CHAPTER 4

EXPERIENCE OF EMPIRE: EIGHTEENTH-CENTURY AMERICA

SUMMARY
Eighteenth-century Americans, living in closer contact than their ancestors with the mother country, were in many ways torn between two cultures. Despite their increased contact with and influence by England, the colonists also began to develop a distinctly American culture as well. Few societies in history have expanded in population as rapidly as colonial America in the eighteenth century.

Growth and Diversity
The English colonies experienced a remarkable annual population growth rate of three percent between 1700 and 1770. The growth of the colonies emanated from increased natural reproduction, a decline in the mortality rate, and substantial immigration. Many of these newcomers populated the backcountry where living conditions were demanding and often violent.

Scots-Irish Flee Oppression
Non-English colonists, especially the Scots-Irish, arrived in great numbers throughout the eighteenth century, many settling on the Pennsylvania frontier. Many who came were more interested in improving their material lives than in finding religious freedom. Ethnic differences, however, often spurred disputes with English colonists.

Germans Search for a Better Life
The second largest group of non-English settlers came from the upper Rhine Valley. The first wave of German immigrants, the Mennonites, came for religious toleration, but soon Lutheran Germans began coming for potential gains in their material lives. Like the Scots-Irish, they most often settled in the Middle Colonies, especially Pennsylvania. Additionally, they too experienced cultural conflict with the English settlers around them.

Convict Settlers
Between 1715 and 1775, some 50,000 convicts were shipped to America from Britain to be employed as indentured servants. These individuals rarely flourished and faced a great deal of resentment from other settlers.

Native Americans Stake Out a Middle Ground
Many Native Americans migrated to the western backcountry and joined existing confederacies of Indian tribes. Rather than isolating themselves from European colonials, the Indians interacted, traded, and compromised with Europeans as much as possible, effectively creating a “middle ground.” European trade goods, though desirable, often changed tribal organization and structure, eroding traditional roles. Additionally, disease continued to take its toll, claiming Native American lives.
SPANISH BORDERLANDS OF THE EIGHTEENTH CENTURY
From the time the Spanish established settlements in North America until the early nineteenth century, they tenuously held onto their northern frontier, creating complex multicultural societies.

Conquering the Northern Frontier
International rivalries and the lure of gold and silver attracted Spanish settlers to North America. Spanish enthusiasm waned significantly by the eighteenth century. California played only a small role in Spanish settlement until much later.

Peoples of the Spanish Borderlands
Spanish outposts in North America grew very slowly as Catholic priests and imperial administrators made up the bulk of Spaniards willing to settle there. Spanish colonials exploited and enslaved Native Americans and attempted to convert them to Catholicism despite Indian resistance. Spanish settlements in North America consisted primarily of military outposts and Catholic missions.

The Impact of European Ideas on American Culture
An urban cosmopolitan culture developed among the more established Atlantic colonies as the colonists participated in an expanded consumer marketplace.

Provincial Cities
Urban populations remained small in colonial America, but were growing quickly. Most American cities were intermediary trading ports where the latest in European ideas and styles were successfully integrated.

American Enlightenment
Americans accepted and followed many of the ideals of European enlightenment, especially the search for useful knowledge and ideas even while they rejected most enlightenment ideals as they pertained to religion.

Benjamin Franklin
Chief among the American enlightenment thinkers was Benjamin Franklin. He was the true eighteenth-century American representative of the cosmopolitan, materialistic Atlantic culture. He became the symbol of material progress through human ingenuity.

Economic Transformation
Despite the growth of the population, living standards kept pace and actually improved. Growing trade with the West Indies, coupled with the ability to purchase cheap manufactured products on credit from England, enriched living standards. England remained the most important trading partner for the colonies.

Birth of a Consumer Society
As the British economy picked up significantly after 1690, Americans imported far more commodities than before, and American indebtedness increased dramatically. This influx
of British manufactured goods helped to “Anglicize” American culture. The period also witnessed a substantial increase in inter-coastal trade that brought far-flung colonists into greater contact with each other.

**Religious Revivals in Provincial Societies**

The Great Awakening had a profound impact in colonial America and caused colonists to rethink their basic assumptions about church and state institutions and society as a whole.

