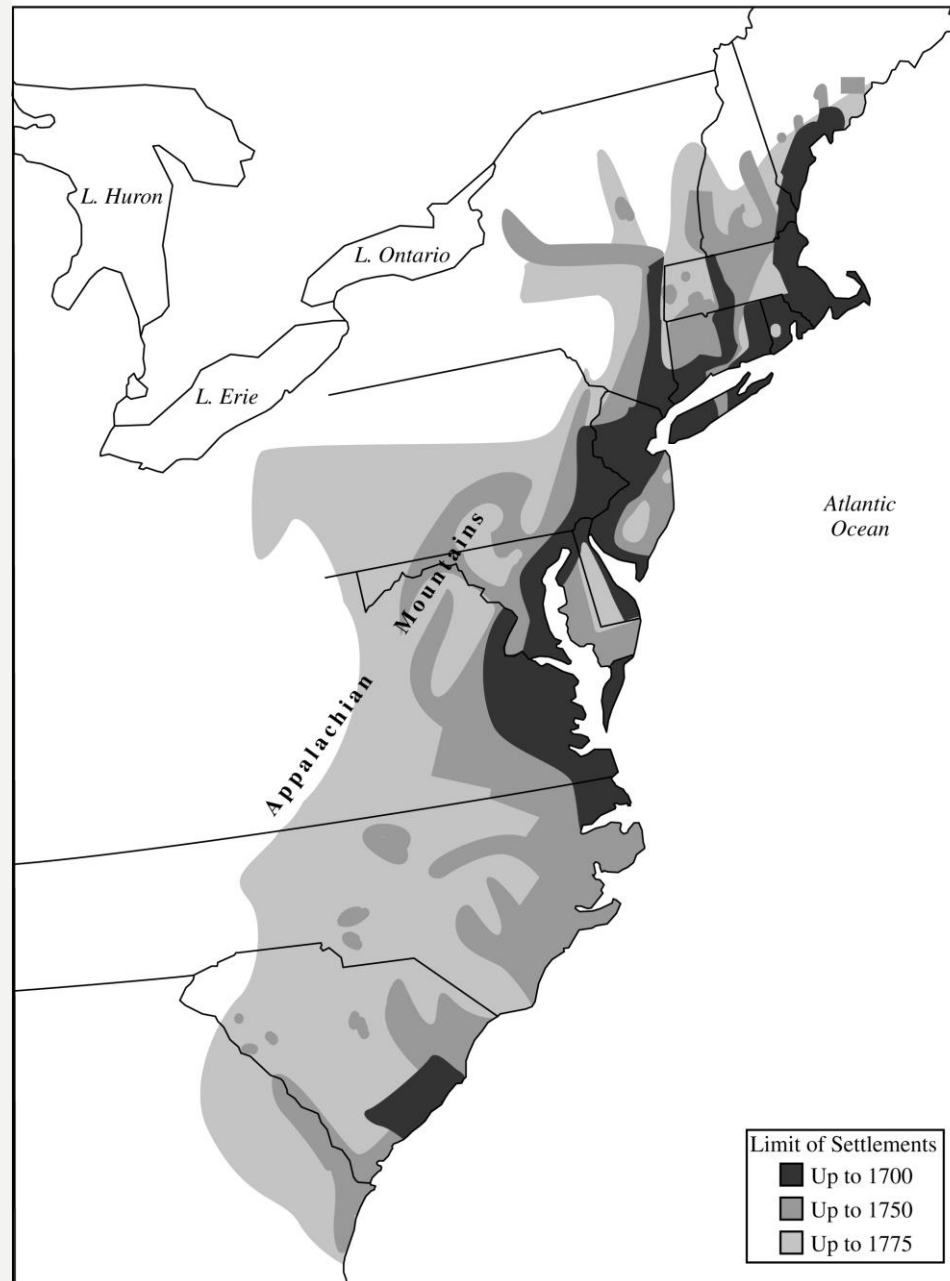
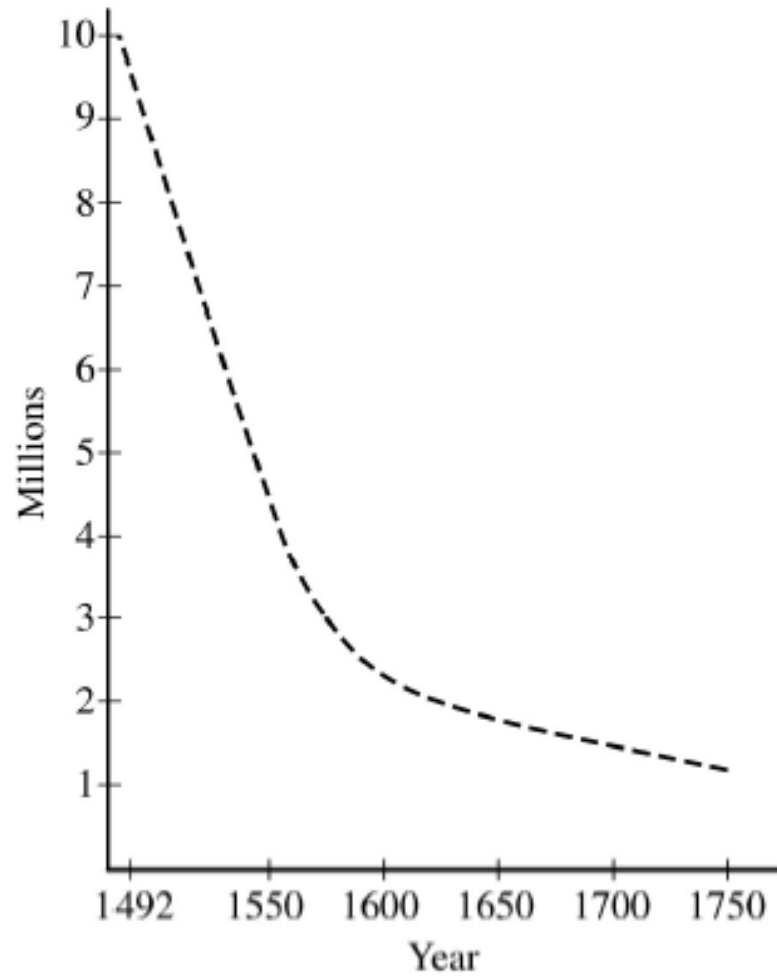


**APUSH: UNIT 1-3
VISUALS AND
SOURCES**

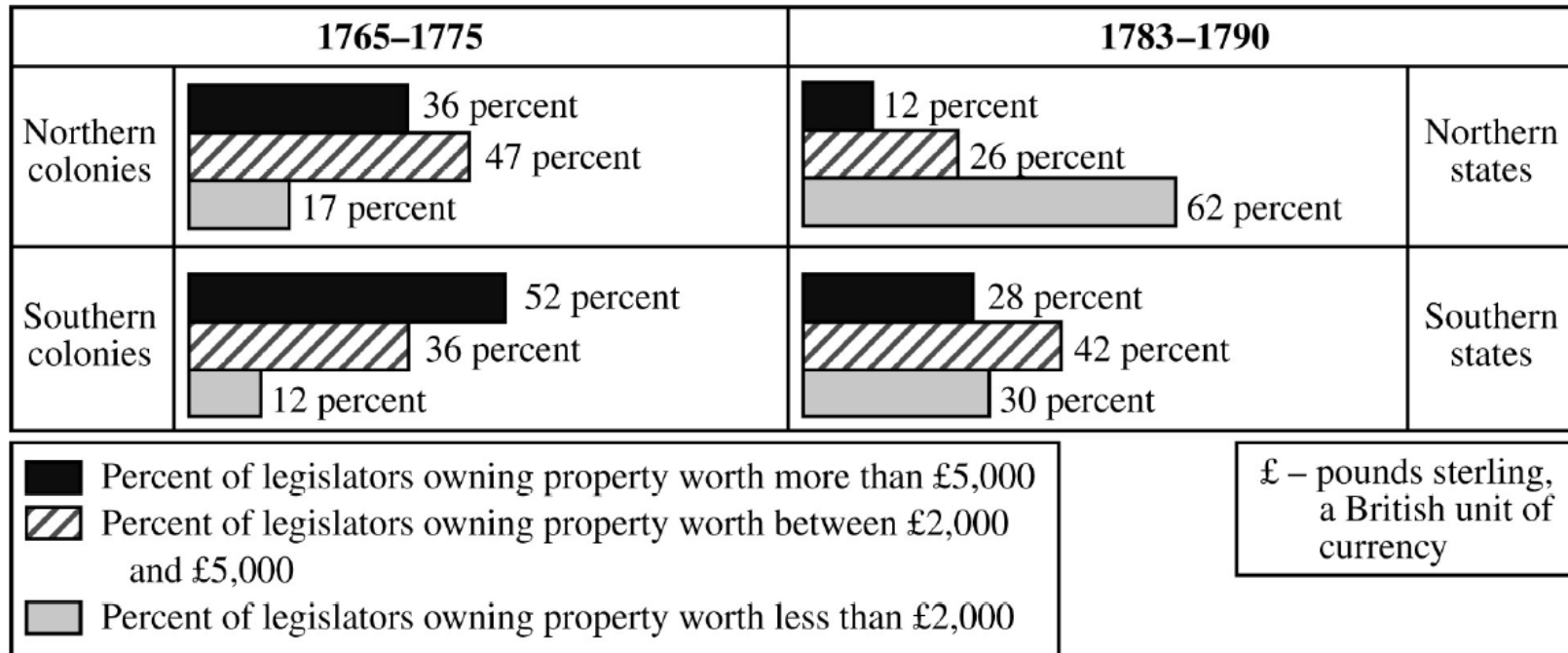
BRITISH SETTLEMENT OF THE THIRTEEN COLONIES 1700-1775

