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A Society Knit as One:

The Puritans, Algonkians, and Roger Williams

A Unit of Study for Grades 5–8

JIM PEARSON

National Center for History in the Schools
University of California, Los Angeles

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Jim Pearson was a doctoral candidate at UCLA when he co-authored this teaching unit. He taught for six years in elementary schools in Benicia, California and now teaches at Hollister Elementary School in Goleta, California.

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Introduction

I. Approach and Rationale

A Society Knit as One: The Puritans, Algonkians, and Roger Williams is one of over sixty teaching units published by the National Center for History for the Schools that are the fruits of collaborations between history professors and experienced teachers of World History. They represent specific issues and "dramatic episodes" in history from which you and your students can delve into the deeper meanings of these selected landmark events and explore their wider context in the great historical narrative. By studying crucial turning points in history the student becomes aware that choices had to be made by real human beings, that those decisions were the result of specific factors, and that they set in motion a series of historical consequences. We have selected issues and dramatic episodes that bring alive that decision-making process. We hope that through this approach, your students will realize that history is an ongoing, open-ended process, and that the decisions they make today create the conditions of tomorrow's history.

Our teaching units are based on primary sources, taken from government documents, artifacts, magazines, newspapers, films, private correspondence, literature, contemporary photographs, and paintings from the period under study. What we hope you achieve using primary source documents in these lessons is to have your students connect more intimately with the past. In this way we hope to recreate for your students a sense of "being there," a sense of seeing history through the eyes of the very people who were making decisions. This will help your students develop historical empathy, to realize that history is not an impersonal process divorced from real people like themselves. At the same time, by analyzing primary sources, students will actually practice the historian's craft, discovering for themselves how to analyze evidence, establish a valid interpretation and construct a coherent narrative in which all the relevant factors play a part.

II. Content and Organization

Within this unit, you will find: Teaching Background Materials, including Unit Overview, Unit Context, Correlation to the National Standards for History, Unit Objectives, and Introduction to *A Society Knit as One: The Puritans, Algonkians, and Roger Williams*; Dramatic Moment; and Lesson Plans with Student Resources. This unit, as we have said above, focuses on certain key moments in time and should be used as a supplement to your customary course materials. Although these lessons are recommended for use by grades 5–8, they can be adapted for other grade levels.

The Teacher Background section should provide you with a good overview of the entire unit and with the historical information and context necessary to link the **Dramatic Moment** to the larger historical narrative. You may consult it for your own use, and you may choose

to share it with students if they are of a sufficient grade level to understand the materials.

The Lesson Plans include a variety of ideas and approaches for the teacher which can be elaborated upon or cut as you see the need. These lesson plans contain student resources which accompany each lesson. The resources consist of primary source documents, handouts and student background materials, and a bibliography.

In our series of teaching units, each collection can be taught in several ways. You can teach all of the lessons offered on any given topic, or you can select and adapt the ones that best support your particular course needs. We have not attempted to be comprehensive or prescriptive in our offerings, but rather to give you an array of enticing possibilities for in-depth study, at varying grade levels. We hope that you will find the lesson plans exciting and stimulating for your classes. We also hope that your students will never again see history as a boring sweep of facts and meaningless dates but rather as an endless treasure of real life stories and an exercise in analysis and reconstruction.

Teacher Background

I. Unit Overview

Relying on primary sources, this unit explores the Puritans' attempt to create a utopian community in New England. The Massachusetts Bay Colony was in many respects remarkably homogeneous and cohesive, composed of Calvinist Protestants from the middle ranks of England. They shared common goals as well as a common background. The vision of a godly society, where people fit themselves to obey God's will as revealed in the Bible, was broadly shared by Puritans. Striving for individual salvation as they worked for the common good, Puritans tried to build a harmonious religious commonwealth which would be a model first for England and ultimately the world.

But the very loftiness of their goals bred dissension. Although Puritans relied on the Bible to guide them in building their "city on the hill," they had various interpretations of the Bible and different ideas about what kind of laws, institutions, and conduct a utopian society required. From the beginning, tension existed between communitarian notions of social good and the individual pursuit of spiritual salvation. The insistence on obedience to civil authority and adherence to a rigorous legal code was an irritant to both stiff-necked, self-righteous sorts who were convinced of their spiritual superiority and to those members of the colony, who, having migrated for adventure and fortune, were less than devout Puritans. As the colony became more firmly established, the individualistic quest for material well-being further hampered the creation of a community "knit as one."

Focusing on Winthrop's secular sermon "A Model of Christian Charity," the first lesson considers the values, goals, and political beliefs which animated the Puritan experiment. Special attention is given to the concept of the covenant as an organizing principle for Puritan society. The second lesson shows how beliefs affect daily life and studies the way children were raised. The third lesson studies the region's original inhabitants, the Narragansett, and their interactions with the Puritans. The final lesson introduces students to Puritan government. Emphasizing local government, town meetings, and the duties of citizenship, this lesson captures the way in which the Massachusetts Bay Colony provided an important antecedent for the representative government our nation would eventually achieve.

Of all the colonies, the Massachusetts Bay Colony is the one most people look back to for our nation's founding principles. The idea of a covenant, which in some ways anticipated Locke's social contract, was much imitated in other colonies, and even has obvious echoes in the preamble of the *Constitution of the United States*. Appreciating the utopian vision that drew Puritans to the New World is a primary concern of this unit. Their sense of their unique place in world history is a notion that has recurred with frequency in our history, inspiring some of our best and worst behavior as a nation.

But the importance of the Puritans lies as much in their failures as in their achievements. Their attempts to sustain a homogeneous community of shared beliefs did not succeed. Students need to understand how the ideas that brought Puritans to the New World and sustained them in their early years of settlement led to strife rather than harmony. They need to consider the extent to which a community has the right to insist that all its members share the same beliefs and the extent to which regulating this ideal is possible.

