed</td>
</tr>
<tr>
<td>1770</td>
<td>The Boston Massacre: British soldiers, who were quartered in the city, fired into a rioting mob killing five American civilians</td>
</tr>
<tr>
<td>1773</td>
<td>Tea Act - Allowing the British East India Company to sell its low-cost tea directly to the colonies, undermining colonial tea merchants</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1775</td>
<td>The Second Continental Congress is established on May 10, 1775 and disbanded March 6, 1781 = adopts the American army and becomes a governing body</td>
</tr>
<tr>
<td>1776</td>
<td>May 15th: Congress advised all the colonies to form governments for themselves = turned themselves from British colonies into independent states</td>
</tr>
<tr>
<td>1776</td>
<td>July 4th: the Declaration of Independence</td>
</tr>
<tr>
<td>C. 1780</td>
<td>The Industrial Revolution begins to transform Britain</td>
</tr>
<tr>
<td>1781</td>
<td>The Articles of Confederation were effective from March 1, 1781 to March 4, 1789 and were the basis of the national government of the US during the American Revolutionary War. March 1 1781: The Second Continental Congress becomes the Congress of the Confederation</td>
</tr>
<tr>
<td>1783</td>
<td>Britain signs a treaty recognizing the independence of the American colonies: The United States of America is born!</td>
</tr>
</tbody>
</table>
### ENGLISH AND BRITISH MONARCHS

#### TUDORS

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Henry VII</td>
<td>1485-1509</td>
</tr>
<tr>
<td>Henry VIII</td>
<td>1509-1547</td>
</tr>
<tr>
<td>Edward VI</td>
<td>1547-1553</td>
</tr>
<tr>
<td>Jane Grey</td>
<td>1553</td>
</tr>
<tr>
<td>Mary I</td>
<td>1553-1558</td>
</tr>
<tr>
<td>Elizabeth I</td>
<td>1558-1603</td>
</tr>
</tbody>
</table>

#### STUARTS

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>James I</td>
<td>1603-1625</td>
</tr>
<tr>
<td>Charles I</td>
<td>1625-1649</td>
</tr>
</tbody>
</table>

#### COMMONWEALTH

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oliver Cromwell</td>
<td>1649-1658</td>
</tr>
<tr>
<td>Richard Cromwell</td>
<td>1658-1659</td>
</tr>
</tbody>
</table>

#### STUARTS (restored)

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charles II</td>
<td>1660-1685</td>
</tr>
<tr>
<td>James II</td>
<td>1685-1688</td>
</tr>
<tr>
<td>William III</td>
<td>1689-1702</td>
</tr>
<tr>
<td>Mary II</td>
<td>1689-1694</td>
</tr>
<tr>
<td>Anne</td>
<td>1702-1714</td>
</tr>
</tbody>
</table>

#### HOUSE OF HANOVER

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>George I</td>
<td>1714-1727</td>
</tr>
<tr>
<td>George II</td>
<td>1727-1760</td>
</tr>
<tr>
<td>George III</td>
<td>1760-1820</td>
</tr>
<tr>
<td>George IV</td>
<td>1820-1830</td>
</tr>
<tr>
<td>William IV</td>
<td>1830-1837</td>
</tr>
<tr>
<td>Victoria</td>
<td>1837-1901</td>
</tr>
</tbody>
</table>

#### SAXE-COBURG-GOTHA

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edward VII</td>
<td>1901-1910</td>
</tr>
</tbody>
</table>

#### WINDSOR

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>George V</td>
<td>1910-1936</td>
</tr>
<tr>
<td>Edward VIII</td>
<td>1936-1936</td>
</tr>
<tr>
<td>George VI</td>
<td>1936-1952</td>
</tr>
<tr>
<td>Elizabeth II</td>
<td>1952 - present</td>
</tr>
</tbody>
</table>
1. What is the UK composed of?
   a. Great Britain and Northern Ireland
   b. Scotland, England and Wales
   c. Scotland, England, Wales and Ireland

2. What type of government is Britain? (Several answers)
   a. A parliamentary democracy
   b. A constitutional monarchy
   c. An absolutist monarchy

3. What is the British Parliament composed of?
   a. The House of Lords
   b. The national assembly
   c. The House of Commons
   d. The Senate

4. Who is the leader of the British government?
   a. The monarch
   b. The Prime Minister
   c. The president

5. What are the 650 members of the House of Commons called?
   a. Commoners
   b. Deputies
   c. Members of Parliament (MPs)

6. How often are general elections held?
   a. Every 2 years
   b. Every 3 years
   c. Every 5 years

7. Where is the seat of Parliament?
   a. Westminster Palace
   b. Buckingham Palace
   c. Kensington Palace

8. What is the specificity of the House of Lords? (several answers)
   a. All the members are Lords
   b. They are not elected
   c. They are members for life
   d. They can inherit their title

9. What is the Devolution?
   a. The concentration of political power in the House of Commons
   b. The transfer of power from the monarch to the Prime Minister
   c. The transfer of political power from London to Scotland, Wales and Northern Ireland

10. Classify the following monarchs in chronological order
    a. Henry VIII
    b. George III
    c. James II
    d. Elizabeth I
11. Does the monarch have the following powers?
   a. He/she’s the head of the Church of England
   b. He/she appoints the Prime Minister after a general election
   c. He/she can dissolve Parliament

12. Which political parties exist in Britain?
   a. The Democrats and the Republicans
   b. The Labour Party and the Conservatives
   c. The Liberal Democrats, UKIP, the Scottish National Party

13. What is the founding document in English law?
   a. The British Constitution
   b. The 1689 Bill of Rights
   c. There is no single document

14. What is the most powerful authority in Britain?
   a. The monarch
   b. The Parliament
   c. The Prime Minister

15. Who was the longest reigning monarch?
   a. Elizabeth I
   b. Victoria
   c. Elizabeth II

16. What does the US flag symbolize?
   a. The 13 Founding Fathers and the 50 States
   b. The first 10 presidents and the 50 States
   c. The 13 first colonies and the 50 states

17. What type of government is the US? (several answers)
   a. A dictatorship
   b. A democracy
   c. A republic
   d. A federal state

18. Who is the leader of the American Government?
   a. The Governor
   b. The Prime Minister
   c. The President

19. Where is the president’s home and office?
   a. The Capitol
   b. The White House
   c. The Pentagon

20. What are the 2 main political parties in the US?
   a. The Labours and the Conservatives
   b. The Liberal Party and the National Party
   c. The Democrats and the Republicans
21. When do presidential elections take place?
   a. Every two years on the first Tuesday of November
   b. Every four years on the last Thursday of November
   c. Every four years on the first Tuesday of November

22. What is the name of the American legislative branch?
   a. The Parliament
   b. Congress
   c. The National Assembly

23. What are the two chambers called?
   a. The Senate and the House of Representatives
   b. The House of Lords and the House of Commons
   c. The Upper House and the Lower House

24. How many senators are there?
   a. 50
   b. 100
   c. 435

25. Who is the leader of the Senate?
   a. The Vice-President
   b. The First Senator
   c. The First Minister

26. What can Congress do if the president commits a crime?
   a. Nothing
   b. Impeach him
   c. Wait for his term to end before judging him

27. Where is Congress situated?
   a. The Capitol
   b. The Pentagon
   c. The White House

28. What is the title of the head of each state?
   a. The governor
   b. The president
   c. The senator

29. What is the founding document in American law?
   a. The Declaration of Independence
   b. The Bill of Rights
   c. The Constitution

30. Which institution is the highest Court of Appeal in the USA?
   a. The Supreme Court
   b. The House of Lords
   c. The Senate
CHAPTER 1: THE RELIGIOUS REVOLUTION IN ENGLAND

- From the Supplication of the Beggars written by Simon Fish in 1528.

These are not the shepherds, but ravenous wolves going about in sheep’s clothing, devouring their flock. The goodliest lordships, manor, lands and territories are theirs. Besides this, they take a tenth part of everyone’s wages, a tenth part of the wool, milk, honey, wax, cheese and butter that is produced and even every tenth egg from poor widows. And what do these greedy, idle, holy thieves do with all these yearly exactions that they take from the people? Nothing, but suck all rule, power, authority and obedience from you (Henry VIII) to themselves!

What remedy: make laws against them? I doubt that you are able: are they not stronger in your parliament than yourself?

- Extract from a sermon preached by William Melton on the eve of the Reformation. Melton, the Chancellor of York Minster, wished to improve the selection and quality of priests. He has been linked with the Humanist movement which was in favour of religious reform but not a Reformation.

It is from stupidity and the darkness of ignorance that there arises a great and dreadful evil throughout the whole Church of God. Everywhere, through town and countryside, there exists a crop of rude and ill-mannered priests. Some of them take part in meaningless and worthless tasks, while others abandon themselves to the taverns and drunkenness. Some cannot get along without indulging themselves with female companions; others pursue their amusement in dice and gambling all day long. There are some who waste their time hunting and hawking, and so spend a life which is utterly and wholly idle and irreligious even to old age.

IllustDominican preacher Johann Tetzel (circa 1465 - 1519) selling indulgences inside a church, January 02, 1754
Protestant Denominations

Old Catholic Churches 1870

Congregationalism Robert Burns, 1582

Catholic Church c.33AD

Episcopal Church (USA) 1607

Methodism John & Charles Wesley, 1738

Holiness Churches 19th Century

Pentecostalism 1901

Charismatic/ Non Denom. 1960's onwards

Catholic Church (USA) 1607

Salvation Army William Booth, 1878

Lutheranism Martin Luther, 1517

Evangelical Lutheran (USA) 1868

Protestantism Martin Luther, 1517

Quakerism (Society of Friends) George Fox, 1648

Reformed Ulrich Zwingli, 1520's John Calvin, 1536

Presbyterianism John Knox, 1569

Church of Scotland John Knox, 1560

Anabaptist Conrad Grebel, 1525 Thomas Munzer, 1525

Mennonite Menno Simons, 1537

Amish Jakob Amman, 1693

Southern Baptist Convention 1845

Baptist John Smyth, 1609

Adventist William Miller, 1840's

Seventh Day Adventist 1844 onwards
The Salem Witch Trials: COURT CASES

1. The Examination of Sarah Good, Salem Court Documents, 1692

Q. Sarah Good, what evil Spirit have you familiarity with?
A. None

Q. Have you made no contract with the Devil?
Good answered no

Q. Why do you hurt these children?
A. I do not hurt them, I scorn it.

Q. Who do you employ then to do it?
A. I employ nobody.

Q. What creature do you employ then?
A. No creature, but I am falsely accused.

Q. Why did you go away muttering from Mr. Parris, his house?
A. I did not mutter, but I thanked him for what he gave my child.

Q. Have you made no contract with the devil?
A. No.

Hathorne desired the children, all of them, to look upon her and see if this were the person that had hurt them, and so they all did look upon her and said this was one of the persons that did torment them—presently they were all tormented.

Q. Sarah Good, do you not see now what you have done? Why do you not tell us the truth? Why do you thus torment these poor children?
A. I do not torment them.

Q. Who do you employ then?
A. I employ nobody, I scorn it.

Q. How came they thus tormented?
A. What do I know? You bring others here and now you charge me with it.

Q. Why, who was it?
A. I do not know, but it was some you brought into the meeting house with you.

Q. We brought you into the meeting house.
A. But you brought in two more.

Q. Who was it then that tormented the children?
A. It was Osborne.

Q. What is it you say, when you go muttering away from persons’ houses?
A. If I must tell, I will tell.

Q. Do tell us then.
A. If I must tell, I will tell. It is the commandments. I may say my commandments I hope.

Q. What commandment is it?
A. If I must tell, I will tell. It is a psalm.

Q. What psalm?
After a long time she muttered over some part of a psalm.

Q. Who do you serve?
A. I serve God.

Salem Village, March the 1st 1692, Written by Ezekiel Cheever, Court Reporter
2. Mary Barker
29 August 1692: Before Major Gidney, Mr. Hauthorn and Mr. Corwin The Examination and Confession of Mary Barker of Andover

After several questions propounded and negative answers returned, she at last acknowledged that Goody Johnson made her a witch. And sometime last summer she made a red mark in the devil's book with the fore finger of her left hand. And the Devil would have her hurt Martha Sprague, Rose Foster and Abigail Martin which she did upon Saturday and Sabbath Day last. She said she was not above a quarter of an hour in coming down from Andover to Salem: to afflict. She says she afflicted the above three persons by squeezing her hands. She confesses she was at the witch meeting at Salem Village with her uncle, there was a great many there, and of her company there was only her uncle, William Barker, and Mary Marston. Martha Sprague said that Mary Barker's apparition told that she was baptized at five mile pond. Mary Barker said there was such a load and weight at her stomach that hindered her from speaking. And is afraid she has given up herself soul and body to the Devil. She says she promised to serve, worship, and believe in him and he promised to pardon her sins, but finds he has doubted her, and that she was lost of God and all good people. She said that Goody Johnson and Goody Falkner appeared at the same time and threatened to tear her in pieces if she did not do what she then did. She further said that she has seen no appearance since but a fly which did speak to her, and bid her afflict these poor creatures, which she did by pinching and clinching of her hands for which she is sorry.

3. William Barker
29 August 1692: Before Major Gidney, Mr. Hauthorn, Mr. Corwin, and Captain Higginson The Examination and Confession of William Barker of Andover

He confesses he has been in the snare of the Devil three years that the Devil first appeared to him like a black man and perceived he had a cloven foot. He said that the Devil demanded of him to give up himself soul and body unto him, which he promised to do. He said he had a great family; the world went hard with him and was willing to pay every man his own. He said the devil told him he would pay all his debts and he should live comfortably. He confesses he has afflicted Sprague, Foster and Martin, his three accusers. He said that he did sign the Devil's book with blood brought to him in a thing like an Inkhorn that he dipped his fingers there in and made a blot in the book which was a confirmation of his covenant with the Devil.

