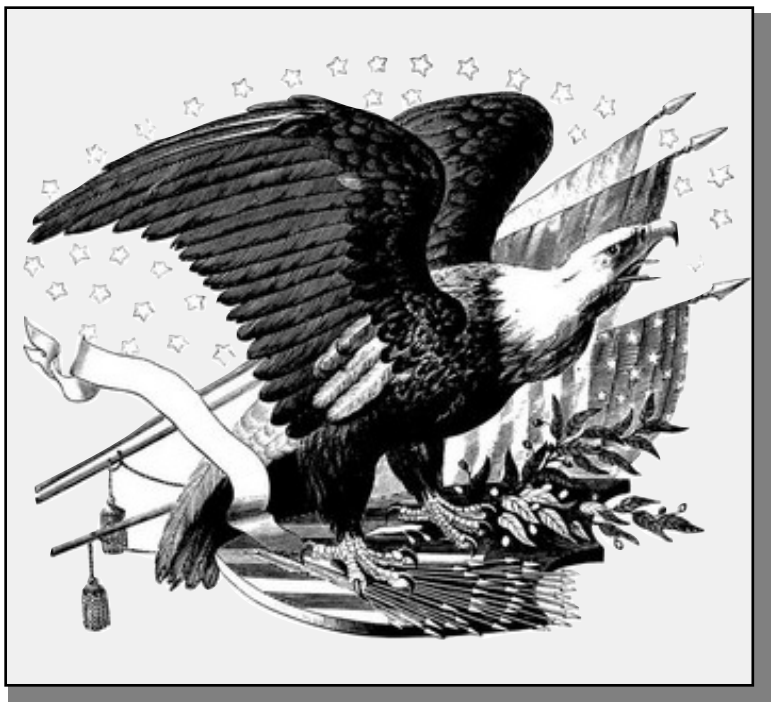
The Discovering of America
1519-1763

The People, Places and Principles of America



Chapter 2

Product number: 76309 Revision: 072110

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The Discovering of America
Chapter 2

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The People, Places and Principles of AMERICA

The Discovering of America 1519-1763

Chapter 2

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"Knowing the past enables youth to walk boldly and wisely into the future."

—Ronald Johnson, C. Ph.D.



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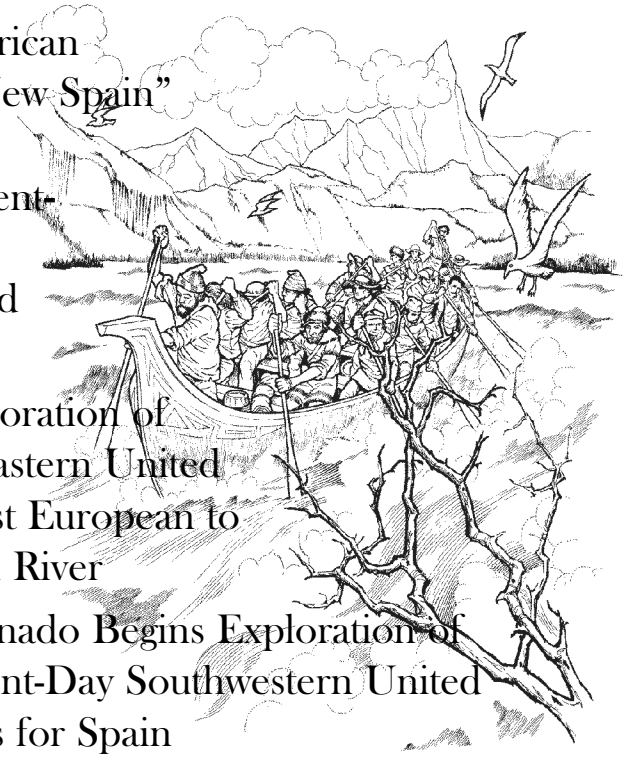
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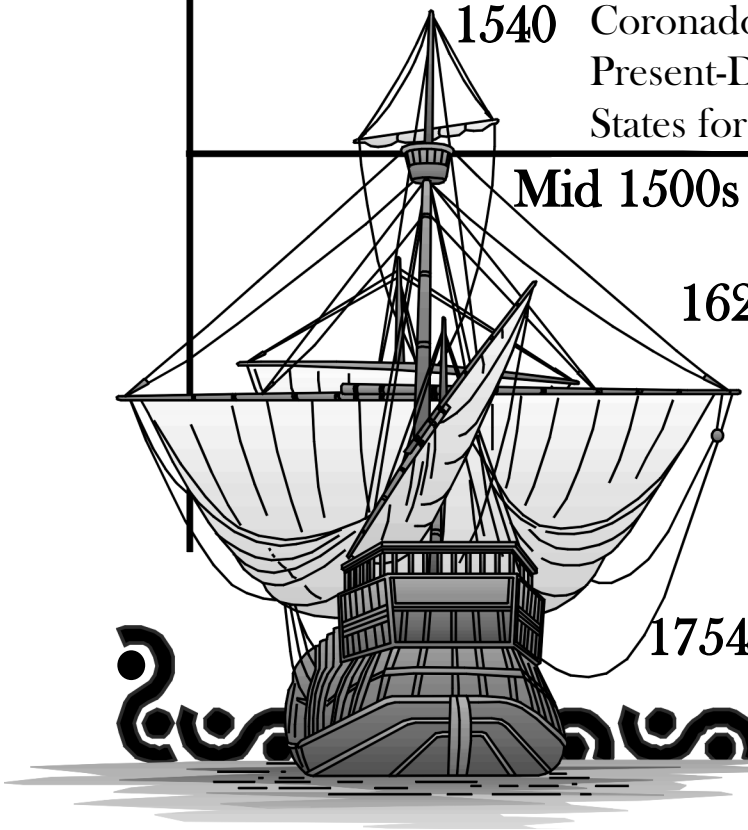


1519 First Shipload of African Slaves Arrives in "New Spain"

1527 DeVaca Begins Exploration of Present-Day Gulf Coast, Southwest Texas and Northern Mexico

1539 DeSoto Begins Exploration of Present-Day Southeastern United States for Spain; First European to Discover Mississippi River

1540 Coronado Begins Exploration of Present-Day Southwestern United States for Spain



Mid 1500s - early 1800s Era of Spanish Missions

1620 Pilgrims Land; Mayflower Compact Written

1638 First Printing Press in America

1650 First Published Poet in America

1754-1763 French and Indian War

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The Discovering of America



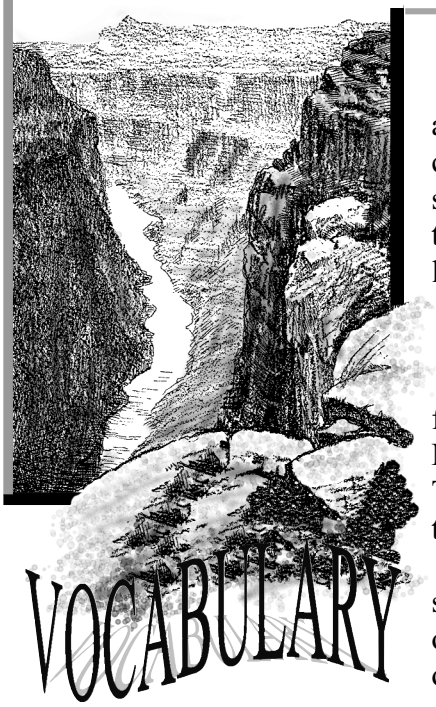
Topic 1
Discoveries & Explorations

Chapter 2

DE LEÓN, DE VACA, AND CORTÉS

Section One

Topics 1-5



VOCABULARY

Frenzy: a condition of great excitement
Uncharted: not yet mapped
Celestial navigation: calculating one's position and course of travel by the stars; commonly used by ship and aircraft pilots
Desperation: bold, reckless activity as a last resort due to despair
Conquistadors: Spanish soldiers who explored the New World in the 1500s
Grisly: inspiring fear and horror
Atrocities: wicked, brutal, and cruel, barbaric acts
Tenacity: stubborn firmness in holding fast to a thing

What if you heard of a place where you could dig up rocks that would make you rich beyond imagination—a place where ancient cities were made of gold, glittering in the sun, waiting to be claimed? Would you embark across the sea, risk shipwreck, starvation, and terror to reach such a place? Five hundred years ago, the Spaniards did. A spirit of adventure, and the desire for a better life, brought explorers to America. Courage and determination helped them survive to share their stories that became history.

In the early 1500s, Spain discovered something that sparked ***frenzy*** in the New World—gold! South and westward from the Caribbean islands which Columbus claimed in 1492, to Mexico and South America, Spanish explorers discovered gold. The treasure ignited a series of explorations that lasted for more than 35 years.

Ponce de León had accompanied Columbus in 1493 on his second of four voyages to the New World. From the Spanish base of operations in Hispaniola (now Haiti and the Dominican Republic), de León sailed to Puerto Rico in 1508, where he established a permanent colony and was appointed as the island's first governor. Then, in 1513, the aging Spanish governor led an expedition to what came to be known as St. Augustine, Florida, the oldest settlement in the United States. De León was searching for the mythical "Fountain of Youth" which, of course, he never found. He did find lush foliage and sweet-smelling flowers, so he named the land he claimed for Spain *Florida*, which means "full of flowers."

In 1527, a large party of five ships and 600 men set out from Spain. Out of their adventure came the story of a single survivor, Cabeza de Vaca, whose incredible eight-year journey took him to unexplored frontiers of the American Southwest. Fierce Atlantic storms battered the ships at the start of the expedition led by a captain named Panfilo de Narvaez. The ships were driven onto the shores of the island of Cuba where the crew and soldiers spent the winter. In the spring, Narvaez divided the men. Three hundred were dispatched to seek gold along the ***uncharted*** coast of Florida. The remaining crew on the ships planned to sail along the coast and pick up the land group later. It was a good plan, but their ***celestial navigation*** techniques were primitive, and the two groups never saw each other again.

De Vaca led the land group and struggled through Florida territory where no white man had ever been. Many of the Spaniards expired from sickness, hunger, and frequent attacks by natives. How intensely the explorers must have watched for their ships, knowing that without them, their situation was almost hopeless.


De Vaca

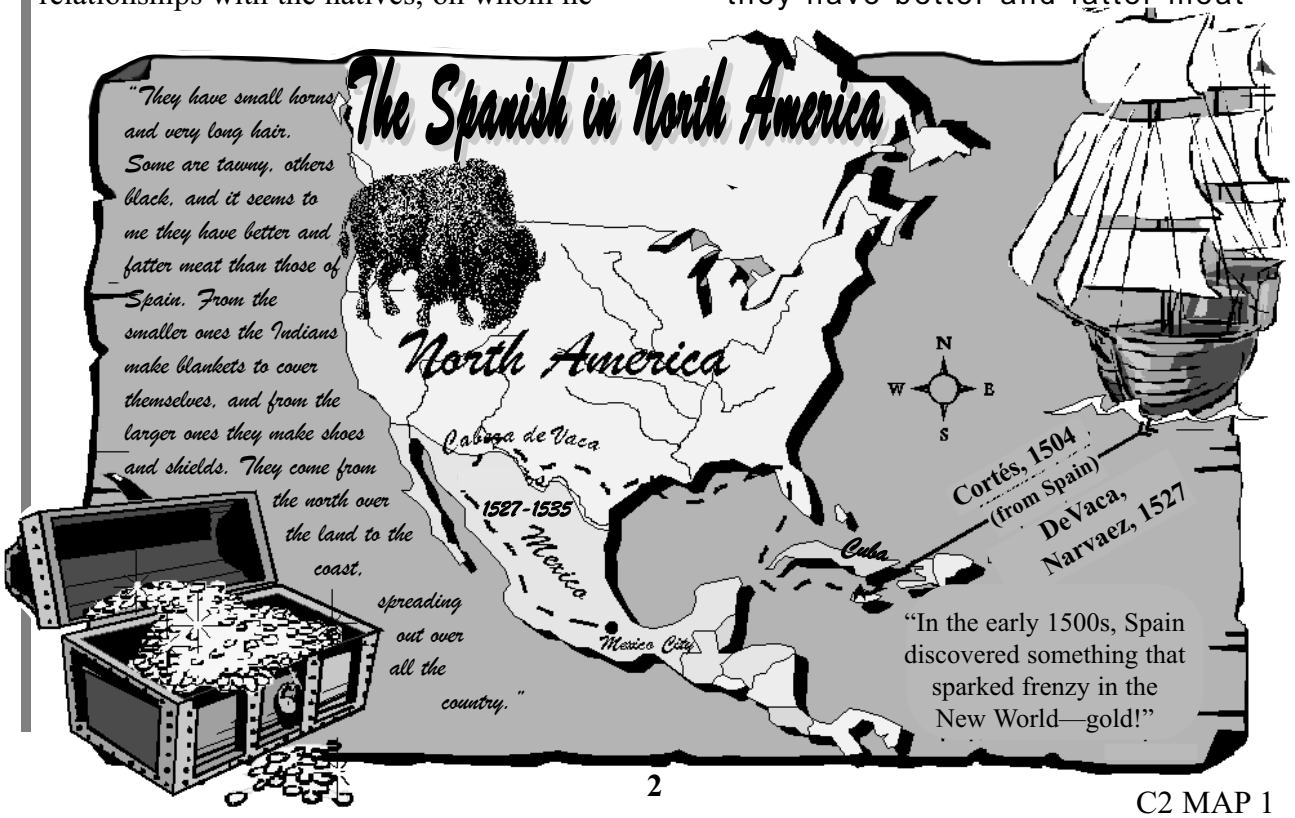
In ***desperation***, the surviving men constructed small boats and attempted to arrive at the place where they were supposed to meet the other Spanish group in ships. Some of the small boats reached the mouth of the Mississippi River, and the travelers were revived by the fresh water. A severe storm in the Gulf of Mexico drove the boats apart. Some were blown out to sea, but the boat de Vaca was commanding grounded on an island near what is now Galveston, Texas.

With help from friendly natives, 15 of the remaining 80 explorers lived through the winter. As time went on, however, all but de Vaca and one other Spaniard died, leaving them as the only Europeans in the unexplored region above the Rio Grande River.

De Vaca survived the next four years among Indians along the Texas coast. He applied his leadership skills to build relationships with the natives, on whom he depended for survival. His courage and usefulness as a trader gained respect from the local tribes. De Vaca gathered shells and sea beans along the coast and carried them inland, trading them for furs and flint. This system enabled him to survive while he hoped for rescue by Spanish ***conquistadors***, whom he believed were near the Rio Grande River.

Each year, de Vaca visited the island which the Spaniards called "Malhado"—Bad Luck Island. He tried to convince the other Spanish survivor to travel with him and search for more Spaniards. Finally, the man agreed. They began to travel along the gulf coast, but de Vaca's fellow traveler turned back and was never heard from again. De Vaca was determined to survive, so he ventured inland where he met two other wandering Spaniards and their slave. The four men survived by eating roots, spiders, worms, caterpillars, lizards, snakes, and ant eggs. They also observed how the Indians killed buffalo. What de Vaca wrote about these animals became the first written description of the American buffalo:

> They have small horns...and very long hair. Some are tawny, others black, and it seems to me they have better and fatter meat



C2 MAP 1

> than those of Spain. From the smaller ones the Indians make blankets to cover themselves, and from the larger ones they make shoes and shields. They come from the north over the land to the coast, spreading out over all the country....

Some Indians believed that Cabeza de Vaca had special healing powers. In order to please these natives, de Vaca blessed them, breathed on them, and prayed Catholic prayers like the *Pater Noster* and *Ave Maria* over them. He and the other Spaniards became known among the Indians as *medicine men*. Indians allowed de Vaca's group some freedom, but essentially kept them captive and escorted them from one village to another as very important men.

In 1534, the Spaniards escaped their captors and crossed the head waters of the Rio Grande River. They explored the Sierra Madre mountains in northern Mexico, then made their way southward through valleys to what was later named the Sea of Cortés. For eight long years, Cabeza de Vaca did not give up. He walked, survived, and explored.

On the west coast of Mexico, de Vaca encountered other Spaniards on horseback. They were 100 miles north of the Spanish colony of San Miguel, the northernmost Spanish settlement in the New World. Escorted by men from San Miguel, de Vaca and his companions endured 800 more miles to reach Mexico City, which had been built on the ruins of Tenochtitlán, center of the Aztec civilization. Cabeza de Vaca earned a place in history by persevering through difficult times, and with amazing courage and endurance. The people of Mexico City welcomed the survivors who were honored by local Spanish officials.

The person most famous for conquering the Aztecs was the Spaniard, Hernán Cortés, who had sailed to the New World in 1504 at age nineteen. By 1519, he had been appointed to lead the conquest of the Aztecs, who practiced human sacrifice, cannibalism, and other ***grisly atrocities***.

The Aztec emperor, Montezuma, feared the Spaniards due to Aztec prophecies forcasting the return of the deposed god, Quetzalcoatl, who was predicted to come from the east that year in the form of a White man with blue eyes and a beard. Cortés fit that description. The returning god was prophesied to stamp out human sacrifice, free the oppressed and claim the throne. The Spanish conquest of the Aztecs culminated in 1521 when Cortés conquered and destroyed Tenochtitlan.

History shows that perseverance is rewarded. When you set out to achieve a goal, *tenacity* could become a real gold mine. As you will see in the next vignette, Spanish adventurers came to America pursuing gold; however, the true treasure they discovered was the opportunity to start life from a new perspective.

DE SOTO AND CORONADO

When gold was discovered in the New World, Spanish conquistadors of the early 1500s became obsessed with finding treasure. Gold and glory filled their dreams and led them to discover mighty rivers, spectacular canyons, and vast prairies. Ironically, their geographical discoveries, not the wealth they longed for, gave the explorers a lasting place in history.

A Spaniard named Hernando de Soto led an expedition from 1539-42. He began in Florida with 600 men who wore the shiny armor of Spanish Conquistadors. They explored along the Gulf of Mexico and followed some of the route Cabeza de Vaca had charted about ten years earlier. De Vaca's adventure had convinced de Soto that gold was to be found among the tribes of this unknown land. To find it, de Soto and his men seemed willing to risk everything.


De Soto

The explorers struggled across swamps and lugged their heavy armor through thick, piney woods. They used primitive celestial navigation techniques and drew crude maps to claim rivers, mountain ranges, and plains for Spain. Among these rivers was

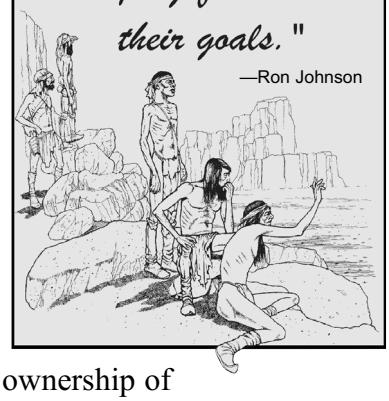
the mighty Mississippi River, the longest river in North America. Because rivers were like major roads, de Soto must have sensed the importance of his discovery. Later, map makers would show that the Mississippi (meaning "Great River" in the Ojibway Indian language of Wisconsin) ranked second only to the Nile in Africa as the longest river in the world.

In 1540, while de Soto and his men ventured east of the Mississippi River, another group of Spaniards led by Vasquez de Coronado explored the large area west and southwest of the river. Coronado, lured by stories about cities built of gold, led over 1,000 men northward from Mexico City. They traveled thousands of miles across hot deserts, mountains, and plains, but did not find rich cities of gold. However, Coronado and his men were the first explorers to see one of nature's great wonders—the Grand Canyon in northern Arizona. Its peaks and valleys stretch up to 18 miles wide and 277 breathtaking miles long across the desert floor. Turning eastward, Coronado's adventure led him as far as the Kansas plains where he saw the thundering herds of buffalo described by Cabeza de Vaca.

LIFE PRINCIPLE

" People with purpose overcome difficult situations by keeping focus on their goals. "

—Ron Johnson



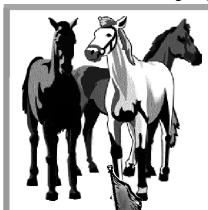
In their quest for gold, Spanish explorers made marvelous discoveries and mapped much of what is now Florida, Texas, New Mexico, Oklahoma, Colorado, Arizona and Kansas. Even though they discovered little gold, Spanish explorers claimed huge territories for Spain, establishing ownership of vast regions. Because of Spanish explorers, the Spanish flag flew over much land in America.

Without the spirit of adventure that drives people to reach into the unknown, America would never have been settled. The next topic is about sunken ships, blazing trails and snow shoes.



C2 MAP 2

The Discovering of America



Topic 2
Transportation

Chapter 2

FAVORABLE WINDS AND AN ASTROLABE

Section One

Topics 1-5



Modern equipment helps ***salvage*** crews locate ships that have been lost for centuries. What they find teaches us about the people who formed our country's history. Sailing ships were a major means of transportation before the development of airplanes, locomotives and superhighways. Let us look at some of the ships that were part of our country's early history.

We know that Christopher Columbus sailed three ships—the *Niña,* the *Pinta,* and the *Santa Maria*—when he discovered the New World. Columbus' voyage from Spain to America depended on favorable winds, clear skies and ocean currents on the dangerous Atlantic. Columbus used an instrument called an ***astrolabe*** to calculate the direction and distance traveled by measuring the angle of stars to his ship's position. Cloudy weather often prevented accurate calculations. Storms and submerged rocks were also constant dangers. While exploring, two months after his arrival in the Caribbean Sea, Columbus accidentally ***grounded*** the *Santa Maria* near the island of Hispaniola on Christmas Eve, 1492. The crew removed most of the ship's timber to build a fort named *"La Navidad,"* which in Spanish means "the birth of Christ." (Recently, salvage divers retrieved two anchors from the *Santa Maria*—five hundred years after it sank).

In the 1490s, sea-going sailing ships usually included three masts. The mainmast, in the center, supported the largest sail. It was usually as tall as the ship was long. A platform at the top of the mainmast was called the crow's nest, which served as a lookout station. Ships carried several extra anchors. The crew often dragged anchors during a storm to reduce ship movement. Sometimes an anchor was lost when its ropes broke. ***Shipwrights*** built the ship's frame of oak and the sides and decks of pine. Sails were made of cloth from the flax plant. Dimensions of ships varied, but styles hardly changed until the 1600s.

In 1607, three ships from England transported 120 people to Jamestown, Virginia. One incident, two years later, received a lot of publicity in England. The *Sea Venture* was one of nine ships sent with 600 settlers and supplies to Jamestown. The crew

VOCABULARY

Salvage: to rescue or make use of things ignored or unused by others
Astrolabe: an instrument used to calculate distance and direction by measuring the angle of stars
Grounded: a ship stuck in the sand off shore so it cannot go out to sea
Shipwrights: skilled craftsmen who built ships
Ferryboat: a boat used for carrying passengers or goods over a river or bay
Nuisance: something that is annoying or obnoxious
Snowshoes: a web of leather stretched across an oval frame; used for walking on deep snow
Toboggans: sleds for navigating on ice or snow
Revolutionize: to change something drastically

encountered a hurricane in the Bermuda islands and lost sight of the other ships. Four days later, the *Sea Venture* rammed a reef near an island far from Jamestown.

Miraculously, all 150 people aboard reached the island alive. They survived by eating native fruits, plants, and fish. A crew of eight boarded the ship's longboat and sailed it north toward Jamestown for help. The boat was never seen again.