**The Great Awakening**

The Great Awakening, which began in New England in the 1730s, brought with it a profound infusion of evangelical exhortations and revival spirit that crossed denominational boundaries and varied in intensity from region to region.

**The Voice of Popular Religion**

Preachers like George Whitefield, Gilbert Tennent, and Jonathan Edwards vividly depicted the horrors of hell to captivate audiences in an effort to restore religious vitality within the colonies. The movement swept through America, and although in some cases it bitterly polarized communities, it generally brought the colonists closer together as Americans, encouraged lay persons to take an active role in their denominations, gave the colonists an awareness of a larger religious community, and enhanced their optimism. The expressive evangelicalism especially appealed to African Americans.

**Clash of Political Cultures**

American political theorists often revered the British form of government and its “unwritten” constitution, but the more they studied it, the more aware they became of American difference.

**The English Constitution**

In concept at least, political power was divided among the monarchy and his council of advisors, the two-chamber Parliament, and various local governments. Each group theoretically represented a different socio-economic interest and provided a check on the ambitions of the others.

**The Reality of British Politics**

In practice, the English system was vulnerable to corruption and idleness as the three bodies in English government did NOT represent distinct socio-economic groups and therefore did NOT act independently as a check on one another. Some protesters, such as the “Commonwealthmen,” observed that many of England’s rulers were corrupt and that the institutions of the “mixed” constitution were no longer in balance.

**Governing the Colonies: The American Experience**

Although colonial leaders attempted in many ways to recreate British-style institutions, government in America was decidedly different. Royal governors appointed by the crown to oversee colonial affairs had a great deal of power. Governor’s councils, appointed by the Board of Trade, did not represent a distinct class of people in the colony. And,
legislative assemblies, elected by the people, rose to great prominence in the colonies. Though colonial governments were not democracies, the power to expel legislators who misbehaved was always present, acting as a check on their actions.

**Colonial Assemblies**

Often aggressive in asserting rights and powers, the colonial assemblies viewed their mission as protecting the rights of the American colonists. They tolerated little criticism and saw any action taken against their bodies as actions taken against the colonists.

**Century of Imperial War**

A number of wars, the results of the imperial ambitions of Britain and France, occurred in the colonies for the mastery of North America. In these wars, the scope and character of the colonists’ participation changed dramatically as the eighteenth century progressed.

**King William's and Queen Anne's Wars**

Although these wars resulted in little change in territorial control, both sides, as well as the colonists, realized the enormous stakes in their rivalry for control in North America. Native Americans greatly suffered as they were swept up in the undeclared warfare that continued on the American frontier after the formal end of these two wars.

**King George's War and Its Aftermath**

This war revealed the capability of American colonial forces in waging war against the French as well as the colonial desire to gain complete control of the West. The treaty that ended this war proved to be a disappointment to the colonists as the French were not removed from the continent. The imperial struggle spread to the Ohio Valley by the 1750s in undeclared warfare.

**Albany Congress and Braddock's Defeat**

Although the colonial assemblies failed to accept it, Benjamin Franklin proposed a most ambitious plan for common colonial defense and western expansion. In an attempt to stop French expansion, British General Braddock led an unorganized and failed attempt to seize control of the Ohio Valley by attempting to take Fort Duquesne from the French.

**Seven Years' War**

After Braddock’s defeat, George III officially declared war on the French and, finally, between 1756 and 1760, the showdown for North American supremacy was staged. The British were overwhelmingly triumphant, largely owing to the efforts of William Pitt in London and their strength of numbers in America. The war left Britain with an empire that expanded around the globe.

**Perceptions of War**

As a result of the Seven Years’ War, the American colonists became aware of their part in a great empire, but they also gained an intimate sense of what America had become. The war also pointed out some potential problems and conflicts between England and the colonies.
Conclusion: Rule Britannia?
Most colonial Americans enthusiastically identified with and supported the British Empire, rejoicing at being “equal partners” in this great imperial enterprise. Though they perceived themselves as “not quite British,” they did not foresee that the British did not perceive them as “Brothers.”