1. What type of primary source are these documents?
2. Can you situate the context (date, place)?
3. What happened to these people?
4. What were these people accused of?
5. How did they react to their accusations?
6. Why did they react differently?
7. How would you describe Judge Hathorne's attitude toward Sarah Good?
8. What do these documents reveal about Puritan society?
Two alleged witches being tried in Salem, Massachusetts as part of the infamous witchhunts.

Complete the table below:

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<tr>
<th>FEATURES</th>
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Tuesday August 16. In Consequence of a Promise made, set off this Morning with a Guide for Flatt Creek—Here I found a vast Body of People assembled—Such a Medley! such a mixed Multitude of all Classes and Complexions I never saw. I baptized about 20 Children and Married 4 Couple—Most of these People had never before seen a Minister, or heard the Lords Prayer, Service or Sermon in their Days. I was a Great Curiosity to them—and they were as great Oddities to me. After Service they went to Revelling Drinking Singing Dancing and Whoring—and most of the Company were drunk before I quitted the Spot—they were as rude in their Manners as the Common Savages, and hardly a degree removed from them. Their Dresses almost as loose and Naked as the Indians, and differing in Nothing save Complexion—

... Tho’ vastly fatigu’d—almost famished, and very weak thro’ Heat of the Weather and Pain of traveling (having several Boils broke out on me and my Skin full of Seed Ticks) Yet I set to Work to draw up a Discourse suitable to the Subject enjoin’d Me. ... I had not above 50 Auditors—but they were so well pleas’d with my Sermon, as to desire me to print it—I intend to send a copy to Charlestown.

The Congregation confirm’d to Me the Report, that the Anabaptists should threat to whip me, if I came any more on that Side the River to preach, or publish Proclamations—Excited thereto by some of the principal of the Presbyterians—

Wednesday the 24. Hearing of an Assembly at Hanging Rock Creek I sat off for that place with my Horse heavy loaded with Provisions and Necessaries—Weather exceeding dry and Hot. The Creature gave out, and was obliged to tarry in the Wild Wilderness all Night—I ty’d the Horse to a Tree, Wrapp’d my Self in my Cloak—took my Saddle for my Pillow, and slept in my Boots very comfortably—I had no Fire—But I am under no dread of Wild Beasts or Snakes—Thousands Would have been scar’d—I had a fine warm Night. But had it rain’d, I should have been in a dismal Situation.

Thursday the 25. Attended the Multitude, which consisted wholly of Irish Presbyterians and lawless Persons—so that I dar’d not to read the Proclamation as my Life would have been endangered.

Set off for the Waxaws, to consult with some Persons about building of a small Chapel in those Parts, Met on the Road with a Presbyterian Teacher, who travelled with me the Day. The People subscribed to a General-House—i.e. Neither Church, or Meeting—but open for Ministers of all denominations.

My Horse greatly jaded thro’ heat of the Weather and Great drought and my Self greatly tormented with Seed Ticks, by my lying in the Woods. Seed Ticks are a small Insect not bigger than the Point of a Needle with which ev’ry Leaf and Blade of Grass is covered at this Season of the Year—they bite very sharp—get into the Skin cause Inflammations—Itchings, and much torment.

Saturday September 3- Rode down the Country on the West Side the Wateree River into the Fork between that and the Congaree River—This is out of my Bounds—But their having no Minister, and their falling (therefrom) continually from the Church to Anabaptism, inclin’d me to it—The People received me gladly and very kindly. Had on Sunday 4—a Company of about 150—Most of them of the Low Class—the principal Planters living on the Margin of these Rivers. Baptiz’d 1 Negro Man—2 Negroe Children—and 9 White Infants and married 1 Couple—Many of these People walk 10 or 12 Miles with their Children in the burning Sun—How lamentable to think, that the Legislature of this Province will make no Provision! Yet they are deaf to all Solicitations, and look on the poor White People in a Meainer Light than their Black Slaves, and care less for them and they seem not at all disposed to promote the Interest of the Church of England—

It will require much Time and Pains to New Model and form the Carriage and Manners, as well as Morals of these wild Peoples—Among this Congregation not one had a Bible or Common Prayer—or could join a Person or hardly repeat the Creed or Lords Prayer—Yet all of ‘em had been educated in the Principles of our Church.

Received Letters from England—One acquaints me with death of the Reverend Mr. Crallan, 10 days after his Embarking. This is the 13th or 14th of the Clergy dead or gone here within these 2 Years—This Gentleman grew insane before his departure. He was a Saint—An Angel in his Life and Manners—A most pious and devout Young Man, and yet he could not escape the Censure of these flighty, Proud, Illprincipled Carolinians. They are enough to make any Person run Mad—And they crack’d the Brain
of one Young Man Mr. Amory the Year before. We have two now in the same Condition—and others, whose Situation is so uneasy, that Life is a Burden to them—I would not wish my worst Enemy to come to this Country (at least to this) Part of it to combat perpetually with Papists, Sectaries, Atheists and Infidels—who would rather see the Poor People remain Heathens and Ignorants, than to be brought over to the Church. Such Enemies to Christ and his Cross, are these vile Presbyterians.

Thus You have a Journal of two Years—in which have rode near Six thousand Miles, almost on one Horse. Wore my Self to a Skeleton and endured all the Extremities of Hunger, Thirst, Cold, and Heat. Have baptized near 1200 Children—Given 200 or more Discourses—Rais’d almost 30 Congregations—Set on foot the building of sundry Chapels, Distributed Books, Medicines, Garden Seed, Turnip, Clover, Timothy Burnet, and other Grass Seeds—with Fish Hooks—Small working Tools and variety of Implements to set the Poor at Work, and promote Industry to the amount of at least One hundred Pounds Sterling: Roads are making—Boats building—Bridges framing, and other useful Works begun thro’ my Means, as will not only be of public Utility, but make the Country side wear a New face, and the People become New Creatures.


Answer the following questions without copying from the text, quote with inverted commas or reformulate the ideas yourself!

1. What type of document is it? What is the interest of such a document?
2. Present the context of the document (regarding the religious history of the colonies). How does the document fit in the context?
3. Who was Charles Woodmason?
4. What was his mission in Carolina?
5. Which difficulties did he encounter (four)?
6. Considering the difficulties the author met, what does the document tell us about the state of religion in Carolina? (Explain what the different religious groups in bold refer to and how they interact with one another) Was Carolina very religious? (Why/why not?) Is his description in keeping with what you know about religion in the South?
Between 1730 and 1745 there swept over the American colonies from Maine to Georgia a religious revival known as the Great Awakening. The revival movement, unlike the earlier doctrine of the Puritans, promised the grace of God to all who could experience a desire for it. An account of the second wave of the Great Awakening in Northampton, Massachusetts, is given in the following letter of December 12, 1743, addressed by Jonathan Edwards to the Reverend Thomas Prince in Boston. The Mr. Whitefield mentioned by Edwards was the Reverend George Whitefield, an English evangelist who traveled the American colonies in 1740 preaching to massive revival meetings.

In the year 1740, in the spring, before Mr. Whitefield came to this town, there was a visible alteration. There was more seriousness and religious conversation, especially among young people; those things that were of ill tendency among them were more forborne. And it was a more frequent thing for persons to visit their minister upon soul accounts; and in some particular persons there appeared a great alteration about that time. And thus it continued till Mr. Whitefield came to town, which was about the middle of October following. He preached here four sermons in the meeting-house (besides a private lecture at my house)-one on Friday, another on Saturday, and two upon the Sabbath. The congregation was extraordinarily melted by every sermon; almost the whole assembly being in tears for a great part of sermon time. Mr. Whitefield's sermons were suitable to the circumstances of the town, containing just reproofs of our backslidings, and, in a most moving and affecting manner, making use of our great profession and great mercies as arguments with us to return to God, from whom we had departed.

Immediately after this, the minds of the people in general appeared more engaged in religion, showing a greater forwardness to make religion the subject of their conversation, and to meet frequently together for religious purposes, and to embrace all opportunities to hear the Word preached. The revival at first appeared chiefly among professors and those that had entertained the hope that they were in a state of grace, to whom Mr. Whitefield chiefly addressed himself. But in a very short time there appeared an awakening and deep concern among some young persons that looked upon themselves as in a Christless state; and there were some hopeful appearances of conversion; and some professors were greatly revived.

In about a month or six weeks, there was a great alteration in the town, both as to the revivals of professors and awakenings of others. By the middle of December, a very considerable work of God appeared among those that were very young; and the revival of religion continued to increase; so that in the spring an engagedness of spirit about things of religion was become very general among young people and children, and religious subjects almost wholly took up their conversation when they were together.
Europe and Western civilization in general were transformed by the Protestant Reformation not only religiously but in fundamental ways extending far beyond religion and theology.

The Reformation transformed Europe and Christianity in both obvious and subtle ways. Christianity had been divided into different denominations long before the Reformation. But the Reformation developed into a revolt, rather than merely a theological dispute.

In medieval Christianity, attempts were made, with varying success, to resolve theological disputes by church councils. Protestantism institutionalized sectarianism; theological disputes now frequently created different denominations rather than theological synthesis or compromise.

Protestant sectarianism has continued to the present day, with denominations arising and morphing throughout the years at a dizzying rate. While the goal of the original Reformers was to purge Christianity of false doctrines and practices, the practical effect was to irreparably splinter Christianity.

Christianity was not alone in being fragmented by the Reformation. The bonds between church and state were likewise strained and ultimately severed. Initially, kings and princes determined which was to be the official religion in their state.

This close connection of church and state during the Reformation contributed to the emergence of the wars of religion, a period of a century and a half during which Europe was rocked by a cycle of ever
more violent and intractable wars — often essentially civil wars — between Protestants and Catholics. These included the French Wars of Religion (1562–1598), the Eighty Years’ War in the Low Countries (1568-1648), the Thirty Years’ War in Germany (1618–1648) and the English Civil Wars (1642–1651). The combination of war, famine and disease and the relentless duration of these conflicts made them the most deadly wars in history up to that point, with millions dying. The intractability of these wars was a major contributing factor in the eventual separation of church and state in the West.

The divide between Catholic and Protestant was not simply religious and political. The Reformation also created an enduring cultural divide in Europe. At one level, this divide was between north (Protestant) and south (Catholic). This division was also, in part, linguistic. Protestantism was largely successful in Germanic-speaking countries. European countries speaking Romance languages remained Catholic.

But the Reformation also divided west from east. None of the branches of Eastern Christianity — Orthodox, Armenian, Syriac, Nestorian and Coptic — participated in any significant way in the spiritual and intellectual revolution of the Reformation. The Reformation was exclusively a Western European phenomenon, further dividing Western and Eastern Christianity.

And it probably would have remained largely a European phenomenon except for colonialism. The Reformation began within a few years of another world-changing European revolution — the age of exploration and colonialism. The Reformation became a global phenomenon because it was exported by colonists wherever they settled, by bringing their religion to new colonies and preaching to peoples they encountered throughout the world. Colonialism and evangelization went hand in hand. Protestantism spread most effectively where Protestant colonists settled — especially in the United States.

While the rise of popular education was in large part based on the invention of printing and the subsequent availability of relatively cheap books, lay education was also intimately tied with the Reformation. Church leaders understood that people could believe and support church doctrine only if they understood it. The uneducated were more easily swayed by “every wind of doctrine” and human “cunning” (); hence they needed to be taught correct doctrine by church- and state-sponsored schools.

Christianity has always been a missionary-oriented religion, based on Jesus Christ’s command to preach to all the world (English Standard Version). The Reformation, however, witnessed a huge state- and church-sponsored increase in the efforts to evangelize not only non-Christians, but Christians of different denominations. Interdenominational missionary activity — preaching to heretical or misguided Christians — has remained an important feature of Protestantism until today.

Perhaps the most subtle impact of the Reformation was the legitimization — even institutionalization — of questioning authority. Initially, the Reformers questioned the authority of the Pope and Catholic tradition. But if the Pope’s authority could be questioned, why not a judge’s? Or a doctor’s? Or the king’s?

The idea that any received tradition could — and even should — be questioned helped lay the foundation for the scientific revolution in Western Europe, as well as for eventual political revolutions in America and throughout Europe. Eventually even biblical authority — the heretofore unshakable rock of the Reformation — was likewise questioned.
CHAPTER 2: THE EVOLUTION OF POLITICAL INSTITUTIONS

1. Which British institutions do these pictures represent?
2. Which one was the most powerful in the 17th and 18th centuries?
3. Which one is the most powerful today?

Elisabeth I, oil on panel attributed to George Gower, c. 1588
The King's Speech to the Parliament, 1610

This speech was made by James I before Parliament at Whitehall, 21 March, 1610. It is transcribed from James I, Works (1616), 528-31.

The state of Monarchy is the supremest thing upon earth; for kings are not only God’s lieutenants upon earth and sit upon God’s throne, but even by God himself they are called gods. There be three principal similarities that illustrate the state of Monarchy: one taken out of the word of God and the two other out of the grounds of policy and philosophy. In the Scriptures kings are called gods, and so their power after a certain relation compared to the Divine power. Kings are also compared to the fathers of families, for a king is truly pares patriae, the politic father of his people. And lastly, kings are compared to the head of this microcosm of the body of man.

Kings are justly called gods for that they exercise a manner or resemblance of Divine power upon earth; for if you will consider the attributes to God you shall see how they agree in the person of a king. God hath power to create or destroy, make or unmake at his pleasure; to give life or send death; to judge all, and to be judged nor accountable to none; to raise low things and to make high things low at his pleasure; and to God are both soul and body due. And the like power have kings: they make and unmake their subject; they have power of raising and casting down; of life and death; judges over all their subjects and in all causes, and yet accountable to none but God only. They have power to exalt low things and abase high things, and make of their subjects like men at the chess, a pawn to take a bishop or a knight, and to cry up or down any of their subjects as they do their money. And to the King is due both the affection of the soul and the service of the body of his subjects. . . .