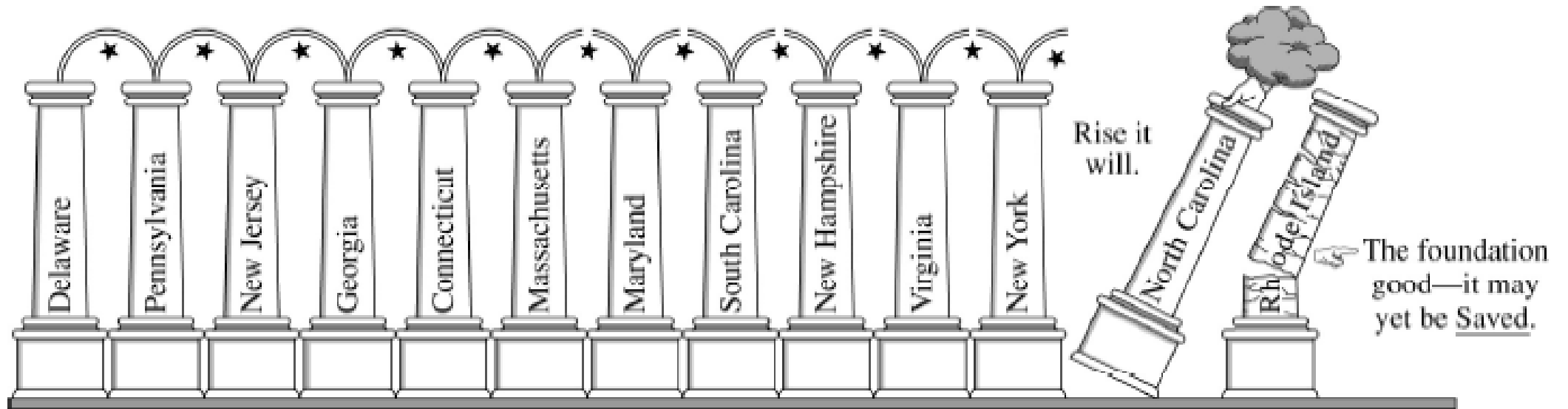


ESTIMATE OF NATIVE AMERICAN
POPULATION IN THE TERRITORY
THAT BECAME THE
UNITED STATES, 1492-1750



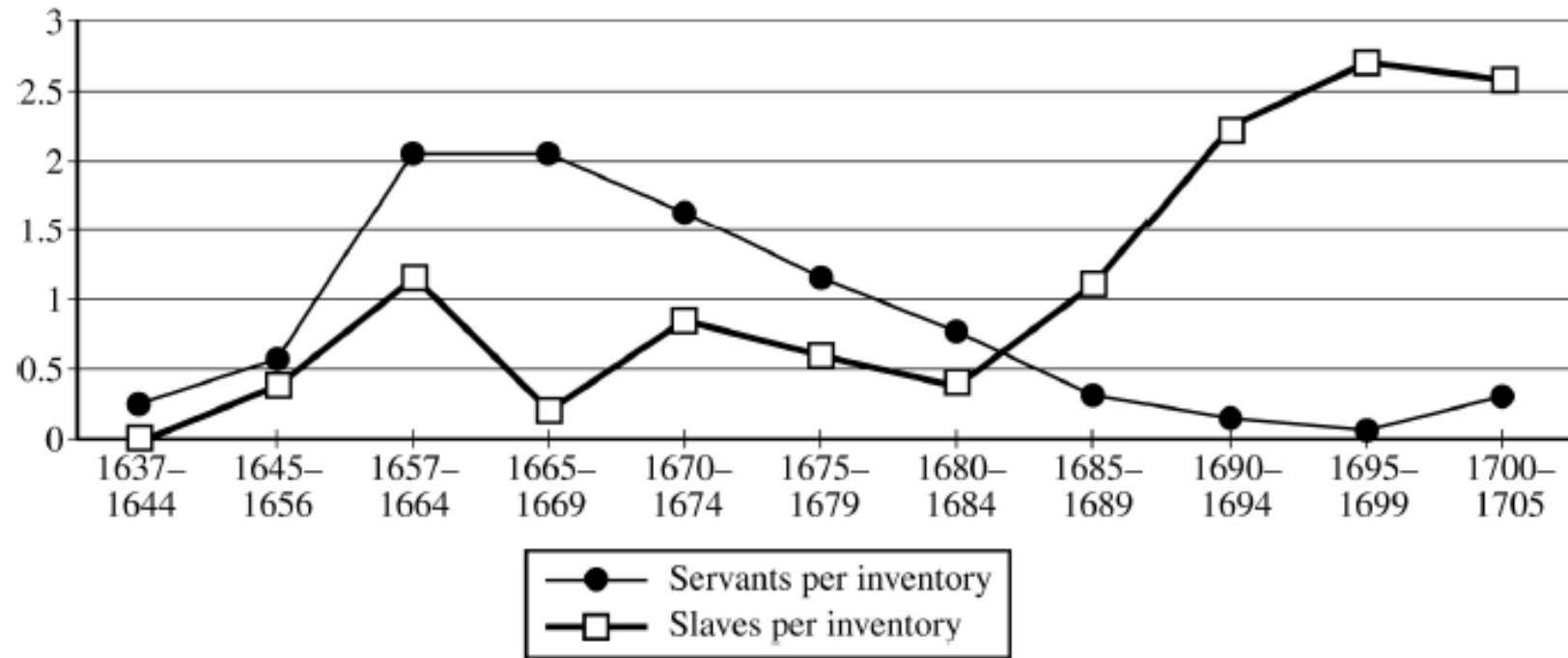
VALUE OF PROPERTY OWNED BY COLONIAL AND STATE LEGISLATORS



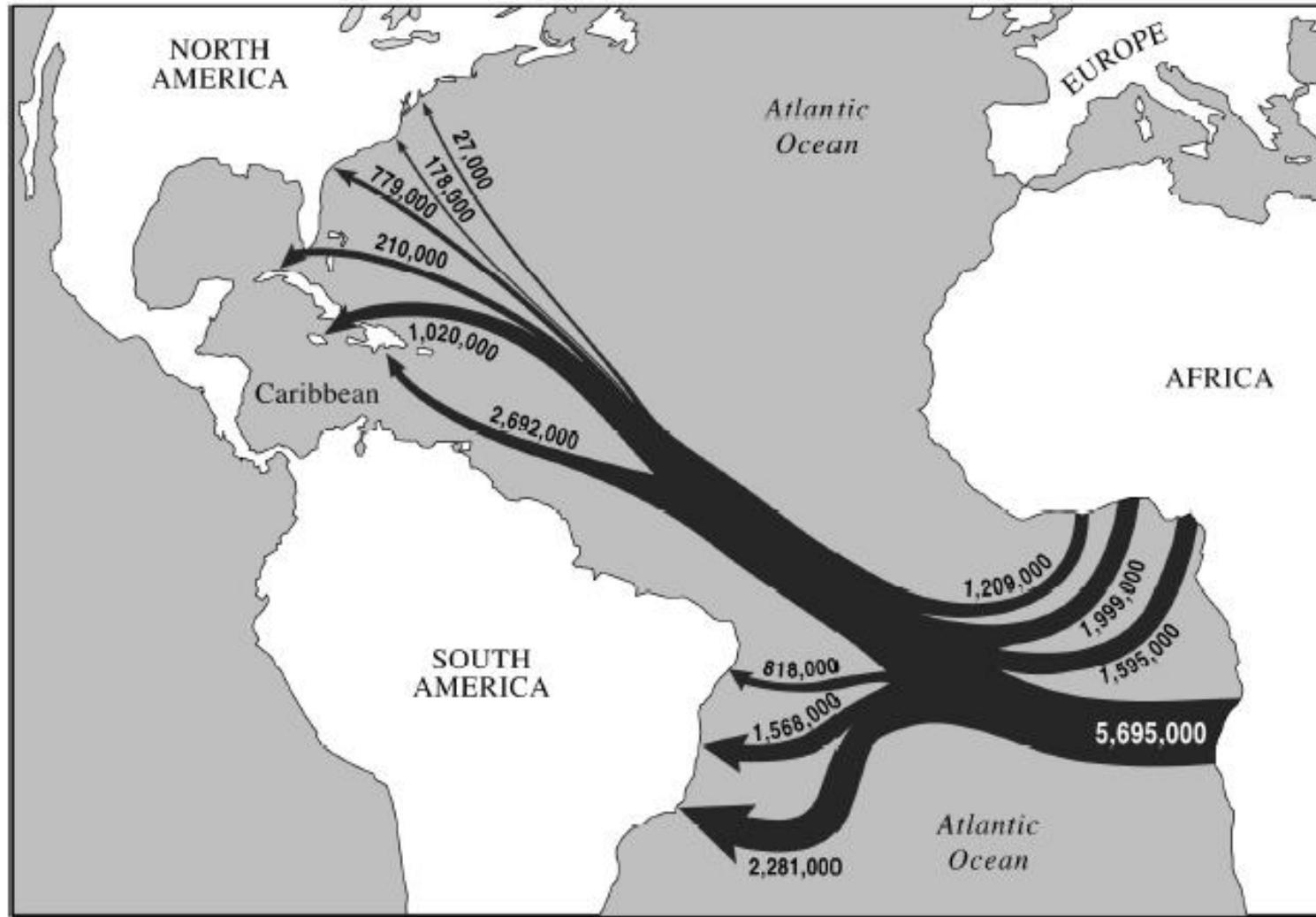


The Federal Edifice

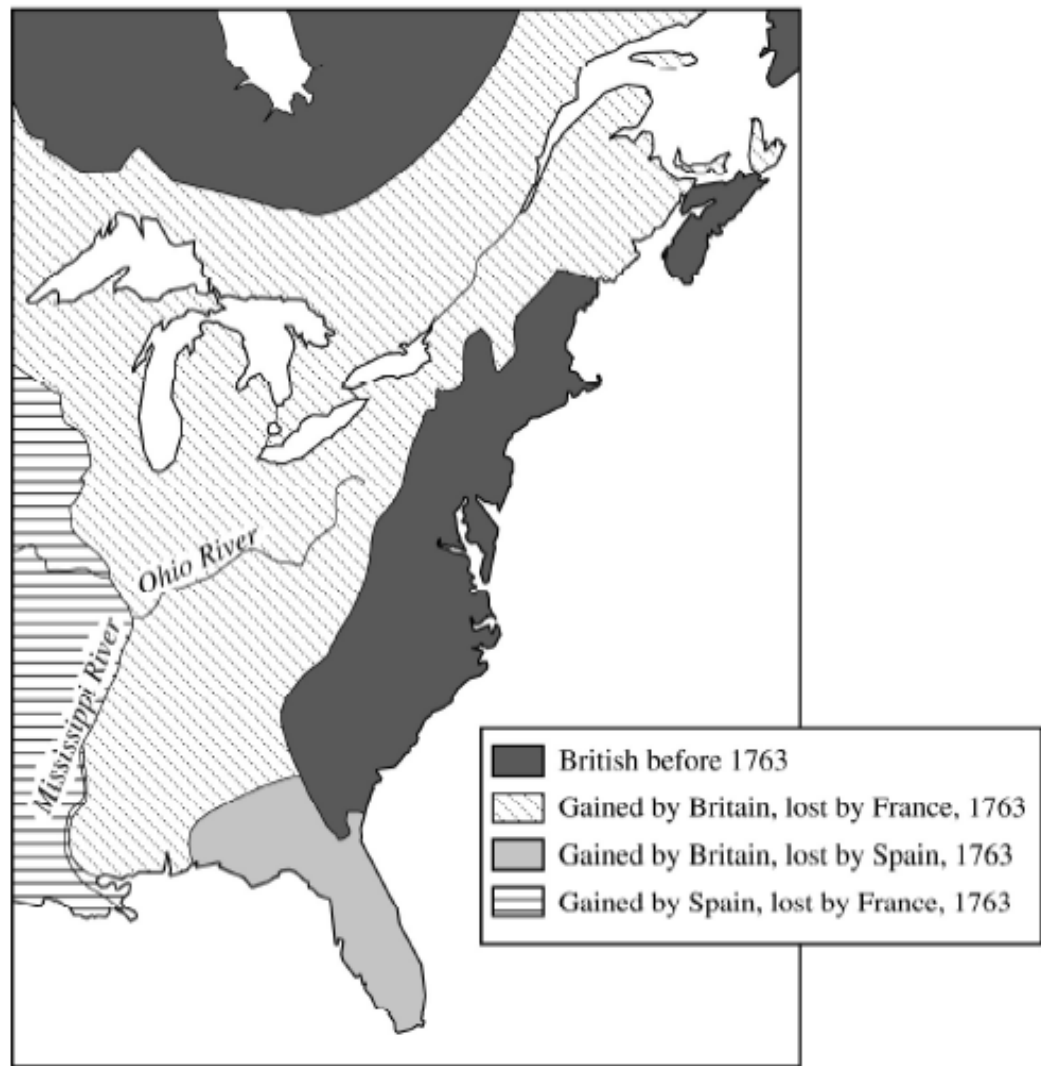
NUMBER OF INDENTURED SERVANTS AND SLAVES PER PROBATE INVENTORY
YORK COUNTY, VIRGINIA, 1637-1705



VOLUME AND DIRECTION OF THE TRANS-ATLANTIC SLAVE TRADE, 1500-1900



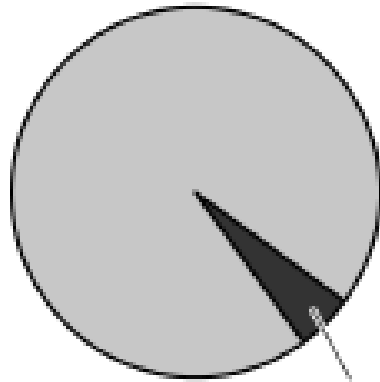