While waiting for help, the people who remained stranded on the island salvaged materials from the *Sea Venture* to build a smaller ship named *Deliverance*. Still no rescue ships came from Jamestown, and *Deliverance* was not large enough to carry 142 people.

With cedar from the island and the remaining materials left from the *Sea Venture*, the men constructed a second ship called *Patience*. The survivors finally reached Jamestown in the two ships—nine months after being ship wrecked. What great perseverance!

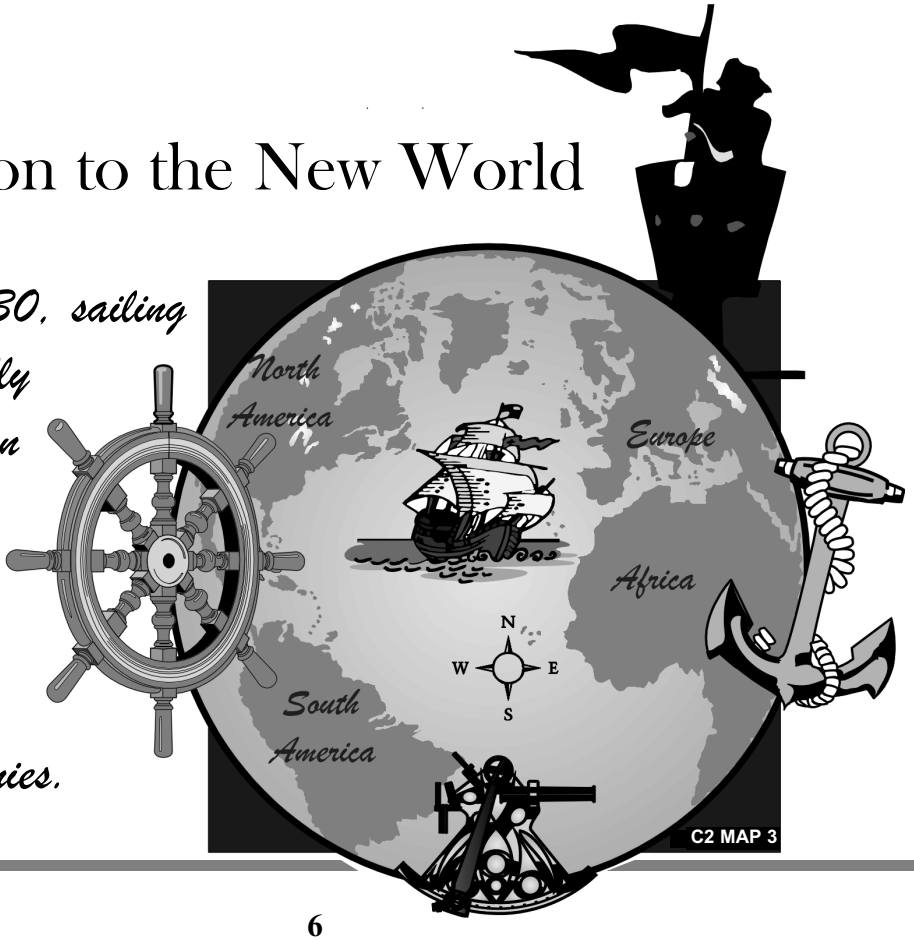
When the Puritans sailed for the New World in 1620, they departed in two ships. The *Speedwell* was supposed to accompany the *Mayflower*, but it leaked and had to be abandoned in England. All 102 passengers boarded the *Mayflower*. Only one passenger died during the 66-day ocean voyage.

By the year 1630, many sailing ships successfully crossed the ocean to transport nearly 5,000 English settlers to American Colonies.

As you will read in the next vignette, American Indians did not know about sails and astrolabes, but they traveled effectively through blinding snow storms on homemade snowshoes.

Immigration to the New World

By the year 1630, sailing ships successfully crossed the ocean to transport nearly 5,000 English people and supplies to American Colonies.



OVER THE RIVERS AND THROUGH THE WOODS

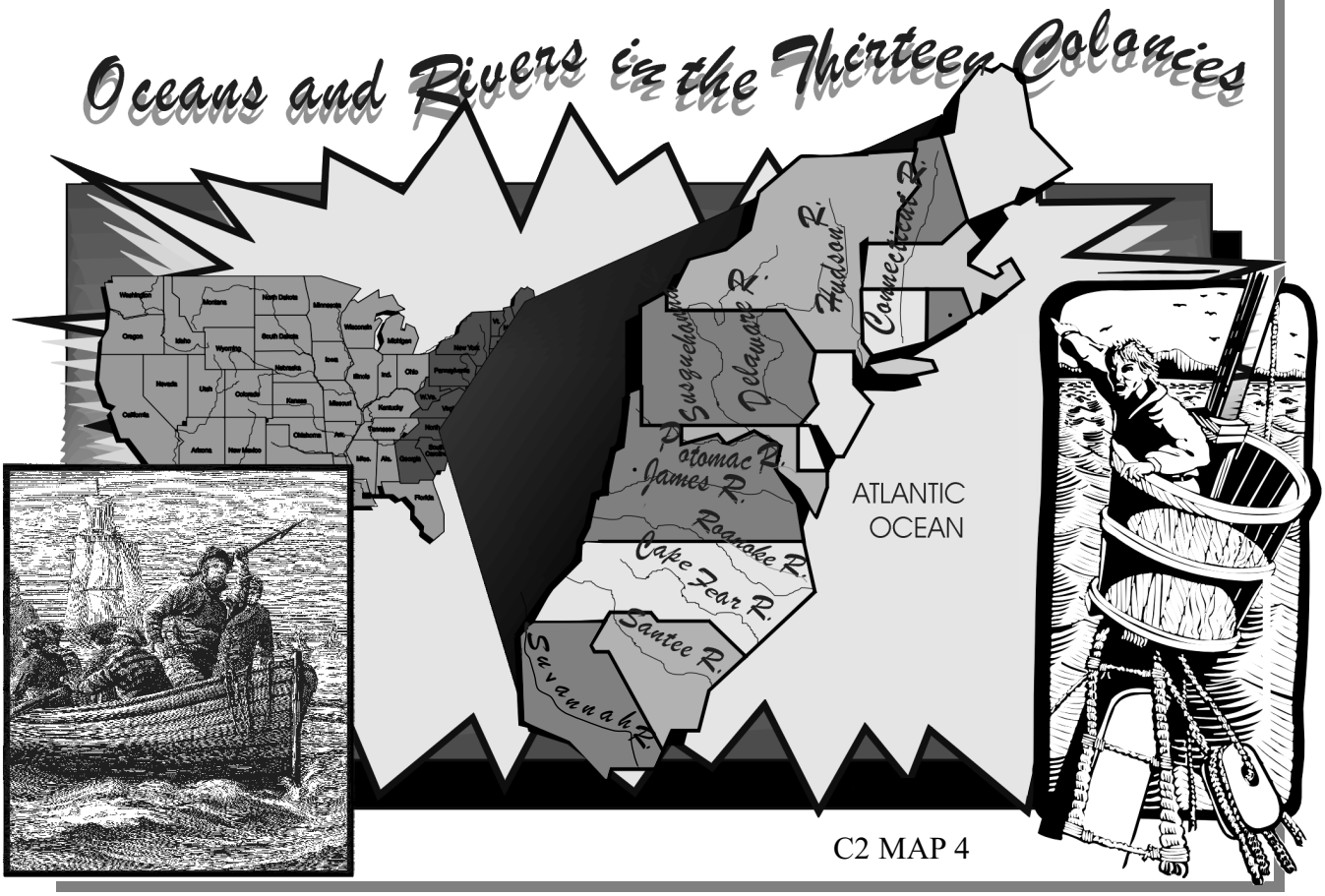
Early settlements were built near major waterways to provide easy access to supplies. Goods were brought across the Atlantic ocean by ships and upriver by ***ferryboats.***

Because ships packed with necessities for food and shelter had no space for horses and wagons, most overland travel was done on foot. Narrow streams were often spanned by fallen logs. If a stream was too wide for a tree "bridge," people waded across. Getting one's feet wet was a ***nuisance***, so colonists, like Governor John Winthrop of Boston, solved the problem by paying Indians to carry colonists "piggyback" style across rivers.

When traveling through deep forests, colonists marked trails by chopping pieces of bark from trees. The process, called "blazing," revealed the white wood beneath. When grass or snow covered the ground, the blazed trail could still be followed.

For a few wealthy colonists, foot transportation also included the sedan chair—a single chair mounted on a platform and carried by four men. This type of chair, which had been used in Europe and Asia for centuries, was first introduced in America in 1646. However, sedan chairs were only practical for the few people who could afford to hire men as carriers.

As time went on, colonists adopted travel techniques used by local Indians. From the Algonquins, colonists learned to use ***snowshoes*** to increase travel speed and reduce fatigue when walking over deep snow.



C2 MAP 4

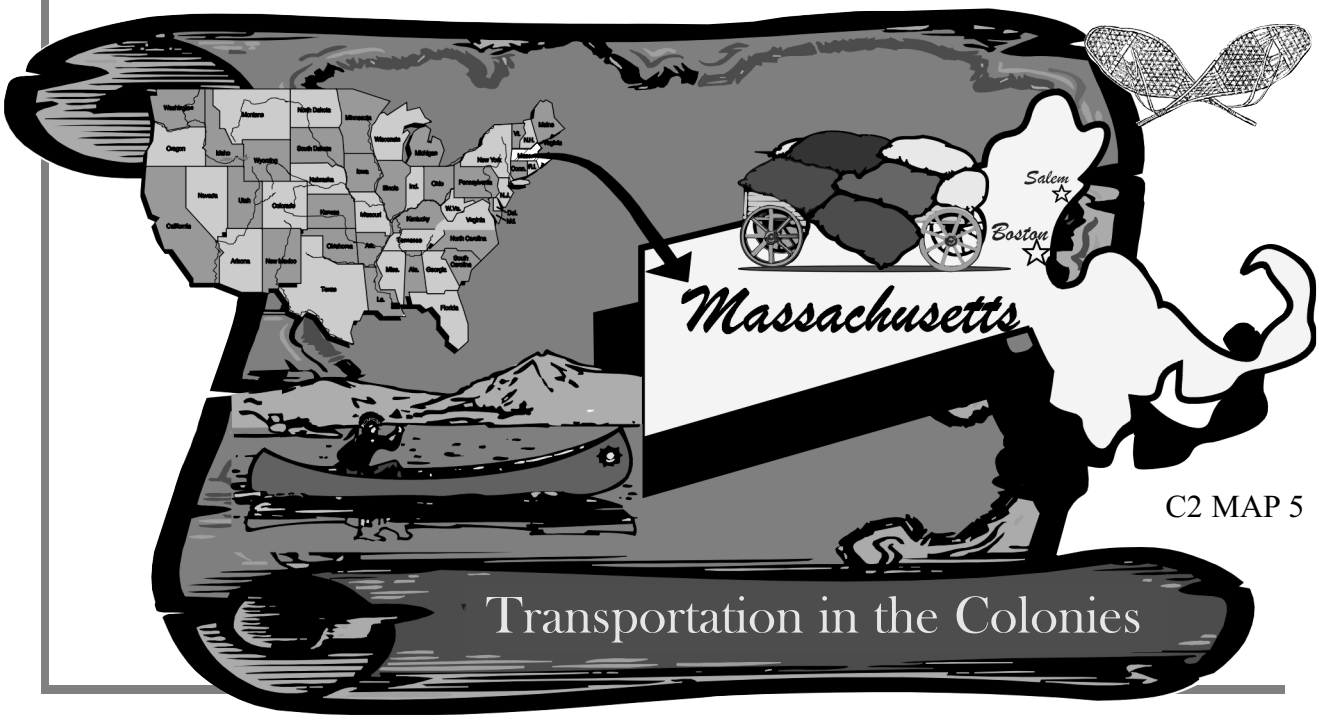
Making snowshoes was a community project. Men fashioned oval loops from flexible branches while women attached webs of deerskin strips across the ovals to form shoes.

The Algonquins also taught colonists to use frozen rivers and lakes as travel routes by constructing long ***toboggans*** of branches and hides. Food and supplies were tied on the toboggans, which slid easily over ice.

In addition, European immigrants adopted the Algonquin way of traveling in summer, using lightweight birch bark canoes. One man could easily carry a birch bark canoe overland. The canoe was an advantage because of the numerous streams and creeks which discouraged foot travel.

The importation of a few horses, in the early to mid 1600s, ***revolutionized*** overland transportation. Though relatively scarce, horses saved the colonists time and energy. Travelers often rode *"*double*"* to stretch the use of one horse. A creative relay system was also implemented. Two people rode a horse while two others walked toward their destination. At one mile, the riders dismounted and left the horse tied to a tree for the travelers behind. They then proceeded on foot for the next mile. When the travelers who had been walking reached the horse, they rode it until the next mile marker. Then they dismounted and the routine was repeated.

In addition to enhancing travel, horses provided new customs, career opportunities and services. Merchants and homeowners began accommodating customers and visitors on horseback. *"*Hitching blocks*,"* posts with embedded rings for attaching horse reins, lined commercial streets and the fronts of local residences. Farmers raised horses, and livery stables housed them for city dwellers. Industries such as harness manufacturing and blacksmithing were born. Inns sprang up as travel increased. Innkeepers offered food and sleeping quarters along frequently traveled roads. Colonists began using horses to pack cargo as well as carry passengers. In 1673, a new horseback mail service was established between New York and Boston. At that time, no government post office existed, and industrious colonists saw an



C2 MAP 5

Transportation in the Colonies

opportunity to provide mail service for a fee. Service depended on collecting enough mail to pay the "post" rider, so intervals between trips varied.

Another transportation industry affected by the introduction of horses was coach and carriage making. Before horses were imported, colonial coaches were hand pulled, two-wheeled carts built to transport supplies from ship docks to warehouses. After horses arrived, coaches were built large enough to carry up to four adults plus the driver. Experienced coach and carriage makers were not allowed to immigrate to the Colonies from Britain. Raw materials from America had to be shipped to English cartwrights for manufacturing and then shipped back as finished products. This policy provided manufacturing jobs in England and profits to English shippers. It also inflated the cost of coaches to Americans. Colonial businessmen resented these restrictions and began producing their own coaches and carriages by the early 1700s.

Whether blazing a trail through the forest or fording streams on foot or riding horseback, Americans have met their transportation needs through hard work, perseverance and creativity. They endured hardships because they were men and women with a spirit of adventure and strong moral character to match the challenges of a wild land. The next vignette gives you an idea of how Pilgrims and other settlers told relatives in Europe about America.

LIFE PRINCIPLE



" When you give your all, your little is a lot."

—Anonymous



The Discovering of America



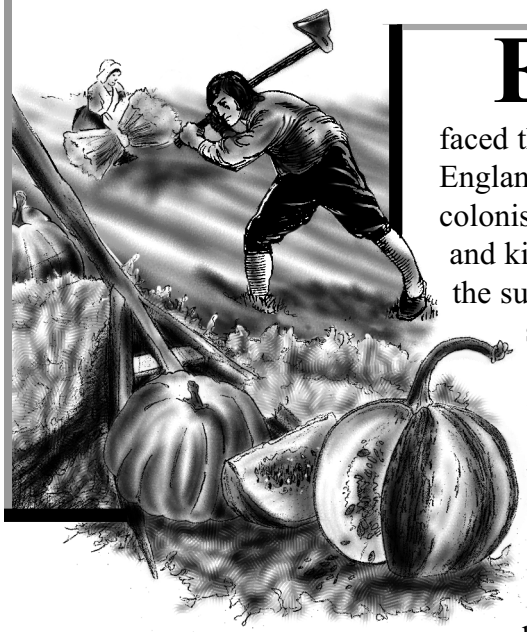
Topic 3
Communication

Chapter 2

Section One

Topics 1-5

NEW LIFE IN A DANGEROUS LAND



Encouraging people to colonize America was a challenge in the 1500s. While very real dangers and challenges faced the early colonists, ridiculous rumors circulated throughout England—stories that the land was full of devils and lions, that colonists would face rattlesnakes that could fly through the air and kill people, that women became unable to bear children, that the sun permanently burned people's skin. If you were told stories like these, would you be interested in starting life over in a place where you could build a home and enjoy incredible freedom?

Real life on the American frontier was extremely difficult, especially for early settlers. In 1587, the English Colony of Roanoke, Virginia completely vanished. To this day, no one knows for sure what became of that community. In 1608, the Jamestown settlement was almost destroyed by adverse weather, lack of supplies, and other challenges. A dozen years later, the Pilgrims in Plymouth endured similar hardships—sustained only by their faith in God, moral courage, and hunger for religious freedom.

Times were hard, but the lure of the new land was strong. Liberty and economic opportunity continued to entice colonists over the Atlantic. America was rich in resources, like furs and lumber, which brought good prices in England. Groups of ***investors***, such as those who formed the Massachusetts and Virginia Bay companies, worked hard to promote growth in America. Ships' captains, preachers, writers, and other travelers were hired to publish tracts, pamphlets, songs, and sermons to raise a positive awareness of America. The Colonies were described as a healthy place to purchase land at a very low price, earn good wages, and begin a new life. One Pilgrim wrote: *"There is hardly a more healthful place to be found."*

As new colonies were settled, mostly by men, and hardships were overcome, women were encouraged to move to America to build stable families and strong communities.

VOCABULARY

Investors: those who put money into certain projects to gain profit
Evangelize: to convert someone to Christianity
Inspirational: motivating, thought-provoking, causing something good to be done
Entice: to attract someone by offering a reward or by exciting their hopes or desires
Attributes: characteristics or qualities
Philadelphia: "City of Brotherly Love"

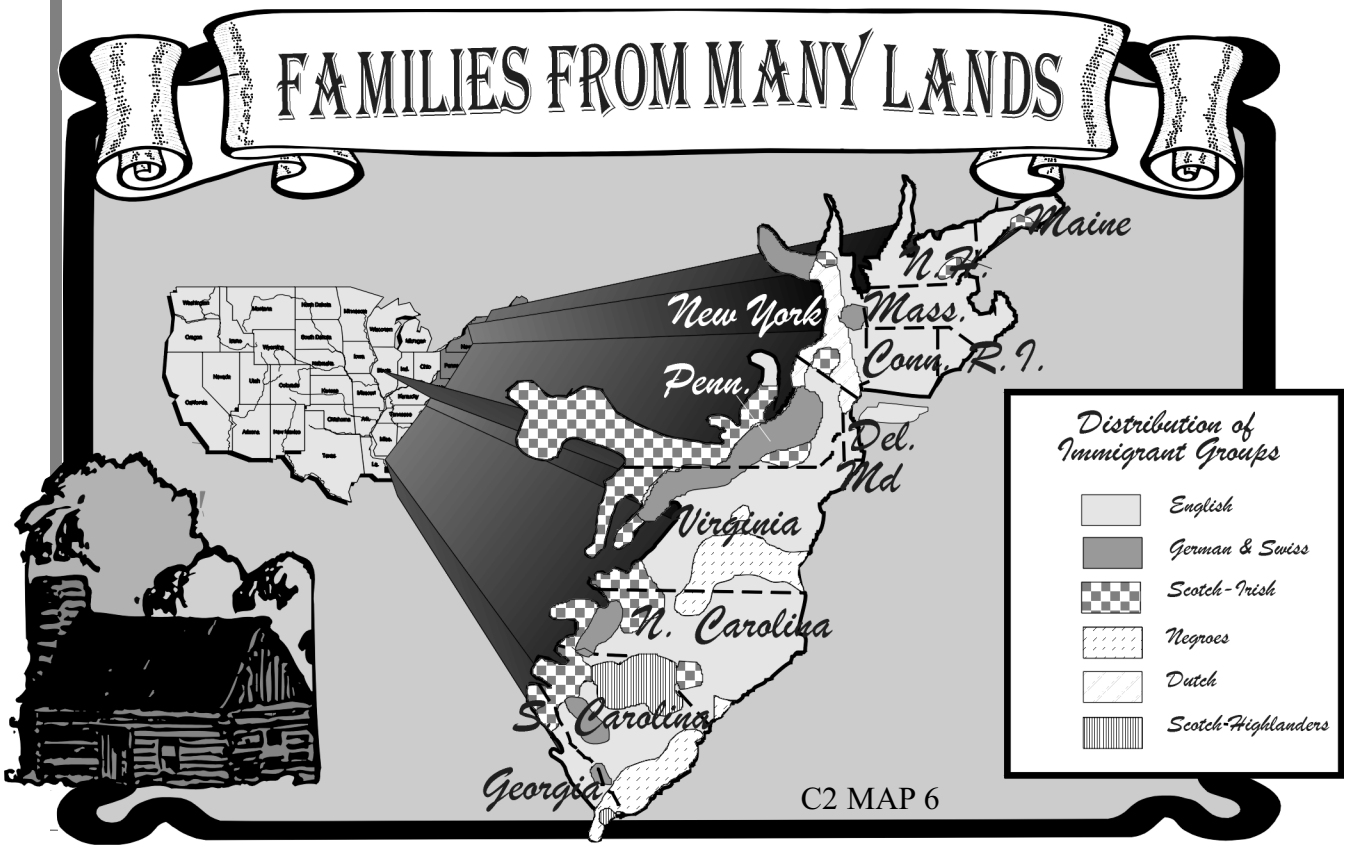
Advertisements were placed in English newspapers to attract women to the Colonies. In 1619, ninety young women responded and sailed to Virginia to find husbands and a new life in America.

Captain John Smith, who helped bring order to Jamestown, appealed to Christian families and encouraged them to come to America, where many felt life would be better than in over-crowded English cities. Captain Smith wrote: "*Religion, above all things should move us . . . "* to ***evangelize*** the Indians so they would *"know Christ and humanity."* Smith's ***inspirational*** writings offset negative stories about vengeful Indians, cruel winters, raging sickness, and ***enticed*** many Englishmen to colonize America.

Much was written about the physical ***attributes*** of this new land. Thomas Morton, who came to Plymouth in 1622, wrote in *The New English Canaan* that he found in New England *". . . many goodly groves of trees, (and) dainty fine round rising hillocks . . . "* He described an abundance of wild birds, millions of turtledoves and multitudes of fish. This was exactly what the hungry, downtrodden population in England wanted to hear. Hundreds signed contracts to come over as indentured servants, working for someone else for a period of years in exchange for ship passage. Hope for a better future lured people to *"*New England*."*

In the late 1600s, William Penn advertised his new Colony in Pennsylvania, named *"**Philadelphia**."* He distributed pamphlets in England, Ireland, Wales, Scotland, Germany, the Netherlands, and Switzerland, urging settlement of his planned community which was nicknamed the "Holy Experiment." His appeals attracted 80 families within one year.

Despite real and invented hardships, boatloads of hopeful people kept arriving on American shores. The reasons were varied:



LIFE PRINCIPLE

religious freedom, economic advantages and pure adventure. The tracts, pamphlets, advertisements, and other writings by early promoters of New England were effective tools in persuading people to come to America.

Ultimately, the many positive attributes of life in America far outweighed the dangers and risks as evidenced by the incredible population growth and westward expansion of our country.

The courage to carry on despite great adversity helped build a strong nation. In the next topic, you will discover that while most early colonists were serious about their lives, work, and religious faith, they also liked to engage in sports and recreation.

"Sharp words can dull respect . . .



. . . soft words turn away anger."

—King Solomon



The Discovering of America



Topic 4
Sports & Recreation

Chapter 2

RECREATION AND WORK

Section One

Topics 1-5



Jamestown colonists failed to prepare for winter and almost starved because some members of the community did not work. Those early settlers learned something important—it is good to have fun, but it is necessary to work first.