As for the father of a family, ... (he) may dispose of his inheritance to his children at his pleasure, yea, even disinherit the eldest upon just occasions and prefer the youngest, according to his liking; make them beggars or rich at his pleasure; restrain or banish out of his presence, as he finds them give cause of offence, or restore them in favour again with the penitent sinner. So may the King deal with his subjects.

And lastly, as for the head of the natural body, the head hath the power of directing all the members of the body to that use which the judgment in the head thinks most convenient. It may apply sharp cures or cut off corrupt members, let blood in what proportion it thinks fit and as the body may spare.

1. Present the document (author and source)
2. What is James I making the apology of?
3. What are the three images he uses?
4. Which characteristics does James I use for each comparison?
1. Explain the book’s motto at the top of the page: "Non est potestas Super Terram quae Comparetur ei" (There is no power on earth to be compared to him)

2. Describe the Leviathan (What is his body made of? What is he carrying in his hands? What is to lying beneath him?)

3. Who does the Leviathan represent?

4. What do the columns on the left and on the right represent?

5. How does the Leviathan compare to James I’s description of royal power in document 1?

6. Explain the context of 1651. Why did Thomas Hobbes feel the need to publish such a book at that time?
John Lilburne, Regall Tyrannie discovered

Or, A Discourse, shewing that all lawfull (approbational) instituted power by God amongst men, is by common agreement, and mutual consent. Which power (in the hands of whomsoever) ought alwayes to be exercised for the good, benefit, and welfare of the Trusters, and never ought other wise to be administered: Which, whenssoever it is, it is justly resistable and revokeable.

In which is also punctually declared,

The Tyrannie of the Kings of England, from the dayes of William the Invader and Robber, and Tyrant, alias the Conqueror, to this present King Charles, Who is plainly proved to be worse, and more tyrannicall then any of his Predecessors, and deserves a more severe punishment from the hands of this present Parliament, then either of the dethroned Kings, Edw. 2. or Rich. 2. had from former Parliaments; which they are bound by duty and oath, without equivocation or colusion to inflict upon him, He being the greatest Delinquent in the three Kingdoms, and the head of all the rest.

Out of which is drawn a Discourse, occasioned by the Tyrannie and Injustice inflicted by the Lords, upon that stout-faithful-lover of his Country, and constant Sufferer for the Liberties thereof, Lieut. Col. John Lilburn, now prisoner in the Tower. In which these 4. following Positions are punctually handled.

1. That if it were granted that the Lords were a legall jurisdiction, and had a judicative power over the Commons; yet the manner of their dealing with Mr. Lilburn, was, and is illegall and unjust. 2. That the Lords by right are no Judicature at all. 3. That by Law and Right they are no Law makers. 4. That by Law and Right it is not in the power of the king, nor in the power of the House of Commons it selfe, to delegate the legislative power, either to the Lords divided, or conjoyned; no, nor to any other person or persons whatsoever.

Unto which is annexed a little touch, upon some palbable miscarriages, of some rotten Members of the House of Commons: which House, is the absolute sole lawmaking, and law-binding Interest of England.

LONDON, Printed Anno Dom. 1647.

1. Knowing that the whole text was printed on the cover of the 200-page book, according to you what is it?
2. Who was John Lilburne and who were the Levellers?
3. What was happening in 1647?
4. First Paragraph: Where should just political power come from (explain hat he means by "common agreement, and mutual consent")?
5. What should/could happen if this is not respected?
6. Who is he accusing in the second paragraph? What are they all accused of?
7. Which political institution is he attacking in the last paragraph?
8. How does this document compare with James I's speech regarding the power of the monarch?
The frontispiece engraving to a work published in the year of Oliver Cromwell's death, 1658.


It will be 350 years ago in January that Oliver Cromwell was convicted of treason and posthumously beheaded. But who was this reluctant republican – and could he be the greatest politician in our history?

The king-killer who toyed with wearing the crown, the hero of liberty who shot down the Levellers, the champion of religious toleration who loathed Catholicism, the practical joker who became a symbol of joyless Puritanism, he remains one of the most bewildering figures in British history.

By any standards, the former yeoman farmer from Huntingdon in Cambridgeshire is one of the most notable - perhaps the outstanding - figure in our national story. If, as the celebrated Marxist historian Christopher Hill wrote in his splendid God's Englishman (1970), "the 17th century is the decisive century in English history", then Cromwell is its dominant player.

In Ireland he is still hated; in Britain, however, he has admirers at both ends of the political spectrum. Michael Foot used to write irate letters to newspaper editors whenever his hero was criticised, while the
right-wing columnist Simon Heffer ranks Cromwell next to Gladstone and Thatcher as one of the
greatest leaders in British history.

What makes Cromwell's rise to power so fascinating is that it came so late. When the civil war broke
out in 1642, he was already 43 and had achieved virtually nothing of note. In 1631, when he was in his
early thirties, he sold most of his properties in Huntingdon and became the tenant of a small farmstead
in St Ives - clearly a step down the social ladder. Even years later, his royalist opponents could barely
contain their horror that such a man had once been the ruler of all Britain.

To modern eyes, however, Cromwell can often seem almost an alien figure. In many ways, what defined
him was his burning religious passion, the kind of thing we now associate with the drive-in churches of
the American South rather than the flat world of the East Anglian fens. It seems clear that around 1629
or 1630, when his financial woes were at their worst, Cromwell came close to a mental and physical
breakdown. His doctor in Huntingdon said later that Cromwell had a "strong fancy" that "he was dying".
In any case, he went through a process that we would call being "born again", becoming convinced that
God had marked him out for eternal salvation.

"Oh, have I lived in and loved darkness and hated the light," he wrote a few years later. "I was a chief,
the chief of sinners . . . I hated godliness; yet God had mercy upon me. O the riches of His mercy!"

What marked him out was not so much that he was very religious, but that he belonged to a particular
group - the "godly", whom we call Puritans - who believed that Charles I and his courtiers were betraying
the potential of the Protestant Reformation.

To men like Cromwell, the sinister armies of international Catholicism were permanently poised to
strike across the Channel and extinguish English Protestantism for ever. We might well regard them as
paranoid; but to those who could recall the Spanish Armada and the Gunpowder Plot, and who were
horrified by news of the Thirty Years War, such fears seemed all too realistic.

By the summer of 1642, the fears that had built steadily over so many years were near their peak. A
Scottish revolt at his proposed new prayer book in 1637 had been followed by rebellion in Ireland, and
Charles I was forced to summon parliament to raise new taxes. Relations soon broke down, however,
and in January 1642 his half-hearted coup, in which he led troops into the Commons in pursuit of his
chief critics, had destroyed any chance of a compromise.

Even at this stage, Cromwell was a relatively obscure figure. His financial woes were over, thanks to an
inheritance from his uncle which allowed him to rejoin the ranks of the East Anglian gentry, and in 1640
he was elected MP for Cambridge.

War was the making of Oliver Cromwell. Despite his lack of military training, he proved a highly
successful cavalry officer, rising to lieutenant general in the army of the Eastern Association and then
second-in-command of the New Model Army. Besides giving him a national presence, the war shaped
his career in two decisive ways.

The first was his unusually close relationship with his men. Renowned for his stern discipline - not for
nothing were his troopers nicknamed Ironsides - Cromwell took his responsibilities to his men very
seriously indeed, championing their demands for better pay. Unlike other commanders, he refused to
promote men for reasons of birth and breeding; his officers were "common men, poor and of mean
parentage".

The second effect of the civil war was to strengthen Cromwell's sense that he had been chosen to do the
Lord's work. He had no compunction about avowing his sense of divine mission, and with each victory
his faith in "God's providence" deepened. … the turning point came in July 1644 in Yorkshire, at the
Battle of Marston Moor, where the Ironsides smashed royalist strength in the north of England. "Truly
England and the Church of God hath had a great favour from the Lord," Cromwell enthused in a letter to his brother-in-law after the victory.

Yet there was another side to Cromwell's fervent religiosity. Though popular memory often casts him as the intolerant destroyer of church decorations, we ought to remember him as the champion of religious liberty. All "men that believe in the remission of sins through the blood of Christ", he once said, "are members of Jesus Christ". Naturally his idea of toleration only went so far: "popery and prelacy", which he associated with the corrupt Cavaliers, were definitely beyond the pale. But the fact remains that, by the standards of his day, he was exceptionally tolerant: during the Protectorate, there was far more freedom of conscience than under James I, Charles I or Charles II. "I had rather that Mahometanism were permitted amongst us," Cromwell said in 1650, "than that one of God's children should be persecuted." This was an extraordinary thing for a 17th-century Protestant gentleman to say. No wonder he was regarded as "the darling of the sectaries [dissenters]".

Parliament and the Scots wanted a settlement that would disband the army, restore Charles to the throne and impose Presbyterian uniformity on the Church of England; but to the New Model Army, parliament's proposals were a sell-out. As so often, the soldiers had been made radical by the years of bloodshed: furious at the endless delays in getting their pay, they were outraged at the thought of having to endure yet another kind of religious authoritarianism. Cromwell, by this point their deputy commander, faced a historic choice: his Presbyterian allies in parliament or his "Independent" comrades in the army. He chose the army.

Even after the king's execution on 30 January 1649, Cromwell's position remained strikingly ambiguous. Although he was, in effect, head of the army, he was no dictator; in theory, power had passed to the new Council of State, of which he was only one member.

In any case, the revolution still looked decidedly shaky. In Ireland, Catholic rebels had reached a deal with the royalists, an alliance that reawakened many English Protestants' worst fears. What happened next is probably the most divisive incident in the long and unhappy history of Anglo-Irish relations. There is no doubt that, like most Englishmen of his generation, Cromwell loathed Irish Catholicism. Yet would the massacres at Drogheda and Wexford in late 1649, where perhaps 7,000 people were killed, have happened in England? Almost certainly not. As usual, Cromwell justified himself in terms of religion: the massacres, he said, were "a righteous judgment of God upon these barbarous wretches".

As Lord Protector of England, Scotland and Ireland, Cromwell was now in an extraordinary position. Nobody in British history, perhaps not even a monarch, has ever held so much power. Despite the crude caricatures by his opponents, he was no dictator: three times in the next five years he called parliaments of one kind or another, striving to achieve a lasting constitutional settlement.

Even his critics noted that he still wore a cheap coat, "plain black clothes" and "grey worsted stockings". And though he gradually acquired the trappings of monarchy, he remained at heart the same anxious, driven, plain-speaking man, tortured by his own failings, craving signs of God's approval.

Perhaps the most revealing moment in his whole career came in 1657, when the Protectorate Parliament urged him to take the crown and thereby ensure a lasting settlement … he turned it down.

Absurdly, he is remembered today for "banning" Christmas - though it had nothing to do with him but had been instituted by parliament in the 1640s as an attempt to eliminate crypto-Catholic superstitions. By any sensible standard, however, the Protectorate was a great success. Given the bloodshed and turmoil that had gone before, it is easy to imagine Britain sliding into anarchy, repression or renewed civil war. After repeated harvest failures, and with food prices rising sharply, thousands starving on the streets and the press full of hysterical warnings about Ranters and radicals, there was a great risk of total social collapse. Yet Cromwell's achievement - a reflection of his political moderation, his modest
temperament and his relatively tolerant religious vision - was to give Britain stability after years of chaos.

Where Cromwell scores unexpectedly highly is in his foreign policy. Largely forgotten today, the first Anglo-Dutch war in the early 1650s was a watershed in British history, ending Holland's domination of international trade and marking the emergence of the British navy on the world stage. For Hill, Cromwell's administration was "the first in English history to have a world strategy".

Cromwell died peacefully in his bed in September 1658, carried off by malaria, pneumonia and exhaustion. Within 18 months, the Protectorate had collapsed, the monarchy had been restored and Charles II was back in England.

In the long run, as Hill notes, the reigns of Charles II and James II were mere interludes: after the Glorious Revolution of 1688, when the Catholic James was kicked off the throne to make way for William of Orange, "the policies of the 1650s were picked up again". In the two centuries that followed, the things Cromwell had come to represent - the rule of parliament, the importance of commerce, the rise of sea power, tolerance of religious diversity and perhaps, above all, the moral, cultural and economic energy of the Protestant "middling sort" - came to define Britain itself.

To complacent modern eyes, much that we associate with Cromwell - his burning religiosity, his ruthlessness in battle, his instinctive patriotism, his sense of mission - can seem unsettling. Yet not only did he pave the way for the "great commoners" who ruled Britain in the next century, but he can be seen as a forerunner of the ordinary men who became presidents of the United States - a quasi-monarchical, self-consciously virtuous republic.

For those who like their heroes to stay two-dimensional do-gooders, he probably seems a disturbingly abrasive figure. In many ways he remains a difficult man to love, but, unlike so many political leaders after him, he was a recognisably rounded, human figure, painfully aware of his own flaws.

1. What was Cromwell’s social background?
2. How can we explain his religiousness?
3. How different was he as a commander?
4. How tolerant was he to other religions?
5. What happened in Ireland?
6. How successful was the Protectorate?
7. How did he fare in foreign affairs?
8. Why did the journalist say that “the reigns of Charles II and James II were mere interludes”?
9. According to the journalist, what is unsettling about Cromwell?
10. In the end, what does he think about Cromwell?
Try to find in each text references to:

- The State of Nature
- Man animated by reason
- The purpose of government
- The best type of government the authors advocate (absolutism, direct democracy or representative democracy)


Nature has made men so equal, in the faculties of the body and mind; as that though there be found one man sometimes manifestly stronger in body, or of quicker mind than another, yet when all is reckoned together, the difference between man and man, is not so considerable.

For such is the nature of men, that howsoever they may acknowledge many others to be more witty, or more eloquent, or more learned; yet they will hardly believe there be many so wise as themselves.

*The State of Nature:*

From this equality of ability, arises equality of hope in the attaining of our ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies.

