CHAPTER 2

CONFLICTING VISIONS: ENGLAND’S SEVENTEENTH-CENTURY COLONIES

SUMMARY
In the seventeenth century, different and sometimes disparate groups of English settlers established several colonies in North America. The English way of colonization differed from that of the Spanish in that English colonization did not emanate from a desire to create a centralized empire in the New World.

Breaking Away
English migration to the New World was part of a larger pattern of mobility—the New World was just another destination. Some Englishmen migrated to the New World for economic reasons, leaving poverty and seeking land. Others came seeking religious opportunity or to avoid political strife and conflict in England.

The Chesapeake: Dreams of Wealth
In the early to mid-seventeenth century, the English established two successful but diverse colonies around the Chesapeake Bay—Virginia and Maryland.

Entrepreneurs in Virginia
In 1607, the London Company, a joint stock company, built Jamestown in Virginia. This colony, however, experienced numerous problems arising from a hostile natural environment, conflict with local Native Americans, the colonists’ failure to work for the common good, and unclear goals.

Spinning Out of Control
To save the colony, Captain John Smith took over the management of the town and imposed military order. The London Company also restructured the government and sent more people to keep the colony going.

“Stinking Weed”
One key to the eventual success of Virginia was the development by John Rolfe of tobacco as a commercial crop. London Company directors further attracted settlers by giving land grants (headrights), establishing elective local government (the House of Burgesses), and bringing women to the colony. Under the management of Edwin Sandys especially, the colony thrived with new settlers arriving regularly.
Time of Reckoning
Disease and battles with the native population made Virginia a dangerous place, especially for indentured servants. Despite increased immigration to Virginia, the mortality rate remained high in Virginia. Such problems, combined with the continued low percentage of women colonists, made establishing a family difficult.

Corruption and Reform
In 1624, King James I declared that Virginia was a royal colony to help solve some of the problems plaguing the Virginia colony. James reformed the governance of the colony, appointing a royal governor and council. Nonetheless, the House of Burgesses, which the Stuart monarchs opposed, continued to meet, eventually forcing the monarchy to recognize them as a governing body. Despite the changes in the colony’s management, the economic and social aspects of life there continued much as before. Tobacco remained the primary crop, and life continued to revolve around the plantation.

Maryland: A Troubled Refuge for Catholics
In the 1630s, Sir George Calvert and his son Cecilius, the Lords Baltimore, acquired a royal grant to settle a colony north of Virginia, which was named Maryland in honor of the queen. The second Lord Baltimore insisted on religious toleration of all Christian religions, including Catholicism, within the colony, but this proprietary colony still faced much sectarian trouble during its early days.

Reforming England in America
Calvinist religious principles played an important role in the colonization of New England. A small group of Separatists, or Pilgrims, first went to Holland and then settled the "Plymouth Plantation." There these new settlers tried to replicate the villages and communities of England. Without assistance from the local Native Americans, the Pilgrims would not have survived in the New World.

“The Great Migration”
The Puritans, a much larger and wealthier group of religious reformers, wanting to escape the tyranny of King Charles I, established the Massachusetts Bay Colony. Under the leadership of John Winthrop, they sailed for the New World to create a better society by purifying English society and the Church from within.

“A City on a Hill”
Throughout the 1630s, Massachusetts Bay enjoyed a steady stream of new migrants, many coming as entire families, allowing the Puritans to build rigorous religious, economic, and political institutions. Bound by a common purpose that revolved around the same religious goal, the Massachusetts Bay colonies flourished. Adopting a Congregationalist system of church government, the Puritans’ religion informed every aspect of their lives. But, the governments of New England were not theocracies, and though many villages in the colony used democratic town meetings to solve local political problems, neither were they democracies. Unlike in Virginia, in New England, the town was the center of public life.
Limits of Religious Dissent
For the most part, the European settlers in New England managed to live in peace with one another, primarily because they believed in the rule of law, producing the first code of law printed in English—Lawes and Liberties. Despite this seemingly united belief system, disagreements did arise with regard to religious beliefs. The Puritans did not practice religious toleration, and those individuals of the colony that disagreed with the either the laws or the theology of the legal authorities were generally tried as heretics and expelled from Massachusetts Bay. Two of these, Roger Williams and Anne Hutchinson, upon leaving Massachusetts Bay established their own “Puritan” colonies elsewhere in New England.