The early colonies were successful when families worked their own land and produced their own food. Because they owned the land, they worked hard and felt a sense of pride in their accomplishments. They were most successful when they learned to balance work and play. They also found creative ways to help each other. Plymouth became successful as an independent colony because its people lived according to high moral standards and learned how to enjoy work and leisure.

Plymouth was founded by people who wanted freedom and the opportunity to apply their skills through work. Plymouth colonists also realized that rest through ***recreation*** was needed to replenish ***expended*** energy after hard work. Rest was a necessary response to their diligent work.

Today, youth rely on sports events, television, video games, CD's and movie theaters for recreation, but colonists made fun out of simple things and built lasting relationships. They learned that happiness and contentment were not dependent on personal wealth, physical appearance, social acceptance or entertainment. They raised crops and animals and were content in a job well done. They saw beauty in a sunset or well-tended garden. Children made their own toys from sticks and ***twine*** and made up their own rules for games. They used their imaginations to ***engage*** in wholesome group activities. Settlers found pleasure in what they had, even though their personal possessions were simple objects with practical uses in life. They did not require expensive hobbies

VOCABULARY

Recreation: play; diversion from work
Expended: used up, depleted
Twine: two or more strands of strong string twisted together
Engage: to be involved with something

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or chemical substance for pleasure. They worked hard and played when leisure was needed. They knew how to balance responsibility with recreation.

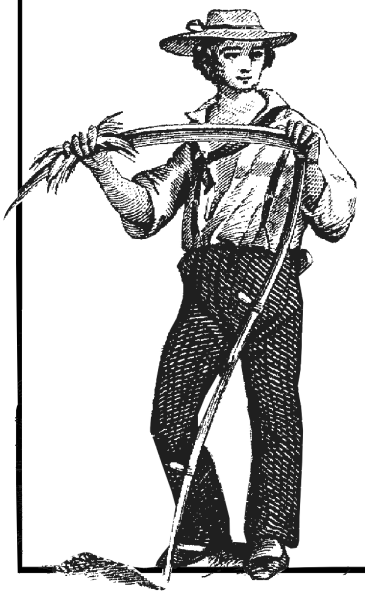
Jamestown suffered when its people neglected their work and demanded too much leisure time. Great leaders like Captain John Smith and William Bradford helped the colonists find the right balance between work and play. Perhaps you or a friend will become a great leader. If you do, you will know how to keep your word and do what is right. People who keep commitments and live true to high moral principles can become great leaders.

While Jamestown colonists learned to balance work with play, Spanish priests continued the hard work of establishing missions in the southwestern and west coast regions of America.

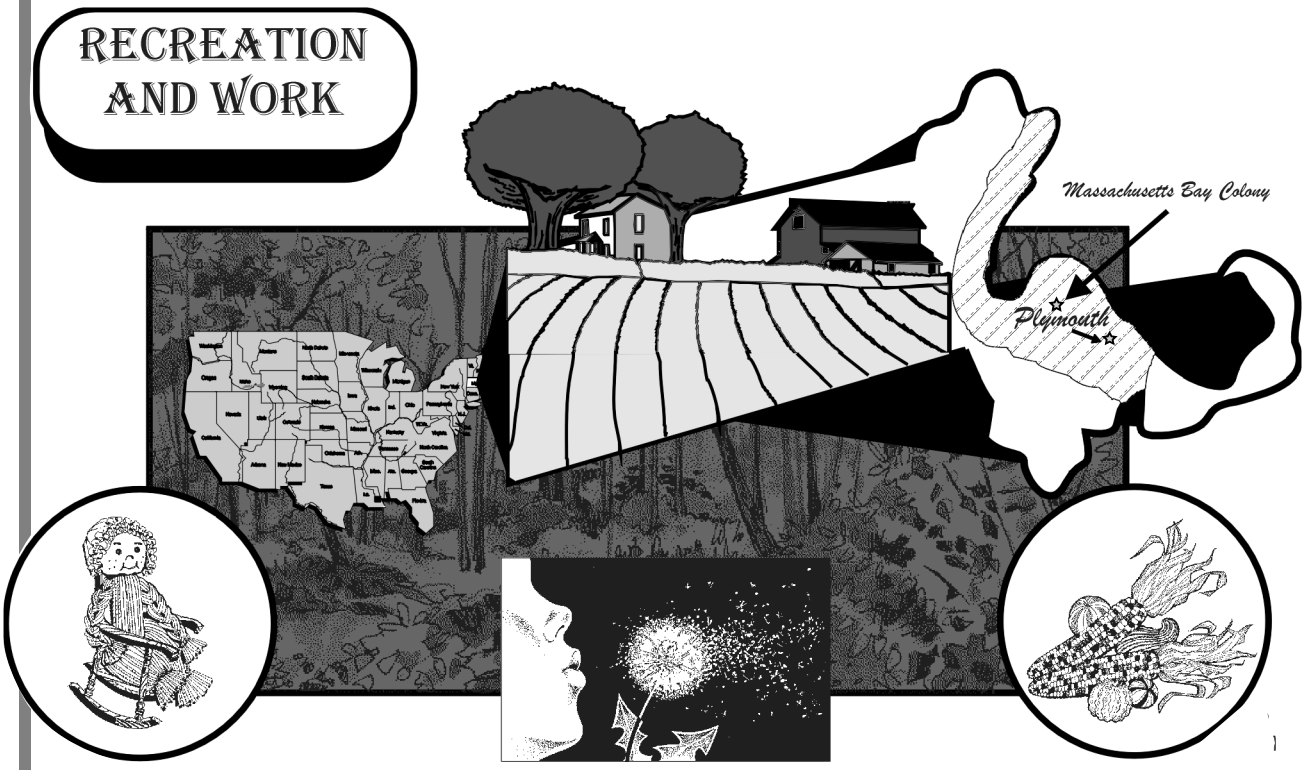
LIFE PRINCIPLE

" Work your garden and be filled; watch the birds and go hungry."

—Jewish Principle



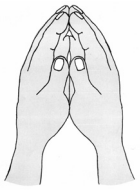
RECREATION AND WORK



C2 MAP 7

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The Discovering of America



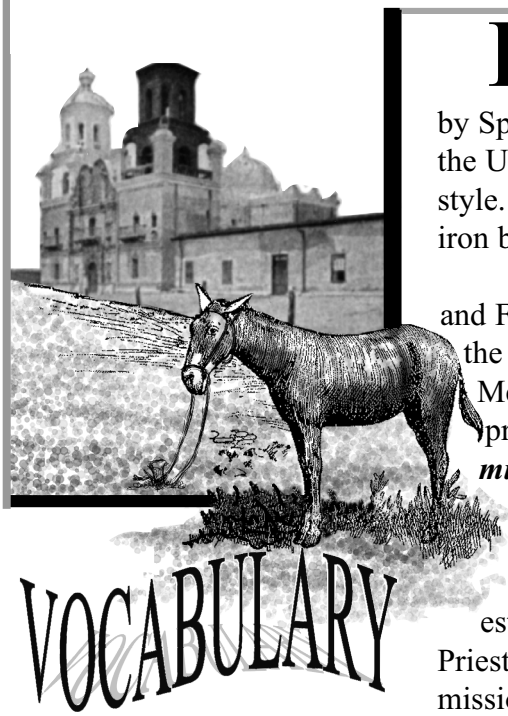
Topic 5
Religion
& Celebrations

Chapter 2

THE MISSION OF MISSIONS

Section One

Topics 1-5



Have you ever eaten at a Mexican restaurant shaped like an early Spanish mission? A mission is a church built by Spaniards hundreds of years ago in the southwestern part of the United States. You are probably familiar with the building style. Most missions had rounded arches, adobe walls, and large iron bells—like some contemporary restaurants.

Soon after Columbus' first voyage in 1492, both Spain and France hurried to claim the New World. Explorers roamed the North American mainland, which later became Canada, Mexico, and the United States. French traders and Catholic priests traveled in the Great Lakes region while Spanish ***missionaries*** and Conquistadors explored the "New Spain" areas which became California, Arizona, New Mexico, and Texas—the America Southwest.

By the 1700s, numerous Spanish missions had established the presence of Christianity in Indian territory. Priests who had pledged their lives to God worked in the missions and conducted worship services called "mass." They gave comfort to desert travelers and helped the Indians plant corn and tend ***livestock***. Missions also served as schools where Indians learned to read and write.

Padre Kino was a famous priest sent to explore the southwest region of America in 1681. In 1701, he began traveling in California. The hardy priest was a skilled mapmaker as well as a missionary. He proved that California was not an island, as many believed, but attached to the mainland.

In his travels, Padre Kino introduced seeds from Europe and helped Indians plant crops. He also set up missions that became the first livestock ranches in the Southwest.

Junipero Serra was another famous Spanish missionary of this time. Like Padre Kino, Serra was sent to California to introduce Christianity to the Indians. In all, Serra started nine California missions and traveled 24,000 miles on horseback—almost the ***equivalent*** of eight trips across the United States.

VOCABULARY

Missionaries: people sent to spread religion in a foreign land
Livestock: useful domestic animals, such as cattle
Equivalent: equal to or the same as something
Commemoration: honoring the memory of a person or event in a formal manner
Subjects: people under the rule of a government, especially a king or queen
Tyrants: despots, absolute rulers
Forge: form or shape with heat and pressure
Economic: referring to money and/or other resources of value

Serra worked hard in spite of a painful infection in his left leg. A man of strong faith, he once set out on a 900-mile journey with only a loaf of bread and a bit of cheese.

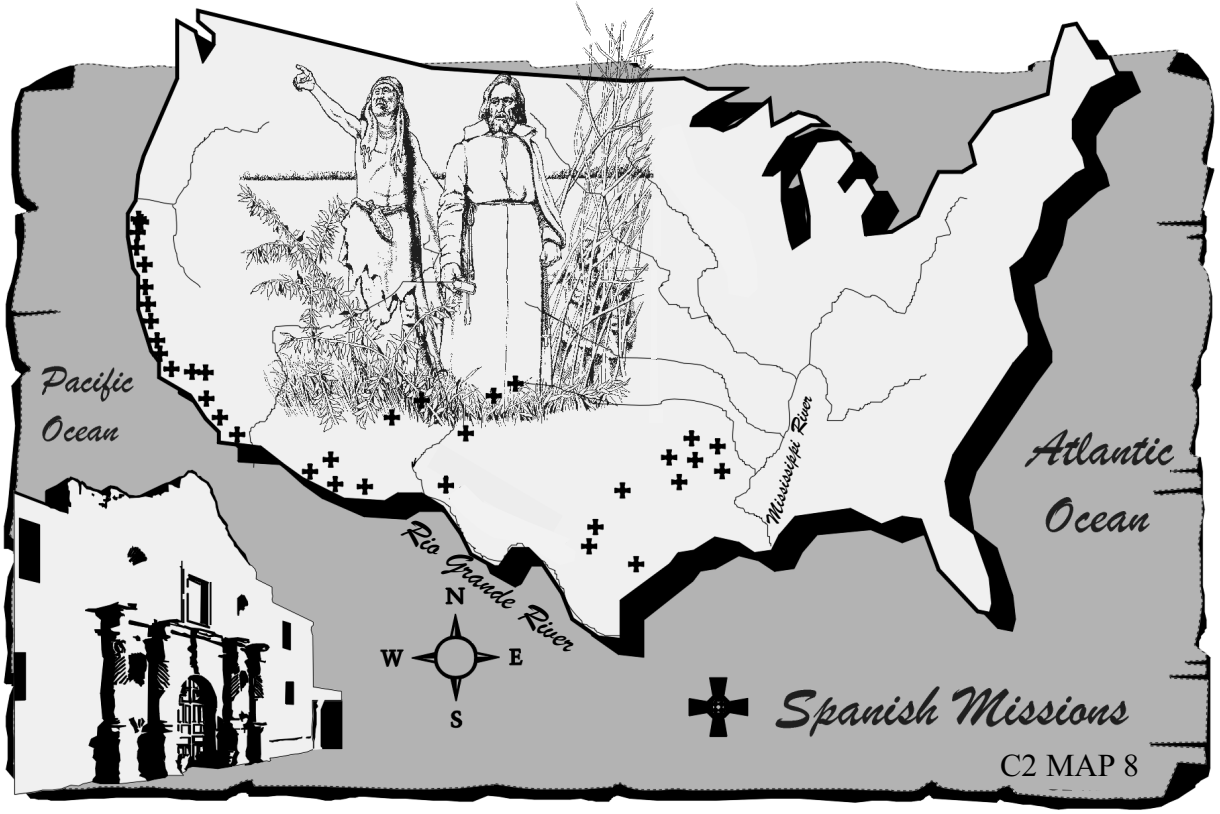
Sadly, not all of the mission priests were kind. Some abused and overworked the Indians. Some Spanish explorers believed that Indians were not fully human and had no souls. But most priests proclaimed that God loved the whole world—including Indians.

One such priest was Bartolome de Las Casas, who pleaded that Indians should not be used as slaves. Catholic officials accepted Las Casas' plea, but recommended instead that African natives be imported as slaves. The first shipload of African slaves brought to New Spain arrived in 1519, exactly one hundred years before Jamestown's African slave traffic began.

In 1537, Pope Paul III, head of the Roman Catholic church, wrote an official letter stating that Indians were "truly men," and capable of understanding the Christian faith. The Pope also wrote that Indians should be treated with dignity and respect.

Missions continued to be built through the early 1800s. The church in Tubac, Arizona is still in use. Another one, the Alamo, in San Antonio, Texas, remains a popular historical site in ***commemoration*** of the bitter battle between Texan and Mexican armies in 1836. Both the Alamo and the San Carlos mission near Carmel, California, where Padre Serra died in 1784, attract thousands of visitors annually.

The next time you eat a taco at a mission-shaped restaurant, remember its origin among the explorers and Indians of the Old Southwest. Landmarks, like the old Spanish missions, became centers of strength in the community. In the next story, you will discover how the Pilgrims learned that a document could help people stand strong even in hard times.



THE MAYFLOWER COMPACT

In 1620, a small ship called the *Mayflower* dropped anchor near a rugged strip of land now known as Cape Cod, Massachusetts. The 102 passengers on board had spent two dangerous months at sea.

Most of the passengers were known as *Pilgrims* or *Separatists*—men and women who had separated from the Church of England to worship in freedom. King James I hated the Separatists. He believed all of his ***subjects*** had to obey the Church of England. The Separatists disagreed. They wanted to choose their own church leaders and worship God without any restrictions. Courageously, they separated themselves from their native land and church to practice religious freedom in America.

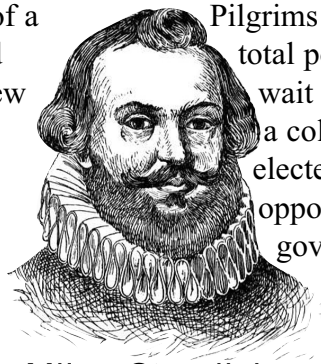
The Pilgrims who sailed from Plymouth, England in September, 1620 were not traveling alone on the *Mayflower*. Another group, whom the Pilgrims called *Strangers,* were not seeking religious freedom. They were only in search of a better way of life. The Strangers had heard that the Jamestown colony grew prosperous from tobacco crops and trade with Indians.

Soon after setting sail, the *Mayflower* encountered a violent storm on the Atlantic ocean. The Pilgrims had never been at sea. Though frightened, they did not panic. Mothers prayed and hugged their children while men worked hard to repair a broken mast. Huge waves knocked one man overboard, but he was able to grab a sail line and hold on until he was pulled back to the ship. After the storm passed, Pilgrim leader William Bradford commented, *"We did not need a king or a bishop to tell us what to do or how to pray. Each of us did his duty for the good of the whole group."*

After 66 days at sea, the Pilgrims thought they were near Virginia, but they landed much farther north in Massachusetts. Weary, they decided not to sail southward but dropped anchor instead. Both the Strangers and the Pilgrims feared that the other group would quickly attempt to seize power once the groups established a colony on land. Wanting to set up guidelines for their colony, Pilgrim leaders met in the largest cabin of the *Mayflower* to draw up an agreement. As they talked, William Brewster, one of the Pilgrim leaders, wrote all their ideas on a sheet of paper. Today this document is known as the Mayflower Compact.

Quick to credit God for their freedom, the Pilgrims opened their agreement with the words, *"In the name of God, amen."* The writers of the Mayflower Compact stated that they had braved the journey *"for the glory of God and the advancement of the Christian Faith."*

The rest of the compact expressed their ideas of justice and freedom. Although they recognized the need for a leader, the Pilgrims did not want one person to have total power over the colony. They did not wait for the king of England to choose a colonial governor. John Carver was elected as their leader. Each man had an opportunity to vote. The elected governor was authorized to carry out the laws of the people, and all the laws would be for the general good of the colony. This was a new concept in a world traditionally ruled by kings and royalty.



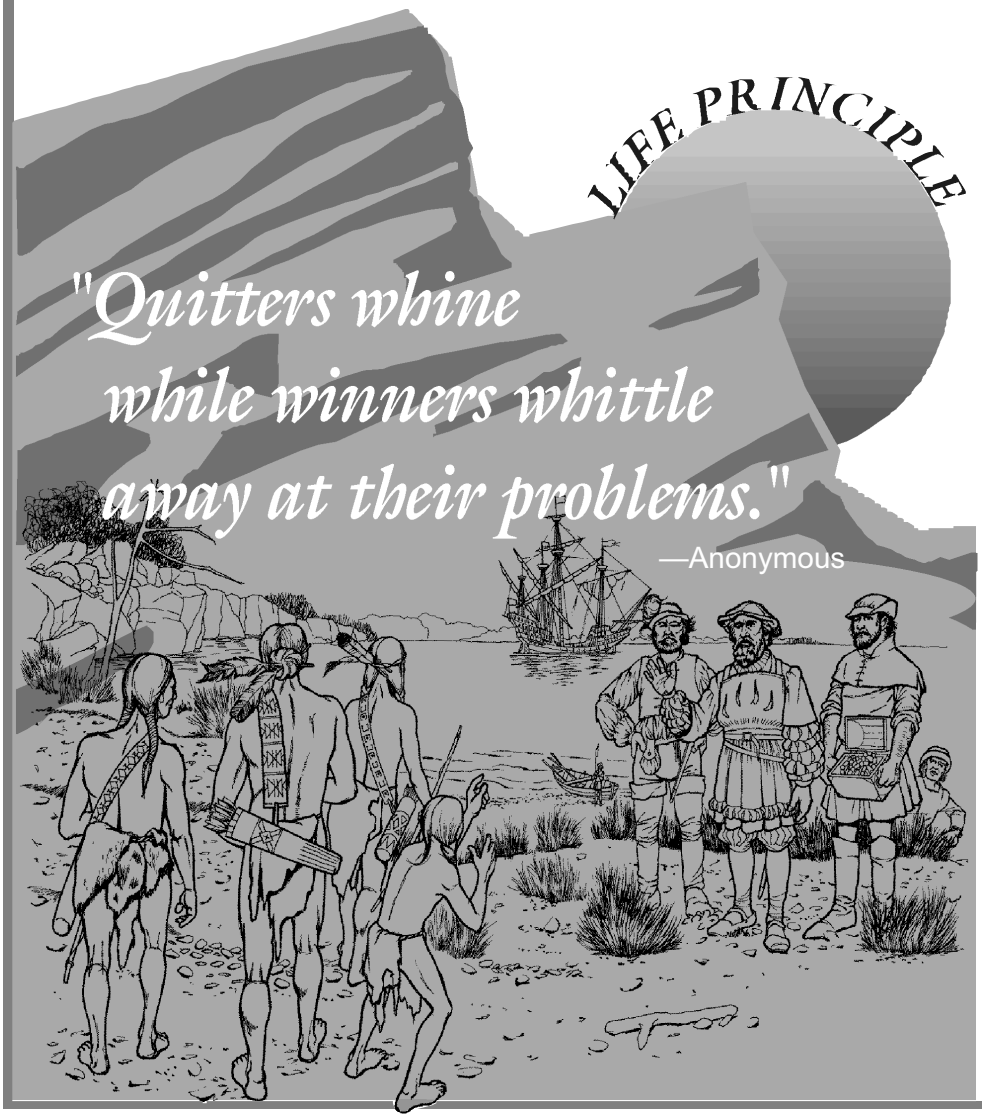
Miles Standish

Brewster wrote down everything, then requested signatures from those who agreed with the ideas. Miles Standish, a soldier who had traveled with the Pilgrims, stepped forward and took the pen. After Standish signed, the rest of the "Strangers" followed his lead. In all, 41 men put their names on the Mayflower Compact. It was the first European

document drawn up to establish a *republican* (representative) form of government in the New World. Contrary to a world ruled by ***tyrants***, the Mayflower Compact established a system of justice, equality, and freedom. It helped ***forge*** unity in people with a common dream. Building a home in the wilderness demanded strong leadership and a clear purpose written on paper. Whether celebrating a good crop or burying their dead, the men who signed the agreement did not forget their promise to stand together. The written covenant kept the colony strong.

The Mayflower Compact was written 156 years before the Declaration of Independence—another document that laid the foundation of America's liberty. Both documents are based on the principle that freedom is granted by God. Freedom was declared in the hearts of the Pilgrims and confirmed in the Mayflower Compact, but 156 years later a bitter war with Britain would be fought to keep that freedom.

In the next topic, you will learn about the Pilgrim's settlement of Plymouth colony. Their moral character and thirst for freedom enabled them to endure hardships and set the foundations for America's *economic* and governmental principles.



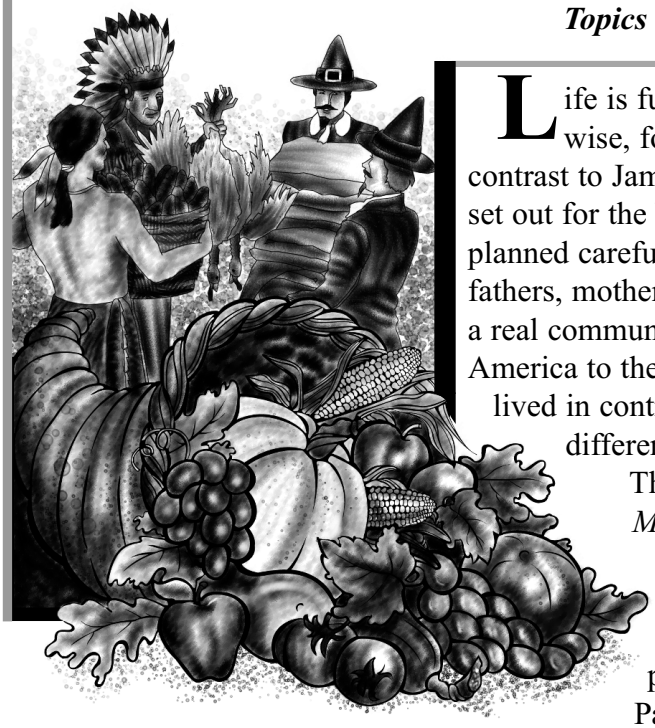
The Discovering of America

Chapter 2

Topic 6
Agriculture

Section Two
Topics 6-10

THIRSTY FOR FREEDOM



Life is full of many contrasts: up, down . . . hot, cold . . . wise, foolish. The Plymouth Colony was definitely a contrast to Jamestown's beginnings. Even before the Pilgrims set out for the New World, they followed wise leaders, planned carefully, and cooperated well. These settlers came as fathers, mothers, and children—whole families ready to build a real community together. From the reason they came to America to the reasons they stayed, the Plymouth colonists lived in contrast to the men of early Jamestown. The difference was a good one.