Hereby it is manifest, that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war, as is of every man, against every man. For war consists not in battle only, or the act of fighting, but in a tract of time, wherein the will to contend by battle is sufficiently known.

In such condition there is no place for industry [meaning productive labor, not “industry” in modern sense of factories], because the fruit thereof is uncertain, and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building . . . no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and, which is worst of all, continual fear and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.


*John Milton began writing The Tenure of Kings and Magistrates (1649) during King Charles's trial but completed and published it after his execution. It was among the earliest defenses of the regicide, which was being decried from Presbyterian and royalist pulpits all over London. The army, led by Oliver Cromwell, had forced the issue of bringing the king to trial, excluding (in Pride's Purge) the greater part of the (Presbyterian) House of Commons, who were opposed to that action. Milton argues the case for the right to execute a tyrant, but also the more radical case for popular sovereignty based on an original social and governmental compact that ensures the people's right to choose and change their governments as they see fit. In the throes of revolution, "the people" for Milton, Cromwell, and the Independent party in power are not the people generally (many of whom fought for the king and many of whom opposed bringing him to justice) but rather those who seek and value religious liberty and a "free commonwealth" without king or House of Lords.*

It being thus manifest that the power of kings and magistrates is nothing else but what is only derivative, transferred, and committed to them in trust from the people to the common good of them all, in whom the power yet remains fundamentally and cannot be taken from them without a violation of their natural birthright, and seeing that from hence Aristotle, and the best of political writers, have defined a king, him who governs to the good and profit of his people, and not for his own ends — it follows from
necessary causes that the titles of sovereign lord, natural lord, and the like, are either arrogancies or flatteries, not admitted by emperors and kings of best note, and disliked by the church both of Jews and ancient Christians ...

Secondly, that to say, as is usual, the king hath as good right to his crown and dignity as any man hath to his inheritance, is to make the subject no better than the king's slave, his chattel, or his possession that may be bought and sold. And doubtless, if hereditary title were sufficiently inquired, the best foundation of it would be found but in courtesy or convenience. But suppose it to be of right hereditary, what can be more just and legal, if a subject for certain crimes be to forfeit by law from himself and posterity all his inheritance to the king, than that a king, for crimes proportional, should forfeit all his title and inheritance to the people? Unless the people must be thought created all for him, he not for them, and they all in one body inferior to him single; which were a kind of treason against the dignity of mankind to affirm.


To understand political power aright, we must consider what state all men are naturally in, and that is, a state of perfect freedom to order their actions and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature; without asking leave, or depending upon the will of any other man. . . .

The state of nature has a law of nature to govern it, which obliges every one: and reason, which is that law, teaches all mankind, that being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions: for men [are] all the workmanship of one omnipotent and infinitely wise Maker; all the servants of one sovereign master, sent into the world by his order, and about his business.

Men living together according to reason, without a common superior on earth, with authority to judge between them, is properly the state of nature.

God, who hath given the world to men in common, hath also given them reason to make use of it to the best advantage of life, and convenience. The earth, and all that is therein, is given to men for the support and comfort of their being.

Nothing was made by God for man to spoil or destroy. And thus, considering the plenty of natural provision there was a long time in the world, and the few spenders . . . there could be then little room for quarrels or contentions about property so established.


Laws, in their most general meaning, are the necessary relations arising from the nature of things. In this sense, all beings have their laws, the Deity his laws, the material world its laws, the intelligences superior to man their laws, the beasts their laws, man his laws.

Since we observe that the world, though formed by the motion of matter, and void of understanding, subsists through so long a succession of ages, its motions must certainly be directed by invariable laws.

Law in general is human reason, inasmuch as it governs all the inhabitants of the earth; the political and civil laws of each nation ought to be only the particular cases in which human reason is applied.

They should be adapted in this manner to the people for whom they are framed, because it is most unlikely that the laws of one nation will suit another.

They should be relative to the nature and principle of each government. ... They should be relative to the climate of each country, to the quality of its soil, to its situation and extent, to the principal occupation of the inhabitants, whether farmers, huntsmen, or shepherds: they should have a relation to the degree
of liberty which the constitution will bear, to the religion of the inhabitants, to their manners, and customs . . . in all which different respects they ought to be considered.

Political liberty is to be found only in moderate governments; and even in these it is not always found. It is there only when there is no abuse of power: but constant experience shows us that every man invested with power is apt to abuse it, and to carry his authority as far as it will go.

To prevent this abuse, it is necessary, from the very nature of things, that power should be a check to power.

The political liberty of the subject is a tranquility of mind arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another.

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty . . .

Again, there is no liberty if the judiciary power be not separated from the legislative and executive.

In perusing the admirable treatise of Tacitus on the manners of the ancient German tribes, we find it is from that nation the English have borrowed the idea of their political government. This beautiful system was invented first in the woods. . .

Neither do I pretend by this to undervalue other governments, nor to say that this extreme political liberty ought to give uneasiness to those who have only a moderate share of it. How should I have any such design; I who think that even the highest refinement of reason is not always desirable, and that mankind generally find their account better in mediums than in extremes?


Man is born free, and everywhere he is in chains. Many a one believes himself the master of others, and yet he is a greater slave than they.

. . . [T]he social order is a sacred right which serves as a foundation for all others . . . now, as men cannot create any new forces, but only combine and direct those that exist, they have no other means of self-preservation than to form . . . a sum of forces which may overcome the resistance, to put them in action . . . and to make them work in concert.

This sum of forces can be produced only by the combination of man; but the strength and freedom of each man being the chief instruments of his preservation, how can he pledge them without injuring himself, and without neglecting the cares which he owes to himself? This difficulty, applied to my subject, may be expressed in these terms:

To find a form of association which may defend and protect with the whole force of the community the person and property of all its members and by means of which each, coalescing with all, may nevertheless obey only himself, and remain as free as before. Such is the fundamental problem of which the social contract furnishes the solution.

In short, each giving himself to all, gives himself to nobody. . . We see from this formula that the act of association contains a reciprocal engagement between the public and individuals, and that every individual . . . is engaged in a double relation . . . the social pact . . . includes this engagement . . . that whoever refuses to obey the general will shall be constrained to do so by the whole body; which means nothing else than that he shall be forced to be free. . .
The Glorious Revolution

King William III and Queen Mary II, engraving, circa 1703
The Bill of Rights, 1689

1. That the pretended power of suspending laws, or the execution of laws, by regal authority, without consent of parliament is illegal.
2. That the pretended power of dispensing with the laws, or the execution of law by regal authority, as it hath been assumed and exercised of late, is illegal.
3. That the commission for erecting the late court of commissioners for ecclesiastical causes, and all other commissions and courts of like nature, are illegal and pernicious.
4. That levying money for or to the use of the crown by pretense of prerogative, without grant of parliament, for longer time or in other manner than the same is or shall be granted, is illegal.
5. That it is the right of the subjects to petition the king, and all commitments and prosecutions for such petitioning are illegal.
6. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of parliament, is against law.
7. That the subjects which are Protestants may have arms for their defense suitable to their conditions, and as allowed by law.
8. That election of members of parliament ought to be free.
9. That the freedom of speech, and debates or proceedings in parliament, ought not to be impeached or questioned in any court or place out of parliament.
10. That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.
11. That jurors ought to be duly impaneled and returned, and jurors which pass upon men in trials for high treason ought to be freeholders.
12. That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void.
13. And that for redress of all grievances, and for the amending, strengthening, and preserving of the laws, parliament ought to be held frequently.

And they do claim, demand, and insist upon all and singular the premises, as their undoubted rights and liberties....

Having therefore an entire confidence that his said Highness the prince of Orange will perfect the deliverance so far advanced by him, and will still preserve them from the violation of their rights, which they have here asserted, and from all other attempt upon their religion, rights, and liberties:

The said lords spiritual and temporal, and commons, assembled at Westminster, do resolve that William and Mary, prince and princess of Orange, be, and be declared, king and queen of England, France, and Ireland....

Upon which their said Majesties did accept the crown and royal dignity of the kingdoms of England, France, and Ireland, and the dominions thereunto belonging, according to the resolution and desire of the said lords and commons contained in the said declaration.

1. Find synonyms in the text of the following words:
   - Royal:
   - To temporarily nullify
   - To exempt
   - Approval, agreement:
   - To raise (taxes, money):
   - Right:
   - To ask, to implore:
   - Arrest, detention:
   - Accused, charged:
   - Sum of money paid to release someone from jail:
   - Fine, penalty:
   - To answer (complaints):
2. Read the Bill of Rights, match the following principles with the articles and decide whether these are GRIEVANCES or RIGHTS given to the Parliament, or to the subjects.

<table>
<thead>
<tr>
<th>Article in the English Bill of Rights, 1689</th>
<th>Grievance, right for the Parlt or right for the people?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Free elections in the Parliament (from interference from the monarchy).</td>
<td></td>
</tr>
<tr>
<td>Freeholders = property owners were considered as better jurors</td>
<td></td>
</tr>
<tr>
<td>Against the maintaining of a professional army in peacetime was seen as repressive (contrary to the militia).</td>
<td></td>
</tr>
<tr>
<td>Parliament should be in session at least once every year</td>
<td></td>
</tr>
<tr>
<td>Right of Protestants to be armed (to protect themselves from Catholics and the standing army).</td>
<td></td>
</tr>
<tr>
<td>The King shall not allow a designated individual or group of individuals to disobey the law.</td>
<td></td>
</tr>
<tr>
<td>The King shall not be able to control religion</td>
<td></td>
</tr>
<tr>
<td>The King shall not be able to sell or offer a convicted person’s property to a favorite</td>
<td></td>
</tr>
<tr>
<td>The King shall not nullify laws even temporarily</td>
<td></td>
</tr>
<tr>
<td>The punishment has to fit the crime + the bail amount should not be set so high as to prevent an individual from paying it.</td>
<td></td>
</tr>
<tr>
<td>There should be no taxation by the king without Parliament’s consent.</td>
<td></td>
</tr>
<tr>
<td>Unlimited right of Englishmen to complain to their king without fear of reprisal.</td>
<td></td>
</tr>
<tr>
<td>What happens in Parliament stays in Parliament</td>
<td></td>
</tr>
</tbody>
</table>

3. The American Bill of Rights 1791

**Amendment I**
Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

**Amendment II**
A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

**Amendment III**
No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

**Amendment IV**
The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

**Amendment V**
No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

**Amendment VI**
In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district
shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

Amendment VII
In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any Court of the United States, than according to the rules of the common law.

Amendment VIII
Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Amendment IX
The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Amendment X
The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Match the following principles to the corresponding amendment and decide which ones do not appear in the English Bill of Rights.

<table>
<thead>
<tr>
<th>Bails, Fines and Punishments</th>
<th>Fair and Speedy Trials</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freedom of Assembly</td>
<td>Freedom of religion</td>
</tr>
<tr>
<td>Freedom of Speech</td>
<td>Freedom of the press</td>
</tr>
<tr>
<td>Housing Troops</td>
<td>Protection of people’s rights</td>
</tr>
<tr>
<td>Reserved Powers to the states</td>
<td>Right to Bear Arm</td>
</tr>
<tr>
<td>Rights of the Accused, Due Process of the Law</td>
<td>Searching houses</td>
</tr>
</tbody>
</table>

Match these democratic principles with the correct definition

<table>
<thead>
<tr>
<th>Democratic Ideals</th>
<th>What does it say?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Consent of the governed</td>
<td>A. Government should perform only the functions that people have given it the power to perform. Power is shared between the governed and those who govern.</td>
</tr>
<tr>
<td>2. Due process of law</td>
<td>B. Government shall be carried out according to established laws, Both those who govern and those who are governed will be bound by these laws.</td>
</tr>
<tr>
<td>3. Individual liberty</td>
<td>C. Government is based on the will of the people who grant their approval through elections and other forms of civic participation.</td>
</tr>
<tr>
<td>4. Limited government</td>
<td>D. Government must act fairly and in accord with established rules in all that it does and may not act arbitrarily</td>
</tr>
<tr>
<td>5. The rule of law</td>
<td>E. Specific rights that belong to each person, such as life, liberty, and property, and cannot be taken away without due process of law.</td>
</tr>
</tbody>
</table>
Address of the Lord Mayor and the City of London to the Prince of Orange, December 11, 1688

The humble address of the Lord Mayor, Aldermen, and Commons of the City of London in Common council assembled.

May it please Your Highness,

We taking into consideration Your Highness's fervent zeal for the Protestant religion, manifested to the world in your many and hazardous enterprises, which it hath pleased Almighty God to bless with miraculous success, we render our deepest thanks to the Divine Majesty for the same; and beg leave to present our most humble thanks to Your Highness, particularly for your appearing in arms in this Kingdom, to carry on and perfect your glorious design to rescue England, Scotland, and Ireland from slavery and popery, and in a free parliament to establish the religion, the laws, and the liberties of these Kingdoms upon a sure and lasting foundation.

And most humbly beseech Your Highness to vouchsafe to repair to this city, where Your Highness will be received with universal joy and satisfaction.

Wagstaffe.

1. Who is the author of the document?
2. Who is the document addressed to?
3. How does the author address himself to His Highness? (Reflect on the style)
4. What is the aim of this document?
5. What does he mean by rescuing “England, Scotland, and Ireland from slavery and popery”?

Protest of King James II and VII against the Treaty of Ryswick, June 8, 1697

The condition we are reduced to since the Prince of Orange occupied our kingdom by force is not our only trouble, for such is our unalterable love to our people, that we cannot without sorrow see their blood and treasure lavished in so unjustifiable a cause, nor can we but further reflect, that if any peace be made in our wrong, that they must become a prey to foreigners, for to such they must be subject while this unjust rule lasts.

We are likewise sensibly concerned not to have been in a condition of pursuing our inclinations and interest in preserving the peace of Christendom, and preventing the many unavoidable mischiefs of war; and whereas it was maliciously pretended by our enemies, that we had made a secret league with the Most Christian King, we declare on the word of a king we never made any league with that king, much less against the Prince's confederates in this war.