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

1. Assess the reasons behind the phenomenal population growth of the colonies.
2. Discuss reasons for colonial economic expansion and patterns of settlement.
3. Explain the differences and importance of Scots-Irish and German settlement.
4. Determine the nature of and problems relating to the Spanish North American empire.
5. Describe the influence of the Great Awakening on American religion, common interest, and “nationality.”
6. Explain the rise of the colonial assemblies and the governing problems they faced.
7. Discuss the different advantages and disadvantages of the British American colonists and the French in the wars for mastery of the North American continent.
8. Determine Pitt's (British) overall plan and strategy for victory in the Seven Years’ War.
9. Summarize the “fruits of victory” for the British and also the possible seeds of discontent and distrust in Britain's relationship with the colonies.
10. Ascertain the reasons behind the evolving American identity of the colonists even while they became more closely connected to England during the eighteenth century.
11. Discuss the evolution and disintegration of the Middle Ground. Why is this important to American history?
GLOSSARY

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

1. **demography** the study or measurement of people from an economic or societal perspective. "... one of the first persons to bring scientific rigor to the study of demography."

2. **ethnic diversity** the appearance of differences amongst ethnic groups. "Non-English colonists poured into American ports throughout the eighteenth century, creating rich ethnic diversity ...

3. **confederacies** loose political organizations usually established for economic or territorial advantages. "The goal of the Indian confederacies was rather to maintain a strong independent voice ...

4. **millennium** in Christian belief, the thousand-year reign and triumph of Christ prior to the end of human civilization. "God must be preparing Americans, his chosen people, for the millennium."

5. **sects** in a religious sense, differing, sometimes less than organized groups of like believers. "... that shattered the old harmony among Protestant sects."

6. **revivalists** those who participate in a religious awakening for the primary purpose of calling others to God. "How could the revivalists be certain that God had sparked the Great Awakening?"

7. **anti-intellectualism** opposition to seeking truth through observation or reason. "... attacks on formal learning invited the crude anti-intellectualism of such fanatics ..."

8. **patronage** a system of appointing persons to positions with no regard to experience or qualifications, but rather based on personal considerations. "The patronage posts did not generate income ..."

9. **anglicize** to make more English. "... the language of the law became increasingly anglicized."

10. **balance of power** to maintain (primarily in European history) a relative balance or equilibrium between the major expansionist nations. "The major concern was preserving a balance of power among the European states."
IDENTIFICATION

Briefly identify the meaning and significance of the following terms:

1. Middle Ground____________________________________________________

2. Backcountry_______________________________________________________

3. Great Awakening___________________________________________________

4. English Constitution________________________________________________

5. Benjamin Franklin's *Autobiography*____________________________________

6. Fort Duquesne______________________________________________________

7. King George's War__________________________________________________

8. Albany Plan________________________________________________________

9. Peace of Paris______________________________________________________

10. The Enlightenment__________________________________________________

MATCHING

A. Match the following individuals with the appropriate identification:


_____ 3. Gilbert Tennent  c. founder of the Methodist Church in England

_____ 4. James Davenport  d. revivalist who launched the New Light movement during the Great Awakening with his sermon, "on the Danger of an Unconverted Ministry"

_____ 5. Juan de Onate  e. fanatical New Light preacher who attacked the formally educated through crude emotionalism

f. itinerant evangelist from England who inspired thousands of Americans during the Great Awakening

B. Match the following publications or documents with the appropriate description:

_____ 1. Cato's Letters  a. British scholarly journal that spread enlightened philosophical views

_____ 2. Independent Reflector  b. series of essays by Trenchard and Gordon denouncing political corruption in England

_____ 3. New England Courant  c. New York weekly journal that actively supported civil and religious virtues and freedoms

_____ 4. The Spectator  d. a weekly newspaper founded by Franklin that satirized Boston's political and religious leaders

_____ 5. Albany Plan  e. Franklin's association for the promotion of "useful knowledge"

f. system calling for colonial unity
COMPLETION

Answer the questions or complete the statement by filling in the blanks with the correct word or words.

1. ____________ was most responsible for the rapid expansion of American population during the eighteenth century.

2. The ____________ and the ____________ account for the bulk of non-English immigration into the colonies during the eighteenth century.

3. According to the principles of the Enlightenment, individuals were to make certain that public institutions such as government were constructed or developed according to ________________ or ________________.

4. In the search for useful knowledge and inventions, Enlightenment scientists utilized ________________.

5. A major source of political information vigorously put forth, especially in New York and Massachusetts, to exercise vigilance against the spread of “privileged power” was the ________________.