NORTH AMERICA, 1763



ENSLAVED PEOPLE OF AFRICAN DESCENT IN EASTERN NORTH AMERICA, 1750

North

(New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania)

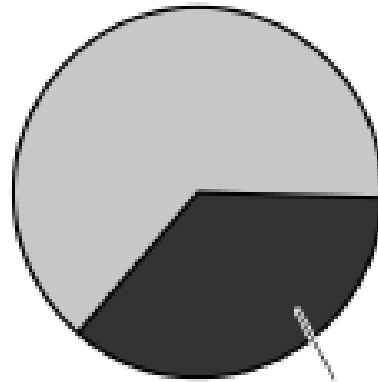


5 percent enslaved

Estimated colonial
population in 1750: 603,440

Upper South

(Delaware, Maryland, Virginia, North Carolina)

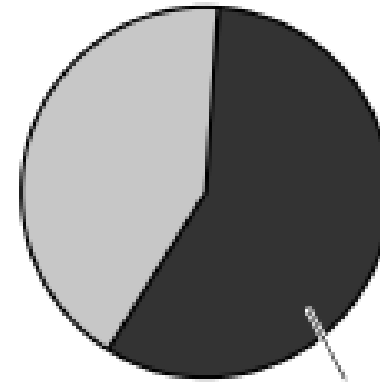


36 percent enslaved

Estimated colonial
population in 1750: 477,350

Lower South

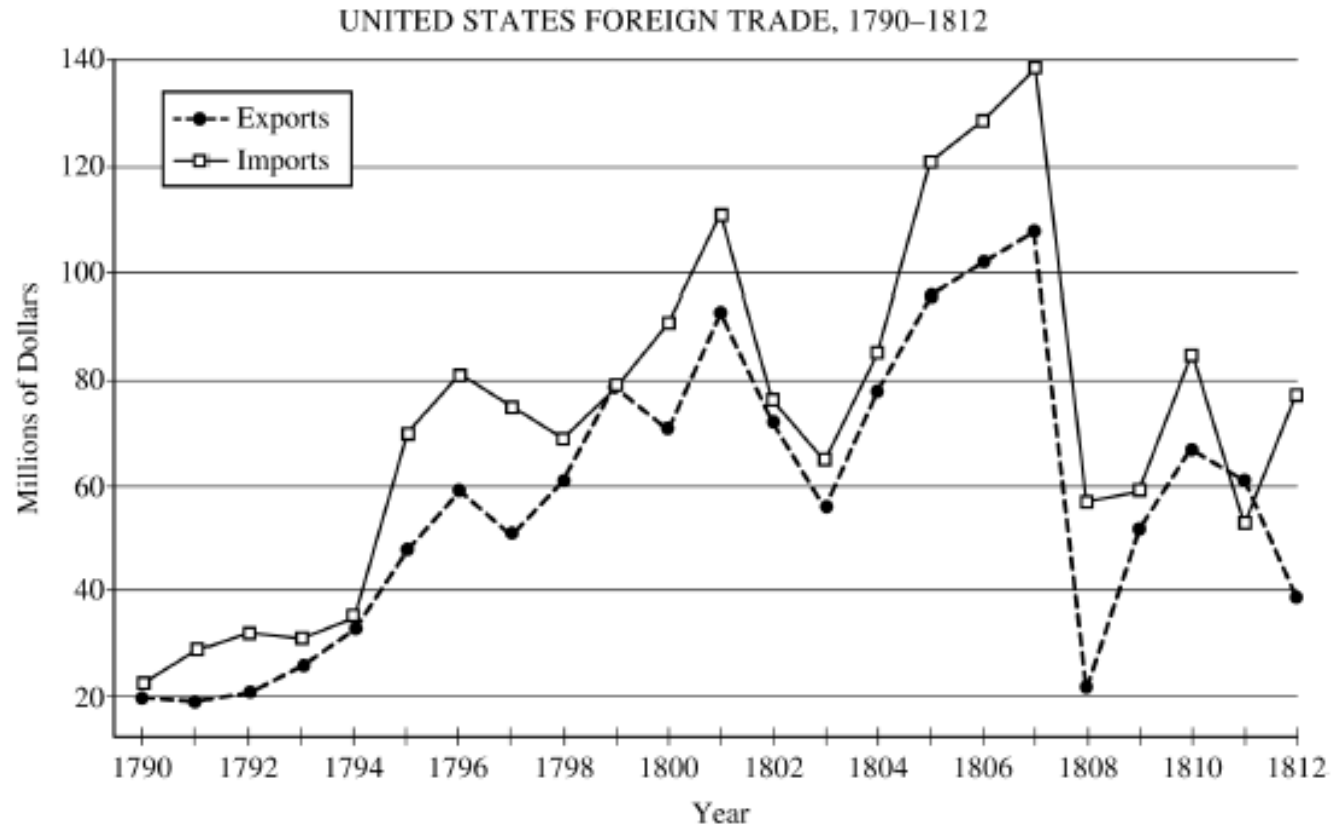
(South Carolina, Georgia)