... But since we perceive the confederate potentates insist to have that usurpation made as a ground of a future peace, we find ourselves obliged not to let our silence be interpreted as a tacit acquiescence, to what may be concluded in prejudice of us or our lawful heirs.

... To conclude, we protest that after this we shall not think ourselves answerable before God nor men, for the ill consequences, the injustices already done, or hereafter may be done to us, will draw on our Kingdoms and all Christendom.

Given at St. Germains, on the eighth day of June, in the year of our Lord 1697, in the thirteenth year of our reign.

By the King in his own hand.
1. Who is the author of the document? Explain why he’s called “King James II and VII”?
2. Who is the Prince of Orange? What did he do?
3. Why does James II speak of an “unjust rule” and of “usurpation”?  
4. Who is “the Most Christian King” mentioned in the third paragraph? What is this “secret league”? Was it real?
5. What is the aim of this document as explained in the last paragraph?
6. Was his protest efficient?

Wednesday, 4 July, 2001,

« Profile: The Orange Order »

http://news.bbc.co.uk/2/hi/uk_news/northern_ireland/1422212.stm

The Orange Order is the largest Protestant organisation in Northern Ireland with at least 75,000 members, some of them in the Republic of Ireland. Its origins date from the seventeenth century battle for supremacy between Protestantism and Catholicism. William of Orange, originally of the Netherlands, led the fight against Catholic King James. He took the throne in England and his final victory over James at the Battle of the Boyne in Ireland 1690 sealed the religion's supremacy in the British Isles. In 1795, a clash between Protestants and Catholics at the "Battle of the Diamond" led to some of those involved to swear a new oath to uphold the Protestant faith and be loyal to the King and his heirs, giving birth to the Orange Order. Since then, the Order's principles and aims, and those of similar organisations it is related to, have changed little.

It regards itself as defending civil and religious liberties of Protestants and seeks to uphold the rule and ascendancy of a Protestant monarch in the United Kingdom. Today, the annual 12 July events across Northern Ireland, the most important date in the Orange calendar, commemorate that victory (regarded by the order as a victory for liberty) and the Protestant faith.

At the heart of Orangeism is the right to parade - and the argument about what those parades stand for. Orangemen and women say that the parades are intrinsically linked to their culture and community, be it a public statement of faith, a commemoration of those who gave their lives in war or the annual colour and festivities of the Twelfth of July. They stress that for decades there was no dispute from the Catholic community over routes and timings of parades.

Opponents of the organisation say the parades stand for bigotry and sectarianism and symbolise a Northern Ireland organised to uphold the rights of only one part of the population. They argue that opposition to parades has grown as the Catholic community has asserted its right not to be subjected to the whims of one section of the community.

1. What type of document is it?
2. What is the Orange Order? (Explain the origin of the name)
3. Where is it more popular?
4. What does the 12th of July symbolize?
5. Why are some people opposed to the parades? Who are they, do you think?
6. As a conclusion, can you say how influential the Glorious Revolution has been in the United Kingdom?
The Glorious Revolution in England occurred when Mary and William of Orange took over the throne from James II in 1688.

News of the Glorious Revolution had a significant and profound effect on the colonies in North America, particularly the Massachusetts Bay Colony.

When colonists learned of Mary and William’s rise to power it caused a series of revolts against the government officials appointed by James II.

The Boston Revolt of 1689:

Massachusetts Bay colonists were delighted to hear about the revolution in England because it gave them an opportunity to finally rid themselves of the much despised Dominion of New England.

The Dominion of New England was a merging of the New England colonies, created by James II in 1686, that gave the crown tighter control of the colonies by replacing the local puritan-based governments with a royally-appointed government.

Massachusetts was the first colony to respond to the news of the revolution. When the news reached the Massachusetts Bay Colony in March of 1689, talk of an uprising began to quickly spread in Boston, which was the headquarters of the Dominion and its officials.

On April 18, a mob finally rose up and gathered in the streets of Boston to overthrow the governor of the Dominion of New England, Sir Edmund Andros. This became known as the Boston Revolt and is considered the New England version of the Glorious Revolution.

Andros took refuge in his quarters at a garrison house called Fort Mary near the channel at Fort Hill. Former Governor of Massachusetts, Simon Bradstreet, called for Andros to surrender but he refused.

Andros then tried to escape to the king’s frigate in Boston harbor, the Rose, but the militia intercepted the barge sent to bring him to the ship.

After tense negotiations, Andros surrendered and was first taken to the townhouse where his council assembled and then taken to the home of the dominion treasurer, John Usher, where he was held prisoner.

According to the book Protestant Empire: Religion and the Making of the British Atlantic World, once Andros was jailed, the Dominion of New England was over:

“Once the Massachusetts Bay colonists had imprisoned the governor of the Dominion, its foundations were shaken. Not only had questions about its legitimacy been raised by the revolution at home, but the Dominion was also undermined by the elimination of its governor and a number of the members of its appointed Council (also imprisoned in Boston.) After the Massachusetts coup, the Dominion ceased to function within New England. Other colonies followed Massachusetts’ lead and resurrected their former governments. Connecticut, Rhode Island, and Plymouth all went back to their older patterns and habits of governance while awaiting word from England.”
Shortly after, the Massachusetts Bay colonists set up a Council for Safety, which was led by Simon Bradstreet and included Jonathan Corwin and John Hathorne, who later became judges in the Salem Witch Trials.

On May 22, the council voted to return the colony to its former Puritan-run government. The council handled affairs in the colony for a few months until official confirmation of a new regime came from William and Mary.

Meanwhile, Andros was held at Usher’s along with other Dominion officials until June 7, when he was transferred to Castle island. Some sources state that it was during this time period that Andros made an escape attempt while dressed in women’s clothing. Anglican minister Robert Ratcliff refuted this claim and stated it was merely “falsehoods and lies” designed to demean Andros.

It is true that Andros made an escape attempt during this time period, on August 2, after his servant got the sentries drunk. He fled to Rhode Island but was recaptured and held in solitary confinement.

Andros was held prisoner for 10 months until finally being sent to England to stand trial. The Massachusetts agents in London refused to sign the charges against Andros, so the court dismissed them and freed Andros.

The actions of the Massachusetts Bay Colony inspired other colonies that had been included in the Dominion to assert their own independence and reinstate their old charters as well.

**Leisler’s Rebellion:**

The Boston Revolt inspired a similar uprising in nearby New York, which had been merged into the Dominion of New England in 1688. Word of the Boston Revolt reached the Dominion officials in New York on April 26 but they made no mention of it or of the revolution in England out of fear of inciting an uprising in New York as well. Eventually though, word got out and a rebellion began to brew, according to the book Colonial New York:

“When news reached New England that James II had been overthrown in England and that William and Mary had seized the day, Bostonians arose in April 1689 to imprison Governor Andros and declare the Dominion defunct. That demise, combined with the story of probable French invasion, caused New York to reach a frenzy of excitement in mid-May. The towns on eastern Long Island, which had been planning to send a statement of grievances to England anyway, rose in revolt against the authority of Lieutenant Governor Nicholson, and they were soon joined by towns in Queens and Westchester Counties. They turned out appointees of the central government and elected others to replace them. On May 31 the New York City militia seized the fort in order to ‘save’ the colony, and on June 8 Jacob Leisler was commissioned as captain of the fort. Two months later he became commander in chief of the province. During these summer months the significant upheaval involved an effort by prominent older settlers, supported especially by the Dutch populace, to displace the insecure, newly emerged Anglo-Dutch elite. Although the rebels identified themselves politically (and expediently) with English whiggery, their program, such as it was, sought a restoration of traditional corporate liberties for communities rather than an enlargement of personal liberties for individuals and social groups.”

Protestant merchant Jacob Leisler has since been dubbed the ring leader of the rebellion in New York, but his role in the rebellion was not exactly that of an instigator. He does not appear to be an initiator in the rebellion but he did assume control over it once it started.

After taking control of New York, Leisler began organizing representatives in Massachusetts Bay colony, Plymouth colony and Connecticut colony to unite with New York and attack French Canada. Leisler found that the other colonies were reluctant to join him and also realized that although he had the support of the Dutch artisans and laborers, the merchants of New York were not behind him.
jailed a number of people as punishment for not obeying his authority, which only made him more unpopular in the city.

In 1691, the new royal governor, Colonel Henry Slaught, sent soldiers, led by Major Richard Ingoldsby, to secure the city but Leisler refused to let them into key forts in the city and refused to turn over the city to Ingoldsby.

The soldiers seized the city and, on the advice of prominent community leaders, Leisler, along with his son-in-law, was charged with treason. The two men stood trial, were found guilty and were sentenced to death. In May of 1691, both men were hanged until almost dead, disemboweled while still alive, beheaded and then their bodies were cut into quarters.

Leisler’s death made him a martyr and a hero. Colonists were so angry about his death that Slaught had to allow for the formation of a representatives assembly. Several of the men elected to the assembly were Leisler supporters and, for many years after, the assembly was a battleground between them and supporters of the royal officials. According to the book Conspiracy Theories in American History, Leisler’s influence on the city continued long after his death:

“Despite the death of its prominent leader, Leisler’s Rebellion lived on in New York politics for decades to come, even after Parliament posthumously exonerated Leisler in 1695. Jacob Leisler’s conspiracy to restore Protestant rule to New York fueled an ongoing political struggle between elite and Leislerian factions that continued as New York’s various ethnic, religious and socioeconomic groups clashed over the future of the colony and its relationship to the throne. Like most popular uprisings, Leisler’s Rebellion was no mere coup, but an ideologically motivated effort to restructure power in the developing British North American colonies.”

**Protestant Revolution in Maryland:**

The rebellion in Maryland didn’t take place until the summer of 1689, long after King William and Queen Mary took over the throne in February of 1689.

For many decades prior to the Glorious Revolution, Maryland’s local government had slowly been taken over by Roman Catholics. Between the years 1666-1689, at least 14 of the 27 men on the local council were Roman Catholics. This council controlled the courts, militia and the land council.

After news of the Glorious Revolution in England reached Maryland, colonists became upset when Maryland’s government refused to recognize the new Protestant King and Queen of England.

The colonists began to arm themselves and, in the summer of 1689, about 700 armed colonists calling themselves the Protestant Associators, led by Colonel John Coode, rose up and defeated an army led by Colonel Darnell.

After winning the battle, Coode and his puritan allies set up a new government in Maryland that outlawed Catholicism. Coode remained in power until a new governor, Nehemiah Blakiston, was appointed on July 27, 1691.

**The Aftermath:**

The overthrow of the Dominion of New England and of the officials appointed by James II was a significant victory for the American colonies. The colonists were freed, at least temporarily, of the strict laws and anti-puritan rule over the land.
The three colonies, Maryland, New York and Massachusetts, paid the consequences for their rebellion though, some more than others, according to the book Protestant Empire: Religion and the Making of the British Atlantic World:

“Faced with these three rebellions, the king and queen had to decide what to do with their self-proclaimed supporters. Although the justifications differed somewhat in the three rebellious colonies, Massachusetts, New York, and Maryland all presented their uprisings in the context of antipopery, liberty, and loyalty to the new monarchs. All three hoped for the crown’s support for what they had done. As royal policy developed in the aftermath of 1688, it became clear that the monarchs more or less accepted the rebellions in Massachusetts and Maryland, but not in New York. The reason for this variable response had to do with local conditions in each colony...In New York the rebels fared worst of all. With New York more deeply divided than Massachusetts and the divisions less easily sorted than the Protestant-Catholic divide in Maryland, the assertion that Jacob Leisler and his supporters represented the interest of the new monarchs was less apparent.”

Leisler’s critics, such as the former lieutenant governor Francis Nicholson, had turned on him and persuaded William and Mary that Leisler was not on their side. Yet it was Leisler’s own behavior that did the most damage.

When the royal governor, Henry Sloughter, was sent to take control of New York, he found Leisler fighting against the military commander Sloughter had sent because the officer had defied his authority. It appeared as though Leisler was more interested in his own power than that of the King and Queen and, as a result, he was tried and executed for treason.

The overthrow of the Dominion officials in the Massachusetts Bay Colony didn’t work out as the colonists had hoped either. Mary and William refused to reissue the colony’s original charter and instead issued a new charter in 1691 that merely continued the policies of the Dominion of New England, including restricting religious puritan-based laws.

The revolution and its aftermath also had negative long-lasting effects on the colonists themselves, in the form of increased anxiety and strife.

This tension may have been one of the underlying causes of the Salem Witch Trials, according to the book Protestant Empire: Religion and the Making of the British Atlantic World:

“No scholar has been able to come up with a perfectly satisfying explanation for the combination of circumstances that went into a witch hunt, but community anxiety helped to create conditions that could precipitate one. In Massachusetts the instability of the government compounded by fears that the local church order was being displaced set the stage, while in Scotland similar concerns over the traditional church were key. In both places a desire to combat atheism by proving that witches existed played a role, whereas in New England fear of Indian attack added to the sense of a community besieged. Both Massachusetts and Scotland were under the authority of a distant power – the crown in England – that seemed to threaten local control of religion, and both felt uncertain of their inability to maintain local commitment to a traditionally intrusive faith-based disciplinary system. In both instances such uncertainties created serious social strains that manifest themselves in witch-hunting.”

Although the rebellious colonists were successful at overthrowing James II’s rulers in the American colonies, the British government’s desire to gain more control over the colonies was unavoidable and continued to be a threat well into the next century.
How England's 1688 Glorious Revolution represented a battle between two competing projects of modernization,


Steve Pincus has produced the most important new work of English history in many years. His revolutionary and persuasive analysis of the Glorious Revolution of 1688 overthrows the traditional Whig interpretation of steady progress toward representative and elected government through Parliament that Lord Macaulay proposed in the mid-1800s. Along with Macaulay’s parallel narratives of the defeat of absolute monarchy, the flourishing of free institutions, and the triumph of commerce, this version has since become one of the founding myths of modern Britain—and also of the United States, whose Founding Fathers of 1776 saw themselves as defending the liberties secured in 1688.