Breaking Away
Four colonies—New Hampshire, New Haven, Connecticut, and Rhode Island—were established as a result of people leaving Massachusetts Bay. Some like Roger Williams and Anne Hutchinson left for religious reasons, while others were motivated to leave for economic reasons.

Diversity in the Middle Colonies
The key to the Middle Colonies—New York, New Jersey, Pennsylvania, and Delaware—was social and cultural diversity, both within and among the several colonies.

Anglo-Dutch Rivalry on the Hudson
The Dutch colony of New Netherland had been settled not only by the Dutch but also by Finns, Swedes, Germans, and Africans. Under Charles II, England easily wrested the ill-managed colony from the Dutch and renamed it New York. The diversity and size of New York meant bureaucratic problems for the Crown.

Confusion in New Jersey
Shortly after acquiring New York, the Duke of York awarded the land lying between the Hudson and Delaware Rivers to Lord Berkeley and Sir George Carteret, individuals who had supported the crown during the English Civil War. The transfer bred only confusion. In 1674, Berkeley sold his proprietary rights to a group of Quakers, effectively splitting the colony in two. In 1702, the crown reunited New Jersey into a single colony, but it never prospered the way that New York did, and struggled with much internal political discord, as well as conflicts with the Crown and other colonies.

Quakers in America
Because they were persecuted in England, the Quakers, or Friends, came to the New World and settled Pennsylvania.

Quaker Beliefs and Practice
Quakers turned away from Calvinism and its beliefs of original sin and eternal Predestination. In Quaker theology, everyone possessed an “Inner Light” that offered salvation. There was no need for a learned ministry because everyone’s interpretation of
Scripture was valid. The Quakers practiced a humble lifestyle eschewing social rank and position because all were equal in the eyes of the Lord. The Quakers actively worked to convert others to their “Truth.”

**Penn’s “Holy Experiment”**

William Penn, an avid Quaker convert who was briefly involved with the New Jersey proprietorship, was awarded the proprietorship of a vast area of land in the New World called Pennsylvania or “Penn’s Woods.” There he tried to establish a complex society and government based on Quaker principles. Its complexity caused lasting problems for the management of the colony.

**Settling Pennsylvania**

Penn and other Quakers promoted the colony aggressively throughout the colonies, England, and the rest of Europe. The colony welcomed people of all faiths and nationalities, making Pennsylvania a remarkably diverse colony. Although Pennsylvania was economically successful as a colony, its social diversity often caused internal conflicts. Penn was forced by legal problems to leave Pennsylvania and return to England in 1701. He died there in 1718 a poor and disillusioned man.

**Planting the Carolinas**

Though the area south of the Chesapeake known as the Carolinas shared many similarities with Virginia and Maryland, it evolved quite differently. The fabled “solid South” of the nineteenth century did not exist during the colonial period.

**Proprietors of the Carolinas**

The English settled the land south of Virginia as a result of the restoration of King Charles II. He offered the area as a reward to a few of his followers. The “True and Absolute Lords Proprietors of Carolina” had great trouble attracting settlers to their colony. Conditions in England had so improved that the steady stream of willing migrants had run dry. Hoping to draw settlers from the other colonies, the Lords Proprietors offered generous land grants only to find such settlers difficult to attract.

**The Barbadian Connection**

The eventual success of the Carolinas was largely the result of the work of Anthony Ashley Cooper, the Earl of Shaftesbury, and the migration of wealthy families from Barbados. Migrants from Barbados came as families and individuals, some bringing with them large gangs of slaves, creating a slave-based plantation society more similar to the islands than any mainland British colonies. The colony experimented with several cash crops including beef, animal skins, and naval stores, finally discovering the profitability of rice by the 1690s. Continually plagued by political disagreements between the proprietors and the settlers and among the settlers themselves, the king in 1729 divided the colony into North Carolina and South Carolina and made them both royal colonies.
The Founding of Georgia
The colony of Georgia resulted from the utopian vision of General James Oglethorpe. He settled the land south of Charleston in order to give hope to the debtors imprisoned in London, and at the same time, occupy land claimed by both England and Spain. Facing resistance from the settlers, Oglethorpe’s utopian goals soon faded, and Georgia struggled economically and politically in its early years.

Conclusion: Living with Diversity
The themes that connect the history of the early colonial development are hard work and, most importantly, diversity.