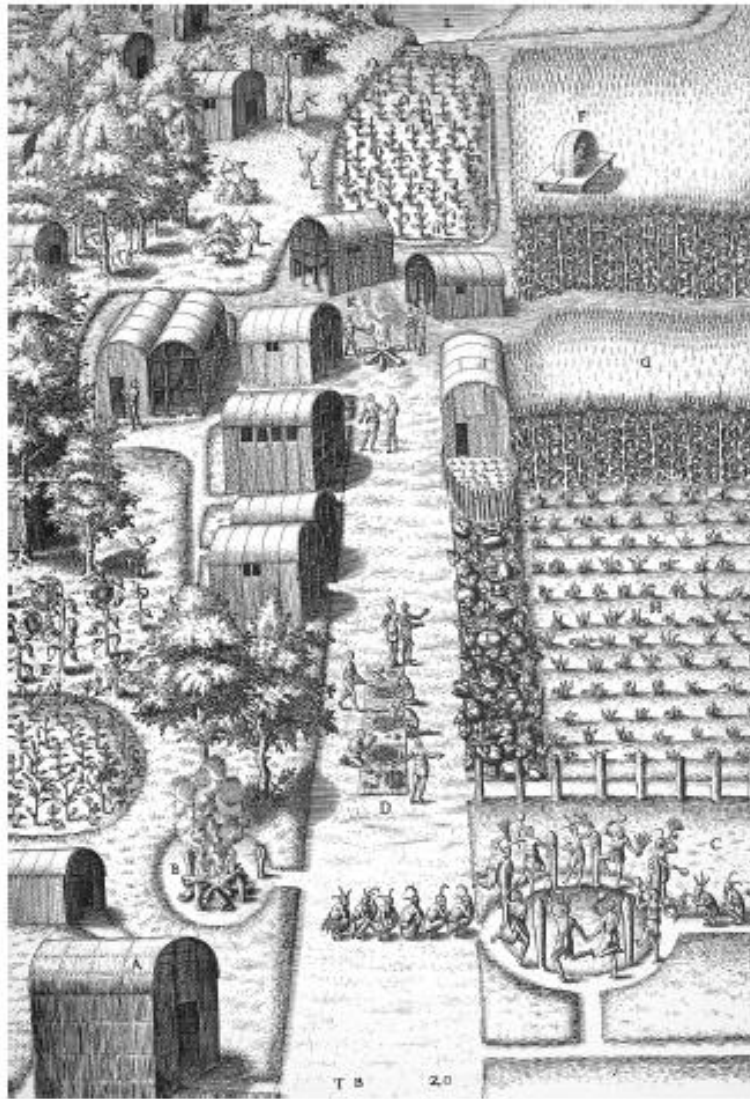


58 percent enslaved

Estimated colonial
population in 1750: 69,200

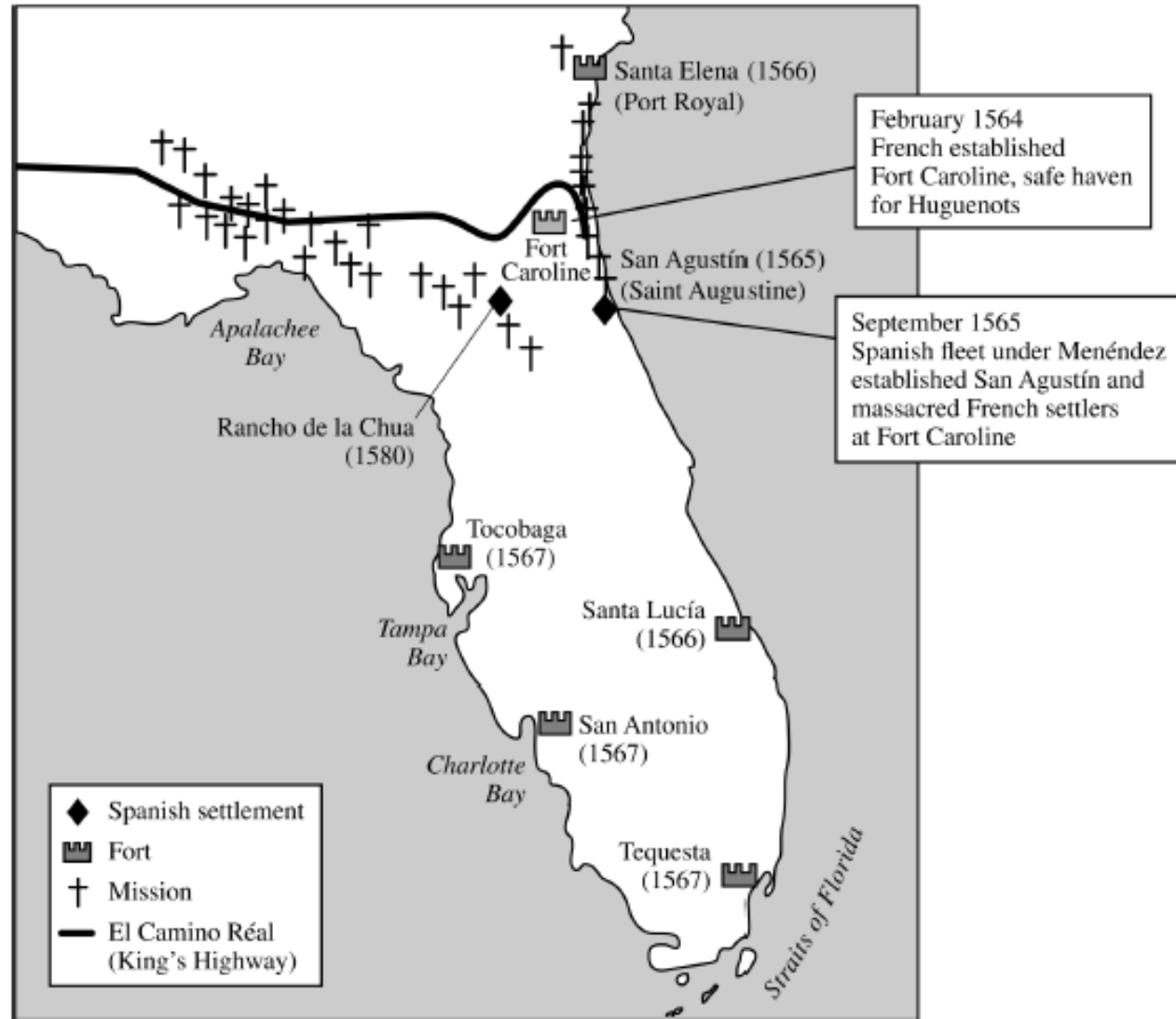
Source: United States Foreign Trade, 1790–1812, from *Historical Statistics of the United States, Colonial Times to 1970*.