Macaulay argued that the replacement of King James II, a Catholic who sought to be an absolute ruler, by his Protestant daughter Mary and her husband, William of Orange, the leader of the Dutch Republic, was a classic exercise in English good sense and moderation. He saw the Glorious Revolution as a calm, almost bloodless event, led by the traditional aristocracy and gentry asserting the authority of Parliament. Pincus, a Yale historian, shows that it was far bloodier than the myth allows, with riots and armed skirmishes breaking out across the country.

Supported by the traditional ruling classes though the 1688 revolution may have been, it clearly involved so many of the common people that it came strikingly close to national democracy in action. Pincus cites local records of association, voluntary statements of loyalty, to show that more than 450,000 people publicly affirmed their loyalty to King William after James sought to retake his throne with French and Irish troops in 1689 and an assassination plot against William was uncovered in 1696. James’s hopes of support from British loyalists proved highly and fatally exaggerated.

In the national mythology, 1688 marks a quintessentially English event, despite the arrival of a Dutch prince and his crushing victory in 1690 on the banks of Ireland’s River Boyne over James’s Franco-Irish army. Pincus demonstrates that the Glorious Revolution was intimately bound up with the grander politics of Europe, and that King James’s attempt to copy the Catholic and absolute monarchy of France’s King Louis XIV represented a triple threat to British interests. First, James’s monarchy was Catholic, whereas Britain was largely Protestant. Second, it was pro-French, whereas Britain was largely pro-Dutch, for commercial reasons as much as for religious ones. Third, it was an autocracy, whereas Britain had been advancing down the path of limited monarchy under law since the days of Magna Carta, and had, within living memory, fought a civil war and executed King Charles I to resist royal absolutism.

This analysis leads to Pincus’s key insight, that the Glorious Revolution represented a battle between two competing projects of modernization. King James had sought to modernize the country along French lines, establishing a large standing army and professional tax-raising bureaucracy, and bringing crucial institutions into line, by, for instance, appointing militant Catholics to run Oxford and Cambridge colleges. The consequences of a successful counterrevolution by James, warned the English cleric James Gardiner, “would have been a French government.” The Bishop of Gloucester preached that “‘twill be crime enough to be an Englishman.”

But James faced the competing Whig and commercial project of modernization, whose great instruments were Parliament and the Bank of England, the latter of which was able to finance the national debt incurred by the new foreign policy of resisting French dominance across Europe. The Whig project was decentralized, whereas James had sought to consolidate power in his own person; it was participatory, whereas James had sought an exclusive power; it was urban and mercantile, whereas James and his Tory supporters had believed that all wealth came from the land; it was about limiting and challenging and balancing power, whether it was based in London or Paris or Rome, rather than submitting to it.
The Britain that resulted (which, after the Act of Union of 1707, included Scotland) transformed its political system, political economy, church and state systems, and foreign policy. Absolute monarchy and Catholicism had been defeated by Protestantism, Parliament, and commerce. Britain had become not simply a different state but a different country, and so deeply rooted were these changes that the cardinal principle of resisting any other power that sought to dominate Europe has remained the bedrock of British policy for three centuries.

1. What was the Whig version of English History?
2. How did it interpret the Glorious Revolution?
3. How different are Steve Pincus’ conclusions (4)?
4. Compare James II’s and the Whigs’ projects of modernization.
5. Contrasting the whole set of documents, can you list the political, economic, social, religious, international and historical impacts of the Glorious Revolution?


In the following excerpt, published in 1742, David Hume, a Scottish professor of philosophy, describes the status of freedom of the press in the United Kingdom. He contends that freedom of the press is the result of Britain's mixed form of government, which is part republican and part monarchical. The free press is necessary in order to preserve the republican aspect of the government from abuse of power on the part of the monarchy. These basic principles would later form the foundation for the adoption of the First Amendment and its guarantee of freedom of the press in the United States.

Nothing is more apt to surprise a foreigner than the extreme liberty which we enjoy in this country of communicating whatever we please to the public and of openly censuring every measure entered into by the king or his ministers. If the administration resolve upon war, it is affirmed that, either willfully or ignorantly, they mistake the interests of the nation; and that peace, in the present situation of affairs, is infinitely preferable. If the passion of the ministers lie toward peace, our political writers breathe nothing but war and devastation, and represent the specific conduct of the government as mean and pusillanimous. As this liberty is not indulged in any other government, either republican or monarchical—in Holland and Venice more than in France or Spain—it may very naturally give occasion to the question: How it happens that Great Britain alone enjoys this peculiar privilege? And whether the unlimited exercise of this liberty be advantageous or prejudicial to the public.

The reason why the laws indulge us in such a liberty seems to be derived from our mixed form of government, which is neither wholly monarchical nor wholly republican. It will be found, if I mistake not, a true observation in politics that the two extremes in government, liberty and slavery, commonly approach nearest to each other; and that, as you depart from the extremes and mix a little of monarchy with liberty, the government becomes always the more free, and on the other hand, when you mix a little of liberty with monarchy, the yoke becomes always the more grievous and intolerable. In a government, such as that of France, which is absolute and where law, custom, and religion concur, all of them, to make the people fully satisfied with their condition, the monarch cannot entertain any jealousy against his subjects and therefore is apt to indulge them in great liberties, both of speech and action. In a government altogether republican, such as that of Holland, where there is no magistrate so eminent as to give jealousy to the state, there is no danger in entrusting the magistrates with large discretionary powers; and though many advantages result from such powers, in preserving peace and order, yet they lay a considerable restraint on men's actions and make every private citizen pay a great respect to the government. Thus it seems evident that the two extremes of absolute monarchy and of a republican approach near to each other in some material circumstances. In the first the magistrate has no jealousy of the people, in the second the people have none of the magistrate; which want of jealousy begets a mutual confidence and trust in both cases and produces a species of liberty in monarchies and of arbitrary power in republics.
Relative Share of World Manufacturing Output, 1750-1900
Births and deaths in England since 1540

Source: Wrigley & Schofield 1981

Fraction of the mechanic's income spent on bread if he bought a 2 lb. loaf every day

Weekly wage of a good mechanic

Source: http://www.johnhearfield.com/History/Breadt.htm
Leeds Woollen Workers Petition, 1786

This petition by wool workers in Leeds appeared in a local newspapers in 1786. They are complaining about the effects of machines on the previously well-paid skilled workers.

To the Merchants, Clothiers and all such as wish well to the Staple Manufactory of this Nation.

The Humble ADDRESS and PETITION of Thousands, who labour in the Cloth Manufactory.

SHEWETH, That the Scribbling-Machines have thrown thousands of your petitioners out of employ, whereby they are brought into great distress, and are not able to procure a maintenance for their families, and deprived them of the opportunity of bringing up their children to labour: We have therefore to request, that prejudice and self-interest may be laid aside, and that you may pay that attention to the following facts, which the nature of the case requires.

The number of Scribbling-Machines extending about seventeen miles south-west of LEEDS, exceed all belief, being no less than one hundred and seventy! and as each machine will do as much work in twelve hours, as ten men can in that time do by hand, (speaking within bounds) and they working night-and-day, one machine will do as much work in one day as would otherwise employ twenty men.

As we do not mean to assert any thing but what we can prove to be true, we allow four men to be employed at each machine twelve hours, working night and day, will take eight men in twenty-four hours; so that, upon a moderate computation twelve men are thrown out of employ for every single machine used in scribbling; and as it may be sup', posed the number of machines in all the other quarters together, t nearly equal those in the South-West, full four thousand men are left l- to shift for a living how they can, and must of course fall to the Parish, if not timely relieved. Allowing one boy to be bound apprentice from each family out of work, eight thousand hands are deprived of the opportunity of getting a livelihood.

We therefore hope, that the feelings of humanity will lead those who l, have it in their power to prevent the use of those machines, to give every discouragement they can to what has a tendency so prejudicial to their fellow-creatures.

This is not all; the injury to the Cloth is great, in so much that in Frizing, instead of leaving a nap upon the cloth, the wool is drawn out and the Cloth is left thread-bare.

Many more evils we could enumerate, but we would hope, that the sensible part of mankind, who are not biased by interest, must see the dreadful tendancy of their continuance; a depopulation must be the consequence; trade being then lost, the landed interest will have no other satisfaction but that of being last devoured.

We wish to propose a few queries to those who would plead for the further continuance of these machines:

Men of common sense must know, that so many machines in use, take the work from the hands employed in Scribbling, - and who did that business before machines were invented.

How are those men, thus thrown out of employ to provide for their families; - and what are they to put their children apprentice to, that the rising generation may have something to keep them at work, in order that they may not be like vagabonds strolling about in idleness? Some say, Begin and learn some other business. - Suppose we do; who will maintain our families, whilst we undertake the arduous task; and when we have learned it, how do we know we shall be any better for all our pains; for by the time we have served our second apprenticeship, another machine may arise, which may take away that business also; so that our families, being half pined whilst we are learning how to provide them with bread, will be wholly so during the period of our third apprenticeship.
But what are our children to do; are they to be brought up in idleness? Indeed as things are, it is no
wonder to hear of so many executions; for our parts, though we may be thought illiterate men, our
conceptions are, that bringing children up to industry, and keeping them employed, is the way to keep
them from falling into those crimes, which an idle habit naturally leads to.

These things impartially considered will we hope, be strong advocates in our favour; and we conceive
that men of sense, religion and humanity, will be satisfied of the reasonableness, as well as necessity
of this address, and that their own feelings will urge them to espouse the cause of us and our families -

Signed, in behalf of THOUSANDS, by Joseph Hepworth Thomas Lobley Robert Wood Thos. Blackburn

Letter from Leeds Cloth Merchants, 1791

Leeds was a major centre of wool manufacture in Yorkshire and Leeds cloth merchants were primarily
involved in the wool trade. This statement comes as a response to criticisms of the use of machinery, as
exemplified by the Leeds Woollen Workers Petition of 1786. Before starting your commentary, you
should read that petition, which is the background to this text. Your commentary should focus on the
way the cloth merchants answer (or do not answer) the criticisms levelled at the introduction of
machinery in the textile industry.

At a time when the People, engaged in every other Manufacture in the Kingdom, are exerting themselves
to bring their Work to Market at reduced Prices, which can alone be effected by the Aid of Machinery,
it certainly is not necessary that the Cloth Merchants of Leeds, who depend chiefly on a Foreign
Demand, where they have for Competitors the Manufacturers of other Nations, whose Taxes are few,
and whose manual Labour is only Half the Price it bears here, should have Occasion to defend a Conduct,
which has for its Aim the Advantage of the Kingdom in general, and of the Cloth Trade in particular;
yet anxious to prevent Misrepresentations, which have usually attended the Introduction of the most
useful Machines, they wish to remind the Inhabitants of this Town, of the Advantages derived to every
flourishing Manufacture from the Application of Machinery; they instance that of Cotton in particular,
which in its internal and foreign Demand is nearly alike to our own, and has in a few Years by the Means
of Machinery advanced to its present Importance, and is still increasing.

If then by the Use of Machines, the Manufacture of Cotton, an Article which we import, and are supplied
with from other Countries, and which can every where be procured on equal Terms, has met with such
amazing Success, may not greater Advantages be reasonably expected from cultivating to the utmost
the Manufacture of Wool, the Produce of our own Island, an Article in Demand in all Countries, almost
the universal Clothing of Mankind? In the Manufacture of Woollens, the Scribbling Mill, the Spinning
Frame, and the Fly Shuttle, have reduced manual Labour nearly One third, and each of them at its first
Introduction carried an Alarm to the Work People, yet each has contributed to advance the Wages and
to increase the Trade, so that if an Attempt was now made to deprive us of the Use of them, there is no
Doubt, but every Person engaged in the Business, would exert himself to defend them. From these
Premises, we the undersigned Merchants, think it a Duty we owe to ourselves, to the Town of Leeds,
and to the Nation at large, to declare that we will protect and support the free Use of the proposed
Improvements in Cloth-Dressing, by every legal Means in our Power; and if after all, contrary to our
Expectations, the Introduction of Machinery should for a Time occasion a Scarcity of Work in the Cloth
Dressing Trade, we have unanimously agreed to give a Preference to such Workmen as are now settled
Inhabitants of this Parish, and who give no Opposition to the present Scheme.

Appleby & Sawyer, Bernard Bischoff & Sons 35 [and 59 other names]
William Hogarth, « Gin Lane », 1751
The following inscription lays on the cellar entrance at the bottom left : « drink for a Penny, dead drunk for two pence, clean Straw for Nothing »
The 1750 possessions of Britain (pink and purple), France (blue), and Spain (orange) in contrast to the borders of contemporary Canada and the United States.