The Pilgrims survived 66 rough days on board the *Mayflower*. They landed at Plymouth Bay, a rare refuge of safety on the Eastern coast of America. As if a place had been prepared for their coming, the land was cleared and ready to plant. A hostile tribe of Indians called the Patuxets were previous occupants of the land. They had mysteriously died four years before the Pilgrims landed, leaving their cleared land ready to be claimed. This saved the grateful settlers precious time and much backbreaking work. That first winter of 1620-21 was hard. Fifty percent of their group died, yet the Pilgrims steadfastly believed that the God who guided them to America had not abandoned them.

The Pilgrims were surprised the next spring when an Indian named Samoset wandered into camp and spoke English. (Samoset had learned to speak English from British fishermen). He introduced the Pilgrims to Chief Massasoit who was peaceful and willing to help the Pilgrims get established. The next week Samoset returned with another Indian named Squanto.

The Pilgrims welcomed help from the Indians who taught the colonists how to hunt and fish. Squanto was a ***storehouse*** of knowledge about the land. He taught the Pilgrims how to fertilize corn by planting it with fish and to plant pumpkin seeds around corn stalks. He also taught the men to trap animals for fur, which the Pilgrims exchanged for cash in Europe.

VOCABULARY

Storehouse: contains a large supply of necessities
Sufficient: enough
Collectively: belonging to a group of persons
Industrious: hardworking
Fasting: a time set aside when no food is eaten; usually used as a means of demonstrating seriousness about a petition to God or government
Parched: very dry
Cultivate: to develop

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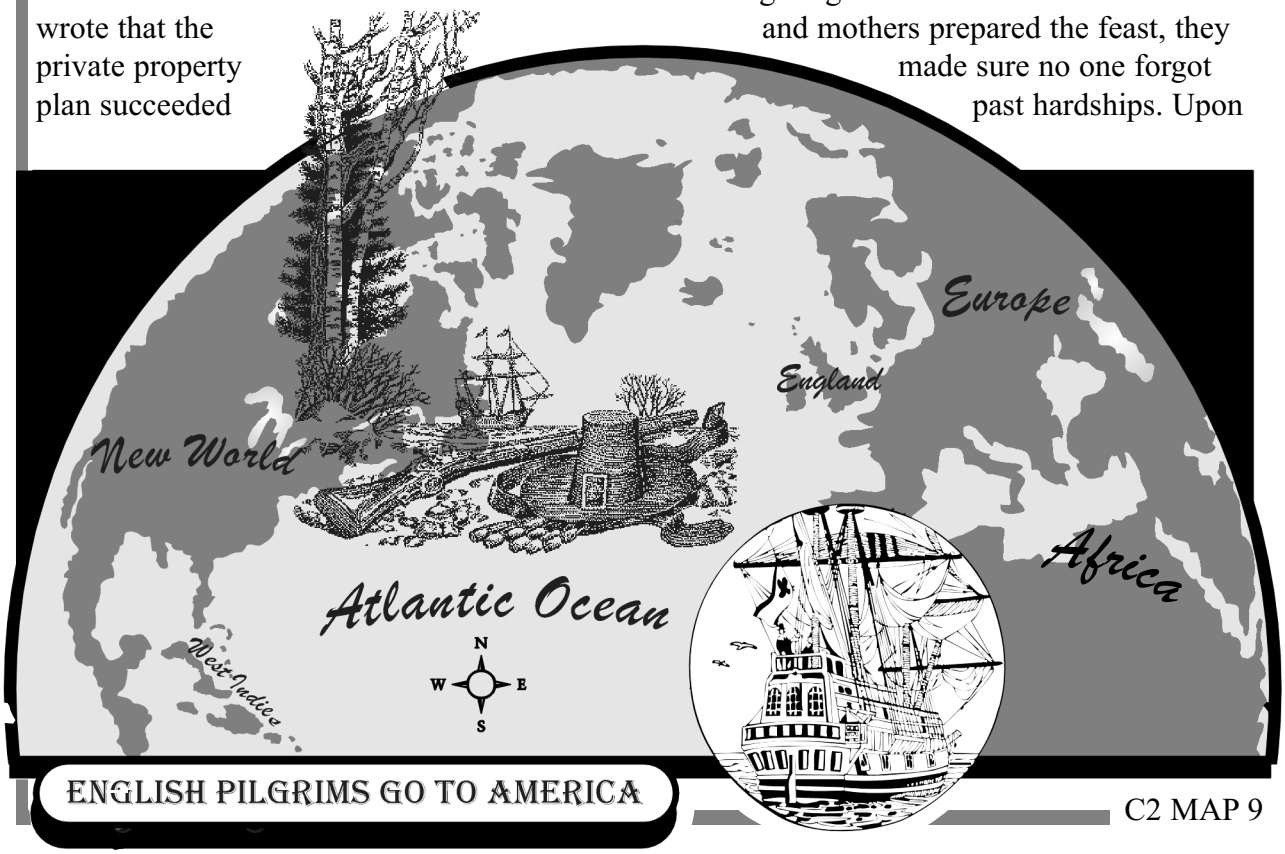
As the harvesting season of 1621 came to a close, the Pilgrims invited their Indian friends to a day of feasting. You will learn more in Chapter 3 about that first American Thanksgiving.

The winter of 1621-22 brought new worries. Another band of Pilgrims arrived from England empty-handed. ***Sufficient*** food had been set aside for the original settlers, but not enough for 35 extra people. Food rations were cut in half, then cut again and again. Finally each person's daily portion was only five kernels of corn. Miraculously, not one colonist starved to death that year.

Governor William Bradford was a wise leader for the Plymouth Colony. This man of faith was also a man of action. The original plan was for the colonists to farm ***collectively*** and send profits back to British investors. When no supplies arrived that spring, Bradford divided the land among the colonists, giving each family a private piece of property. Every family began working for its own benefit. Bradford wrote that the private property plan succeeded because it *"made all hands very* ***industrious****."* That allowed Pilgrims to farm their own land and enjoy the rewards of personal labor.

In the summer of 1623, a three month drought almost destroyed all the colonists' crops. Cornfields shriveled. Green grass turned brown. Lakes and rivers began drying up. Governor Bradford set aside a day of ***fasting*** and prayer that God would send rain to the ***parched*** ground. All day long the Pilgrims prayed, watching the hot, clear skies. Toward evening a cool breeze began to blow. Scattered clouds appeared. With a boom of thunder and a flash of lightning, the rain arrived! Even the Indians who had been watching stood in awe of the Pilgrim's God as the storm burst over the Colony.

That summer, the harvest was so much better than the previous year's that Pilgrims traded corn to northern Indians whose growing season had not gone well. The grateful Pilgrims planned another day of thanksgiving with the Indians. As the wives and mothers prepared the feast, they made sure no one forgot past hardships. Upon



ENGLISH PILGRIMS GO TO AMERICA

C2 MAP 9

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The Pilgrims believed God had prepared a place for them in America. They believed He sent rain to save their crops and gave them favor with Samoset and Squanto. Pilgrims endured hardships because they were men and women with a spirit of adventure and strong moral character to match the challenges of a wild land. In the next topic, you will learn more about the Pilgrim's settlement of Plymouth Colony, and more about the unusual circumstances that helped keep them alive and made possible the foundation of our modern economy.

each plate was set five grains of corn as a reminder of God's protection and provision.

The contrast is clear. Jamestown ***cultivated*** selfishness and laziness. Plymouth families practiced cooperation, welcomed wise counsel, kept their faith, and became a strong community.



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The Discovering of America



Topic 7
Government & Economics

Chapter 2

THE FOUNDATION OF AMERICA'S ECONOMIC SYSTEM

Section Two

Topics 6-10

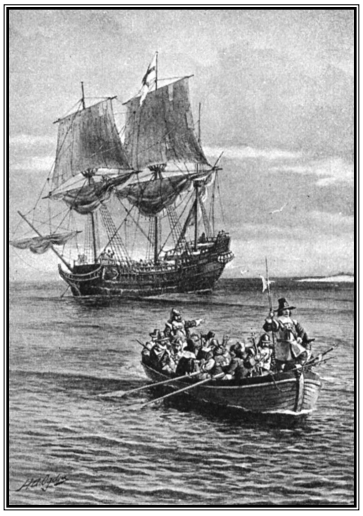


The Separatists who landed at Plymouth, Massachusetts had already moved from England to the Netherlands (Holland) to escape religious persecution. Others on board the *Mayflower*, including Captain Miles Standish and John Alden, were members of the ***Anglican*** Church in England. They were primarily seeking economic opportunities, much like the Jamestown colonists in 1607. In time, all the Plymouth colonists became known as Pilgrims.

The Pilgrims' faith and moral values gave the Plymouth settlement an advantage over the settlers of Jamestown, founded 13 years earlier. America's second English Colony had another advantage—assistance from the Indians.

In contrast to so-called *"*gentlemen*"* in Jamestown, who would not work until Captain John Smith introduced the *"*work ethic*,"* Pilgrims were ***veterans*** of living in a strange land. These English families had already spent ten years in the Netherlands before setting sail for America. They realized they would have to work even harder in the New World. Pilgrims also believed that God had plans for their welfare. This assurance gave them hope for facing an uncertain future.

William Bradford believed God was unfolding a special plan for people in the New World. When Bradford was 32, he was elected governor of Plymouth Colony. With wisdom and courage, he served the Colony for more than 30 years. Many years later Bradford wrote about the experience:



> "It was granted that the dangers were great, and the difficulties were many, but not invincible . . . and all of them, through the help of God, by fortitude and patience, might either be borne or overcome. . . "

VOCABULARY

Pilgrim: one who makes a journey for religious reasons
Anglican: a member of the Church of England, which was the official and only church permitted in England at the time of the Pilgrims
Veteran: one who has a lot of experience in a specific area
Fortitude: power to endure hardship
Plague: an epidemic disease which causes many deaths. The plague which destroyed the Patuxet tribe in the 1600s may have been smallpox
Staple: a basic food item needed for survival
Pelt: the skin or fur of an animal
Delicacy: something delightful or pleasing, especially a choice food which may be rare or costly

When the Pilgrims dropped anchor off Cape Cod in November and went ashore to explore the land that would become Plymouth Colony, they were astonished to find a deserted Indian village. No dwellings bustled with activity, and no children played nearby to greet the eager, yet weary Pilgrims. It was eerily quiet, except for rustling corn stalks left standing in the fields.

Surviving the first winter was critical. In spite of the colonists' gallant efforts to construct a settlement, disease, heavy snowstorms and Indian attacks took many lives.

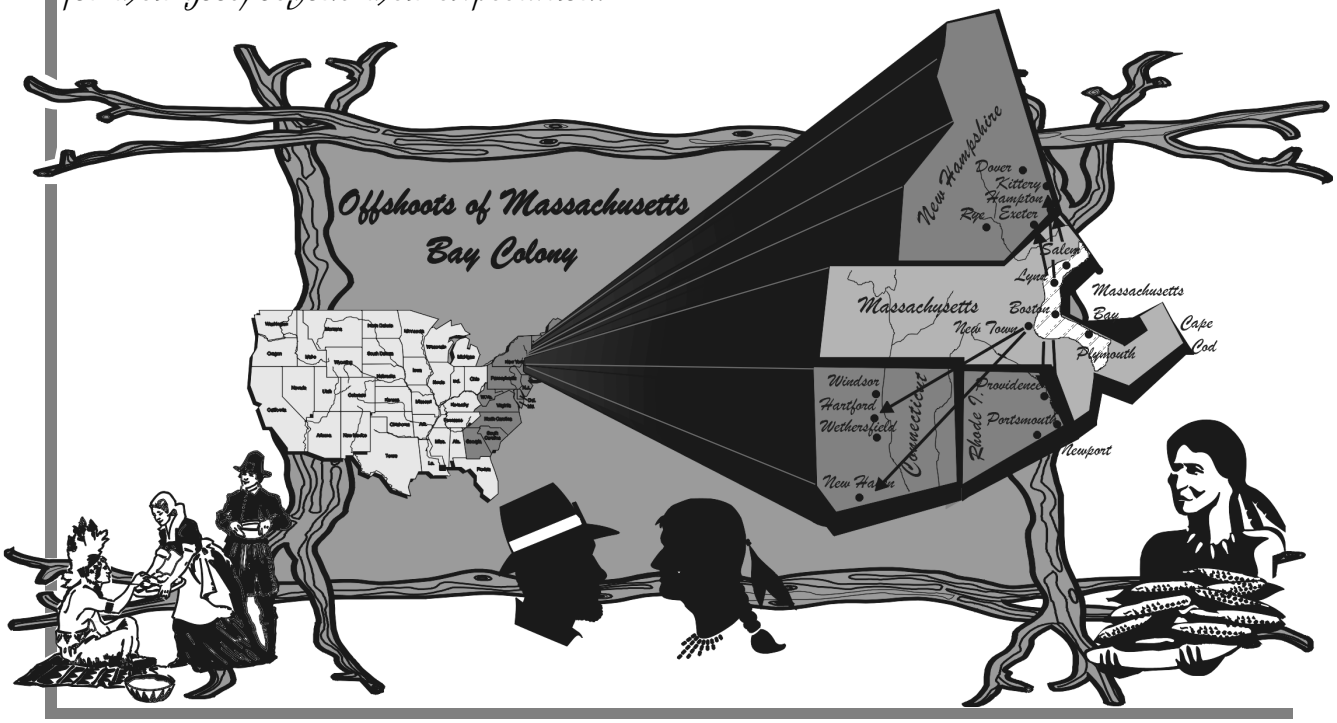
Then in March, as winter was melting into spring, a friendly Abakni Indian named Samoset strolled confidently into Plymouth Colony. Imagine the amazement colonists must have felt when Samoset greeted them in English. After welcoming the Pilgrims, Samoset told them he had learned English from fishing captains along the New England coast. He also revealed the mystery of the deserted village.

The area called *Plymouth* had been home to the Patuxets, a large tribe of hostile Indians. These fierce warriors had a reputation for murdering every white man who entered their land. However, three or four years before the Pilgrims landed, a great ***plague*** killed all 2,000 Patuxets in the village.

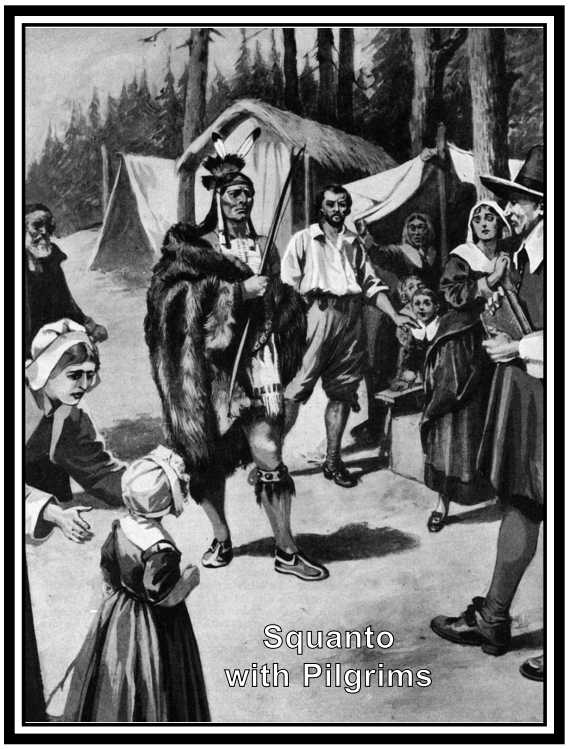
The only survivor was Squanto, who had not been in his village when the deadly plague had struck. In an amazing turn of events, Squanto's life had been spared. Earlier, in 1605, Squanto had been captured and taken to England where he spent several years and learned to speak English. In 1614, Squanto was captured again by an English sea captain and sold into slavery in Spain. He managed to escape and made his way from Spain back to England.

Six months before the Pilgrims came to America, Squanto sailed home, only to find his village deserted and his people gone. Overcome by shock and sorrow, Squanto went to live with Chief Massasoit and the

According to William Bradford, Squanto was a "special instrument sent of God for their good, beyond their expectation."



C2 MAP 10



Wampanoag Indians on Narraganset Bay. Since Squanto was the only living Patuxet, no one claimed ownership of the land later occupied by the Pilgrims.

When Samoset offered to take Chief Massasoit to see the Pilgrims, Squanto acted as an interpreter. Squanto helped arrange a treaty for mutual protection between the Pilgrims and the Wampanoag Indians. Squanto also showed the settlers how to plant corn and trap beaver. Corn quickly became a ***staple*** in the Pilgrims' diet, and beaver ***pelts*** became an important economic benefit.

Squanto realized how much the Pilgrims needed help and decided to stay in Plymouth. Helping the colonists gave Squanto a new purpose in life. According to William Bradford, Squanto was *"a special instrument sent of God for their good, beyond their expectation."* The Pilgrims shared their faith with Squanto, who adopted the Christian way of life.

In November of 1621, the grateful colonists set aside a special day to thank God after the good corn harvest. They also thanked their Indian friends, inviting them to share in the celebration.

Squanto, Samoset, and other American Indians provided knowledge and skills which, coupled with the Pilgrims' faith and hard work, helped create a firm economic foundation for America. Plymouth Colony was America's first successful combination of community cooperation, free enterprise, moral values, and religious freedom.

At the first Thanksgiving feast, the Indians taught the Pilgrims how to cook a popular native ***delicacy*** by roasting dry kernels of corn in an earthen pot. Almost 400 years later, that Indian delicacy, which we know as popcorn, is still a great American favorite.

The Pilgrims were thankful people, even when times were hard. They developed the character traits which difficult tasks required: faithfulness, loyalty, commitment, and sacrifice—traits of successful people. The man in the next topic made an all-out commitment to a cause when he was still a teenager and he laid a foundation stone for religious freedom and the American work ethic.

Life Principle



"If you see no reason for giving thanks, the fault lies in yourself."

—Minquass Indian proverb



The Discovering of America



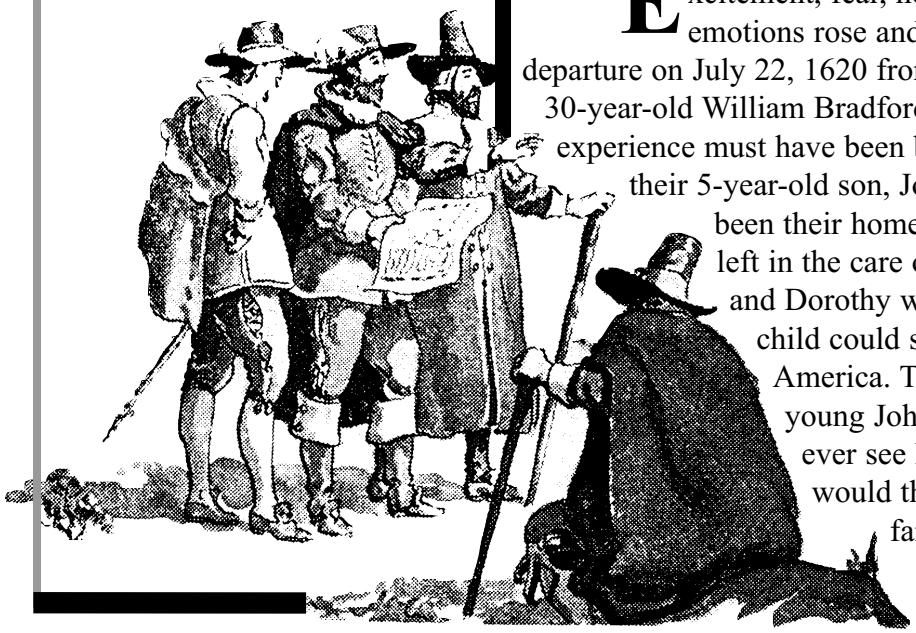
Topic 8
Dominant Personalities & Events

Chapter 2

Section Two

Topics 6-10

WILLIAM BRADFORD: A MAN AMONG MEN



Excitement, fear, hope, sadness, anticipation . . . emotions rose and fell during the ***momentous*** departure on July 22, 1620 from Delftshaven, Holland. For 30-year-old William Bradford and his wife, Dorothy, the experience must have been bittersweet. They had left their 5-year-old son, John, in Holland which had been their home for a dozen years. John was left in the care of friends, because William and Dorothy were not sure their young child could survive the long journey to America. They were sad as they told young John good-bye. Would they ever see him again? When? What would their son look like when the family was reunited?

The Bradfords were not the only ones experiencing emotional strain. As William Bradford would write later about that day, there was much sobbing and praying as their group of 16 men, 11 women, and 19 children gathered their personal belongings and set sail aboard the ship, *Speedwell*. In England they would connect with another group of people and together travel to the New World in search for religious freedom and economic opportunities. Ultimately, both groups would find themselves aboard the *Mayflower,* the vessel that would take them across the dangerous Atlantic Ocean. The small ship ***symbolized*** new life. Far across the gigantic ocean lay an unknown land, a place where people could worship God in peace and support their families without governmental ***tyranny***.

William Bradford did not know that he would become a colonial leader. Most of his group would not survive even the first winter. Bradford not only lived through the first hard years, but as governor of the new Plymouth Colony for over three ***decades***, he earned a place of esteem among his peers. In

VOCABULARY

Momentous: very important, great
Symbolize: to represent an ideal, cause or principle
Tyranny: unjust use of power
Decade: a period of ten years
Providence: benevolent provision or guidance of God in a matter
Inventive: new, original, resourceful

his later years, Bradford wrote the book, *Of Plymouth Plantation*, without which we would know very little of this special time in American history.

William Bradford grew up in the small country village of Austerfield, England. When William was one year old, his father died. When he was seven, his mother died. He lived for several years with his grandfather whose death, once more, made William an orphan. Following his grandfather's burial, William went to live with two of his uncles who were bachelors. William Bradford's unfortunate childhood did not prevent him from becoming successful.