LEARNING OBJECTIVES
After mastering this chapter, you should be able to:

1. Describe the different motivations for immigration from England to the New World in the sixteenth century.
2. Discuss the various problems involved in the settlement of Virginia.
3. Show the importance of tobacco plantations in the social, economic, and political life of the colony of Virginia.
4. Narrate the story of the founding and settlement of Maryland, focusing on its role for Catholics.
5. Describe the impact of diversity on the settlement of the Middle Colonies.
6. Describe the type of society William Penn tried to create in his "Holy Experiment."
7. Compare the motives for colonizing Georgia with those for colonizing the other colonies.
8. Discuss the problems of dissent in the Massachusetts Bay Colonies.
9. Discuss the similarities and differences between the settlement of the Carolinas and the settlement of the Chesapeake.
GLOSSARY

To build your social science vocabulary, familiarize yourself with the following terms:

1. **duties** taxes or sums required by a government to be paid on the transfer or use of goods. "The duties he collected on tobacco imports began to mount."

2. **indentured servants** servants who are bound or contracted under seal to a period of labor. "... most emigrants were single males in their teens or early twenties who came to the New World as indentured servants."

3. **domain** territory or land over which authority or dominion is granted to an individual. "... he possessed absolute authority over anyone living in his domain."

4. **ecclesiastical** of or relating to religious matters. "To their enemies ... the Puritans were a bother, always pointing out civil and ecclesiastical imperfections."

5. **communal** held or owned in common by all members of a group or community. "Many people throughout the ages have espoused such communal rhetoric ..."

6. **franchise** a right granted or given by a government, such as the right to vote. "This decision greatly expanded the franchise of Massachusetts Bay ..."

7. **Antinomianism** freedom from adherence to moral law. "Even contemporaries found her religious ideas, usually termed Antinomianism, somewhat confusing."

8. **unicameral** having one chamber or house. "Penn signed the Charter of Liberties, a new frame of government that established a unicameral ... legislature ..."

9. **mortality** the ratio of death to the population. "... high mortality was a major reason that the Chesapeake colonies developed so differently from those of New England."

10. **sovereignty** control or absolute power in a state. "... they sparked the English civil war, an event that generated bold new thinking about Republican government and popular sovereignty."
IDENTIFICATION

Briefly identify the meaning and significance of the following terms:

1. Joint-Stock Company__________________________

2. Jamestown__________________________

3. Indentured Servitude__________________________

4. Cambridge Agreement__________________________

5. "Starving Time"__________________________

6. "Plundering Time"__________________________

7. William Bradford__________________________

8. Mayflower Compact__________________________

9. John Winthrop__________________________

10. Thomas Hooker__________________________
MATCHING

A. Match the following leaders with the appropriate description:

_____ 1. Captain John Smith  
a. investor who ousted the original leader of the Virginia Company and instituted colonial reforms

_____ 2. Sir Thomas Smith  
b. governor of Virginia who was sent back to England by the colonists and warned that he would be shot if he ever returned to Virginia

_____ 3. John Rolfe  
c. adventurer who instituted military discipline and perhaps saved the Virginia colony

_____ 4. Sir Edwin Sandys  
d. governor who took over rule of Virginia in 1610 and ruled through martial law

_____ 5. Sir Thomas Gates  
e. wealthy London merchant and original leader of the Virginia Company

f. Virginia settler who married Pocahontas and experimented with growing tobacco in the colony

B. Match the following individuals with the appropriate description:

_____ 1. Peter Stuyvesant  
a. proprietor of New Jersey who sold his claim to a group of Quakers

_____ 2. Richard Nicolls  
b. naval officer who was significant in New York and New Jersey's colonial history

_____ 3. John, Lord Berkeley  
c. Quaker who viewed his colony as a "Holy Experiment"

_____ 4. Sir George Carteret  
d. English spokesman for the Quaker idea of the "Inner Light"

_____ 5. William Penn  
e. director-general of New Amsterdam

f. proprietor of New Jersey who worked in East Jersey to make a profit
COMPLETION

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

1. ____________ was the military leader and religious reformer who ruled England after the execution of ____________.

2. The Catholic king of England who was exiled by the Glorious Revolution was ____________.

3. The original Virginia settlers founded the town of ____________ in 1607.

4. Virginia's representative assembly was called the ____________.

5. A grant of land to anyone who would pay transportation costs to a colony was known as a ____________.

6. A servant bound to a master for a period of time in return for transportation to a colony was an ____________ servant.