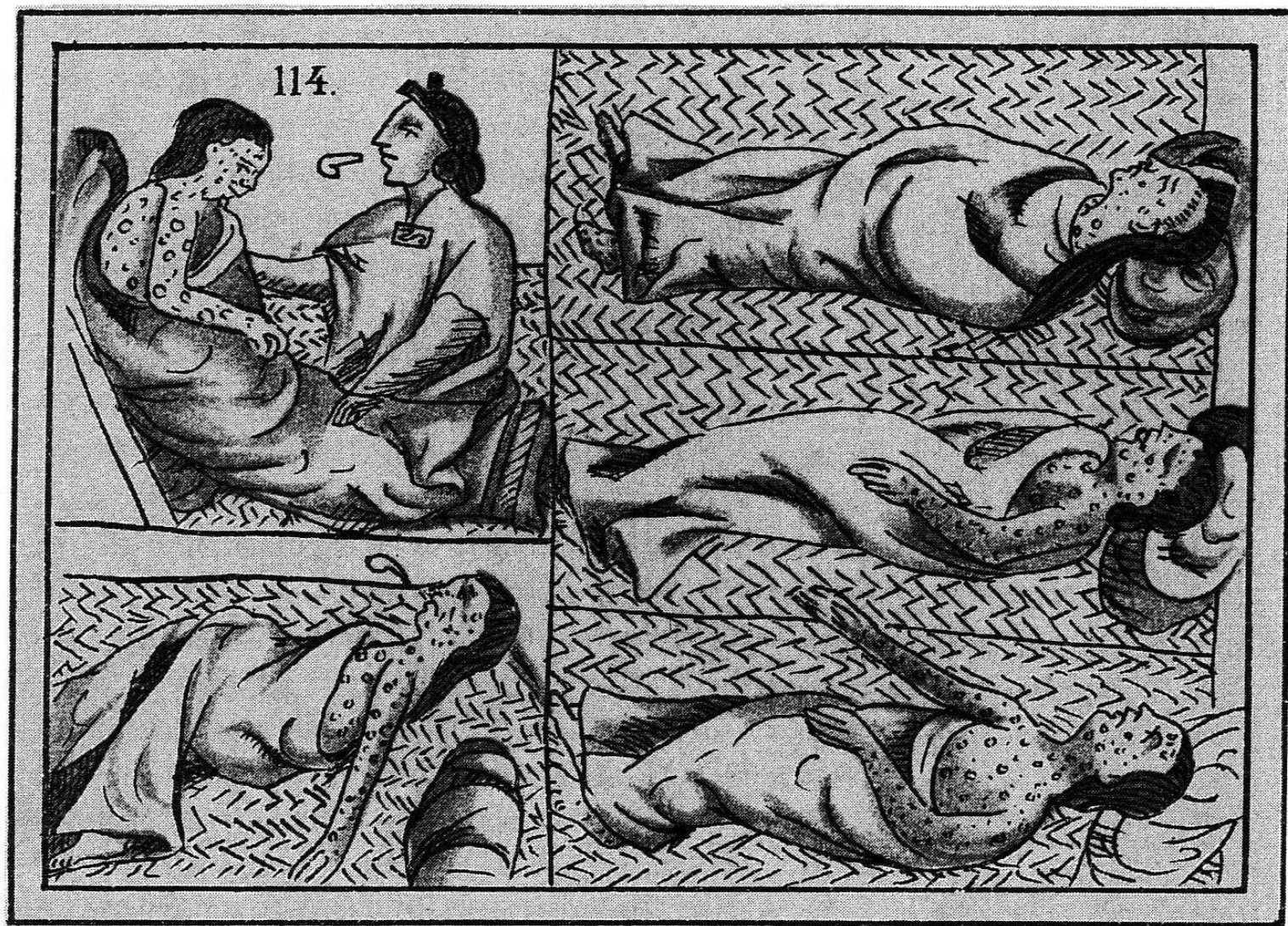


The Native American village of Secotan (in present-day North Carolina), line engraving by Theodor de Bry, 1590, made from a watercolor by John White

SPANISH FLORIDA, 1565-1680



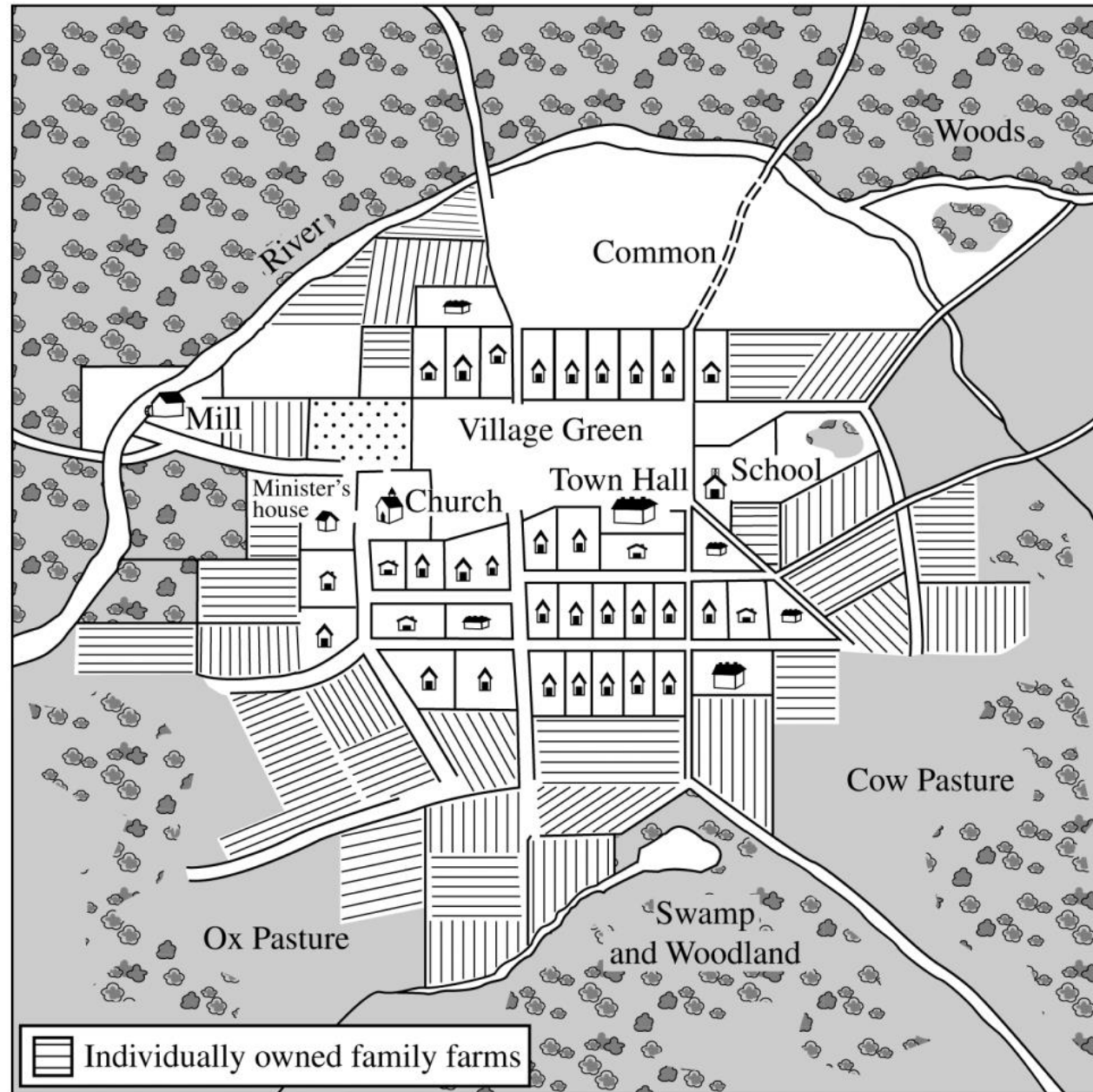




114.



TOWN MAP, COLONIAL NEW ENGLAND





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Prewar Boundaries 1754

Postwar Boundaries 1763



Source: Newspaper masthead, October 1765.

The masthead is enclosed in a decorative border. At the top center, a rainbow arches over a skull and crossed bones. On either side of the skull are crossed anchors. Below the rainbow, the text reads: "THE PENNSYLVANIA JOURNAL; AND WEEKLY ADVERTISER." To the left of the rainbow is a small figure on a pedestal. To the right is a stamp box containing a skull and crossed bones, with the text "This is the proper place to Affix the Stamp." written vertically. Below the main title, the date "Tuesday, October 31, 1765" is on the left and "NUMB 1195" is on the right. At the bottom, a banner reads "EXPIRING: In Hopes of a Resurrection to LIFE again." On the far right, a vertical banner reads "Adieu Adieu to LIBERTY".

The TIMES are
Dreadful
Doleful
Dismal
Dolorous and
DOLLAR-LESS.

Tuesday, October 31, 1765

THE

NUMB 1195

PENNSYLVANIA JOURNAL;
AND
WEEKLY ADVERTISER.

EXPIRING: In Hopes of a Resurrection to LIFE again.

Adieu Adieu to LIBERTY

This is the proper place to Affix the Stamp.

The BLOODY MASSACRE perpetrated in King-Street BOSTON on March 5th 1770 by a party of the 29th REG



Engraved Printed & Sold by PAUL REVERE BOSTON

<p>Unhappy Boston! see thy Sons deplore, Thy lallow'd Walks beinur'd with guiltleſs Gore While faithleſs P—n and his ſavage Bands With murderous Rancour ſretch their blood-thirſt Like fierce Barbarians grinning o'er their ſpoyls Approve the Carnage and enjoy the Spoil</p>	<p>If ſcalding drops from Rage from Anghel Writings Speecheleſs Sorrows lab'ring for a Tongue In a weeping World can ought appeaſe The plaintive Chaiſts of Victims ſuch as theſe The Patriot's copious Tears for each are ſhed A glorious Tribute which embalms the Dead</p>	<p>But know, Extr' ſummons to that awful God! Where JUSTICE ſtrips the Mind'ner of his Soul Should venal C—te the ſcandal of the Land Snatch the relentleſs Villain from her Hand Keen Execrations on this Plate inferib'd Shall reach a JUDGE who never can be brib'd</p>
--	---	--

The unhappy ſufferers were Meſſrs SAM^l GRAY, SAM^l MAWERICK, JAM^s CALDWELL, CRISPUS ATTUCKS & PAT^r CARE
Killed & ſe wounded two of them (CHRIST^o MONK & JOHN CLARK). Mortally





Note: The French words spoken in the middle of the cartoon mean "Money is required, much money."