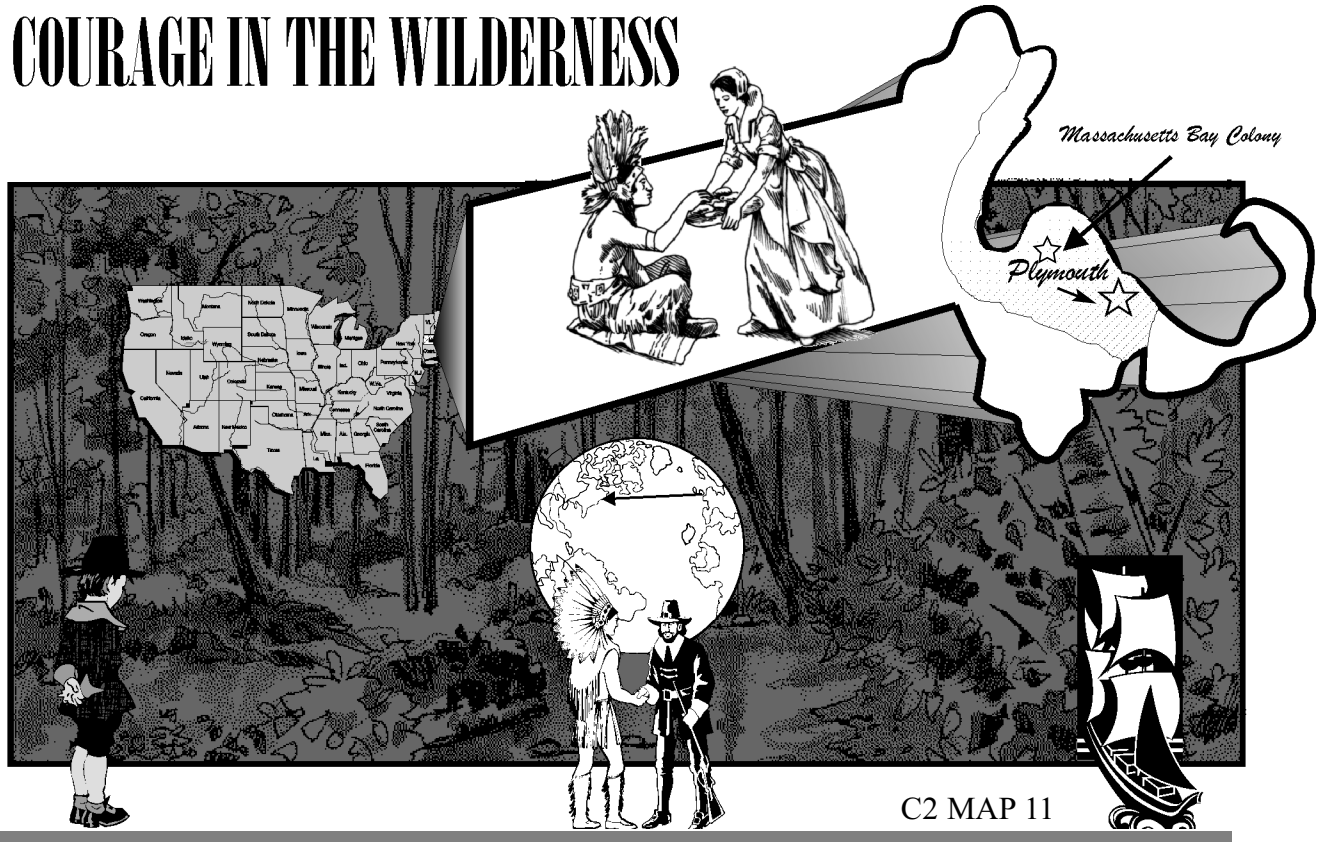
During his teen years in Austerfield, William Bradford made two significant decisions that set the course of his life. He decided to learn about the Bible and to become part of the Puritan movement to reform the Church of England. William took great pleasure in reading his Bible. He walked 16 miles each Sunday to attend a Puritan church. William's uncles became very concerned for their young nephew. In fact, they forbade him to visit the illegal Puritan church. The uncles believed William would lose his land inheritance or end up in jail, as had many other Puritans.

Concerning his uncles' pleas, William wrote:

> "Since it is for a good Cause that I am likely to suffer the disasters which you lay before me, you have no cause to be either angry with me or sorry for me. Yea, I am not only willing to part with everything that is dear to me in this world for this Cause, but I am also thankful that God hath given me a heart so to do, and will accept me so to suffer for Him."

Young Bradford was willing to give up all worldly possessions to further the cause of the Puritan movement.

COURAGE IN THE WILDERNESS



C2 MAP 11

When Queen Elizabeth I died in 1603, James I became king of England. Persecution against the Puritans grew worse. Religious intolerance became so strict that Bradford and his fellow Puritans eventually relocated to Holland. There they were free to worship as they believed God commanded.

The Separatists lived in Holland for 12 difficult years where they had to learn new trades to survive. Bradford, who was only 18 years old when he relocated in Holland, became a weaver. He married Dorothy May, and they bore a son, John. Practicing their Christian religion was much easier in Holland for the Bradfords and the other Separatists. They did not have to fear being thrown in jail for their faith. But these English immigrants felt they were losing their national heritage. Their children born in Holland spoke Dutch and did not show loyalty to England. Mr. and Mrs. Bradford and other Separatists decided to move to the new Virginia Colony where they could practice their Christian religion and still maintain their English culture. In 1620, they boarded the *Mayflower* and set sail for the New World.

William Bradford suffered a great loss after the *Mayflower* anchored off the coast of Massachusetts. His wife, Dorothy, fell over the side of the ship and drowned. Four years later, William married a widow with two children. Their family was enlarged when Bradford's now twelve-year-old son, John, rejoined them in Plymouth after seven long years in Holland.

Bradford proved himself a capable leader and was elected governor of Plymouth Colony in 1621. Bradford held that position for thirty-one years. Under Bradford's careful leadership, the Colony survived drought, crop failure, and burdensome debt.

Bradford, a truly godly man, always credited a higher power than himself for the Colony's success. From gentle rains pouring upon failing crops, to the turning back of a ship sent by English creditors to foreclose on the struggling Colony, Bradford's response was, *"Behold, another* ***providence*** *from God."*

The Plymouth colonists had made a

Poem by William Bradford,
published after his death in 1669.

From my years young in days of youth,
God did make known to me His truth,
And called me from my native place
For to enjoy the means of grace,
In wilderness He did me guide,
And in strange lands for me provide.
In fears and wants, through weal and woe,
A pilgrim, passed I to and fro:
Oft left of them whom I did trust;
How vain it is to rest on dust!
A man of sorrows I have been,
And many changes I have seen.
Wars, wants, peace, plenty, have I known;
And some advanced, others thrown down.
The humble poor, cheerful and glad;
Rich, discontent, sour and sad:
When fears and sorrows have been
mixed, Consolations came betwixt.
Faint not, poor soul, in God still trust,
Fear not the things thou suffer must;
For, whom He loves He doth chastise,
And then all tears wipes from their eyes.
Farewell, dear children, whom I love,
Your better Father is above:
When I am gone, He can supply;
To Him I leave you when I die.
Fear Him in truth, walk in His ways,
And He will bless you all your days.
My days are spent, old age is come,
My strength it fails, my glass near run:
Now I will wait, when work is done,
Until my happy change shall come,
When from my labors I shall rest,
With Christ above for to be blest.

cooperative farming agreement with their debtors back in England. This meant the Pilgrims shared ownership of their land, tools, and food. It also left them dependent on supply ships, which sometimes did not arrive.

To help the Colony survive, Bradford introduced an ***inventive*** economic plan in 1623. Land and livestock were divided among the families, with each family responsible for farming a designated parcel of land. Bradford's plan provided personal incentive, and became foundational to the American free enterprise system. The colonists accepted full responsibility for their own livelihood and enjoyed the rewards of their hard work. Bradford and several other Pilgrims helped the Colony gain financial independence from their English debtors by assuming the debt themselves and paying it off.

Known as a good diplomat, Bradford communicated with the Indians in a kind but firm manner. While most dealings were friendly, there were some tense moments. An incident in 1622 reveals Governor Bradford's courage. A local Indian chief named Canonicus brought Bradford a bundle of arrows wrapped in snakeskin. This meant the Indians were challenging the colonists to a battle. Bradford responded by returning the same snakeskin with his own ammunition—a bundle of bullets. The Indians stayed away, but the episode prompted the colonists to fortify their tiny settlement with an 11-foot fence of pointed logs around the perimeter.

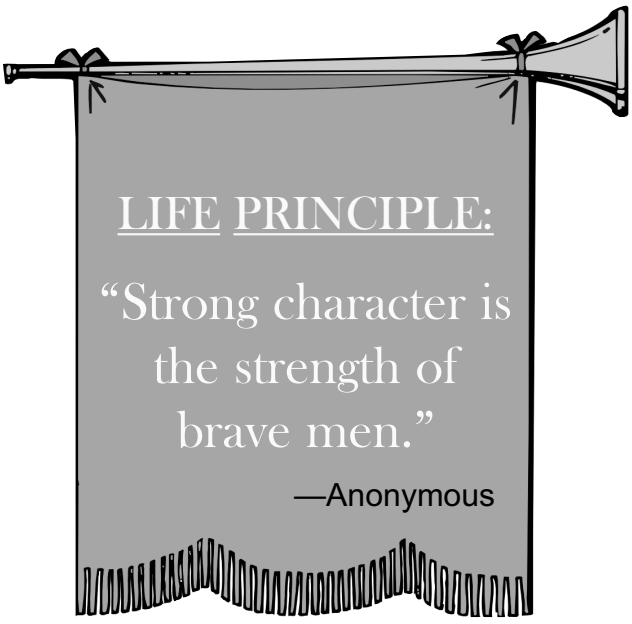
William Bradford's writings give us valuable insights into the drama of America's Puritan forefathers. Bradford's personal account of establishing the Plymouth Colony, entitled, *Of Plymouth Plantation,* paints a clear picture of the Pilgrims' true faith and will to survive. In the closing pages of the Pilgrims' story, Bradford wrote:

> "God, it seems, would have all men to behold and observe such mercies and works of His providence as these are toward His people, that they in like cases might be encouraged to depend upon God in their trials."

William Bradford was a man of his word who lived what he believed, even when decisions meant great sacrifice. As a result, he became a leader whose actions from long ago still inspire Americans today.

For the Pilgrims who settled in the New World, living true to their faith meant giving up clothes made from luxurious fabrics. This was a small sacrifice for people who valued modesty and restraint more than turning heads at a party. In the next topic we will look at what well-dressed Puritans wore.

Note: Some quotes from Bradford's writings were changed to reflect modern spellings and phrasing.



The Discovering of America

Topic 9
Art, Architecture, Fashions & Furniture

Chapter 2

Section Two

Topics 6-10

THE PURITANS



In their quest for religious freedom, the Puritans (also called the Pilgrims) who sailed on the *Mayflower* in 1620 brought a simple way of life and fashion to the New World; as did the Puritans who settled the Massachusetts Bay Colony in 1630. Puritans centered their lives around worshiping God. Because of their religious beliefs, they usually refrained from wearing frilly laces, silks, excessive ribbons, and vivid colors. They made simple clothing from sturdy woolens, linens, or cottons, styled after the fashions of Holland's Dutch people. According to the Puritans, wearing fancy clothes distracted men and women from focus on God. Because of their open and honest lifestyles reflected in modest fashions, Puritans were regarded with respect throughout the Colonies.

Puritan men wore linen shirts with tight breeches that came just below the knee and were tied with a black ribbon. A mid-thigh length jacket completed the man's outfit. The jacket was trimmed with a white linen collar tied with a plain string. White linen cuffs accented each wrist. Some men wore hats with high crowns and medium-sized brims over their short, ***cropped*** hairstyles. This short hairstyle gave Puritans the nickname "Roundheads." Puritan men sometimes wore medium length overcoats with flat square collars at the back. Cuffs, turned back with buttons, adorned the sleeves of the overcoat. Men's stockings were made from cotton or ***worsted*** woolen yarn. Shoes were square-toed with low heels.

Puritan women also dressed modestly. They wore simple petticoats underneath their dresses, including a bright red wool one for warmth, and probably a cotton or linen shift. Dresses were usually black; although women sometimes wore brown, gray, or tan dresses. Whatever the color, their dresses were always plain with full skirts. Women draped linen kerchiefs as shawls around

VOCABULARY

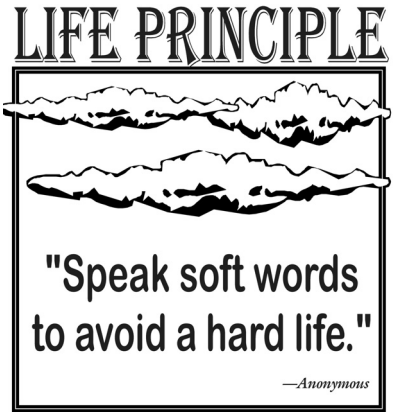
Cropped: cut very short
Worsted: a tightly twisted wool yarn from which smooth wool fabric is made
Distinctive: unmistakably different from others
Clergyman: a church leader such as a minister, pastor, priest, preacher or rabbi
Somber: dark in color
Industrious: hard working

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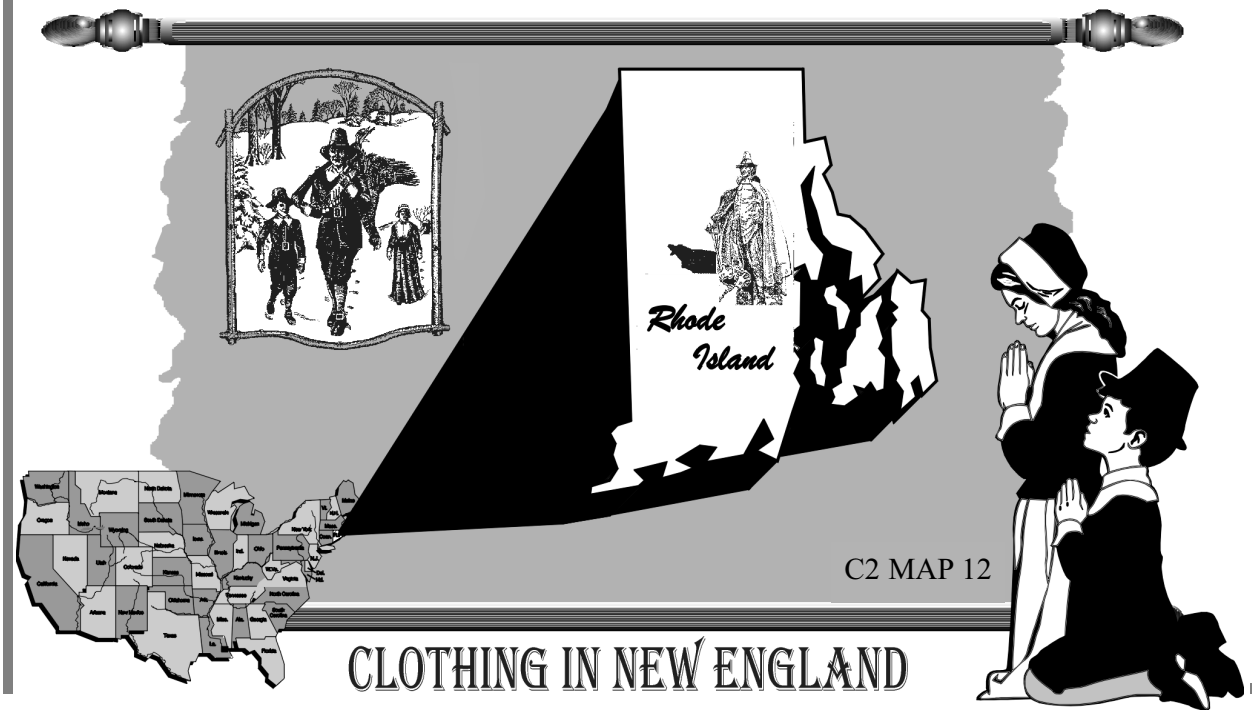
their shoulders, gathering the material at their throats with broaches (clasps) or pins. Long white linen aprons were tucked under the bodice of their dresses. The Puritan housewife was usually equipped with a chain girdle (belt) that wrapped around her waist to hold keys, scissors, or a purse. Puritan women did not have access to hair styling products or beauty salons. Ladies fashioned their long hair into tight buns covered by linen caps. For outside wear, women covered the caps with large-brimmed hats.

In addition to their ***distinctive*** clothing and beliefs, the Pilgrims practiced some interesting community traditions. For example, they did not wear much jewelry, but they wore wedding rings, often on their thumbs. They were peaceful people who settled disagreements through conversation, group conferences and prayer meetings.

One of the most influential Puritans was Roger Williams, a ***clergyman*** from the Colony of Rhode Island. Coming from England, where only one religion was permitted, Williams wanted to live where the religion of Christianity could be practiced apart from government interference. In the Puritan fashion, Williams was a man who championed religious freedom and obtained it for his followers. Because of his peaceful lifestyle, modest appearance and strong moral character, Roger Williams was respected by Indians and colonists alike. The Algonquian Indians called this ***somberly***-dressed man "peacemaker." Many Indians were converted to Christianity because Roger Williams lived honestly and humbly as their friend.



A simple lifestyle was common for Puritans and other colonists. Their quality of life depended on how *industrious* and creative they were. Creativity sometimes required desperate measures! Would you have been willing to invest years of hard work with no pay to gain your freedom? Indentured servants did! Read about them in the next topic.



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The Discovering of America



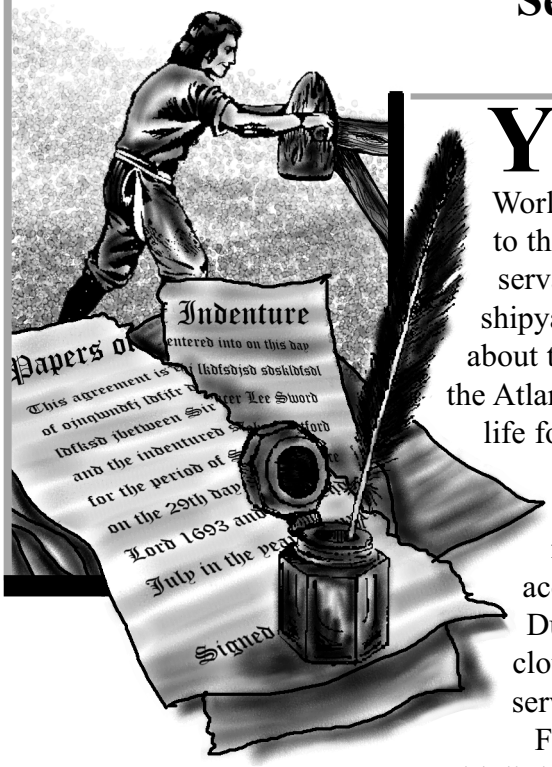
Topic 10
Family & Home

Chapter 2

Section Two

Topics 6-10

THE PRICE OF FREEDOM



Year after year, Edward Dotey worked and prayed to be a free man. He paid a drastic price for a life in the New World. He, and 17 others who sailed on the *Mayflower*, came to this new land the only way they could—as indentured servants. Edward Dotey was working in the London shipyards when he met Stephen Hopkins. The men talked about the voyage Stephen Hopkins was about to take across the Atlantic Ocean to America where a man could build a new life for himself. Mr. Hopkins agreed to pay Edward Dotey's passage to America in exchange for seven years of ***indentured service*** to pay back the debt. As a young man, Edward had dreamed of being a farmer, so he accepted the indenture as a way to fulfill his dream. During the seven years, Edward was provided with clothing, all meals, and a place to sleep. At the end of his service, Mr. Dotey received his own parcel of land.

For many people like Edward Dotey, especially the poor with little chance for a better life, the practice of indentured servitude was a good exchange. While it usually required four to seven years to pay off the debt, the end result was that indentured people had bettered themselves. They had land of their own, a few tools, and new skills learned during their contractual period.

Thousands, like Mr. Dotey, from England and other European countries signed similar contracts. These indentured servants became a major labor force during the 1600s and 1700s in the new Colonies. In fact, by 1683, one-sixth of the American population were indentured servants. If you were to exclude New England, where the practice was less common, over half of those who traveled to this country were indentured.

Indentured servitude was like slavery in some respects. The servant was bound to one master. However, the master did not own the servant, only the work he or she could produce. Slaves differed from indentured servants in that they made a voluntary choice to work for landowners. In addition, indentured servants were working toward lifelong goals—their freedom and their own land.

VOCABULARY

Indentured service: voluntary servitude of an individual to a landowner for repayment of debts
Herbs: leaves, roots, or berries of certain plants used for cooking and/or medicine
Poultice: a mass of hot, moist herbs, onions or other substances placed in a cloth and applied to ailing parts of a person's body
Purging: a thorough cleaning of a person's bowels
Plaster: a stiff, pasty substance, such as mustard plaster, that is similar to a poultice
Reflecting: pausing to remember or consider something

In the indentured servant/master relationship, a legally-binding contract was signed by both parties. In fact, the word indentured is rooted in the contract itself. After both parties signed the contract, the paper was torn in half so each half had an indentation fitting into the other piece. Each party kept half as proof of the agreement.

Often, entire families would indenture themselves to pay their passages to the Colonies. Children were under contract until they were twenty-one. If a married man died during the voyage to America (which happened frequently due to harsh traveling conditions) then his wife had to serve her term plus her husband's.

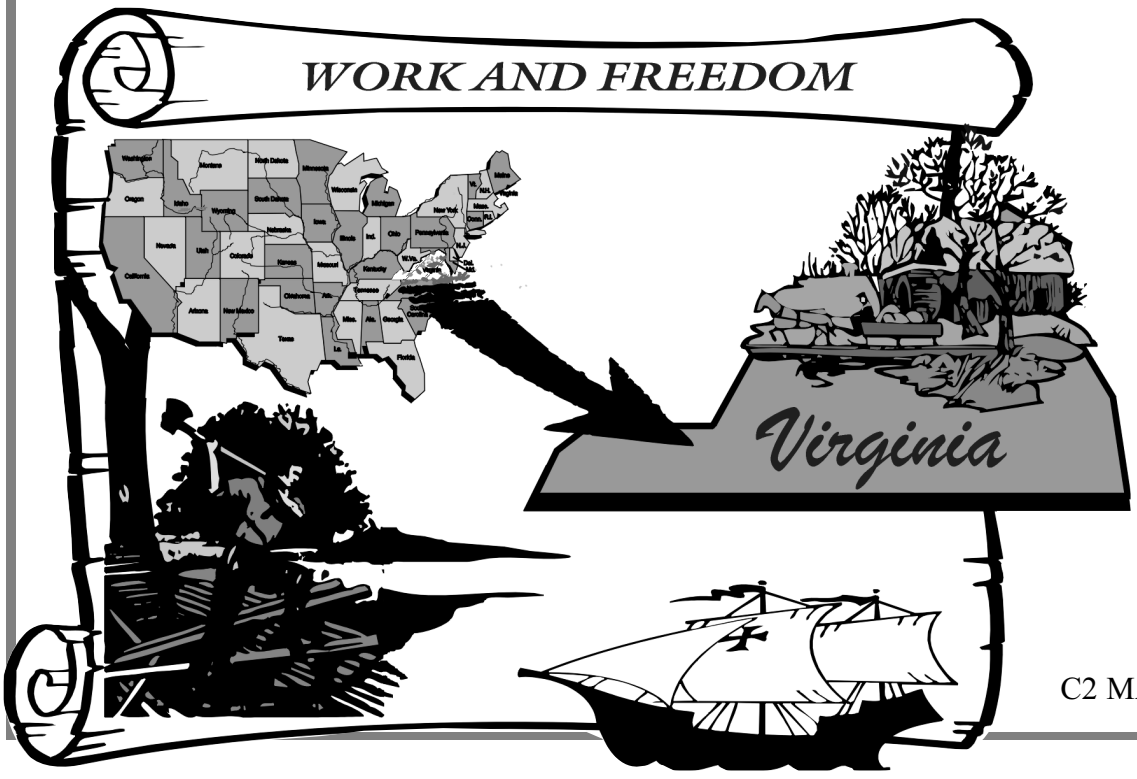
Indentured servitude was common in England. Poor people who could not afford food and clothing often hired out one or more of their children. This also provided opportunity for good training. Had the practice not been carried to the Colonies, much of our history might be different. Indenturing provided an efficient labor force, especially in Southern colonies, that made cultivation of vast plantations possible.

In the late 1620s, when tobacco became Virginia's main crop, workers were needed to clear fields, split wood, and plow, sow (plant) and harvest crops. Wealthy landowners offered employment to poor and unemployed common people in England to obtain needed workers. By 1650, just over 40 years after the arrival of the first permanent colonists in Jamestown, 5,000 white indentured servants were working in Virginia.