7. A small annual payment to a proprietor of a colony quitrent in exchange for a grant of land was called a ____________.

8. The Puritan who became the most important governor of Massachusetts Bay Colony was ____________.

9. ____________ was the Quaker spokesman who wrote extensively of the “Inner Light.”

10. Many of the original colonists to the Carolinas were migrants from ____________.

TRUE/FALSE

Mark the following statements either T (True) or F (False):

_____ 1. The "Great Migration" sent few, if any, immigrants to Massachusetts Bay Colony.

_____ 2. The form of church government known as Congregationalism let each congregation be independent of outside interference.

_____ 3. The town meeting was the center of local government in New England.
4. Roger Williams was exiled from Massachusetts Bay Colony because he was a radical supporter of John Winthrop.

5. Anne Hutchinson was an outspoken critic of Massachusetts Bay orthodoxy.

6. Although settled by exiles, Rhode Island did no better than Massachusetts Bay in toleration of heretics.

7. New York, New Jersey, and Pennsylvania had a very homogeneous population.

8. In ruling New York, James, Duke of York, effectively used an assembly.

9. George Fox, the spokesman for the Quaker religion, believed that Christ was in the soul of every man.

10. In the seventeenth century, Virginia and Maryland quickly developed a stable society, one especially healthy for families and child rearing.

MULTIPLE CHOICE

Circle the one alternative that best completes the statement or answers the question.

1. In colonizing North America, the English kings
   a. followed a precise plan of geographic development.
   b. wanted to separate the colonies into distinct groups based on economics, politics, religion, and labor system.
   c. negotiated treaties with the Indians.
   d. followed no plan and distributed the land haphazardly, creating overlapping territorial claims.

2. The flow of immigrants to the English colonies in the seventeenth century
   a. was determined by political upheaval and economic recession.
   b. followed a precise plan of the various monarchs.
   c. followed a precise plan of religious leaders who based the settlement of North America on biblical prophecy.
   d. was determined by North American weather patterns.

3. The London Company (later the Virginia Company) primarily wanted to
   a. establish a religious haven.
   b. make a profit through the discovery of gold and silver.
   c. experiment with democracy.
   d. establish a military fort to counter the power of the Spanish.
4. In the early days of the Virginia Colony, the settlers
   a. were about evenly divided between men and women.
   b. were well prepared to plant a colonial outpost.
   c. preferred searching for gold to farming or guarding the settlement.
   d. had few troubles except for the unfriendly Indians.

5. The solution to the economic problems of Virginia was
   a. cultivation of tobacco.
   b. reorganization of the joint-stock company with an infusion of new capital.
   c. a successful agreement with the Native Americans.
   d. trading with Barbados.

6. The Lords Baltimore viewed their colonizing project as
   a. a way to bring the true religion to the Indians.
   b. a profit-seeking joint-stock company.
   c. an outpost to oppose Catholic Spain.
   d. a haven for English Catholics.

7. In the seventeenth century, the colonists in Massachusetts were more successful than
   Virginia’s
   a. in relating to the Indians.
   b. in establishing the Anglican Church.
   c. in finding a profitable staple crop.
   d. in adopting a concept of corporate or community welfare.

8. Pilgrims or Separatists left the Anglican Church because they
   a. felt that it was still too Catholic.
   b. could not attend services in Holland.
   c. thought that it was controlled by Calvinists.
   d. maintained loyalty to Archbishop Laud.

9. The lives of Roger Williams and Anne Hutchinson indicate that
   b. Massachusetts Bay officials insisted on freedom of religious thought and
      expression.
   c. Massachusetts Bay faced difficulties in creating the perfect society in America.
   d. Massachusetts Bay Colony sent preachers to frontiers as missionaries to the Indians.

10. In Massachusetts, the electorate consisted of
    a. the “Elect.”
    b. all adult males.
    c. all adult male members of a Congregational Church.
    d. property-holding men and women who were saved.
11. The colony of New York  
a. was originally settled by the Duke of York and then became Dutch.  
b. was originally settled by the Dutch and then taken by force by the English.  
c. was almost completely Dutch, with no African-American population.  
d. had been administered well by Dutch governors.

12. William Penn’s Frame of Government for his colony  
a. was based on the ideas of James Harrington.  
b. denied the right of due process.  
c. established the Quaker religion in Pennsylvania.  
d. granted freedom of conscience to all except Catholics.