### Composition of colonial society

#### Southern Society

<table>
<thead>
<tr>
<th>Social Group</th>
<th>1680</th>
<th>1700</th>
<th>1720</th>
<th>1750</th>
<th>1770</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slaves</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indentured Servants</td>
<td>5.8</td>
<td>5.1</td>
<td>4.6</td>
<td>10.1</td>
<td>6.5</td>
</tr>
<tr>
<td>Landless Whites</td>
<td>0.3</td>
<td>1.7</td>
<td>1.9</td>
<td>2.7</td>
<td>3.1</td>
</tr>
<tr>
<td>Small Farmers</td>
<td>0.4</td>
<td>1.5</td>
<td>2.4</td>
<td>2.2</td>
<td>1.8</td>
</tr>
<tr>
<td>Plantation Owners</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Urban Social Structure

- Artisans
- Unskilled Laborers
- Indentured Servant - Not many
- Slaves – relatively few

### Estimates of Blacks as a Percentage of the Population, by Colony, 1680–1770

<table>
<thead>
<tr>
<th>Colony</th>
<th>1680</th>
<th>1700</th>
<th>1720</th>
<th>1750</th>
<th>1770</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NORTH</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Hampshire</td>
<td>3.7</td>
<td>2.6</td>
<td>1.8</td>
<td>2.0</td>
<td>1.0</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>0.4</td>
<td>1.5</td>
<td>2.4</td>
<td>2.2</td>
<td>1.8</td>
</tr>
<tr>
<td>Rhode Island</td>
<td>5.8</td>
<td>5.1</td>
<td>4.6</td>
<td>10.1</td>
<td>6.5</td>
</tr>
<tr>
<td>Connecticut</td>
<td>0.3</td>
<td>1.7</td>
<td>1.9</td>
<td>2.7</td>
<td>3.1</td>
</tr>
<tr>
<td>New York</td>
<td>12.2</td>
<td>11.8</td>
<td>15.5</td>
<td>14.3</td>
<td>11.7</td>
</tr>
<tr>
<td>New Jersey</td>
<td>5.9</td>
<td>6.0</td>
<td>7.7</td>
<td>7.5</td>
<td>7.0</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>3.7</td>
<td>2.4</td>
<td>6.5</td>
<td>2.4</td>
<td>2.4</td>
</tr>
<tr>
<td><strong>SOUTH</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Delaware</td>
<td>5.5</td>
<td>5.5</td>
<td>13.2</td>
<td>5.2</td>
<td>5.2</td>
</tr>
<tr>
<td>Maryland</td>
<td>9.0</td>
<td>10.9</td>
<td>18.9</td>
<td>30.8</td>
<td>31.5</td>
</tr>
<tr>
<td>Virginia</td>
<td>6.9</td>
<td>28.0</td>
<td>30.3</td>
<td>43.9</td>
<td>42.0</td>
</tr>
<tr>
<td>North Carolina</td>
<td>3.9</td>
<td>3.9</td>
<td>14.1</td>
<td>25.7</td>
<td>35.3</td>
</tr>
<tr>
<td>South Carolina</td>
<td>16.7</td>
<td>42.8</td>
<td>70.4</td>
<td>60.9</td>
<td>60.5</td>
</tr>
<tr>
<td>Georgia</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>19.2</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>45.2</td>
</tr>
</tbody>
</table>

- **North**
  - 2.3
  - 3.6
  - 5.2
  - 4.8
  - 4.4
- **South**
  - 5.7
  - 21.1
  - 27.7
  - 38.0
  - 39.7
- **Thirteen Colonies**
  - 4.6
  - 11.1
  - 14.8
  - 20.2
  - 21.4

Mayflower Compact, 1620

IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King James, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience. IN WITNESS whereof we have hereunto subscribed our names at Cape-Cod the eleventh of November, in the Reign of our Sovereign Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland the fifty-fourth, Anno Domini; 1620.

James Oglethorpe, Founding Vision for Georgia (1733)

In America there are fertile lands sufficient to subsist all the useless Poor in England, and distressed Protestants in Europe; yet Thousands starve for want of mere sustenance. The distance makes it difficult to get thither. The same want that renders men useless here, prevents their paying their passage; and if others pay it for them, they become servants, or rather slaves for years to those who have defrayed the expense. Therefore, money for passage is necessary, but is not the only want; for if people were set down in America, and the land before them, they must cut down trees, build houses, fortify towns, dig and sow the land before they can get in a harvest; and till then, they must be provided with food, and kept together, that they may be assistant to each other for their natural support and protection.

His Majesty having taken into his consideration, the miserable circumstances of many of his own poor subjects, ready to perish for want: as likewise the distresses of many poor foreigners, who would take refuge here from persecution; and having a Princely regard to the great danger the southern frontiers of South Carolina are exposed to, by reason of the small number of white inhabitants there, hath, out of his Fatherly compassion towards his subjects, been graciously pleased to grant a charter for incorporating a number of gentlemen by the name of The Trustees for establishing the Colony of Georgia in America. They are empowered to collect benefactions; and lay them out in clothing, arming, sending over, and supporting colonies of the poor, whether subjects or foreigners, in Georgia. And his Majesty farther grants all his lands between Savannah and Alatamaha, which he erects into a Province by the name of GEORGIA, unto the Trustees, in trust for the poor, and for the better support of the Colony. At the desire of the Gentlemen, there are clauses in the Charter, restraining them and their successors from receiving any salary, fee, perquisite, or profit, whatsoever, by or from this undertaking; and also from receiving any grant of lands within the said district, to themselves, or in trust for them. There are farther clauses granting to the Trustees proper powers for establishing and governing the Colony, and liberty of conscience to all who shall settle there.

The Trustees intend to relieve such unfortunate persons as cannot subsist here, and establish them in an orderly manner, so as to form a well-regulated town. As far as their fund goes, they will defray the charge of their passage to Georgia; give them necessaries, cattle, land, and subsistence, till such time as they can build their houses and clear some of their land....

By such a Colony, many families, who would otherwise starve, will be provided for, and made masters of houses and lands; the people in Great Britain to whom these necessitous families were a burthen, will be relieved; numbers of manufacturers will be here employed, for supplying them with clothes, working

1 there
2 reimburse
tools, and other necessaries; and by giving refuge to the distressed Saltzburgers, and other persecuted
Protestants, the power of Britain, as a reward for its hospitality, will be encreased by the addition of so
many religious and industrious subjects.

The Colony of Georgia lying about the same latitude with part of China, Persia, Palestine, and the
Madeiras, it is highly probable that when hereafter it shall be well-peopled and rightly cultivated,
ENGLAND may be supplied from thence with raw Silk, Wine, Oil, Dyes, Drugs, and many other
materials for manufactures, which she is obliged to purchase from Southern countries. As towns are
established and grow populous along the rivers Savannah and Alatamaha, they will make such a boarder as
will render the southern frontier of the British Colonies on the Continent of America, safe from Indian and
other enemies.

... The riches and also the number of the inhabitants in Great Britain will be increased, by importing at a
cheap rate from this new Colony, the materials requisite for carrying on in Britain several manufactures. For
our Manufacturers will be encouraged to marry and multiply, when they find themselves in circumstances
to provide for their families, which must necessarily be the happy effect of the increase and cheapness of our
materials of those Manufactures, which at present we purchase with our money from foreign countries, at
dear rates; and also many people will find employment here, on account such farther demands by the people
of this Colony, for those manufactures which are made for the produce of our own country; and, as has been
justly observed, the people will always abound where there is full employment for them.

CHRIST! UNITY will be extended by the execution of this design; since, the good discipline
established by
the Society, will reform the manners of those miserable objects, who shall be by them subsisted; and the
example of a whole Colony, who shall behave in a just, moral, and religious manne
r, will contribute greatly
towards the conversion of the Indians, and taking off the prejudices received from the profligate lives of such
who have scarce anything of Christianity but the name.


Introduce the document: context (all the events which are relevant for the understanding of the text),
author and source (the type of document). Announce your problematic (what is this text about? what is
at stake here? what is its aim?) and present your outline (what you’re going to say).

Commentary: which arguments does the author give? (Classify the arguments and organize them into
different parts)

Conclusion: Sum up your ideas and then open your analysis by explaining the outcome and impact of
the war.
COLONIAL MERCANTILISM

Even before the first Englishmen landed at Jamestown, Virginia (in 1607), European countries had experimented with empire-building, engaging in the system of mercantilism. Although it was never a cohesive system, and changed from nation to nation, its variations had similar characteristics and, most important, a shared economic philosophy. First and foremost was [the will] to strengthen a country and its colonies against other antagonistic empires. A major tenant of this view was self-sufficiency: sources of supply—raw materials, agriculture, and industry—should be developed domestically, or in colonies, to prevent interruptions by hostile foreigners. Then, state control over human behavior: the belief that many aspects of a nation’s economy had to be regulated. With the acquisition of colonies came the recognition that their purpose was to satisfy the needs of the mother country. The regulation of economic activities in the colonies, then, centered around the accumulation of wealth for the European powers, at the colonies’ expense… The goal of these policies was, supposedly, to achieve a “favorable” balance of trade that would bring gold and silver into the country. 

From 1650 on, England instituted a series of laws of trade and navigation known as the Navigation Acts. Their purpose was to limit colonial trade to the British only. In order to accomplish this, all trade between colonists and the British was to be conducted on either English vessels or colonial-built vessels. If colonists intended to trade with any other nations, all goods had first to be shipped to England, giving her an opportunity to handle them and collect revenue from taxation. In addition, there were certain products that could be traded only with Britain, such as tobacco, sugar and cotton. As time went on, the list of enumerated goods grew — continually decreasing merchandise that the colonists could sell to other nations.

In keeping with the general policy of mercantilism, England encouraged the colonists to specialize in the production of raw materials. English factories converted raw goods to products which were then shipped back to the colonies. This provided the British with a profitable market, free from competition. In order to discourage manufacturing, regulations governed certain industries that would have been competitive with the British, such as the woolen-garment industry, hat making, and the iron industry. Similarly, the colonists benefited from a built-in market for their raw products. Yet, trade regulations were not rigidly enforced and smuggling was frequent.

After the French and Indian War in 1763, Britain was left with a huge public debt and a growing conviction that the colonies must bear a greater share of the cost of maintaining the Empire. They began to enforce their mercantilist policies, which led to intensified animosity between the English and their colonies. They believed it was appropriate to raise revenues via a series of new taxes on the colonies: the Sugar act in 1764, the Stamp and Quartering Acts of 1765, the Townshend Acts of 1767, the Tea Act of 1773. It wasn’t only paying taxes or the amount they had to pay, that seems to have angered the colonists most; instead, it was having no say in how much and in what way they would be taxed.
I. Right or wrong?

1. Mercantilism was practiced by all European countries.
2. The aim of mercantilism is to strengthen a country against other empires.
3. Countries wanted to be economically independent.
4. Raw materials were imported from foreign countries.
5. The state should not regulate the economy.
6. The colonies’ only purpose was to increase the wealth of the mother country.
7. Countries need to import more than they export.
8. Colonies could not trade with other nations.
10. The hat-making industry was well developed in America.
11. There were no advantages for the colonies.
12. Because of the war, Britain had to decrease its taxes.

State two consequences of mercantilism for France and its colony, New France.

1. It enriched the mother country.
2. It promoted the development of agriculture in New France.
3. It allowed New France to be less dependent on France.
4. It stimulated population growth in New France.
5. It limited economic development in the colony.

Which of the following statements apply to the policy of mercantilism?

1. The colony was free to develop its industries.
2. The colony had to expand its boundaries to the maximum.
3. The colony could trade freely with other mother countries.
4. The colony sold its manufactured goods to France.
5. The colony exploited furs in particular.
6. The colony was quickly settled because of the chartered companies.
7. The colony was a source of raw materials for France.
8. The colony bought manufactured goods from France.
The Atlantic Slave Trade

Between 1650 and 1860, approximately 10 to 15 million enslaved people were transported from western Africa to the Americas. Most were shipped to the West Indies, Central America, and South America.

« The slave ship » by Robert Riggs, Life Magazine, 1956
**John Newton, Thoughts upon the African Slave Trade, 1788**

John Newton (1725–1807) captained two Liverpool slave ships in his twenties and kept detailed logs of his voyages. "During the time I was engaged in the slave trade," he later wrote, "I never had the least scruple as to its lawfulness... It is, indeed, accounted a genteel employment and is usually very profitable." But later he became an Evangelical minister and looked back at his early life with horror. "I once was lost, but now am found," he wrote in his great hymn "Amazing Grace." In addition to powerful abolitionist preaching, Newton helped change attitudes toward slavery with an influential account of the Middle Passage, based on his personal experience.

With our ships, the great object is, to be full. When the ship is there, it is thought desirable she should take as many as possible. The cargo of a vessel of a hundred tons, or little more, is calculated to purchase from two hundred and twenty to two hundred and fifty slaves. Their lodging-rooms below the deck, which are three (for the men, the boys, and the women), besides a place for the sick, are sometimes more than five feet high, and sometimes less; and this height is divided towards the middle, for the slaves lie in two rows, one above the other, on each side of the ship, close to each other, like books upon a shelf. I have known them so close that the shelf would not, easily, contain one more. And I have known a white man sent down, among the men, to lay them in these rows to the greatest advantage, so that as little space as possible might be lost.

Let it be observed, that the poor creatures, thus cramped for want of room, are likewise in irons, for the most part both hands and feet, and two together, which makes it difficult for them to turn or move, to attempt either to rise or to lie down, without hurting themselves, or each other. Nor is the motion of the ship, especially her heeling, or stoop on one side, when under sail, to be omitted; for this, as they lie athwart, or cross the ship, adds to the uncomfortableness of their lodging, especially to those who lie on the leeward or leaning side of the vessel.

Dire is the tossing, deep the groans. —

The heat and smell of these rooms, when the weather will not admit of the slaves being brought upon deck, and of having their rooms cleaned every day, would be almost insupportable to a person not accustomed to them. If the slaves and their rooms can be constantly aired, and they are not detained too long on board, perhaps there are not many who die; but the contrary is often their lot. They are kept down, by the weather, to breathe a hot and corrupted air, sometimes for a week: this added to the galling of their irons, and the despondency which seizes their spirits when thus confined, soon becomes fatal. And every morning, perhaps, more instances than one are found, of the living and the dead, like the captives of Mezentius, fastened together.

Epidemical fevers and fluxes, which fill the ship with noisome and noxious effluvia, often break out, and infect the seamen likewise, and thus the oppressors, and the oppressed, fall by the same stroke. I believe, nearly one-half of the slaves on board, have, sometimes, died; and that the loss of a third part, in these circumstances, is not unusual. The ship, in which I was mate, left the coast with two hundred and eighteen slaves on board; and though we were not much affected by epidemic disorders, I find by my journal of that voyage (now before me), that we buried sixty-two on our passage to South Carolina, exclusive of those which died before we left the coast, of which I have no account.