Note: During early 1798, President John Adams denounced the French for their demands and refused to apologize for anti-French remarks he had made.





THE SECOND DEMOCRATES

JUAN GINES DE SEPULVEDA

1547

The man rules over the woman, the adult over the child, the father over his children. That is to say, the most powerful and most perfect rule over the weakest and most imperfect. This same relationship exists among men, there being some who by nature are masters and others who by nature are slaves. Those who surpass the rest in prudence and intelligence, although not in physical strength, are by nature the masters. On the other hand, those who are dim-witted and mentally lazy, although they may be physically strong enough to fulfill all the necessary tasks, are by nature slaves. It is just and useful that it be this way. We even see it sanctioned in divine law itself, for it is written in the Book of Proverbs: "He who is stupid will serve the wise man." And so it is with the barbarous and inhumane peoples [the Indians] who have no civil life and peaceful customs. It will always be just and in conformity with natural law that such people submit to the rule of more cultured and humane princes' and nations. Thanks to their virtues and the practical wisdom of their laws, the latter can destroy barbarism and educate these [inferior] people to a more humane and virtuous life. And if the latter reject such rule, it can be imposed upon them by force of arms. Such a war will be just according to natural law. . . .

A SHORT ACCOUNT OF THE DESTRUCTION OF THE INDIES

BARTOLEME DE LAS CASAS 1552

“The Americas were discovered in 1492, and the first Christian settlements established by the Spanish the following year. . . . [I]t would seem . . . that the Almighty selected this part of the world as home to the greater part of the human race. . . . [T]heir delicate constitutions make them unable to withstand hard work or suffering and render them liable to succumb to almost any illness, no matter how mild. . . . It was upon these gentle lambs . . . that, from the very first day they clapped eyes on them, the Spanish fell like ravening wolves upon the fold, or like tigers and savage lions who have not eaten meat for days. . . . The native population, which once numbered some five hundred thousand, was wiped out by forcible expatriation to the island of Hispaniola.”

Bartolomé de Las Casas, 1552

A MODELL OF CHRISTIAN CHARITY

JOHN WINTHROP

1630

Source: John Winthrop, "A Modell of Christian Charity," 1630.

. . . wee must be knitt together, in this worke, as one man. Wee must entertaine each other in brotherly affection. Wee must be willing to abridge ourselves of our superfluties, for the supply of others' necessities. Wee must uphold a familiar commerce together in all meekeness, gentlenes, patience and liberality. Wee must delight in eache other; make other's conditions our owne; rejoyce together, mourne together, labour and suffer together, always haueing before our eyes our commission and community in the worke, as members of the same body. . . . The eies [eyes] of all people are upon us. Soe that if wee shall deale falsely with our God in this worke wee have undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world.

A PLEA FOR RELIGIOUS LIBERTY

ROGER WILLIAMS
1644

Source: Roger Williams, “A Plea for Religious Liberty,” 1644.

God requireth not a uniformity of religion to be enacted and enforced in any civil state; which enforced uniformity sooner or later is the greatest occasion of civil war, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls.

EXCERPT FROM *MARYLAND TOLERATION ACT* 1649

“...whatever person or persons shall from now on declare or call any person or persons who are living, traveling, trading, or working within this Province or within any of its ports, or waterways a heretic, Schismatic, Idolater, puritan, Independent, Presbyterian, popish priest, Jesuit, Jesuit papist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist, or any other name in a negative manner relating to Religion shall for every such offence pay a fine of ten shillings sterling...But if the person spoke the reproachful words or language shall not have enough money of property to pay the penalty, or does not pay it speedily enough, then that person or persons shall be publicly whipped, and shall suffer imprisonment without bail until he, she or they respectively publicly apologize in front of a magistrate to the person they offended.”

DECLARATION AGAINST WILLIAM BERKELEY

NATHANIEL BACON

1676

FIRST. For having upon specious pretences of public works raised great unjust taxes upon the Commonalty for the advancement of private favorites and other sinister ends, but no visible effects in any measure adequate. For not having during this long time of his government, in any measure advanced this hopeful Colony, either by fortifications, towns or trade.

2. For having abused and rendered contemptible the Magistrates of Justice, by advancing to places of judicature scandalous and ignorant favorites.

3. For having wronged his Majesty's prerogative and interest by assuming monopoly of the beaver trade, and for having in that unjust gain betrayed and sold his Majesty's Country and the lives of his loyal subjects to the barbarous heathen.

4. For having protected, favored, and emboldened the Indians against his Majesty's loyal subjects; never contriving, requiring, or appointing any due or proper means of satisfaction for their many invasions, robberies, and murders committed upon us.

5. For having, when the army of English was just upon the track of those Indians, who now in all places burn, spoil, murder, and when we might with ease have destroyed them who then were in open hostility, for then having expressly countermanded and sent back our army, by passing his word for the peaceable demeanor of the said Indians, who immediately prosecuted their evil intentions, committing horrid murders and robberies in all places, being protected by the said engagement and word past of him the said Sir William Berkeley; having ruined and laid desolate a great part of his Majesty's Country, and have now drawn themselves into such obscure and remote places, and are by their success so emboldened and confirmed, by their confederacy so strengthened, that the cries of blood are in all places, and the terror and consternation of the people so great, are now become, not only a difficult, but a very formidable enemy, who might at first with ease have been destroyed.

EXCERPT FROM ***SINNERS IN THE HANDS OF AN ANGRY GOD***
JONATHAN EDWARDS
1741

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out: and they have no interest in any Mediator, there are no means within reach that can be any security to them.

In short, they have no refuge, nothing to take hold of, all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

The use of this awful subject may be for awakening unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ.-That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of, there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

NAVIGATION ACTS

1660, 1663, 1696

“Be it enacted ... That after the five and twentieth day of March, 1698, no goods or merchandizes whatsoever shall be imported into, or exported out of, any colony or plantation to his Majesty, in Asia, Africa, or America ... in any ship or bottom, but what is or shall be of the built of England, Ireland, or the said colonies or plantations ... and navigated with the masters and three fourths of the mariners of the said places only ... under pain of forfeiture of ships and goods.”

— English Parliament, Navigation Act, 1696

EXCERPT FROM *SPEECH TO THE VIRGINIA CONVENTION*
"GIVE ME LIBERTY OR GIVE ME DEATH"
PATRICK HENRY
1775

Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. The millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable--and let it come! I repeat it, sir, let it come.

It is in vain, sir, to **extenuate**¹² the matter. Gentlemen may cry, Peace, Peace--but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

EXCERPTS FROM *COMMON SENSE*

THOMAS PAINE

1776

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

Thomas Paine,
Common Sense (1776)

“Wherefore, security being the true design and end of government, it unanswerably follows that whatever form thereof appears most likely to ensure it to us, with the least expense and greatest benefit, is preferable to all others. . . . Here too is the design and end of government, Freedom and Security.”

Thomas Paine, *Common Sense*, 1776

LETTER TO JOHN ADAMS
ABIGAIL ADAMS
MARCH 31, 1776

Source: Abigail Adams, letter to John Adams (March 31, 1776)

I long to hear that you have declared an independancy—and by the way in the new Code of Laws which I suppose it will be necessary for you to make I desire you would Remember the Ladies, and be more generous and favourable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If perticular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation.

EXCERPT FROM *FEDERALIST 51* JAMES MADISON 1788

Source: James Madison in *The Federalist*, number 51, 1788.

Ambition must be made to counteract ambition. . . . It may be a reflection on human nature that such devices should be necessary to control the abuses of government. But what is government itself, but the greatest of all reflections on human nature? If men were angels, no government would be necessary. . . . In framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself.

EXCERPT FROM *BRUTUS I* 1787

In a republic of such vast extent as the United-States, the legislature cannot attend to the various concerns and wants of its different parts. It cannot be sufficiently numerous to be acquainted with the local condition and wants of the different districts, and if it could, it is impossible it should have sufficient time to attend to and provide for all the variety of cases of this nature, that would be continually arising.

FAREWELL ADDRESS

GEORGE WASHINGTON

1796

“[H]istory and experience prove that foreign influence is one of the most baneful foes of republican government. . . . Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side and serve to veil and even second the arts of influence on the other. . . . The great rule of conduct for us, in regard to foreign nations, is in extending our commercial relations to have with them as little political connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop. Europe has a set of primary interests which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns.”

George Washington, Farewell Address, 1796

Secondary Source Interpretations:

Topic: Native Americans

... Christianity was altering the symbolic superstructure of the Indians' economy... God was above nature; the new religious teachings required no respect for animals and the natural world. Old hunting rituals continued, "but they ceased to function as a restraining environmental ethic." The way was open for Indian peoples to become commercial hunters, responding to the lure of the marketplace rather than listening to the spirits of the animals

Colin G. Calloway – *New Worlds for All* (1997)

Although likely an ancient practice among the Choctaws, scalping became both more frequent and commercially motivated as a result of the French-English proxy war... the [French] governor of Louisiana was encouraging Choctaws to bring him the scalps of English-allied Indians... Before the arrival of the French, it is unlikely there was an Indian market for scalps, for the practice of scalping seems to have been linked to rites of passage rather than to commerce.