13. The government of the Carolinas  
a. was a theocracy.  
b. ignored social and economic factors in granting power.  
c. forbade slavery.  
d. was written by the Earl of Shaftesbury with help from John Locke.

14. The economy of Carolina was  
a. based on slavery and cotton.  
b. as diverse as that of the Middle Colonies.  
c. at first diverse in agriculture, and then became dependent on rice as a staple.  
d. not as important as its role as a buffer to Spanish America.

15. The seventeenth-century English colonies  
a. had much in common, except for differences over loyalty to the king.  
b. had few common traits other than their loyalty to the monarch.  
c. finally agreed to establish the Anglican Church.  
d. agreed on a crude organization known as a Continental Congress.

THOUGHT QUESTIONS

To check your understanding of the key issues of this period, solve the following problems:

1. Comment on the role Calvinism played in the early history of America.

2. To what extent did the environment determine the culture of the colonies?

3. Although seeking religious freedom, the Puritan leaders were religious bigots. Why?

4. What were some of the roles of women in the English colonies? What challenges did they face?
5. What motives explain the development of representative assemblies in the various colonies?

6. How were the New England colonies more stable than the Chesapeake colonies? Why was this the case?

CRITICAL THINKING QUESTIONS

After reading John Smith “The Starving Time” (1624), “The Laws of Virginia” (1610-1611), and John Winthrop “A Model of Christian Charity” (1630), answer the questions following the reading selections.

John Smith, "The Starving Time" (1624)

It might well be thought, a Countrie so faire (as Virginia is) and a people so tractable, would long ere this have beene quietly possessed to the satisfaction of the adventurers, & the eternizing of the memory of those that effected it. But because all the world doe see a defailement; this following Treatise shall give satisfaction to all indifferent Readers, how the businesse hath bin carried, where no doubt they will easily understand and answer to their question, how it came to passe there was no better speed and successe in those proceedings. . . .

The day before Captain Smith returned for England with the ships, Captain Davis arrived in a small Pinace, with some sixteene proper men more . . . for the Salvages no sooner understood Smith was gone, but they all revolted, and did spoile and murther all they encountered. Now wee were all constrained to live onely on that Smith had onely for his owne Companie, for the rest had consumed their proportions . . . Sicklemore upon the confidence of Powhatan, with about thirtie others as carelesse as himselfe, were all slaine, onely Jeffrey Shortridge escaped, and Pokahontas the Kings daughter saved a boy called Henry Spilman, that lived many yeeres after, by her meanes, amongst the Patawomekes. . . . Now we all found the losse of Captain Smith, yea his greatest maligners could now curse his losse: as for corne, provision and contribution from the Salvages, we had nothing but mortall wounds, with clubs and arrowes; as for our Hogs, Hens, Goats, Sheep, Horse, or what lived, our commanders, officers & Salvages daily consumed them, some small proportions sometimes we tasted, till all was devoured; then swords, armes, pieces, or any thing, wee traded with the Salvages, whose cruell fingers were so oft imbrewed in our blouds, that what by their crueltie, our Governours indiscretion, and the losse of our ships, of five hundred within six moneths after Captain Smiths departure, there remained not past sixtie men, women and children, most miserable and poore creatures; and those were preserved for the most part, by roots, herbes, acornes, walnuts, berries, now and then a little fish: they that had startch in these extremities, made no small use of it; yea, even the very skinnes of our horses. Nay, so great was our famine, that a Salvage we slew, and buried, the poorer sort tooke him up againe and eat him, and so did divers one another boiled and stewed with roots and herbs: And one amongst the rest did kill his wife, powdered [salted] her, and had eaten part of her before it was knowne, for which hee was executed, as hee well deserved; now whether shee was better roasted, boiled or carbonado'd [grilled], I know not, but of such a dish as powdered wife I never heard of. This was that time, which still to this day we called the starving time; it were too vile to say, and scarce to be beleived, what we endured.

The Laws of Virginia (1610-1611)

Whereas his Majesty, like himself a most zealous prince, has in his own realms a principal care of true religion and reverence to God and has always strictly commanded his generals and governors, with all his forces wheresoever, to let their ways be, like his ends, for the glory of God.