6. During the war known as ________________, American colonists captured the French fortress, Louisburg, only to have to returned it to the French by the Treaty of Aix-la-Chapelle.

7. The center of colonial government were the local ________________.

8. The climax to the Seven Years' War was British General Wolfe's successful assault on ________________.

9. Men like George Tennent were ________________ spreading the revivalism of the Great Awakening.

10. The ________________ criticized what they saw as corruption and lack of balance in the English Constitutional system.
TRUE/FALSE

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

1. During the late colonial period, approximately one half of the population at any time was under sixteen years of age.

2. A much larger percentage of the colonial population lived in cities in 1775 more than fifty years earlier.

3. Although popular among New England Puritans, the Great Awakening failed to attract much support from other denominations.

4. As the names imply, the Houses of Commons and Lords represented people of distinctly different socioeconomic groups in England.

5. The Constitution of the United States is very similar in composition and purpose to the British Constitution.

6. Although most colonists assumed that their colonial governments were modeled after Britain's, there were, in reality, very few similarities.

7. The royal governors serving in the colonies possessed no real powers other than those given to them by the colonial assemblies.

8. Because of the rapid increase in colonial population, the economy could not keep pace, and there was a noticeable decline in per capita income throughout the 1700s.

9. One basic assumption shared by most Enlightenment philosophers was that humans, by nature, were weak and easily corruptible.

10. The Seven Years’ War ended the threat of French control in North America.
MULTIPLE CHOICE

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

1. Artifacts taken from northwestern Massachusetts indicate that the colonists in those parts in the mid-eighteenth century
   a. were crude frontiersmen dressed in primitive garb.
   b. were culturally very similar to the English; they dressed in like fashion, and used many of the same utensils.
   c. lived very much as did the Indians who inhabited the same region.
   d. had very little in common with their counterparts in Britain.

2. Most Scotch-Irish immigrants to America settled in
   a. Pennsylvania.
   b. New Jersey.
   c. New York.
   d. Massachusetts.

3. The German Lutherans who settled in the Middle Colonies came to America primarily in search of
   a. religious freedom.
   b. improved material lives.
   c. Indian converts.
   d. animal furs to trap and trade.

4. The balance of trade between England and the colonies turned so much to England's favor by the mid-eighteenth century chiefly because
   a. of the decline in trade between the colonies and the West Indies.
   b. the English were willing to buy greater quantities of American raw materials.
   c. industrialization allowed England to sell a greater quantity of certain goods at cheaper prices to American buyers.
   d. of stricter enforcement of the Navigation Acts.

5. Enlightenment philosophers claimed that
   a. humans could achieve perfection in this world through the appeal to reason.
   b. knowledge was of little use when confined to speculation.
   c. religion was no longer to be tolerated in any form.
   d. all absolutist forms of government must be replaced by representative republican governments.
6. As a product of the Enlightenment, Benjamin Franklin
   a. turned to organized religion for meaning and sustenance.
   b. devoted himself to European ideas and sought to model American concepts after them.
   c. rejected the practical pursuits of life in favor of contemplation and intellectual inquiry.
   d. constantly pursued his numerous curiosities until they yielded new and practical ideas that were quite different than many European ideas.

7. Jonathan Edwards preached that
   a. a combination of good deeds and steadfast faith could bring salvation.
   b. salvation would come through repentance only.
   c. God was omnipotent and the eternal fate of helpless individuals was determined at birth.
   d. Old Light spokesmen were the only true representatives of the Almighty.

8. Royal governors were usually
   a. elected by the colonial assembly.
   b. elected by popular vote within the colony.
   c. appointed by the Parliamentary Board of Trade.
   d. appointed by the king.

9. Members of colonial assemblies perceived their most important duty to be to
   a. maintain the balance between the various branches of government.
   b. strive for new privileges and powers at the expense of the governor.
   c. cooperate with the governor as much as possible.
   d. preserve colonial liberties against any attack or intrusion.

10. Franklin's purpose with the Albany Plan was to
    a. organize a council of delegates from the separate colonies to coordinate common defense and western expansion.
    b. propose the dredging of a canal connecting Albany with Lake Erie.
    c. set up a system of common taxes and tariffs throughout the colonies.
    d. draft a constitution freeing the colonies from British control.