Claudio Saunt – "Our Indians": *European Empires and the History of the Native American South* (2007)

- A. Briefly explain ONE specific historical difference between Calloway's and Saunt's interpretations.
- B. Briefly explain how ONE historic event or development during the period 1492 to 1775 not explicitly mentioned in the excerpt that could be used to support Calloway's view.
- C. Briefly explain how ONE historic event or development during the period 1492 to 1775 not explicitly mentioned in the excerpt that could be used to support Saunt's view.

Topic: Cultural Influence on America

The most stupendous phenomenon of all history is the transit of European civilization to the two American continents. For four and a half centuries Europeans have been crossing the Atlantic to establish in a new world their blood, languages, religions, literatures, art, customs. This movement, involving many nations and millions of men and women, has been termed the expansion of a new Europe in America. The Indian civilizations have been overwhelmed or subordinated, and in their place have arisen great nations speaking English, Spanish, Portuguese, or French, whose peoples profess the Christian religion, are partly or entirely European in blood, accept Shakespeare or Cervantes or Molière or even Tolstoy as their own. . . . Historians have been too prone to neglect the factor of inheritance in interpreting the United States, especially the multiple inheritance which makes it the child, not of England, but of Europe.”

Thomas J. Wertenbaker, *The Founding of American Civilization* (1938)

“The pathways of power did not strictly dictate the history of cultural interchange—a point that is obscured if we mistakenly assume that under conditions of oppression and exploitation, acculturation occurs in only one direction. The cultures of Africans and Indians—their agricultural techniques, modes of behavior, styles of speech, dress, food preference, music, dance, and other aspects of existence—became commingled with European culture. . . . A New World it is. . . for those who became its peoples remade it, and in the process they remade themselves, whether red, white, or black.”

Gary Nash, *Red, White, and Black: The People of Early America* (1974)

- A. Briefly explain ONE specific historical difference between Wertenbaker’s and Nash’s interpretations.
- B. Briefly explain how ONE historic event or development during the period 1492 to 1700 not explicitly mentioned in the excerpt that could be used to support Wertenbaker’s view.
- C. Briefly explain how ONE historic event or development during the period 1492 to 1700 not explicitly mentioned in the excerpt that could be used to support Nash’s view.

Topic: Puritans

Thus Puritanism appears, from the social and economic point of view, to have been a philosophy of social stratification, placing the command in the hands of the properly qualified and demanding implicit obedience from the uneducated; from the religious point of view it was the dogged assertion of the unity of intellect and spirit in the face of a rising tide of democratic sentiment suspicious of the intellect and intoxicated with the spirit. It was autocratic, hierarchical, and authoritarian... that in the social realm holy writ were to be the mentors of farmers and merchants.

Perry Miller and Thomas H. Johnson – *The Puritans* (1938)

Let me return to the crucial question of the clergy and their role in shaping popular religion... they had too much in common with the people, and too prominent a part to play in teaching certain structures of belief... I refuse to represent the clergy as so dominating in the churches that their way of thinking always prevailed...the power of the clergy was too mediated to make them really dominant, and "domination" is a word that simply doesn't fit in the pluralistic structure of New England towns and churches.

David D. Hall – *Worlds of Wonder, Days of Judgment* (1989)

- A. Briefly explain ONE specific historical difference between Miller and Johnson's and Hall's interpretations.
- B. Briefly explain how ONE historic event or development during the period 1600 to 1750 not explicitly mentioned in the excerpt that could be used to support Miller and Johnson's view.
- C. Briefly explain how ONE historic event or development during the period 1600 to 1750 not explicitly mentioned in the excerpt that could be used to support Hall's view.

Topic: Colonial Slavery

Here, then, is the origin of Negro slavery. The reason was economic, not racial; it had to do not with the color of the laborer, but the cheapness of the labor. As compared with Indian and white labor, Negro slavery was eminently superior... This was not a theory, it was a practical conclusion deduced from the personal experience of the planter. He would have gone to the moon, if necessary, for labor. Africa was nearer than the moon, nearer too than the more populous countries of India and China. But their turn was to come.

Eric Williams – Capitalism and Slavery (1944)

But once the wall of African resistance helped force the plantation complex across the Atlantic, it seems self-evident that the transatlantic demand for labour from the Old World was economic. What do non-economic values have to do with shaping this pattern?... The explanation for the racial exclusivity of labour regimes and the transatlantic flows that supplied the labour itself must have been that Europeans were prepared to enslave Africans or use black slaves that other Africans had deprived of their freedom, but were not prepared to subject other Europeans, even despised minorities such as Jews, Huguenots, and Irish, to the same fate.

David Eltis – Atlantic History in Global Perspective (1999)

- A. Briefly explain ONE specific historical difference between Williams's and Eltis's interpretations.
- B. Briefly explain how ONE historic event or development during the period 1500 to 1750 not explicitly mentioned in the excerpt that could be used to support Williams's view.
- C. Briefly explain how ONE historic event or development during the period 1500 to 1750 not explicitly mentioned in the excerpt that could be used to support Eltis's view.

Topic: Colonial Society

“...[T]he law and authority embodied in governing institutions gave way under the impact first of economic ambitions and later of the religious impulses of the Great Awakening.... As, in the expanding eighteenth century, merchants and farmers felt free to pursue wealth with an avidity dangerously close to avarice, the energies released exerted irresistible pressures against traditional bounds. When the Great Awakening added its measure of opposition, the old institutions began to crumble.”

Richard Bushman, *From Puritan to Yankee* (1967)

“What has led early American historians to avoid questions about class formation and the development of lower-class political consciousness is not only an aversion to Marxist conceptualizations of history but also the myth that class relations did not matter in early America because there were no classes.... By the end of the Seven Years’ War, poverty on a scale that urban leaders found appalling had appeared in New York and Philadelphia. Many urban Americans, living amidst historical forces that were transforming the social landscape, came to perceive antagonistic divisions based on economic and social position;... they began to struggle around these conflicting interests; and through these struggles they developed a consciousness of class.”

Gary Nash, *The Urban Crucible* (1979)

- A. Briefly explain ONE specific historical difference between Bushman’s and Nash’s interpretations.
- B. Briefly explain how ONE historic event or development during the period 1700 to 1800 not explicitly mentioned in the excerpt that could be used to support Bushman’s view.
- C. Briefly explain how ONE historic event or development during the period 1700 to 1800 not explicitly mentioned in the excerpt that could be used to support Nash’s view.

Topic: Natives and Spanish

They are by nature the most humble, patient, and peaceable, holding no grudges, free from embroilments, neither excitable nor quarrelsome... They are also poor people, for they not only possess little but have no desire to possess worldly goods. For this reason they are not arrogant, embittered, or greedy... They are very clean in their person, with alert, intelligent minds, docile and open to doctrine, very apt to receive our holy Catholic faith... And once they begin to hear the tidings of the Faith, they are so insistent on knowing more and on taking the sacraments of the Church and on observing the divine cult that...the missionaries who are here need to be endowed by God with great patience in order to cope with such eagerness... Yet into this sheepfold, into this land of meek outcasts there came some Spaniards who immediately behaved like ravening beasts, wolves, tigers, or lions that had been starved for many days..."

Bartoleme de las Casas – "A Brief Account of the Destruction of the Indies" (1542)

The Spanish have a perfect right to rule these barbarians of the New World...who in prudence, skill, virtues, and humanity are as inferior to the Spanish as children to adults, or women to men, for there exists between the two as great a difference as...I might even say, between apes and men. ...you will barely find the vestiges of humanity, who not only do not possess any learning at all, but are not even literate or in possession of any monument to their history...;nor do they have written laws, but barbarian institutions and customs. Well, then, if we are dealing with virtue, what temperance or mercy can you expect from men who committed to all types of intemperance and base frivolity, and eat human flesh? And do not believe that before the arrival of the Christians they lived in that pacific kingdom of Saturn which the poets invented; for, on the contrary, they waged continual and ferocious war upon one another with such fierceness that they did not consider a victory at all worthwhile unless they sated their monstrous hunger with the flesh of their enemies...

Juan Gines de Sepulveda – "Concerning the Just Causes of the War Against the Indians" (1547)

A. Briefly explain ONE significant difference between Bartoleme de las Casas's view and Juan Gines de Sepulveda's view of American Natives.

B. Briefly explain how ONE historic event or development from the period 1492 to 1750 not explicitly mentioned in the excerpts that could be used to support Bartoleme de las Casas's view.

C. Briefly explain how ONE historic event or development from the period 1492 to 1750 not explicitly mentioned in the excerpts that could be used to support Juan Gines de Sepulveda's view.

Topic: Colonial Slavery

The Numerousness of Slaves at this Day in the Province, and the Uneasiness of them under their Slavery, hath put many upon thinking whether the Foundation of it be firmly and well laid; so as to sustain the Vast Weight that is built upon it. It is most certain that all Men, as they are the Sons of Adam, are Co-heirs, and have equal Right unto Liberty, and all other outward Comforts of Life. God hath given the Earth [with all its commodities] unto the Sons of Adam, Psal., 115, 16. And hath made of one Blood of all Nations of Men...Forasmuch then we are the Offspring of God. Acts 17, 26, 27, 29... So that Originally, and Naturally, there is no such thing as Slavery.