And forasmuch as no good service can be performed, or were well managed, where military discipline is not observed, and military discipline cannot be kept where the rules or chief parts thereof be not certainly set down and generally know, I have, with the advice and counsel of Sir Thomas Gates, Knight, Lieutenant-General, adhered unto the laws divine and orders politic and martial of his lordship, the same exemplified, as addition of such others as I found either the necessity of the present state of the colony to require or the infancy and weakness of the body thereof as yet able to digest, and do now publish them to all persons in the colony, that they may as well take knowledge of the laws themselves as of the penalty and punishment, which, without partiality, shall be inflicted upon the breakers of the same.
1. First, since we owe our highest and supreme duty, our greatest, and all our allegiance to him from whom all power and authority is derived and flows as from the first and only fountain, and being especial soldiers impressed in this sacred cause, we must alone expect our success from him, who is only the blesser of all good attempts, the king of kings, the commander of commanders, and lord of hosts, I do strictly command and charge all captains and officers, of what quality or nature soever, whether commanders in the field or in town or towns, forts or fortresses, to have a care that the Almighty God be duly and daily served and that they call upon their people to hear sermons, as that also they diligently frequent morning and evening prayer themselves by their own exemplar and daily life and duty herein, encouraging others thereunto, and that such who shall often and willfully absent themselves be duly punished according to the martial law in that case provided.

2. That no man speak impiously or maliciously against the holy and blessed Trinity or any of the three persons, that is to say, against God the Father, God the Son, and God the Holy Ghost, or against the known articles of the Christian faith, upon pain of death.

3. That no man blaspheme God's holy name upon pain of death, or use unlawful oaths, taking the name of God in vain, curse, or bane upon pain of severe punishment for the first offense so committed and for the second to have a bodkin thrust through his tongue; and if he continue the blaspheming of God's holy name, for the third time so offending, he shall be brought to a martial court and there receive censure of death of his offense.

4. No man shall use any traitorous words against his Majesty's person or royal authority, upon pain of death.

5. No man shall speak any word or do any act which may tend to the derision or despite of God's holy word, upon pain of death; nor shall any man unworthily demean himself unto any preacher or minister of the same, but generally hold them in all reverent regard and dutiful entreaty; otherwise he the offender shall openly be whipped three times and ask public forgiveness in the assembly of the congregation three several Sabbath days.

6. Every man and woman duly, twice a day upon the first tolling of the bell, shall upon the working days repair unto the church to hear divine service upon pain of losing his or her day's allowance for the first omission, for the second to be whipped, and for the third to be condemned to the galleys for six months. Likewise, no man or woman shall dare to violate or break the Sabbath by any gaming, public or private abroad or at home, but duly sanctify and observe the same, both himself and his family, by preparing themselves at home with private prayer that they may be the better fitted for the public, according to the commandments of God and the orders of our church. As also every man and woman shall repair in the morning to the divine service and sermons preached upon the Sabbath day in the afternoon to divine service and catechizing, upon pain for the first fault to lose their provision and allowance for the whole week following, for the second to lose the said allowance and also to be whipped, and for the third to suffer death.

7. All preachers and ministers within this our colony or colonies shall, in the forts where they are resident, after divine service, duly preach every Sabbath day in the forenoon and catechise in the afternoon and weekly say the divine service twice every day and preach every Wednesday. Likewise, every minister where he is resident, within the same fort or fortress, towns or town, shall choose unto him four of the most religious and better disposed as well to inform of the abuses and neglects of the people in their duties and service of God, as also to the due reparation and keeping of the church handsome and fitted with all reverent observances thereunto belonging. Likewise, every minister shall keep a faithful and true record of church book of all christenings, marriages, and deaths of such our people as shall happen within their fort or fortress, towns or town, at any time, upon the burden of a neglectful conscience and upon pain of losing their entertainment.

8. He that, upon pretended malice, shall murder or take away the life of any man, shall be punished with death.

9. No man shall commit the horrible and detestable sins of sodomy, upon pain of death; and he or she that can be lawfully convict of adultery shall be punished with death. No man shall ravish or force any woman, maid or Indian, or other, upon pain of death; and know that he or she that shall commit fornication, and evident proof made thereof, for their first fault shall be whipped, for their second they shall be whipped, and for their third they shall be whipped three times a week for one month and ask public forgiveness in the assembly of the congregation.