I believe, upon an average between the more healthy, and the more sickly voyages, and including all contingencies, one fourth of the whole purchase may be allotted to the article of mortality: that is, if the English ships purchase sixty thousand slaves annually, upon the whole extent of the coast, the annual loss of lives cannot be much less than fifteen thousand.
Olaudah Equiano Recalls the Middle Passage, 1789

Olaudah Equiano (1745–1797), also known as Gustavus Vassa, was born in Benin (in west Africa). When he was about ten years old, he was kidnapped by Africans known as Aros and sold into slavery. After being sold multiple times, he was purchased by Europeans who shipped him to Barbados and then to Virginia. Ultimately, Equiano gained his freedom, moved to England, became a Christian missionary and abolitionist, and wrote his life story. In the excerpt below, he recounted his experience of the brutal “middle passage” across the Atlantic to the Caribbean.

Until recently, most historians trusted Equiano’s autobiography. However, in Equiano, the African: Biography of a Self-Made Man (University of Georgia Press, 2005) Vincent Carretta presents evidence that suggests that Equiano was probably born in South Carolina. Although this possibility certainly undermines one’s confidence in the truthfulness of Equiano’s narrative, it seems likely that he drew on stories that he had heard of the middle passage—if indeed he did not experience it first-hand. –D. Voelker

The first object which saluted my eyes when I arrived on the coast was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror when I was carried on board. I was immediately handled and tossed up to see if I were sound by some of the crew; and I was now persuaded that I had gotten into a world of bad spirits, and that they were going to kill me. Their complexions too differing so much from ours, their long hair, and the language they spoke, (which was very different from any I had ever heard) united to confirm me in this belief. ...

Soon after this the blacks who brought me onboard went off, and left me abandoned to despair. I now saw myself deprived of all chance of returning to my native country, or even the least glimpse of hope of gaining the shore, ... I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life: so that, with the loathsomeness of the stench, and crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste any thing. I now wished for the last friend, death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands, and laid me across I think the windlass, and tied my feet, while the other flogged me severely. I had never experienced any thing of this kind before; and although, not being used to the water, I naturally feared that element the first time I saw it, yet nevertheless, could I have got over the nettings, I would have jumped over the side, but I could not; and, besides, the crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water: and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. ...

At last we came in sight of the island of Barbados, at which the whites on board gave a great shout, and made many signs of joy to us. We did not know what to think of this; but as the vessel drew nearer we plainly saw the harbor, and other ships of different kinds and sizes; and we soon anchored amongst them off Bridge Town. Many merchants and planters now came on board, though it was in the evening. They put us in separate parcels, and examined us attentively. They also made us jump, and pointed to the land, signifying we were to go there. We thought by this we should be eaten by these ugly men, as they appeared to us; and, when soon after we were all put down under the deck again, there was much dread and trembling among us, and nothing but bitter cries to be heard all the night from these apprehensions, insomuch that at last the white people got some old slaves from the land to pacify us. They told us we were not to be eaten, but to work, and were soon to go on land, where we should see many of our country people. This report eased us much; and sure enough, soon after we were landed, there came to us Africans of all languages. We were conducted immediately to the merchant’s yard, where we were all pent up together like so many sheep in a fold, without regard to sex or age.

SOURCE: The Interesting Narrative of the Life of Olaudah Equiano, Or Gustavus Vassa, the Africa (London, 1789).
Look at the political cartoon on the right. What do you think was the colonists’ opinion of the Stamp Act?

These are examples of what a Royal Stamp would have looked like.

A political cartoon showing the colonists’ reaction to the Stamp Act.

“Join, or Die” by Benjamin Franklin

1. What do you know about Benjamin Franklin?
2. What colony is missing from the snake?
3. What do you think Franklin meant by “Join, or Die?”
« The Able Doctor, or, America Swallowing the Bitter Draught », 1774

We are reduced to the alternative of choosing an unconditional submission to the tyranny of irritated ministers, or resistance by force. — The latter is our choice. — We have counted the cost of the contest, and find nothing so dreadful as voluntary slavery. — Honour, justice, and humanity, forbid us tamely to surrender that freedom which we received from our gallant ancestors, and which our innocent posterity has a right to receive from us. We cannot endure the infamy and guilt of resigning succeeding generations to that wretchedness which inevitably awaits them, if we basely entail hereditary bondage to them.

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 signals 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 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 benevolent 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 one mind resolved to die freemen rather than to live slaves.

Lest this declaration should disquiet the minds or our friends and fellow-subjects in any part of the Empire, we assure them that we mean not to dissolve that union which has so long and so happily subsisted between us, and which we sincerely wish to see restored. — Necessity has not yet driven us into that desperate measure, or induced us to excite any other nation to war against them. — We have not raised armies with ambitious designs of separating from Great Britain, and establishing independent states. We fight not for glory or for conquest. We exhibit to mankind the remarkable spectacle of a people attacked by unprovoked enemies, without any imputation or even suspicion of offence. They boast of their privileges and civilization, and yet proffer no milder conditions than servitude or death.

In our own native land, in defence of the freedom that is our birth-right, and which we ever enjoyed till the late violation of it — for the protection of our property, acquired solely by the honest industry of our fore-fathers and ourselves, against violence actually offered, we have taken up arms. We shall lay them down when hostilities shall cease on the part of the aggressors, and all danger of their being renewed shall be removed and not before.

With an humble confidence in the mercies of the supreme and impartial Judge and Ruler of the Universe, we most devoutly implore his divine goodness to protect us happily through this great conflict, to dispose our adversaries to reconciliation on reasonable terms, and thereby to relieve the Empire from the calamities of civil war.

Preliminary work: (to be done on your draft): make sure you analyze correctly the text by clarifying all the references. Study the pronouns, the repetitions, the style, the lexical fields...

1. Introduce the document: context (all the events which are relevant for the understanding of the text), authors and source (the type of document). Announce your problematic (what is this

3 John Dickinson (1732–1808) was an American lawyer and politician from Philadelphia and Wilmington, Delaware. He was a militia officer during the American Revolution, a Continental Congressman from Pennsylvania and Delaware.
4 misery
5 implies
6 notable
7 granted
8 forced
9 trouble
10 Hard-work
declaration about? what is at stake here?) and present your outline (what you’re going to say in each part).

2. **Commentary**: (Answer each question separately leaving a space between them)

   a. What is the purpose of this declaration? What did the authors fight for and against? (Explain what they mean by ‘voluntary slavery’ and ‘hereditary bondage’.) How are the colonists and Great Britain depicted? Justify yourselves by referring both to the text and the context.

   b. How did they justify themselves? Did they look confident in their fight? Analyze the images and the vocabulary they used.

   c. Criticism: Do you find the authors extreme or cautious in their declaration (§3)? Why, do you think? From what you know about life in colonial America, comment on their reference to freedom. Was it really a “just cause”?

3. **Conclusion**: Sum up the ideas you’ve developed in each question and then open your analysis by explaining the outcome and impact of the war. Was there a difference between what the authors wanted and what really happened?
Thomas Paine, Common Sense, January 1776

. . . Mankind being originally equal in the order of creation, the equality could only be destroyed by some subsequent circumstance: the distinctions of rich and poor may in a great measure be accounted for, and that without having recourse to the harsh ill-sounding names of oppression and avarice. Oppression is often the consequence, but seldom or never the means of riches; and though avarice will preserve a man from being necessitously poor, it generally makes him too timorous to be wealthy.

But there is another and greater distinction for which no truly natural or religious reason can be assigned, and that is the distinction of men into KINGS and SUBJECTS. Male and female are the distinctions of nature, good and bad the distinctions of heaven; but how a race of men came into the world so exalted above the rest, and distinguished like some new species, is worth inquiring into, and whether they are the means of happiness or of misery to mankind.

In the early ages of the world, according to the scripture chronology there were no kings; the consequence of which was, there were no wars; it is the pride of kings which throws mankind into confusion. . . .

I have heard it asserted by some, that as America has flourished under her former connection with Great Britain, the same connection is necessary towards her future happiness, and will always have the same effect. Nothing can be more fallacious than this kind of argument.

I challenge the warmest advocate for reconciliation to show a single advantage that this continent can reap by being connected with Great Britain. I repeat the challenge; not a single advantage is derived. Our corn will fetch its price in any market in Europe, and our imported goods must be paid for, buy them where we will.

But the injuries and disadvantages which we sustain by that connection, are without number; and our duty to mankind at large, as well as to ourselves, instruct us to renounce the alliance: because, any submission to, or dependence on, Great Britain, tends directly to involve this continent in European wars and quarrels, and set us at variance with nations who would otherwise seek our friendship, and against whom we have neither anger nor complaint. As Europe is our market for trade, we ought to form no partial connection with any part of it. It is the true interest of America to steer clear of European contentions, which she never can do, while, by her dependence on Britain, she is made the makeweight in the scale of British politics.

The blood of the slain, the weeping voice of nature cries, 'TIS TIME TO PART. Even the distance at which the Almighty hath placed England and America is a strong and natural proof that the authority of the one over the other, was never the design of heaven.

Small islands not capable of protecting themselves are the proper objects for government to take under their care; but there is something absurd, in supposing a Continent to be perpetually governed by an island. In no instance hath nature made the satellite larger than its primary planet; and as England and America, with respect to each other, reverse the common order of nature, it is evident that they belong to different systems. England to Europe: America to itself.

But where, say some, is the king of America? I'll tell you, friend, he reigns above, and doth not make havoc of mankind like the royal brute of Great Britain… in America the law is king. For as in absolute governments the king is law, so in free countries the law ought to be king; and there ought to be no other.
The Declaration of Independence, 4th July 1776

When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states. To prove this, let facts be submitted to a candid world.

He has refused his assent to laws, the most wholesome and necessary for the public good.
He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and when so suspended, he has utterly neglected to attend to them.
He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature, a right inestimable to them and formidable to tyrants only.
He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures.
He has dissolved representative houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.
He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise; the state remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.
He has endeavored to prevent the population of these states; for that purpose obstructing the laws for naturalization of foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands.
He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.
He has made judges dependent on his will alone, for the tenure of their offices, and the amount and payment of their salaries.
He has erected a multitude of new offices, and sent hither swarms of officers to harass our people, and eat out their substance.
He has kept among us, in times of peace, standing armies without the consent of our legislature.
He has affected to render the military independent of and superior to civil power.
He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his assent to their acts of pretended legislation:
• For quartering large bodies of armed troops among us:
• For protecting them, by mock trial, from punishment for any murders which they should commit on the inhabitants of these states:
• For cutting off our trade with all parts of the world:
• For imposing taxes on us without our consent:
• For depriving us in many cases, of the benefits of trial by jury:
• For transporting us beyond seas to be tried for pretended offenses:
• For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule in these colonies:
• For taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our governments:
• For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated government here, by declaring us out of his protection and waging war against us. He has plundered our seas, ravaged our coasts, burned our towns, and destroyed the lives of our people. He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation. He has constrained our fellow citizens taken captive on the high seas to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands. He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian savages, whose known rule of warfare, is undistinguished destruction of all ages, sexes and conditions.

In Jefferson's draft there is a part on slavery here

In every stage of these oppressions we have petitioned for redress in the most humble terms: our repeated petitions have been answered only by repeated injury. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people. Nor have we been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. We must, therefore, acquiesce in the necessity, which denounces our separation, and hold them, as we hold the rest of mankind, enemies in war, in peace friends.

We, therefore, the representatives of the United States of America, in General Congress, assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by the authority of the good people of these colonies, solemnly publish and declare, that these united colonies are, and of right ought to be free and independent states; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the state of Great Britain, is and ought to be totally dissolved; and that as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.
1. Who wrote the Declaration of Independence and when was it drafted?
2. **Paragraph #1**: How do the writers justify their need to write such a document?
3. Explain the meaning of “the separate and equal station to which the Laws of Nature and of Nature's God”?
4. Paragraph #2: What does self-evident mean?
5. Can you define "unalienable rights"? What are they?
6. What type of government is referred to by “Governments are instituted among Men, deriving their just powers from the consent of the governed?”
7. What do the people have the right to do against their government?
8. What should governments protect?
9. **Paragraph #3**: What is the purpose of the third paragraph?
10. Who is “He”?

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<thead>
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<th>Match the quotations from the declaration to their meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. He has refused his Assent to Laws, the most wholesome and necessary for the public good</td>
</tr>
<tr>
<td>2. “He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.”</td>
</tr>
<tr>
<td>3. “He has endeavored to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands.”</td>
</tr>
<tr>
<td>4. “He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.”</td>
</tr>
<tr>
<td>5. “He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.”</td>
</tr>
<tr>
<td>6. He has affected to render the Military independent of and superior to the Civil power.”</td>
</tr>
<tr>
<td>7. “He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their acts of pretended legislation;”.</td>
</tr>
</tbody>
</table>
What the colonists considered as illegal legislation from Britain: match the quotations to their meaning:

<table>
<thead>
<tr>
<th>Quotation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. “Quartering large bodies of armed troops among us”</td>
<td>A. Closing the Boston Port</td>
</tr>
<tr>
<td>2. “For protecting them, by a mock Trial, from punishment for any Murders which they should commit”</td>
<td>B. Forced Colonists to house and pay for British troops</td>
</tr>
<tr>
<td>3. “For cutting off our Trade with all parts of the world”</td>
<td>C. Taxing in many Acts and methods that were implemented without representation of the colonists</td>
</tr>
<tr>
<td>4. “For imposing Taxes on us without our Consent”</td>
<td>D. In many cases there were no trials at all; the king decided they were guilty and punished them</td>
</tr>
<tr>
<td>5. “For depriving us in many cases, of the benefits of Trial by Jury”</td>
<td>E. Immunized soldiers from Colonial Law</td>
</tr>
</tbody>
</table>

11. **Paragraph #4** ("In every stage of these oppressions... in peace friends"): List the references to the colonies and to Britain: how do they differ?

12. **Paragraph #5**: what is the purpose of the fifth paragraph?