11. Colonial Americans of the eighteenth century
    a. still confronted the "howling wilderness" which previous generations had encountered.
    b. still lived in geographic isolation as in the seventeenth century.
    c. could not escape the economic and cultural influence of Britain.
    d. came in search of religious freedom more so than any other reason.
12. Colonial commerce by the mid-eighteenth century
   a. diminished along inter-coastal routes.
   b. was hampered by a decline in credit offered from England.
   c. maintained strict regional and sectional differences, keeping colonists isolated and provincial.
   d. helped to "anglicize" American culture by exposing colonists to large amounts of British products.

13. Native Americans of the middle ground
   a. maintained a strong, independent role in commercial exchange with Europeans.
   b. sought to isolate themselves completely from European contact.
   c. sought military confrontation before economic cooperation.
   d. continued to war against each other rather than to establish intertribal confederacies.

14. The Peace of Paris in 1763
   a. maintained essentially the same borders of British and French holdings in North America.
   b. left the French-speaking Canadians under French control.
   c. gave Britain title to Canada, Florida, and all the land east of the Mississippi River.
   d. provided only a temporary cease-fire between British and French forces in North America.

15. The English constitution
   a. was a cumulative body of laws, statutes, and court decisions.
   b. was a formal document similar to the later U.S. Constitution.
   c. gave essential sovereignty to the monarch.
   d. had not been altered since it had been first conceived during the Middle Ages.

THOUGHT QUESTIONS

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

1. Why were Americans of the eighteenth century caught between two cultures? What economic and social differences by this time distinguished them from the British?

2. What factors made America ripe for a religious reawakening in the 1740s?

3. Discuss the differences between the developing political systems in the American colonies and the British form of government.
4. What was at stake in the bitter showdown for supremacy in North America between the British and the French?

5. What was the genius behind Franklin's Albany Plan?

CRITICAL THINKING QUESTIONS

After reading Benjamin Franklin from *The Autobiography of Benjamin Franklin* (1771), Jonathan Edwards from “Sinners in the Hands of an Angry God,” (1741), and Jonathan Edwards from “Some Thoughts Concerning the Present Revival of Religion in New England,” (1742), answer the questions following the reading selection.

**Benjamin Franklin, from The Autobiography of Benjamin Franklin (1771)**

In 1739 arriv'd among us from England the Rev. Mr. Whitefield, who had made himself remarkable there as an itinerant preacher. . . . The Multitudes of all Sects and Denominations that attended his Sermons were enormous, and it was matter of Speculation to me who was one of the Number, to observe the extraordinary Influence of his Oratory on his Hearers, and how much they admird & respected him, notwithstanding his common Abuse of them, by assuring them they were naturally half Beasts and half Devils. It was wonderful to see the Change soon made in the Manners of our Inhabitants; from being thoughtless or indifferent about Religion, it seem'd as if all the World were growing Religious; so that one could not walk thro' the Town in an Evening without Hearing Psalms sung in different Families of every Street . . . Mr. Whitefield, in leaving us, went preaching all the Way thro' the Colonies to Georgia. The Settlement of that Province had lately been begun; but instead of being made with hardy industrious Husbandmen accustomed to Labor, the only People fit for such an Enterprise, it was with Families of broken Shopkeepers and other insolvent Debtors, many of indolent & idle habits, taken out of the Gaols, who being set down in the Woods, unqualified for clearing Land, & unable to endure the Hardships of a new Settlement, perish'd in Numbers, leaving many helpless Children unprovided for. The Sight of their miserable Situation inspired the benevolent Heart of Mr. Whitefield with the idea of building an Orphan House there. . . . Returning northward he preached up this Charity, & made large Collections; for his Eloquence had a wonderful Power over the Hearts and Purses of his Hearers, of which I myself was an Instance. I did not disapprove of the Design, but as Georgia was then destitute of Materials & Workmen, and it was propos'd to send them from Philadelphia at a great Expense, I thought it would have been better to have built the House here & Brought the Children to it. This I advis'd, but he was resolute in his first Project, and rejected my Counsel, and I thereupon refus'd to contribute. I happened soon after on one of his Sermons, in the Course of which I perceived he intended to finish with a Collection, & I silently resolved he should get nothing from me. I had in my Pocket a Handful of Copper Money, three or four silver Dollars, and five Pistoles in gold. As he proceeded I began to soften, and concluded to give the Coppers. Another Stroke of his Oratory made me asham'd of that, and determin'd me to give the Silver & he finished so admirable, that I empty'd my Pocket wholly into the Collector's Dish, Gold and all. At this Sermon there was also one of our Club, who being of my Sentiments respecting the Building in Georgia, and suspecting a Collection might be intended, had by Precaution emptied his Pockets before he came from home; towards the Conclusion of the Discourse, however, he felt a strong Desire to give, and apply'd to a Neighbor who stood near him to borrow some Money for the Purpose.