Unfortunately, not all of these workers came over by choice. Demand for manpower was so great that prisoners, homeless people and sometimes even children were enticed to the Colonies by labor companies. Indentured service was the only way poor people survived.

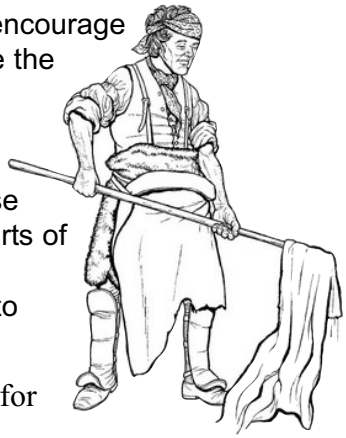
For hundreds of poor Europeans, indentured service provided a better life. William Penn, founder of Pennsylvania and a great promoter of indentured servitude in the late 1680s, wrote:

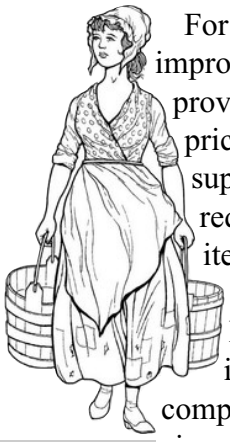
> "It is agreed on all hands that the poor are the hands and feet of the rich. It is their labor that improves



C2 MAP 13

countries; and to encourage them is to promote the real benefit of the public." He added, "There are an abundance of these people in many parts of Europe, extremely desirous of going to America."





indentured servants

Quality of life for indentured servants depended on their master. Servants had to obey their masters, doing whatever work was assigned. Homes in colonial days generally were not very large, so indentured servants lived closely with the family, often sharing sleeping quarters. Food and clothing were provided by the master.

Usually, the only time off from work was Sunday. The religious nature of the early colonists was reflected in many of the contracts. In one such contract signed in a Massachusetts indenture of 1713 between a young man, Nicholas Bourguess, and his new master, William English of Salem, the master agreed to provide *"two suits of apparel for all parts of his body—the one for the Lord's day, the other for work days."* Also, as part of this contract, Mr. English was required to give his young servant Bible lessons.

Indentured servants were not allowed to visit taverns, a center of social life in early America, unless granted permission from their masters. They also could not marry. Indentured servants who fell in love had to postpone marriage until they were free. Indentured life was not always pleasant. Mistreated and unfaithful servants would run away. Newspapers carried notices of rewards for finding runaways who broke their contracts. In colonial days, poor treatment was not an acceptable excuse for indentured servants to break their contracts.

For those who endured, life improved. Land was usually provided free or at a very low price. Tools were often supplied. Many colonies required by law that certain items of property be given at the end of a term. In Maryland, for example, indentured servants who completed their service were given 50 acres of land, 1 suit of clothes, 1 ax, 2 hoes, and 3 barrels of corn.

By the end of the 17th century, with the rise of plantation farming in the South, the market for indentured servants far outweighed the supply. Slavery, while not a completely new concept in the Colonies, became the desired option of landowners in short supply of laborers.

Edward Dotey gave up several years of personal freedom, but he and others like him gained something they would never have known in England—land ownership and the status that came with it. Mr. Dotey cleared his land and built a home of his own with pride. For him, freedom was worth the price of indentured servitude.

The price of freedom was high, but other expenses existed as well. Medical care was scarce, and, when available, it was often primitive and painful. When colonists became sick, they could not simply send for a doctor. You will read about early medicine in the next vignette.

HOME MEDICAL CARE— A PAINFUL EXPERIENCE!

If you had a toothache in colonial America, your parents had only three choices: (1) hire a dentist to doctor the

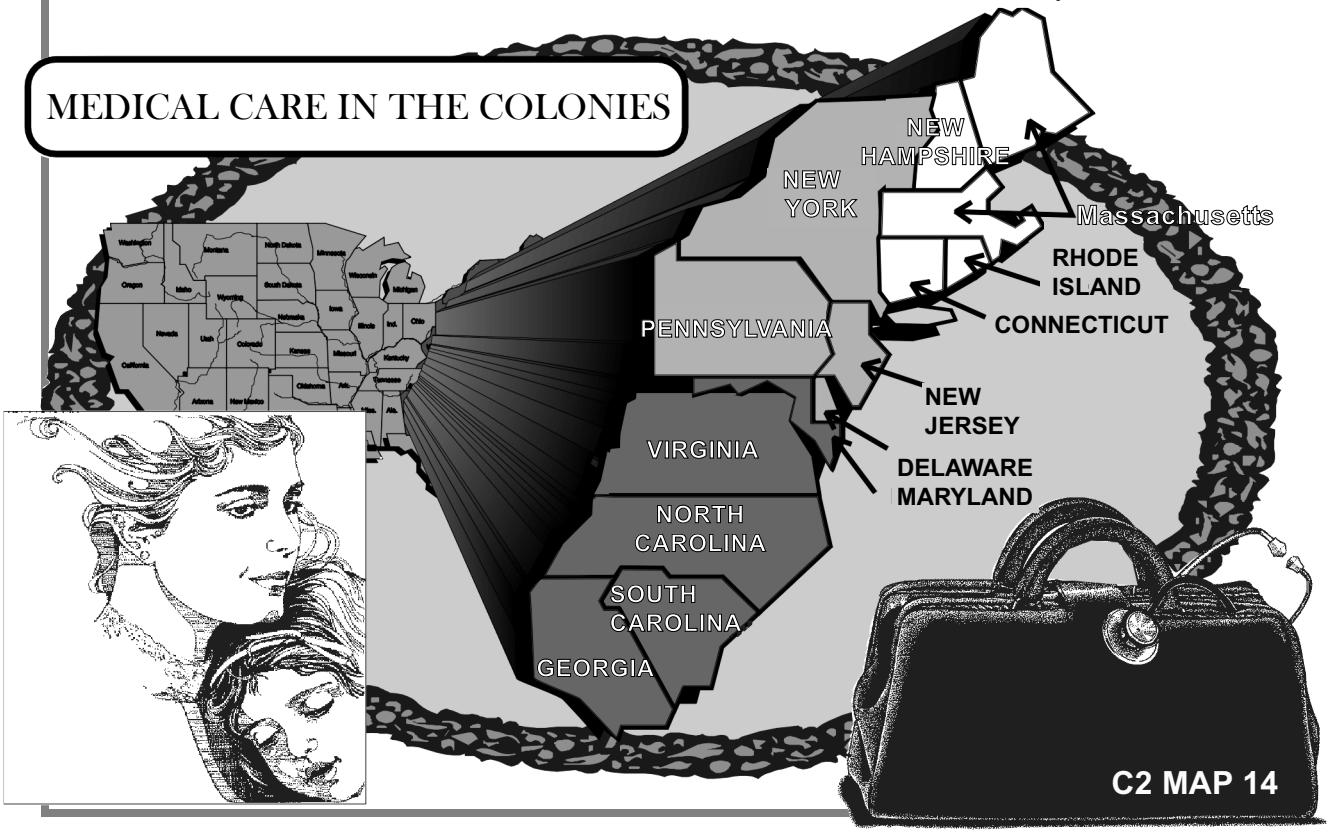
tooth (if a dentist was available); (2) hire a tooth puller to pull the tooth. To do that, the tooth puller would cut around your gum with a knife, then try to force out the tooth. If that did not work, the puller would brace his knee against your chest for leverage and yank out the tooth. (3) The third choice—your mother could treat the toothache with pain reducing ***herbs***, such as clove oil or willow bark (the natural form of aspirin).

Professional medical treatment in colonial America was painful and primitive, with limited resources. Common medical practices of the time dated back to those of the ancient Greeks. Colonial doctors brought most of their treatments from Europe. Others were adopted from American Indians. Herbs and homemade remedies were eaten, drank, or rubbed on skin. Some were spread on kerchiefs as ***poultices*** for the sick to wear on ailing body parts. Numerous herbs were successfully applied to patients in homes, under the care of resourceful colonial women who served as volunteer nurses.

From one generation to the next, mothers handed down effective health care recipes for medical treatments. Just as medicine cabinets today are filled with aspirin, cold medicine, antibiotic cream, and bandages, the colonial housewife stocked her garden and kitchen with ingredients to relieve her family of irritating and often life-threatening illnesses. Staples in colonial homes included willow bark vinegar, chicken soup, salt, sassafras, onions and garlic. While some of these medicinals offered temporary or even permanent relief, very little was known scientifically about them or the conditions they were used to treat.

While most illnesses were treated by mothers, doctors were sought whenever they were available, but even the presence of a medical doctor was no assurance of a healthy recovery. Most colonial doctors practiced treatments such as bloodletting, blistering or ***purging***.

Some practices were based on old, mistaken notions about body fluids. For



example, bloodletting—making small incisions in veins and draining blood—was believed to reduce pressure and thereby relieve fevers. Today, we know that fevers usually result from infections in the body, and that proven medications are available for healing patients. In colonial times, inducing vomiting was thought to rid patients of too much bile in their systems. Treatments also included applying hot ***plasters,*** or a certain type of crushed beetle, to a patient's skin to cause blistering. This was practiced in the mistaken belief that blistering would draw out the impurities from the sick person's body.

Such primitive treatments may have caused the death of George Washington. After developing a severe cold and sore throat in 1799, the former first president asked his plantation manager to "bleed" him. A few veins were subsequently lanced, and a couple of pints of blood were drained from his body. Washington became more ill. Renowned area doctors were summoned. Their treatment plan included ground beetles which were applied to Washington's throat to draw out impurities. His bowels were purged, and a vinegar and water poultice was applied to his chest. More bloodletting reduced Washington's total blood volume by half. Washington subsequently lapsed into a coma and soon died.

When colonists were not suffering from illnesses, they were usually involved in activities which united families—as you will learn in the next vignette.

SITTING AROUND THE FIREPLACE

After a long day of work, colonial families gathered for the evening meal. Mother, father, children and often grandparents ate vegetable stew, cornmeal mush, and apple pandowdy. After dinner the mother and daughters sat by the fire place to work on sewing projects. Father gave his gun a good cleaning. The teenage son would sit on the bear-skin rug, sharpening his knife. The baby would fall asleep in her cradle. Grandmother prepared a patchwork quilt.

Father and son usually went hunting each day to build up winter stores of meat. Then they would build fences, chop wood or set traps for animals. Mother and the girls might work in the garden until mid morning, then prepare the noon meal. Later, with grandmother's help, they would cook supper. (On Saturday evenings they would cook two meals—one for that night and another for Sunday night—because Sunday was a day to attend church and then rest). After dinner, the colonial family often talked. They enjoyed ***reflecting*** on their day. The father usually led the family in Bible reading and prayer. A little advice to his children would usually be included. Children respected their father, listened seriously, and took his lessons to heart, knowing the lessons would make life easier. Most of what children learned was at home and church. Colonial children grew up with a strong sense of responsibility, virtue, and value for their homeland.

Family members were close during the early days of America's development. In today's world, even when families are home

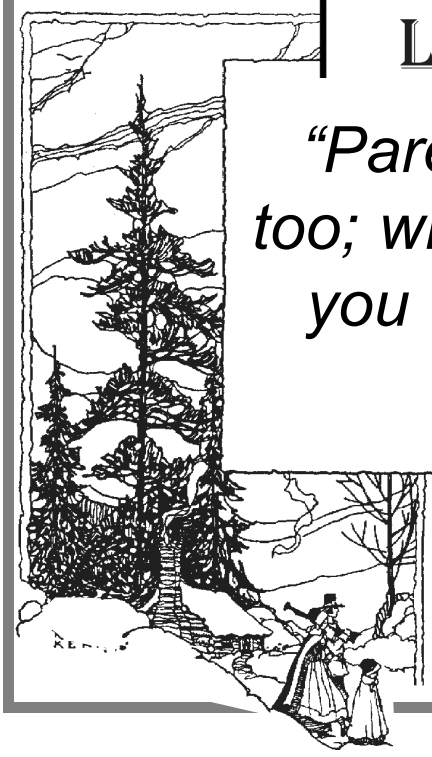


together, they are often scattered about the house or huddled in front of a television set instead of interacting with each other. Not so in the colonial homestead. Colonial families were close-knit. Every day, the family worked together as a unit, ensuring the survival of all. Fathers taught their sons important skills such as hunting, building, and tending livestock. Mothers passed along to their daughters the value of being good wives and mothers; equipping them for that role with lessons in needlework, cooking, and rearing children. The first reading and arithmetic lessons were often conducted at home.

Grandparents commonly lived in the same home with their children or grandchildren. Families assumed responsibility to care for aging relatives. Elders were considered as family assets. Older family members helped train grandchildren, providing a valuable sense of security and the wisdom of experience. Family values were passed down from generation to generation in the home.

Of course, colonial families were not perfect; fathers were sometimes gruff, mothers were often impatient and grandparents could be stern. Colonial homes were, however, places of love, respect, and honor. Children thrived because their environment was stable and secure. It is no wonder the phrase, *"Home is where the heart is"* was commonly sewn into tapestries that hung on the walls of many colonial homes. Home was the center of life. Loving parents and the values they taught their children created a strong foundation for the American culture.

If you took a stroll through America's communities in the 1700s, you might see a farmer repairing his roof, a mother decorating her house, or a teenager cooking supper. On a street in Philadelphia you might see a craftsman in his leather apron, fishermen unloading their nets, or Benjamin Franklin selling his newspaper. Colonists were hard working citizens who relied on personal responsibility for success. In the next topic, we will study about industry in early America.



LIFE PRINCIPLE

"Parents have problems too; when you add to them, you take from yourself."

—Anonymous

The Discovering of America



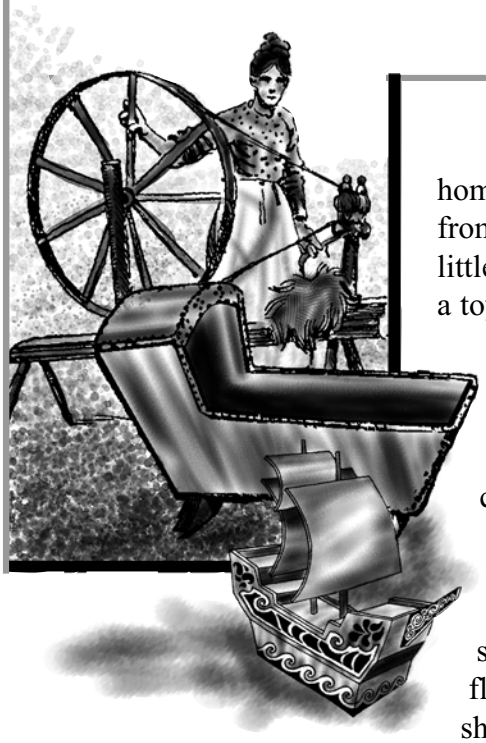
Topic 11
Industry & Medicine

Chapter 2

INDUSTRY TAKES ROOT IN AMERICA

Section Three

Topics 11-15



"*Industry, like charity, begins at home"* could have been the motto of the colonial farmer. Providing a home or a new barn for his family usually meant cutting timber from his own land and building whatever was needed. When a little girl wanted a doll, Mama probably made it. If a boy wanted a toy wagon, his father took time out from his chores to build the toy for his son.

Colonial parents worked hard for their families. While the father was plowing and planting, his wife was busy grinding flour, drying fruit, making soap, lye, candles and clothes for the entire family. She watched over the household with great care and much hard work.

Having clothes in colonial days did not include going to a mall or stitching a few yards of fabric with an electric sewing machine. The process included spinning and weaving flax or woolen fibers (after the crop was harvested or the sheep were shorn), dyeing the fabric, then designing and sewing the garment by hand. By the end of the 1600s, some New England homemakers were able to make more fabric than their household required. The surplus cloth was sold or bartered for other family items.

Shoes, harnesses, and other leather goods were originally made at home, too. The process began with tanning hides from animals the farmer had raised, trapped or obtained from trade with the Indians; but the industrious farmer did not stop with manufacturing leather products. Slow winter months gave him time to make other items for sale or ***barter***. These products often included shingles, nails, barrel staves (strips of wood set edge to edge to form the sides of a barrel), farm implements, wagons, and kitchen utensils. Industrious colonists discovered ample opportunities to turn creative energy into financial gain.

Life in colonial America was not easy, but the "can do" spirit was strong. In America today, electrical appliances make household chores easier than during the foundation years. Pilgrims and indentured servants did not have the use of electric devices. They had to apply hard work, initiative and creativity to take care of everyday responsibilities.

VOCABULARY

Barter: to exchange goods or services without money or credit
Gang mills: where lumber is cut by gang saws and prepared for building materials
Apprentice: one who works under the authority of another to learn a trade
Master artisan: one who is highly skilled in an industrial craft
Compilation: put together in orderly form
Passage: a portion of something written or spoken
Dialect: the language used by a particular people
Enumerated: certain-specific
Entrepreneurs: people who assume the risk for starting and maintaining a business

Lyman Abott said it well,

> "A nation is made great, not by its fruitful acres, but by the men who cultivate them; not by its great forests, but by the men who use them; not by its mines, but by the men who build and run them. America was a great land when Columbus discovered it; Americans have made of it a great nation."

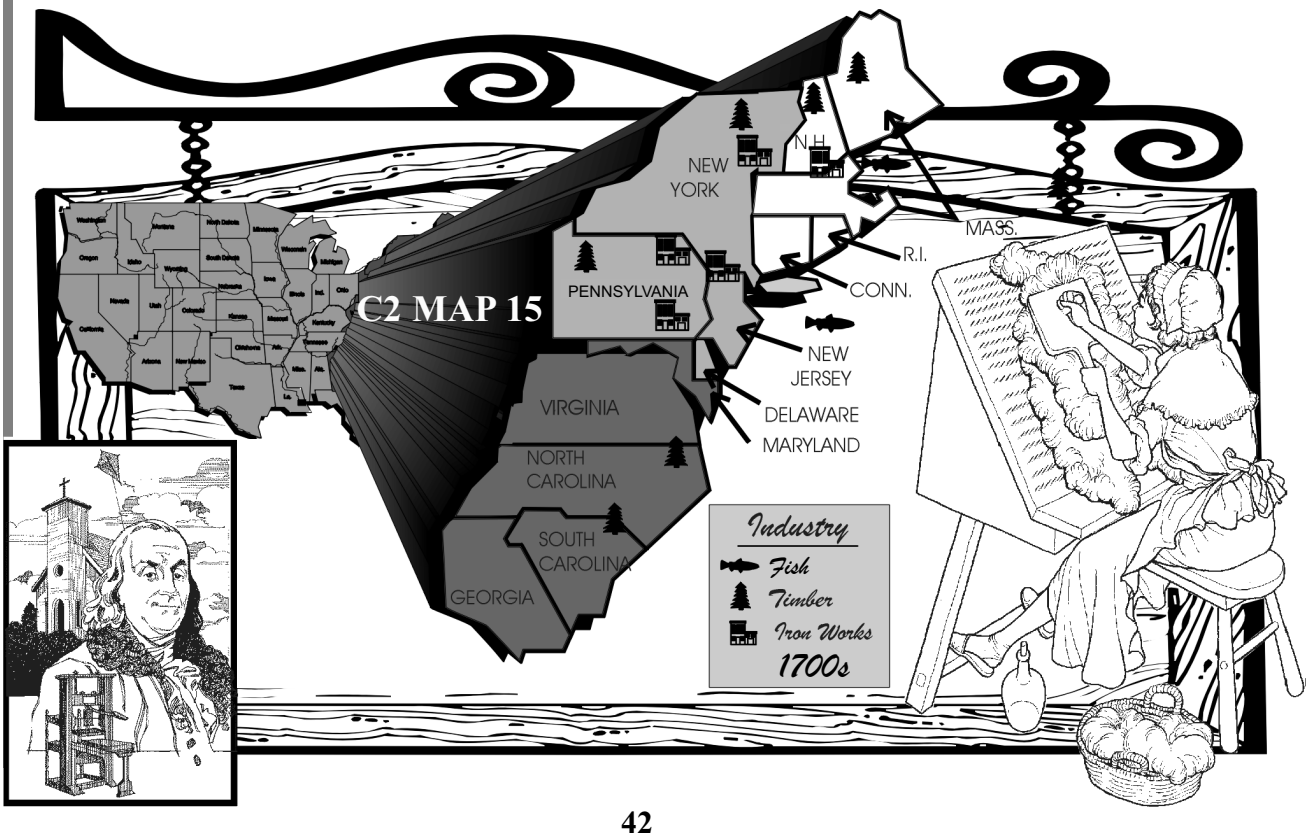
While farming was a mainstay in most areas of America, heavily-timbered forests in New England gave birth to the U.S. lumber industry. By 1675, more than 50 ***"gang mills"*** were in use. The mills were so named because a series or "gang" of saws was used to cut the lumber. Water-powered sawmills in New Hampshire, Massachusetts, and Maine produced barrel staves and board lumber for a variety of building uses and export.

Fishing villages like Philadelphia, New York, and Boston became centers of industry and commerce by the 1700s. While industrious merchants, especially those related to the fishing industry, were gaining considerable wealth, ordinary laborers were also experiencing financial gain.

By the mid to late 1700s, Philadelphia was America's fastest growing city. Merchants, lawyers, and ministers helped meet the business and spiritual needs of a developing metropolitan area. Their counsel, advice and guidance were important in developing America's industrial system.

Craftsmen prospered in Philadelphia as well. The city's industrial growth created a demand for manufactured products. To meet the need, almost one-third of Philadelphia's population was involved in some type of trade or skilled labor such as barrel making, blacksmithing, tailoring, weaving, carpentry, or candle making. Good craftsmen were honest and hard working. They wore long trousers, leather work aprons, and plain hair. They took pride in their work.

A craftsman spent several years of training as an ***apprentice*** to learn the skills of his trade. During his apprenticeship, he was legally bound to serve a ***master artisan***.



When an apprentice laborer finished his training, he became a *"*journeyman.*"* A typical journeyman worked for a master artisan and saved enough money to open his own shop. At that point, he was considered to be an artisan and could hire and train other apprentices and journeymen.

Some artisans, like Paul Revere and Benjamin Franklin, made lasting contributions to the rich fabric of American history. Revere, a master silversmith in Boston, earned fame for his "midnight ride," as well as for the excellence of his work.

Benjamin Franklin, a printer by trade, was respected throughout the world for his statesmanship, wit and wisdom. He once commented:

> "In order to secure my credit and character as a tradesman, I took care not only to be in reality industrious and frugal, but to avoid all appearances of the contrary. I dressed plainly; I was seen at no places of idle diversion . . . And this industry visible to our neighbors began to give us character and credit."

Industrial development in America was apparent during the 1600s and 1700s. Smelters and forges were busy producing bar iron in Massachusetts and Connecticut by the mid-1600s. The iron industry spread rapidly into New Jersey, Pennsylvania, and Virginia. When the War for Independence began, more iron was being produced in America than in England and Wales combined.

The first saltworks, established in 1614 near Jamestown, produced saltpeter, an important ingredient for manufacturing gunpowder.

The first attempted glassworks in the Colonies was in Jamestown, and then Plymouth in 1639. One hundred years later, Casper Wistar in Salem County, New Jersey began making "designer" green and brown bottles in the first successful American glass factory.

The first printing press in America was brought to Massachusetts in 1638. It was devoted to printing Christian materials. Other than *The Bay Psalm* (song) *Book*, the first book published in America, was *UpBiblum*, a ***compilation*** of Bible ***passages*** for Indians and translated into various Indian ***dialects***. It was the first step in the development of the American publishing industry.