10. No man shall be found guilty of sacrilege, which is a trespass as well committed in violating and abusing any sacred ministry, duty, or office of the church irreverently or prophanely, as by being a church robber to filch, steal, or carry away anything out of the church appertaining thereunto or unto any holy and consecrated place to the divine service of God, which no man shall do upon pain of death. Likewise, he that shall rob the store of any commodities therein of what quality soever, whether provisions of victuals, or of arms, trucking stuff, apparel, linen, or woolen, hose or shoes, hats or caps, instruments or tools of steel, iron, etc., or shall rob from his fellow soldier or neighbor anything that is his,
victuals, apparel, household stuff, tool, or what necessary else soever, by water or land, out of boat, house, or knapsack, shall be punished with death. . . .

11. Every minister or preacher shall, every Sabbath day before catechising, read all these laws and ordinances publicly in the assembly of the congregation upon pain of his entertainment checked for that week.

**John Winthrop, "A Model of Christian Charity" (1630)**

God almighty in His most holy and wise providence hath so disposed of the condition of mankind, as in all times some must be rich, some poor, some high and eminent in power and dignity, others mean and in subjection.

Reason: First, to hold conformity with the rest of His works, being delighted to show forth the glory of His wisdom in the variety and difference of the creatures and the glory of His power, in ordering all these differences for the preservation and good of the whole.

Reason: Secondly, that He might have the more occasion to manifest the work of His spirit. First, upon the wicked in moderating and restraining them, so that the rich and mighty should not eat up the poor, nor the poor and despised rise up against their superiors and shake off their yoke. Secondly, in the regenerate in exercising His graces in them, as in the great ones, their love, mercy, gentleness, temperance, etc., in the poor and inferior sort, their faith, patience, obedience, etc.

Reason: Thirdly, that every man might have need of other, and from hence they might all be knit more nearly together in the bond of brotherly affection. From hence it appears plainly that no man is made more honorable than another, or more wealthy, etc., out of any particular and singular respect to himself, but for the glory of His creator and the common good of the creature, man. Thus stands the cause between God and us. We are entered into covenant with Him for this work, we have taken out a commission, the Lord hath given us leave to draw our own articles we have professed to enterprise these actions upon these and these ends, we have hereupon besought Him of favor and blessing. Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this covenant and sealed our commission, [and] will expect a strict performance of the articles contained in it, but if we shall neglect the observations of these articles which are the ends we have propounded, and dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us, be revenged of such a perjured people, and make us know the price of the breach of such covenant.

Now the only way to avoid this shipwreck and to provide for our posterity is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end we must be knit together in this work as one man, we must entertain each other in brotherly affection, we must be willing to abridge ourselves of our superfluities for the supply of others' necessities, we must uphold a familiar commerce together in all meekness, gentleness, patience, and liberality, we must delight in each other, make others' conditions our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, our community as members of the same body So shall we keep the unity of the spirit in the bond of peace. The Lord will be our God and delight in all our ways, so that we shall see much more of His wisdom, power, goodness, and truth than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies, when He shall make us a praise and glory, that men shall say of succeeding plantations, the Lord make it like that of New England. For we must consider that we shall be as a city upon a hill, the eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken and so cause Him to withdraw His present help from us, we shall be made a story and byword throughout the world, we shall open the mouths of enemies to speak evil of the ways of God and all professors for God's sake, we shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are going. And to shut up this discourse with that exhortation of Moses, that faithful servant of the Lord in His last farewell to Israel, Deut. 30., Beloved there is now set before us life and good, death and evil, in that we are commanded this day to love the Lord our God, and to love one another, to walk in His ways and to keep His commandments and His ordinance, and His laws, and the articles of our covenant with Him that we may live and be multiplied, and that the Lord our God my bless us in the land whither we go to possess it. But if our hearts shall turn away so that we will not obey, but shall be seduced and worship other Gods, our pleasures, our profits, and serve them, it is propounded unto us this day we shall surely perish out of the good land whither we pass over this vast sea to possess it. Therefore let us choose life, that we, and our seed, may live, and by obeying His voice, and cleaving to Him, for He is our life and our prosperity.
1. If you lived in England in the seventeenth century and decided that you wanted to emigrate to the New World, which colony would you have chosen, Virginia or Massachusetts Bay? Why?

2. Discuss possible motivations for John Smith having written “The Starving Time.”


4. Does John Winthrop appear to believe that a person of poor or modest means can be an authority in the colony? Which passages from “A Model of Christian Charity” indicate his legal training?

5. What would be the key features of the “city upon a hill” that John Winthrop envisioned?