**Jonathan Edwards, from "Sinners in the Hands of an Angry God" (1741)**

. . . 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; 'tis only the power and mere pleasure of God that holds you up. You probably are not sensible of this; you find you are kept out of hell, but don't see the hand of God in it, but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to keep you from falling, than the thin air to hold up a person that is suspended in it. Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and, if God should let you go, you would immediately sink, and swiftly descend and plunge into the bottomless gulf; and your healthy constitution, and your own care and prudence, and best contrivance, and all your
righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a falling rock. . . .

The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked. His wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire. He is of purer eyes than to bear you in his sight; you are ten thousand times as abominable in his eyes as the most hateful, venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince, and yet 'tis nothing but his hand that holds you from falling into the fire every moment. . . .

O sinner! Consider the fearful danger you are in! 'Tis a great furnace of wrath, a wide and bottomless pit, full of fire and of wrath that you are held over in the hand of that God whose wrath is provoked and incensed as much against you as against many of the damned in hell. You hang by a slender thread, with the flames of Divine wrath flashing about it, and ready every moment to singe it and burn it asunder. . . .

It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite, horrible, misery. . . .

How dreadful is the state of those that are daily and hourly in danger of this great wrath and infinite misery! But this is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious, they may otherwise be. Oh! that you would consider it, whether you be young or old!

Jonathan Edwards, from "Some Thoughts Concerning the Present Revival of Religion in New England" (1742)

God has made as it were two worlds here below, the old and the new (according to the names they are now called by), two great habitable continents, far separated one from the other; the latter is but newly discovered, . . . it has been, until of late, wholly the possession of Satan, the church of God having never been in it, as it has been in the other continent, from the beginning of the world. This new world is probably now discovered, that the new and most glorious state of God's church on earth might commence there; that God might in it begin a new world in a spiritual respect, when he creates the new heavens and new earth. . . .

The old continent has been the source and original of mankind, in several respects. The first parents of mankind dwelt there; and there dwelt Noah and his sons; and there the second Adam was born, and was crucified and rose again; and it is probable that, in some measure to balance these things, the most glorious renovation of the world shall originate from the new continent, and the church of God in that respect be from hence. And so it is probable that that will come to pass in spirituals, that has in temporals, with respect to America; that whereas till of late, the world was supplied with its silver and gold and earthly treasures from the old continent, now it is supplied chiefly from the new, so the course of things in spiritual respects will be in like manner turned.

And it is worthy to be noted that America was discovered about the time of the reformation, or but little before: which reformation was the first thing that God did towards the glorious renovation of the world, after it had sunk into the depths of darkness and ruin, under the great antichristian apostasy. So that as soon as this new world is (as it were) created, and stands forth in view, God presently goes about doing some great thing to make way for the introduction of the church's latter day glory, that is to have its first seat in, and is to take its rise from that new world. . . .

I observed before, that when God is about to do some great work for his church, his manner is to begin at the lower end; so when he is about to renew the whole habitable earth, it is probable that he will begin in this utmost, meanest, youngest and weakest part of it, where the church of God has been planted last of all; and so the first shall be last, and the last first. . . .
1. In what ways does Benjamin Franklin betray an apparent conflict between his intellect and his emotion?

2. What elements of the excerpt from *The Autobiography of Benjamin Franklin* indicate some inter-colonial conflict?

3. Was “Sinners in the Hands of an Angry God” an effective sermon? What was the basis of its appeal?

4. In “Some Thoughts Concerning the Present Revival of Religion in New England” how does Jonathon Edwards emphasize the differences between the Old World and the New? How accurate was his assessment?

5. What are the elements of the Great Awakening revealed in the sermons of Whitefield and Edwards?