By 1690, Pennsylvania had a lime kiln, tannery, and paper mill. The first soap factory opened in Boston in 1716. Fourteen years later sugar was being refined in New York City, New York.

From iron to glass and soap to sugar, adventurous and creative people were establishing the American system of free enterprise. Whether farming in the countrysides or manufacturing in the cities, pioneers were hard at work building a great nation. Meanwhile, England watched her young Colonies with pride and hope for economic development; however, that pride turned to resentment and efforts to control the industrious colonists.

SEEDS OF INDEPENDENCE

England had big dreams for her North American Colonies. When King James I and later rulers encouraged their subjects to establish Colonies in the New World, their primary aim was to obtain gold and silver for England's treasury. Emphasis on wealth prevented rulers



King James I

from managing the independent Colonies wisely.

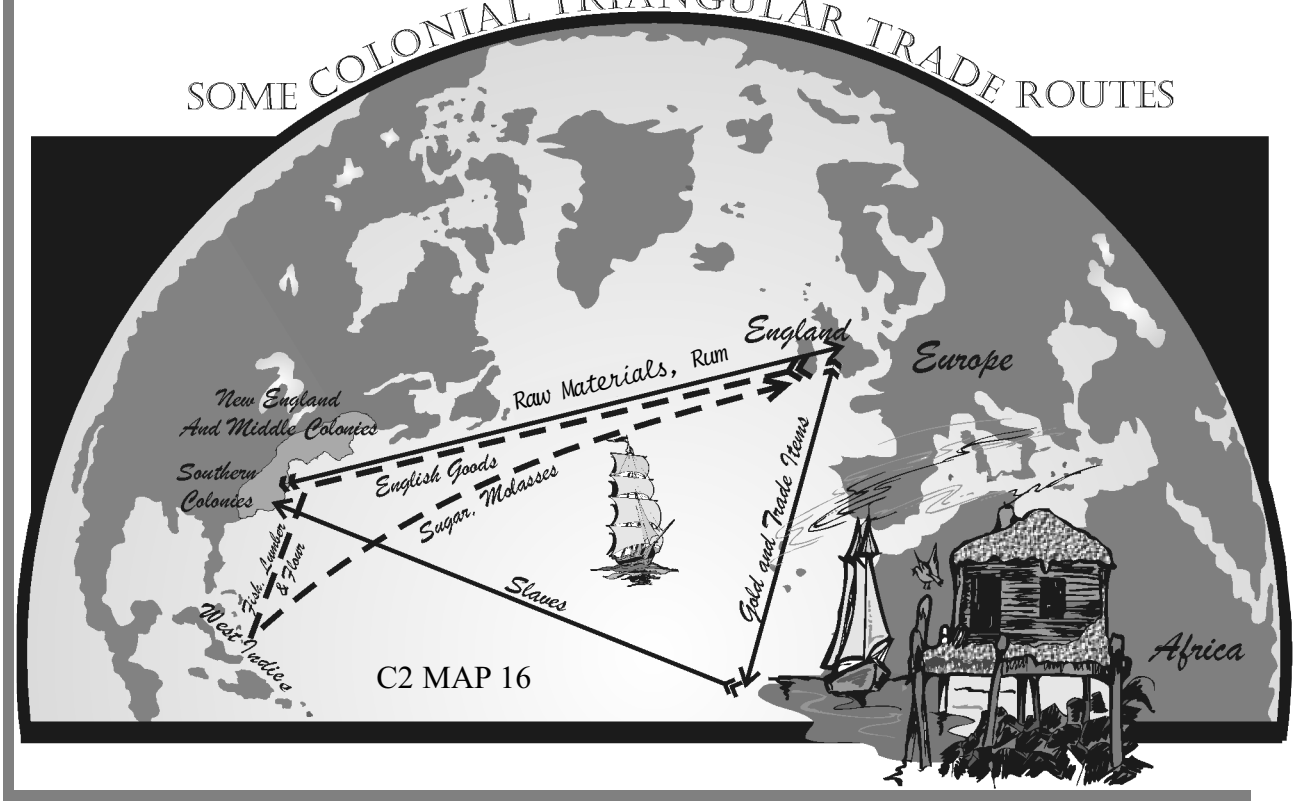
England's economic philosophy, known as "mercantilism," measured a nation's true prosperity by its supply of precious metals. Gold and silver could not be mined profitably in Western Europe. To English officials, the untapped resources of America were an unclaimed gold mine.

England's economic plan also required her navy to control shipping and maintain a favorable balance of trade with the Colonies. English merchants had to export (ship out of England) more products than were imported (shipped into the country). England's goal was to import raw materials such as furs, lumber, and iron from the Colonies, and export manufactured goods to the Colonies at a healthy profit. The First Lord Sheffield expressed England's unwise position very clearly when he stated, *"The only use and advantage of American colonies . . . is the monopoly of their consumption and the carriage of their produce."*

commerce. Dutch markets offered financial benefits to colonists. Furthermore, the Dutch merchants were backed by a shipping fleet of over 10,000 ships.

Attempting to offset Dutch influence and adequately control American commerce, England passed a series of Navigation Acts between 1650 and the early 1700s. These acts permitted only English ships to carry goods into their Colonies. Other shippers had to apply for special licenses. Imports into England also had to be carried by English ships, or ships from the country where the goods were produced.

Some of the later Navigation Acts prohibited American Colonies from shipping ***enumerated*** items such as sugar, tobacco, cotton, ginger, and certain dyes to places other than England. These laws were designed to maintain a profitable commercial relationship between England and America. England expected to be the sole customer for



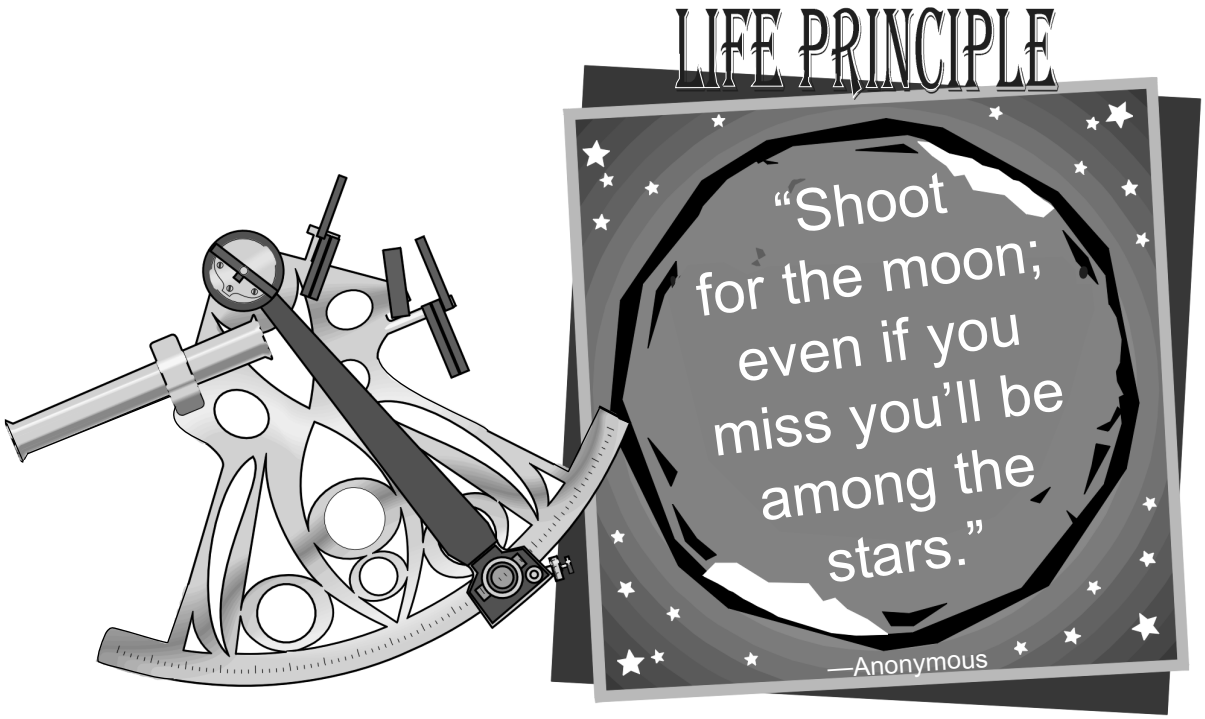
raw materials exported from the Colonies, as well as the chief source of manufactured goods flowing to the Colonies.

Some important colonial exports, including fish, wheat, and corn were not enumerated (on the prohibited list) and could be shipped freely wherever the colonists could find markets, because no market for them existed in England. Shoemaking, flour-milling, rum-making, and other crafts were also exempt from British regulations. Those products could be shipped freely wherever the colonists found markets. Some American industrialists, especially shipbuilders, profited from the Navigation Acts, while others, especially in the tobacco industry, were hurt by the restrictions.

After protesting vigorously at first, the colonists calmly disregarded portions of the Navigation Acts that were not beneficial to them. Under Sir Robert Walpole's famous policy of *"salutary neglect,"* England merely "winked" at America's failure to comply with British export-import regulations.

England successfully established thirteen Colonies in America, but focused primarily on using the colonies to gain wealth for the British empire. Although American industry prospered under mercantilism, many colonists resented British restraints on colonial trade. As the Colonies grew, their desire for freedom became more intense. The restrictions imposed by England helped fan the flames for American independence.

Creative Americans—mothers, fathers, professional people and farmers—had survived blizzards, drought, starvation and sickness. You can imagine how they felt when lawmakers across the sea in England insisted that colonists depend solely on British products for survival. The stage was set for colonial resistance against British control. Hard-working colonists were true *entrepreneurs.* As you will see in the next topic, Americans provided basic necessities, such as lamps for reading, by using the resources at hand. Colonial families read about unfair British demands by the dim light of smoking pine torches and tallow candles.





The Discovering of America



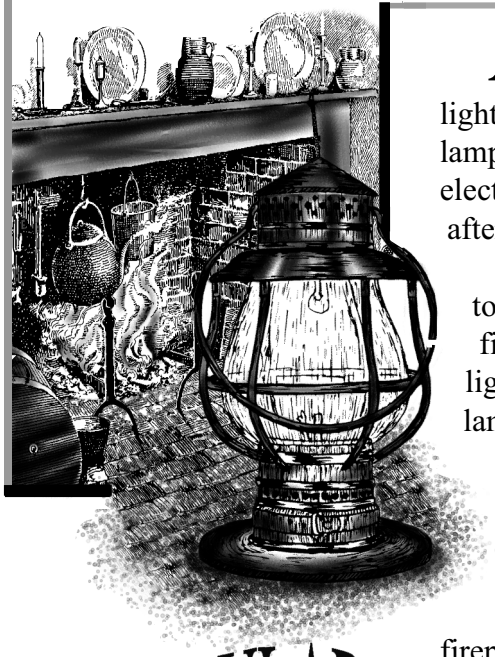
Topic 12
Light & Energy

Chapter 2

Section Three

Topics 11-15

EARLY LIGHTING: A SMOKY EXPERIENCE



As you have already read, colonists were resourceful people—they had to be. When it came to providing light in their homes, these people never imagined plugging a lamp into an outlet and just turning a switch. In the days before electricity, families woke up at dawn and went to bed shortly after dusk.

You might wonder what happened when colonists wanted to read or write after dark . . . or finish a special project. The fireplace, a great source of heat, actually provided very little light. Pine torches, rush lights, Betty lamps, and whale-oil lamps, along with candles, became the colonists' first inventive answers to the need for light.

Unfortunately, some early lighting devices gave off as much smoke as they did light. Early colonial homes were lighted by fat-abundant pine pitch. A pine torch, as it was called, was usually placed on a flat stone in a corner of the fireplace hearth so the smoke could go up the chimney. No New England farmer began winter without a good supply of pine torches in his woodshed.

Other early lighting devices were based on a method man had used for about 3,000 years—burning oil or grease. A common lamp was a "rush light", made by soaking a dried rush, (a grasslike reed found in swamps) in grease, then placing it in a holder and igniting it.

Another means of light was the Betty lamp, a shallow iron dish (similar to ancient Roman lamps) filled with grease. A ***linen wick*** extended out an end or nose of the lamp. Pine torches and Betty lamps generated a lot of smoke, gave off a bad smell, and provided very little light.

Whale oil lamps became popular later in the colonial era. Usually made out of glass or ***pewter***, they were attached to chair backs, placed on tables, or hung from the wall. The fuel for these lamps was oil from the head of the ***sperm whale***. Demand was high for sperm whale oil, as it gave off a strong white light.

All of these lighting methods required a lot of ***maintenance***. Pine torches burned out, wicks needed replacing,

VOCABULARY

Linen: thread or cloth made from fibers of the flax plant
Wick: a cord of woven fibers which draws up fuel to a flame, such as a candle wick
Pewter: a metal composed of tin, lead and brass (or copper), with a dull silver appearance that was popular in colonial times
Sperm whale: a type of warm water whale which was harvested in colonial times for its oil
Maintenance: to keep something in good condition so it will function properly

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and grease or whale oil had to be added to lamps. Because all early lamps contained an open flame, the danger of uncontrolled fire lurked in every house. Numerous homes and barns were burned because of carelessness. Today we solve our need for light by simply flipping a switch. Contemporary families do not have to be concerned about candles or pine torches.

In the next topic, you will learn about another challenge the colonists faced—how to bathe. Mothers took great care to keep their homes and their families clean. Having fresh-smelling clothes and children with clean hands demanded much effort and planning, but colonial women met the challenge by making their own soap from lard (hog fat) and ashes.

LIFE PRINCIPLE

" Bright people spread light in their dark neighborhoods."



—Anonymous

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The Discovering of America



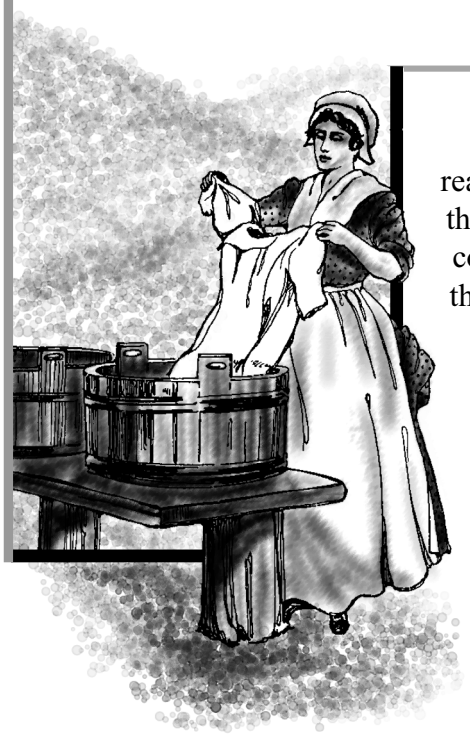
Topic 13
Food

Chapter 2

Section Three

Topics 11-15

SOAP FROM THE DINNER TABLE



Americans use different types of soap for cleaning clothes, dishes, pets, babies, and cars. Most people reach for a bar of soap or a box of laundry detergent without a thought about its origin. With so many soap products available, consumers toss them in their grocery carts automatically. When the soap bars disappear or the laundry detergent runs out, they buy more on the next shopping trip. While you may not think about the source of your next bar of soap, colonial families had to be very resourceful about their cleaning products.

As birds sang their spring songs and sprouts of green grass made their seasonal ***debut***, colonial wives and their children prepared for another spring event—soap making day. Colonial families had to "cook up" batches of their own soap from ingredients off their dinner tables. Making the soft soap that was common in those days was a ***laborious*** and ***unglamorous*** job. Most families made enough soap at one time to last all year. Soap making was mostly outside work, and was usually planned for one of the first spring days.

Preparations, however, began in the winter. The family carefully saved leftover animal grease and bits of lard. Average size families needed 24 pounds of fat for each batch of soap. Also saved over the winter were ashes from oak, maple, or birch wood, burned in the family fireplace. Six bushels of ashes were needed for each batch of soap. Ashes were used to make ***lye***, the first step in the soap making process. Lye-making was started several days before soap making day. To "set the leach," as it was referred to, layers of ashes and straw were placed inside a wooden leach barrel that was propped up on two wooden blocks outside the house. A pail was placed under the barrel. Several buckets of hot water were poured over the ashes. The resulting tea-colored liquid ran from a wooden ***spigot*** into the pail. Straw and ashes were replaced as needed to make the right strength of lye. Several days were required to make enough lye for a large batch of soap.

VOCABULARY

Debut (dā-bū): a first appearance; the beginning of something new
Laborious: hard work
Glamorous: charming or alluring
Lye: a solution made from ashes used in making soap
Spigot: a faucet

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On the actual soap making day, half the grease and lye were poured into a large pot and cooked outside over an open fire. Several hours of constant stirring were necessary for the mixture to cook down into a soft clear soap. The process was repeated with the other half of the grease and lye. After being cooked, the soap was dried and ready for use. Soap making day was a long one, and you can be sure that colonial women, and the children who helped them, did not have any trouble going to sleep that night.

The clear, jelly-like soap was stored in barrels or crocks and used throughout the year for all washing tasks. Clothes washing was usually done monthly. As for personal bathing, colonial families had a Saturday night ritual—everyone took a bath once a week, whether they needed it or not! Very little soap was used during these baths because the lye was harsh on human skin.

Sometimes, a more delicate body soap was made by adding bayberry tallow to the lye. This liquid soap was poured into molds where it hardened into sturdy little cakes used mostly for women and girls who wanted a soap that was less harsh than that produced from animal fat.

Making soap from kitchen scraps was a back-breaking, messy job, but resourcefulness and hard work yielded the welcome rewards of clean clothes, linens, and bodies. Women in early America worked to improve the quality of life for their children. They applied love, talents and creativity to provide for their families.

Many Americans used their talents to meet practical needs. Others, like Anne Bradstreet, also used the creativity of their hearts to provide beautiful poetry—of which you will read in the next topic.

LIFE PRINCIPLE

"If it is to be, it is up to me."

—Mary Crowley



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The Discovering of America



Topic 14
Education, Music & Literature

Chapter 2

Section Three

Topics 11-15

ANNE BRADSTREET: AMERICA'S FIRST POET



Young people of the 1600s in England sometimes fell in love and married by age 16. Only a few brave ones left England to start homes in the American wilderness of a newly discovered land. Anne Bradstreet did exactly that at age 16. She and her young, hard-working husband settled among Puritans near Boston, Massachusetts in 1630. Her husband became successful and later served as a governor of the Colony.

Miss Bradstreet grew up on an English estate where the young girl had access to a large library. As Anne read books and learned the latest trends in literature, she discovered a love for writing poetry. That love was carried to the Colonies where her poems marked the beginning of American literature. When Anne left England, a famous writer named William Shakespeare was still alive. His plays, written in verse form, ***dominated*** popular entertainment. Following his style, many people wrote poetry to amuse or express themselves. Like the creative, high-tech songs and poems that entertain people today, the early American colonists enjoyed clever words, witty sayings, and poetry that touched their hearts.

As a Puritan, Anne also looked for reminders of God in her daily life. Her poems detail the closeness she saw between everyday things and things eternal. She wrote about the birth of children, the death of grandchildren, her love for her husband, her son's sailing for England, and her own illnesses. Anne wrote to express her thoughts and feelings without knowing that one day her writing would be read and loved by many people in America and Europe.

In 1650, her brother-in-law published a book of Anne's poetry in London. The title, *The Tenth Muse Lately Sprung Up in America, By a Gentlewoman of Those Parts,* demonstrated that a woman could also write poetry.

Her great love of reading led Anne and her husband to collect books. By 1666, they owned about 800 books. Books in that day were expensive, and most people were fortunate to own even a few. Then tragedy struck. Fire destroyed Anne's home,

VOCABULARY

Dominate: to have superior influence or power
Romantic: having imaginative, fanciful, emotional qualities
Memorable: something worth remembering, remarkable, very important
Astronomy: the study of the stars and planets and the laws that govern them
Clergyman: an official, ordained Christian minister, pastor, or priest
Bequest: donation of personal property; a gift

and her 800 books. She watched the literary treasure go up in smoke.

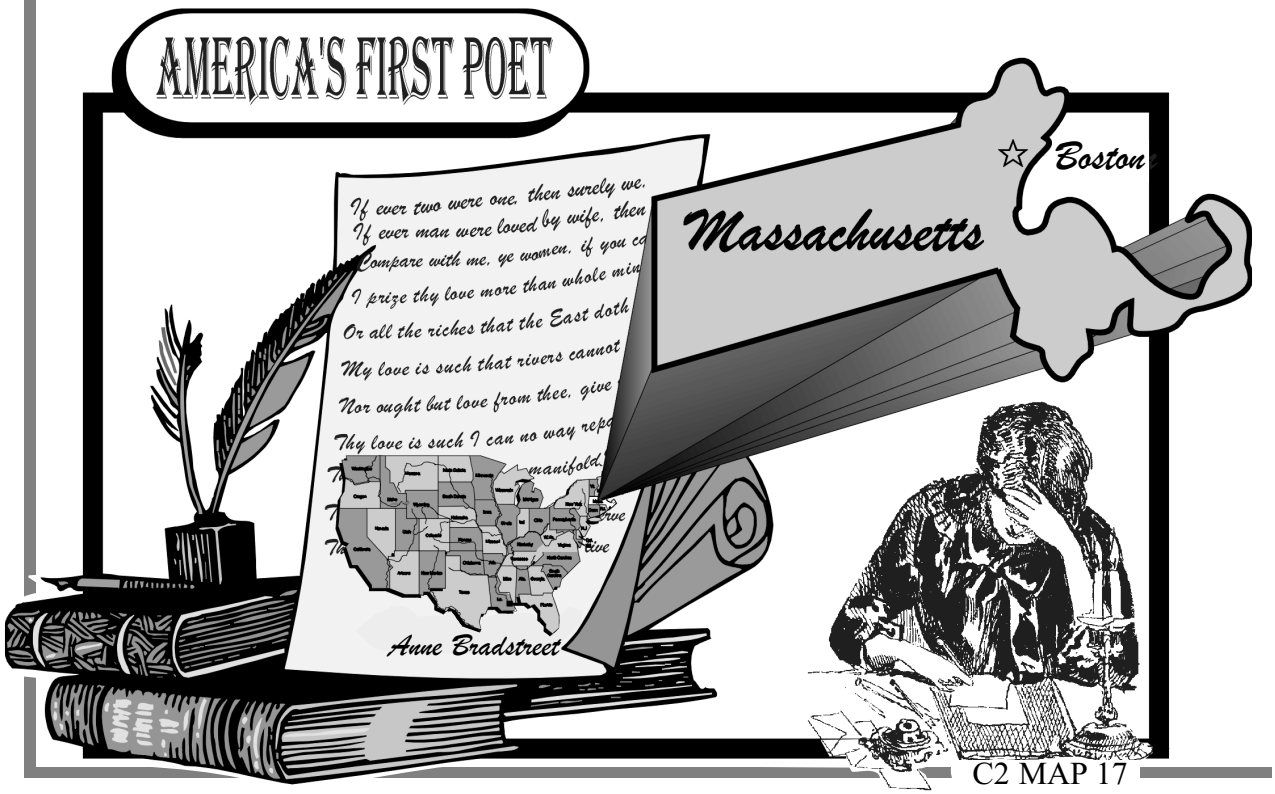
Anne felt the loss very deeply as she rushed outside and stared helplessly at the roaring flames. After a while, she stopped watching the fire and began thinking, *"Everything I had was a gift from God."* When Anne walked by the ashes, she remembered many things: where she had sat, where she had rested, a favorite trunk, happy evenings with guests around her table. Then, she scolded herself for being sad and not trusting in God, whom she believed knew best. The last two lines of a poem Anne wrote demonstrate her determination to "move on" past the pain of her loss:

The world no longer let me love,
My hope and treasure lie above.