Samuel Sewall, *The Selling of Joseph: A Memorial* (1700)

True, but what is all this to the purpose, to prove that all men have equal right to Liberty, and all outward comforts of life; which Position seems to invert the Order that God hath set in the World, who hath Ordained different degrees and orders of men, some to be High and Honourable, some to be Low and Despicable; some to be Monarchs, Kings, Princes and Governours, Masters and Commanders, others to be Subjects, and to be Commanded; Servants of sundry sorts and degrees, bound to obey; yea, some to be born Slaves, and so to remain during their lives, as hath been proved. Otherwise there would be a meer parity among men, contrary to that of the Apostle; 1 Cor. 12 from the 13 to the 26 verse, where he sets forth (by comparison) the different sorts and offices of the Members of the Body...

John Saffin, *A Brief and Candid Answer to a Late Printed Sheet Entitled "The Selling of Joseph"* (1701)

A. Briefly explain ONE significant difference between Samuel Sewall's view and John Saffin's view of colonial slavery.

B. Briefly explain how ONE historic event or development from the period 1500 to 1750 not explicitly mentioned in the excerpt that could be used to support Sewall's view.

C. Briefly explain how ONE historic event or development from the period 1500 to 1750 not explicitly mentioned in the excerpt that could be used to support Saffin's view.

Topic: The American Revolution

The struggle was not over high-sounding political and constitutional concepts: over the power of taxation or even, in the final analysis, over natural rights. It was over colonial manufacturing, wild lands and furs, sugar, wine, tea, and currency, all of which meant, simply, the survival or collapse of English mercantile capitalism within the imperial-colonial framework of the mercantilist system.

Andrew Hacker, *The Triumph of American Capitalism* (1973)

“The colonists believed they saw emerging from the welter of events during the decade after the Stamp Act a pattern whose meaning was unmistakable... They saw about them, with increasing clarity, not merely mistaken, or even evil, policies violating the principles upon which freedom rested, but what appeared to be evidence of nothing less than a deliberate assault launched surreptitiously by plotters against liberty both in England and in America... This belief transformed the meaning of the colonists’ struggle, and it added an inner accelerator to the movement of opposition... It was this... that was signaled to the colonists after 1763, and it was this above all else that in the end propelled them to Revolution.”

Bernard Bailyn, *The Ideological Origins of the American Revolution* (1967)

- A. Briefly explain ONE specific historical difference between Hacker’s and Bailyn’s interpretations.
- B. Briefly explain how ONE historic event or development during the period 1750 to 1800 not explicitly mentioned in the excerpt that could be used to support Hacker’s view.
- C. Briefly explain how ONE historic event or development during the period 1750 to 1800 not explicitly mentioned in the excerpt that could be used to support Bailyn’s view.

Topic: The Constitution

Despite all the examples of popular vice in the [1780s], the Federalist confidence in the people remained strong. The Federalists had by no means lost faith in the people, at least in the people's ability to discern their true leaders. In fact many of the social elite who comprised the Federalist leadership were confident of popular election if the constituency could be made broad enough...Despite prodding by so-called designing and unprincipled men, the bulk of the people remained deferential to the established social leadership... Even if they had wanted to, the Federalists could not turn their backs on republicanism.

Gordon S. Wood – *The Creation of the American Republic, 1776-1787* (1969)

The competing economic struggles advanced in the 1780s were rooted in conflicting assessments of popular virtue. Madison and other prominent Federalists believed the 1780s offered farmers a grim lesson about the limits of their own capacity for self-rule. According to this viewpoint, the authors of the Revolution-era state constitutions had placed too much faith in ordinary Americans' ability and willingness to act wisely and justly... Although [many Americans] agreed that the state legislatures had mismanaged the economy, they traced this failure to elite, not popular, misrule. Consequently, they disputed the Federalists' assertion that the only way out of the economic bind was to embrace the restraints on popular influence embodied in the Constitution.

Woody Holton – *Did Democracy Cause the Recession That Led to the Constitution?* (2005)

- A. Briefly explain ONE specific historical difference between Wood's and Holton's interpretations.
- B. Briefly explain how ONE historic event or development during the period 1750 to 1800 not explicitly mentioned in the excerpt that could be used to support Wood's view.
- C. Briefly explain how ONE historic event or development during the period 1750 to 1800 not explicitly mentioned in the excerpt that could be used to support Holton's view.

Topic: The Constitution

“The concept of the Constitution as a piece of abstract legislation reflecting no group interests and recognizing no economic antagonisms is entirely false. It was an economic document drawn with superb skill by men whose property interests were immediately at stake; and as such it appealed directly and unerringly to identical interests in the country at large.”

Charles Beard, *An Economic Interpretation of the Constitution* (1913)

“Because new ideas had grown often imperceptibly out of the familiar, the arguments the federalists used in 1787–88 never really seemed disruptive or discontinuous. Americans had been prepared for a mighty transformation of political thought by a century and half of political experience telescoped into the rapid intellectual changes that had taken place in the three decades of the Revolutionary era.... Americans had destroyed the age-old conception of mixed government and had found new explanations for their policies created in 1776, explanations that rested on their expansion of the principle of representation. America had not discovered the idea of representation, said Madison, but it could ‘claim the merit of making the discovery the basis of unmixed and extensive republics.’”

Gordon Wood, *The Creation of the American Republic* (1969).

- A. Briefly explain ONE specific historical difference between Beard’s and Wood’s interpretations.
- B. Briefly explain how ONE historic event or development during the period 1770 to 1800 not explicitly mentioned in the excerpt that could be used to support Beard’s view.
- C. Briefly explain how ONE historic event or development during the period 1770 to 1800 not explicitly mentioned in the excerpt that could be used to support Wood’s view.

Topic: Hamilton v. Jefferson

“It may be said that in American politics all men must be disciples either of Jefferson or of Hamilton. These two statesmen represented principles that go beyond American history, principles that have found their application in the history of all countries and will continue to do so.... The question always is how much authority shall the governing portion of the community be allowed to exercise, to how great an extent shall it be permitted to interfere with private affairs, to take people’s money in the shape of taxes, whether direct or indirect, and in other ways to curb or restrict the freedom of individuals.... Now if we compare parties in America with parties in England, unquestionably the Jeffersonians correspond to the Liberals and Hamiltonians to the Tories. It is, on the whole, the latter who wish to enlarge the powers of government.”

John Fiske, *Essays Historical and Literary* (1902)

“The spokesmen of the Federalist and Republican parties, Hamilton and Jefferson, were respectively the spokesmen of capitalistic and agrarian interests.... The party of opposition to the administration charged the Federalists with building up an aristocracy of wealth by the measures of government and appealed to the mass of the people, that is, the farmers, to resist the exactions of a ‘moneyed aristocracy.’ By the ten years’ campaign against the ruling class, they were able to arouse the vast mass of the hitherto indifferent voters and in the end swamp the compact minority which had dominated the country.”

Charles Beard, *Economic Origins of Jeffersonian Democracy* (1915)

- A. Briefly explain ONE specific historical difference between Fiske’s and Beard’s interpretations.
- B. Briefly explain how ONE historic event or development during the period 1780 to 1800 not explicitly mentioned in the excerpt that could be used to support Fiske’s view.
- C. Briefly explain how ONE historic event or development during the period 1780 to 1800 not explicitly mentioned in the excerpt that could be used to support Beard’s view.

Topic: The Constitution and Bill of Rights

It was expressly declared in our Confederation that every right was retained by the States respectively, which was not given up to the Government of the United States. But there is no such thing here. You therefore by a natural and unavoidable implication, give up your rights to the General Government... A Bill of Rights may be summed up in a few words. What do they tell us? – That our rights are reserved. – Why not say so? Is it because it will consume too much paper?... A Bill of Rights is a favorite thing with the Virginians, and the people of the other States likewise. It may be their prejudice, but the Government ought to suit their geniuses, otherwise its operation will be unhappy. A Bill of Rights, even if its necessity be doubtful, will exclude the possibility of dispute, and with great submission, I think the best way is to have no dispute.

Patrick Henry – Speech Before the Virginia Ratifying Convention (1788)

Here, in strictness, the people surrender nothing, and as they retain every thing, they have no need of particular reservations. “We the people of the United States, to secure the blessing of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America.”... I go further, and affirm that bills of rights, in the sense and in the extent in which they are contended for, are not only unnecessary in the proposed constitution, but would even be dangerous. They would contain various exceptions to powers which are not granted; and on this very account, would afford a colourable pretext to claim more than were granted. For why declare that things shall not be done which there is no power to do?... The truth is...that the constitution is itself in every rational sense, and to every useful purpose, a Bill of Rights...And the proposed constitution, if adopted, will be the bill of rights of the union.

Alexander Hamilton – The Federalist No. 84 (1788)

- A. Briefly explain ONE significant difference between Patrick Henry’s view and Alexander Hamilton’s view of constitutional ratification.
- B. Briefly explain how ONE historic event or development from the period 1776 to 1790 not explicitly mentioned in the excerpt that could be used to support Henry’s view.
- C. Briefly explain how ONE historic event or development from the period 1776 to 1790 not explicitly mentioned in the excerpt that could be used to support Hamilton’s view.