Another tender poem Anne wrote reflects the love she had for her husband. In the poem, she matches the best of today's ***romantic*** songs:

Anne Bradstreet, once a teenage bride trying her hand at verse, gave American literature a ***memorable*** start. What Anne learned from Shakespeare and other poets enriched her life. Her poems also helped bring learning and culture to the Colonies.

If ever two were one, then surely we.
If ever man were loved by wife, then thee;
("thee" and "ye" means "you")
If ever wife was happy in a man,
Compare with me, ye women, if you can.
I prize thy love more than whole mines
of gold Or all the riches
that the East doth hold.
("doth" means "does")
My love is such that rivers cannot quench, Nor
ought but love from thee,
give recompense.
("ought" means anything)
Thy love is such I can no way repay,
The heavens reward
thee manifold, I pray.
("manifold" means abundantly)
Then while we live,
in love let's so persevere
That when we live no more,
we may live ever.



C2 MAP 17

As you will read in the next vignette, adults as well as young people were hungry to learn about laws, religion, philosophy and mathematics. You might be surprised to find out when and why the first college was established in America.

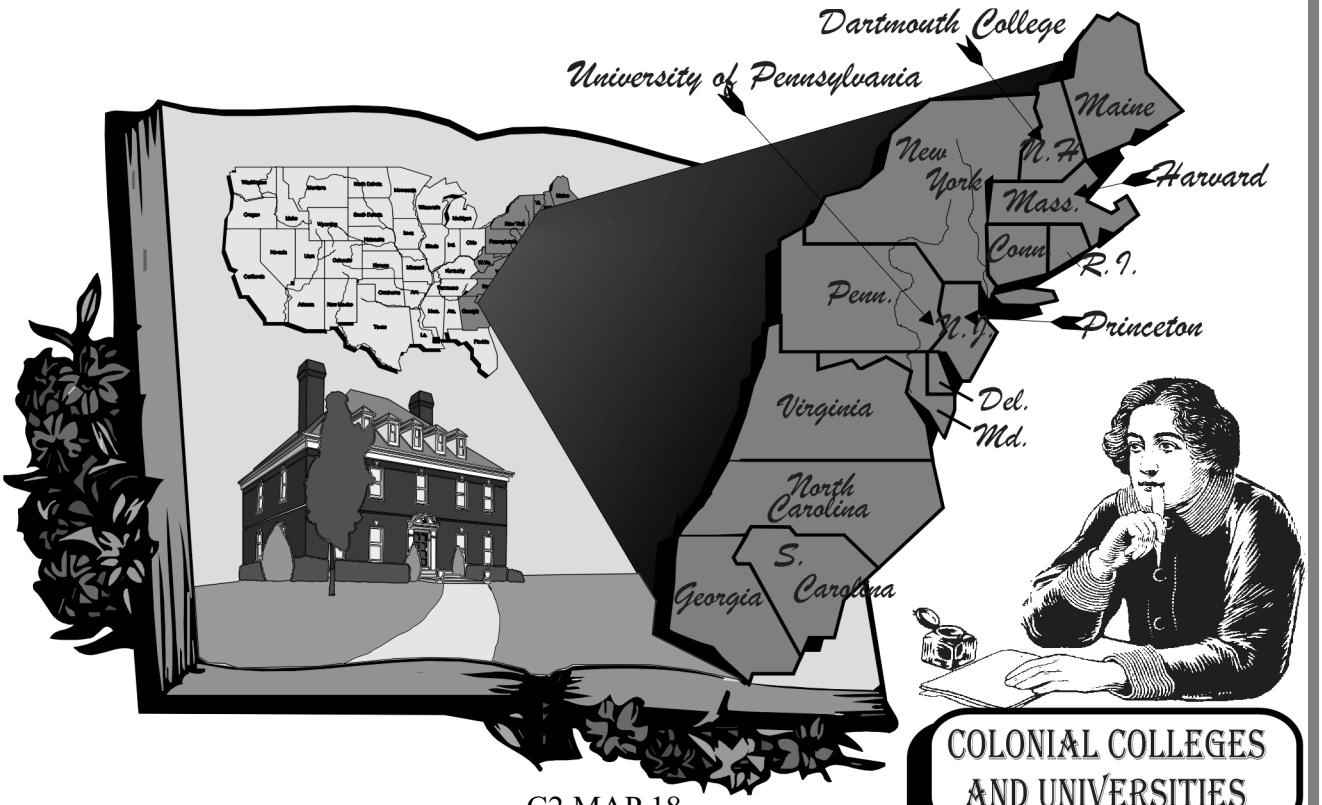
EARLY COLLEGES AND UNIVERSITIES

Puritans who came to New England in the 1630s were well educated. A large number had college degrees. Their families had stressed the importance of education. They were taught to read and understand the Bible, study ***astronomy***, and learn mathematics.

In 1636, just 18 years after the first Pilgrims arrived at Plymouth Rock, a Puritan ***clergyman*** named John Harvard donated money and a library of 400 volumes to a fledgling college in Cambridge, Massachusetts, for the purpose of training ministers among the Colonies. Mr. Harvard's ***bequest*** actually launched the college, which was named in his honor. Harvard College, which later became Harvard University, was founded upon Christian religious values. The young men at Harvard became the next generation of educated persons to pastor Colonial churches and lead the Colonies in matters of law and government. Graduates believed that God was the source of true knowledge and wisdom. The college rules adopted in 1646 stated:

> "Every one shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life. Seeing the Lord giveth wisdom, every one shall seriously by prayer in secret seek wisdom of him."

Harvard granted its first degree in 1642. This action angered King James II of England because he had not authorized Harvard to issue college degrees. Puritans in



C2 MAP 18

New England, however, felt the King had no right to decide who received degrees from Harvard college. Even when official protests came from England, Harvard College continued to award degrees to graduates.

More than half of Harvard's graduates during the 1600s became ministers. Students who pursued other degrees such as law were required to take half of their courses in religious subjects. The ethical values Harvard men took into their professions were formed in Christian principles. Men were taught that Biblical principles were the foundation of all sound knowledge and harmony. John Adams and the other men who founded America's new government were Harvard graduates who applied their religious training to the task of establishing a government based on Biblical principles.

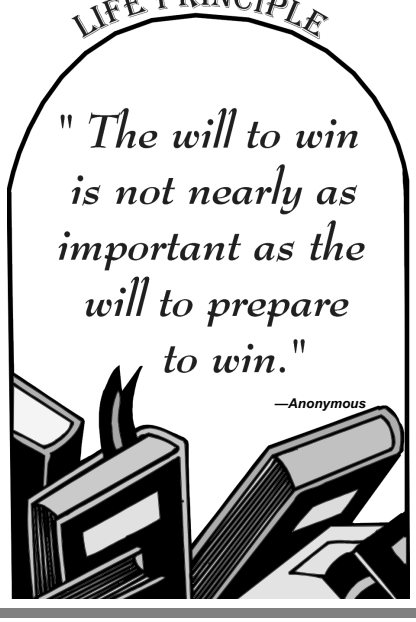
In 1701, Yale was established, giving students a choice between two schools. Yale's academic climate matched that of Harvard, but with a clearer focus on Christianity.

In 1746, Princeton started in a log school house where William Tennant taught his sons and fifteen other young men. They were trained as preachers who went into the countryside and preached during the "Great Awakening"—a time when entire communities embraced the Christian faith. The original Christian atmosphere of Princeton lasted longer than any of the other original colonial colleges. From its founding until the early 1900s, every Princeton president held strong Christian beliefs.

Around this time, a missionary named Eleazor Wheelock educated a Mohican Indian boy who later became a distinguished Indian preacher. Wheelock demonstrated that Indians as well as British colonists could learn academics. In 1754, King George III of Great Britain granted a charter to establish a college in New Hampshire for educating Indians in the Christian religion. The new college was named Moor's Charity School and began in a house on two acres of land donated by a local farmer. Later, the school's name was changed to Dartmouth College.

During America's early days, college graduates went into society with a strong commitment to Biblical principles, which were the foundation of the Declaration of Independence and the United States Constitution. Almost every college established in the Colonies before the War for Independence was founded by some branch of the Christian church. Even the University of Pennsylvania, which was the exception, had a religious connection. Its first building had originally been erected to accommodate evangelistic meetings for the famous English preacher, George Whitefield. Today, a large statue of Whitefield stands on the university campus.

The hardships and challenges of life in colonial America motivated families to stand together and produce outstanding leaders. Out of the crowd, men and women stepped forward as examples of courage, unswerving faith and all-out commitment. Perhaps someday you could be such a man or woman.



The Discovering of America



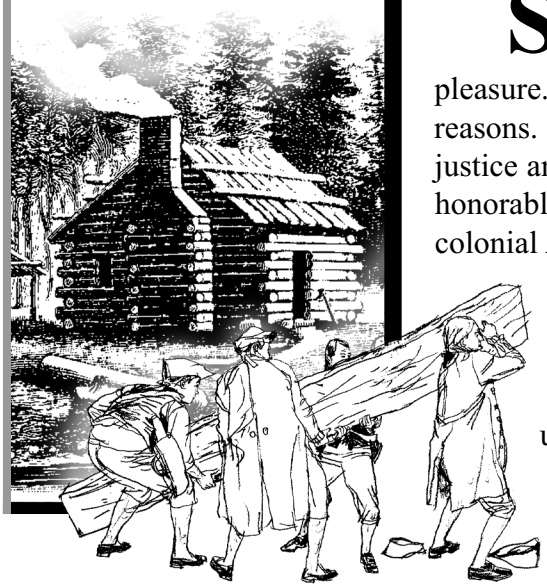
Topic 15
Military

Chapter 2

Section Three

Topics 11-15

WILL WE SPEAK ENGLISH OR FRENCH?



Some colonists quarreled and fought as a result of battles within themselves. They desired things for their own pleasure. They often fought against each other for the wrong reasons. Other times, however, individuals had to defend freedom, justice and that which was right. In such cases, fighting was honorable. The truth of these two statements was evident in colonial America.

Looking back at America's beginnings, we can see that wars were fought for various reasons. Some were motivated by greed. Some were waged for freedom. Others were fought because people did not take time to understand each other or ***defer*** to the preferences of others. American colonists fought England simply because colonial life and liberty depended on defeating England.

About the time Jamestown was being settled, France was also beginning to colonize the New World. The French had three main interests in America. They wanted animal furs for trading. They wanted more harbors for fishing. They wanted to take their religion to the natives. In short, France wanted to prevent England and Spain from allying with the Indians and controlling the vast natural resources of America. The French approached America from the north, settling Canada, the Great Lakes Region, and the Mississippi Valley. Rivers provided natural highways to the interior of the American continent, and the French explored many of America's waterways.

The French attitude toward colonization was very different from the English. Because French fur traders did not cut a lot of trees or empty the forests of wild animals, the Indians got along much better with the French than the English. This became a key factor later when France and England fought over claims on American regions. Both the English and the French wanted to claim the fertile Mississippi Valley. The English had officially "claimed" it, but the French were also claiming the region. De Soto had also claimed it for Spain.

The French decided to enlist help from Indians, who had long resented the English settlers. Most Indian tribes living near

VOCABULARY

Defer: to show respect by submitting to another's wishes, opinions, or governance
Scalp: the hair and skin on top of a person's head; the part cut or torn from an enemy as a symbol of victory
Torch: to set fire to something
Noteworthy: worthy of attracting beneficial attention
Peninsula: a body of land with water on three sides
Bluff: a wide, steep hill
Ceded: gave up or surrendered
Volley: a simultaneous firing of a number of weapons

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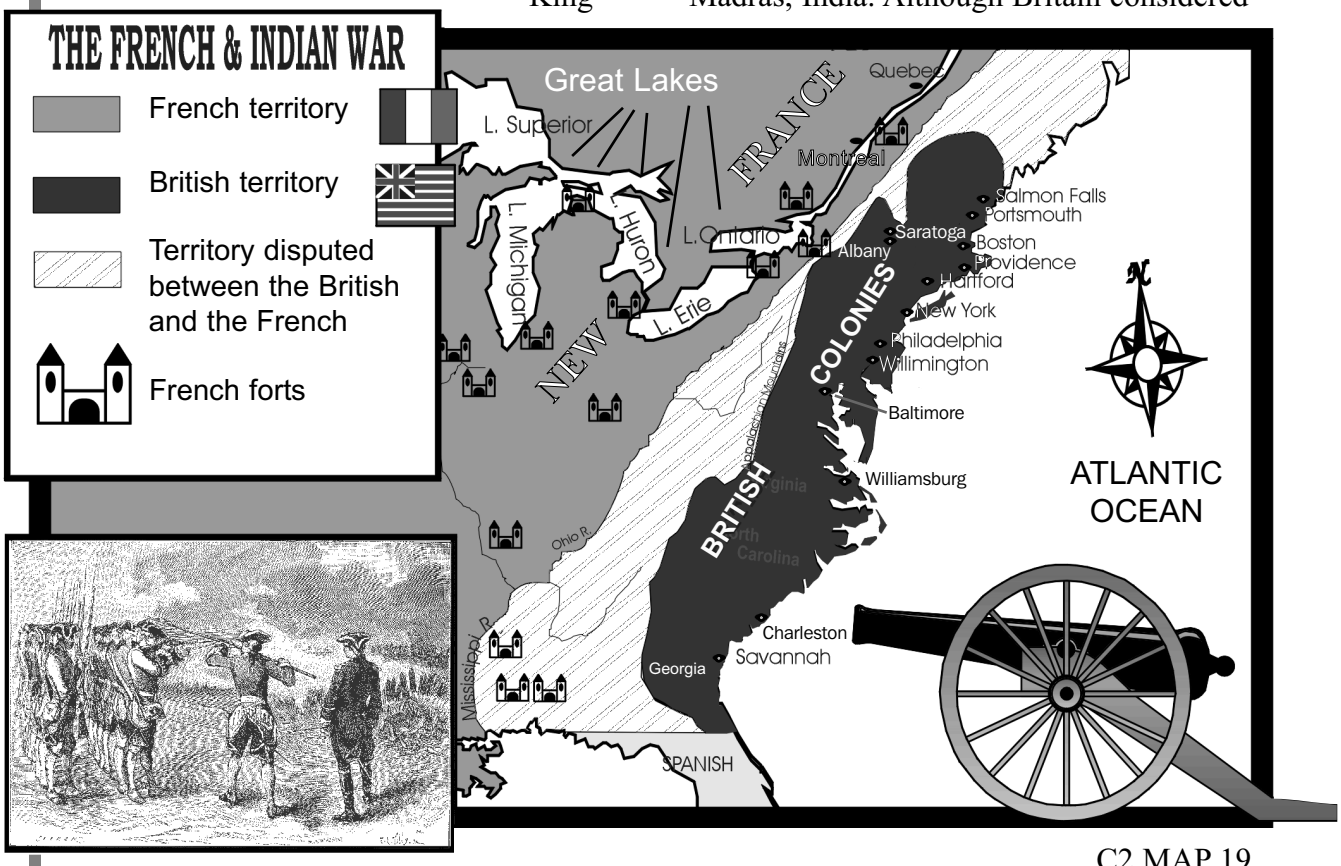
French settlements gladly joined forces with France. However, the Iroquois hated the French and fought for the British. Both sides needed allegiance from Indian tribes who were familiar with regional landmarks. Indian warriors also knew how to hide among brush and trees and ambush settlers. Indian warriors attacked men, women and children, whose ***scalps*** were taken as trophies of war. The Indians' vicious war tactics terrified colonists. Anger, resentment, and conflict escalated on both sides. Neither group was completely at fault or justified for the acts of revenge that often followed battles.

Four major conflicts developed over a period of 70 years between the French and the English. These were called King William's War, Queen Anne's War, King George's War, and the French and Indian War. Even though these were the main conflicts, skirmishes went on periodically through the years.

King William's War was fought from 1690-1697. This was a battle for the New York frontier. Count Frontenac of France and his Indian warriors attacked the Schenectady Settlement, killed 60 Englishmen, captured 27 people, and ***torched*** the village to ashes. The result of King William's War was similar to round one of a boxing match in which the French won.

The next 30 years, held neither war nor peace. In 1701, Queen Anne's War erupted and lasted until 1713. France finally surrendered the port of Acadia in the north to the English, who renamed it Nova Scotia. France continued to hold claim to the interior of North America. The Gulf of Mexico remained in doubt. Round two was a tie.

Next came King George's War, from the Spring of 1745 to 1748. When the war ended, the Treaty of Aix-la-Chapelle returned to France the city of Louisbourg, which the British had captured. The British were given Madras, India. Although Britain considered



C2 MAP 19

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India a big prize, round three was another tie.

The French and Indian War was from 1754-1763. This was the most decisive and intense of the four conflicts. In 1753 and 1754, Marquis Duquesne built log forts from Lake Erie to the forks of the Ohio River. The most ***noteworthy*** of these was Fort Duquesne, site of present-day Pittsburgh, Pennsylvania. The British, assisted in command by George Washington, attempted but failed to capture this fort soon after it was built.



General Wolfe leading troops

In 1755, British General Edward Braddock, with George Washington as an aide, set out from Virginia to attack Fort Duquesne again. General Braddock ignored warnings about Indian ambushes, against which normal British tactics were useless. British fighting style at the time required that soldiers march shoulder to shoulder in long rows toward the enemy, then start shooting. This left troops vulnerable to attacks from Indians who were well hidden in bushes along the trails. As predicted, the British forces were ambushed by Indians. General Braddock was killed. George Washington took command of the troops and distinguished himself in combat. However, the English lost that battle, too.

In 1756, the French and Indian War on the frontier began slowly turning toward British Colonies along the coast. Through encouragements from Benjamin Franklin and William Pitt, a British statesman favorable to America, American colonists and British troops began to work together to defend colonial settlements. British forces managed to cut French lines of communication between Canada and the Ohio Valley. The French held much of the Ohio Valley until General Washington's troops eventually captured Fort Dusquesne and renamed it *Pittsburgh*, in honor of William Pitt. (It was during this battle that Washington became known as a courageous and competent leader whose military strategies would later help American colonists gain independence from Britain).

To secure victory over the French, the British needed to capture the city of Quebec, Canada which was situated atop a 200 foot high ***peninsula*** surrounded by the St. Lawrence and St. Charles Rivers. Quebec was easily defended and the French felt well-protected.

To trick the French, British General James Wolfe sent decoy ships to a place where the British had lost a previous battle. While the French guards were distracted, British troops climbed the ***bluffs*** to a field called "The Plains of Abraham".

The British lined up and marched forward. At General Wolfe's command, every English soldier fired his musket at the same time. The thunder of that one ***volley*** took the French General, Montcalm, completely by surprise. The French troops were scattered and the British took Quebec. Both General Wolfe and General Montcalm were killed in the battle. On February 10, 1763, France and Great Britain signed an agreement called the *Treaty of Paris* in which France ***ceded*** most of her North American claims to Britain.

The defeat of France ended a major Indian opposition to British presence in North America and paved the way for the adoption of the English language in American culture.

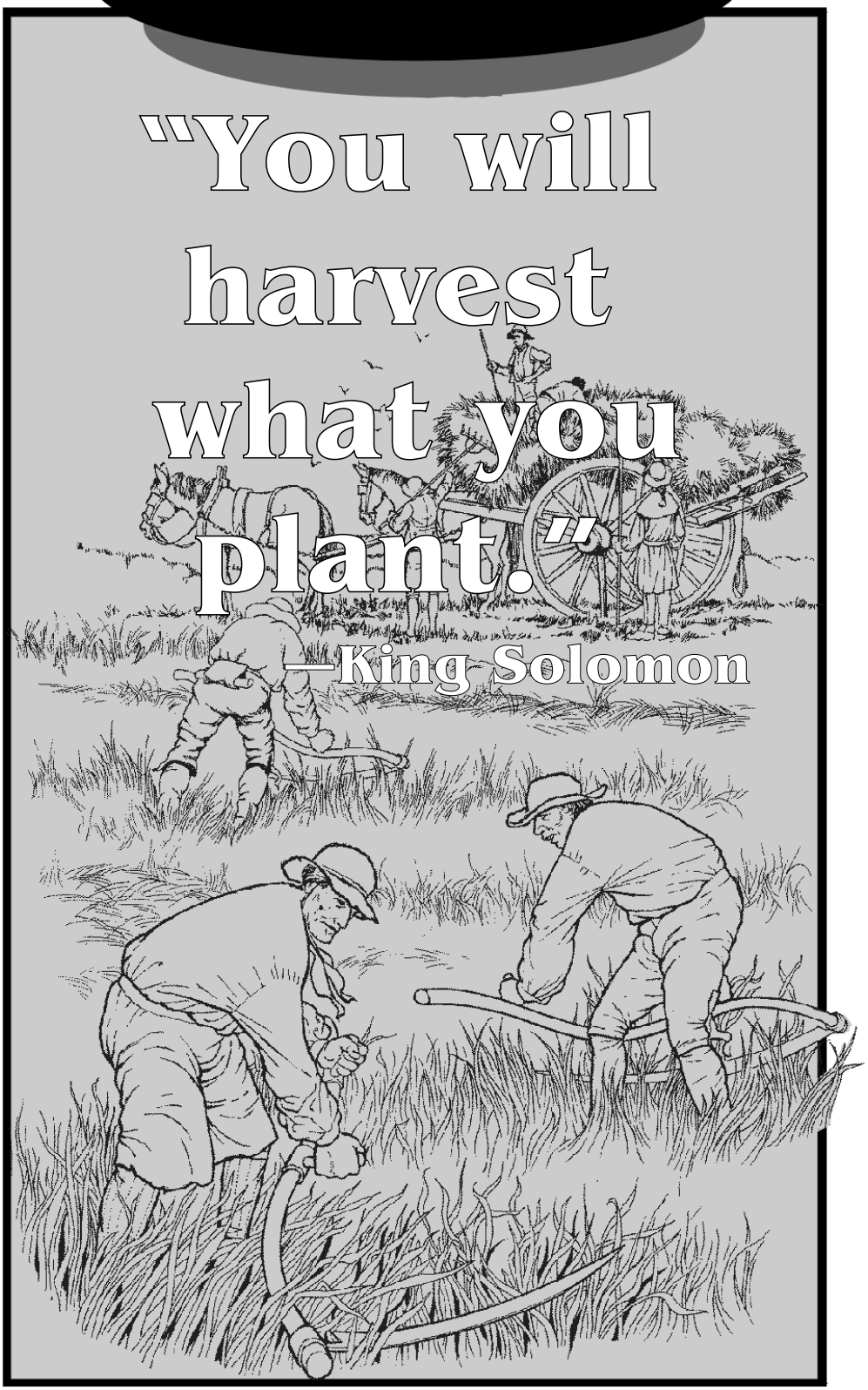
During the seventy years of war, American colonists had been forced to work together to defeat a mutual enemy. As you will read in the next chapter, the thirteen Colonies forged a separate identity from Great Britain. This enabled colonists to start life over in the American wilderness, where they were free to worship God, own land, and raise their children.

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LIFE PRINCIPLE

"You will harvest what you plant."

—King Solomon



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