This unit also introduces students to the important voices of dissent—to the alternative developed by Roger Williams—freedom of conscience. His innovative idea of religious tolerance ultimately became the basis for the first amendment of the Bill of Rights. The sharp division he made between church and state was unprecedented, but his reasons, like the Puritans' concept of the covenant, are the antecedents for important values in today's society.

A lesson on some of New England's original inhabitants is crucial. The varied relations between Algonkians and Puritans mark one of the more revealing differences between Williams and other Puritan leaders. But the most significant reason for introducing students to the Narragansett is to draw their attention to a rich and fascinating culture, whose ways of regarding nature are particularly worth appreciating. Their notions of how to work the land were a source of friction between natives and Puritans. Yet, their values may inspire us to a more temperate use of our natural resources.

II. Unit Context

This unit should be taught after studying Pre-Columbian Indians and the Age of Exploration and prior to studying late colonial America and the American Revolution. Students should have a sense of what Native American cultures were like before European contact, with some appreciation of the rich and complex diversity of Native American cultures. From the study of European explorers, they also should have a sense that by the time the Puritans landed, the natives in the region had been in contact with Europeans for over a century.

Contrasting the colonization of the Massachusetts Bay Colony with Jamestown and the Quakers of Pennsylvania would be an excellent way to show that there were different approaches to colonization. Understanding how different these three regions were in their beginnings would help students understand the abiding regional differences that mark American history.

III. Unit Objectives

1. To study historical documents in order to experience history as a dynamic discipline which studies, interprets, and debates the meaning of human artifacts and, through those, humanity's collective past.

2. To examine the way Puritan children were treated from a variety of perspectives and from this study of children to imagine the way ordinary Puritans lived.

3. To appreciate the rich culture of the Algonkians and the way the culture was modified by its contact with Europeans.

4. To consider the way Puritan forms of government anticipated later more democratic practices and yet differed from these practices in certain fundamental ways.

5. To experience the way different sources are used to provide historical understanding.

6. To experience the difference between primary and secondary documents.

IV. Correlation to United States History Standards

A Society Knit as One: The Puritans, Algonkians, and Roger Williams provides teachers with extended lessons that address **Era 2** (Colonization and Settlement) of the *National Standards for United States History, Basic Edition* (Los Angeles, National Center for History in the Schools, 1996). Specifically, students analyze the religious motives of Puritan colonizers (**Standard 1A**); examine how English settlers interacted with Native Americans in New England and analyze how Native American societies changed as a result of the expanding European settlement and how they influenced European societies (**Standard 1B**); examine the roots of representative government and how political rights were defined (**Standard 2A**); and, explain how Puritanism shaped New England communities and how it changed during the 17th century and trace the evolution of religious freedom in the English colonies (**Standard 2B**).

Lessons in the unit likewise provide students with the opportunity to apply a number of Historical Thinking Standards including an examination of multiple causation, consider multiple perspectives, examine the influence of ideas and interests, analyze cause-and-effect relationships, assess the importance of the individual in history, and reconstruct patterns of historical succession and duration.

V. Introduction to *A Society Knit as One: Puritans, Roger Williams, and the Algonkians*

In 1629, just before King Charles I dissolved Parliament, he gave a company of prominent Puritans a royal charter authorizing them to settle the Massachusetts Bay region. Other corporations were granted similar patents to develop lands claimed by England, but they operated from English cities under the watchful eyes of the King and his men. Whether by accident or design, no one is certain, the Massachusetts Bay Company charter prescribed no meeting place for company officers. Bay Company officers interpreted this silence as permission to regulate their enterprise from New England. By moving company meetings to Massachusetts, the company's chief officer became the colony's governor and company members became its legislature and judiciary. In effect, the Massachusetts Bay Colony was a self-governing commonwealth, independent and isolated from the King's authority.

Puritans regarded this advantageous charter as providential evidence of God's favor. The patent for the Massachusetts Bay Colony was not only a contract between business partners and the King, it was a covenant with God, a promise to Him which He had enabled. Besides virtual independence, the Massachusetts Bay Colony was distinguished by being a religious enterprise, rather than a merely commercial one. Company directors were less concerned with profit than with constructing a model community which conformed to the word of God. Laws for regulating the civil affairs of New England Puritans were drawn directly from the Bible. Disobeying parents was a capital crime for Puritans not because they were especially harsh, but because respect for parents was the Fifth Commandment in the Bible.

Although Puritans sought to build a society bound by Christian love, where individuals would be subordinated to the needs of the community, they resented the confusion between civil and clerical authority embodied in the religious hierarchy of the Church of England. They were opposed to bishops, regarding them as tainted remnants of Catholicism. Puritans regarded the king's authority to appoint bishops as an improper mixing of church and state. They felt members of each church should choose their own minister and regulate their own church affairs. However, for both practical as well as idealistic reasons the Puritans resisted separating from the Anglican Church. Not only were they dependent on the king's good will, they truly hoped that through their example they could reform the church. The Bay Colony sought to keep the church and state distinct by barring ministers from holding civil office. But given their intention to construct a holy commonwealth, authority between civil and religious institutions overlapped.

Convinced of the need for absolute conformity to the standards they were establishing, Puritan leaders limited voting to adult male church members. Puritans hoped such a restriction would help them avoid factional disputes and ensure that leaders and ordinary Puritans shared the same social vision. They also sought community harmony by vigorously enforcing adherence to community standards and obliging everyone to live within a community.

Realizing that people had not changed their essential nature by crossing the Atlantic, Puritans sought to uphold their covenant with God by rooting out sin whenever it appeared. To behave otherwise would have been to condone evil. Thus, Puritans felt themselves responsible for the good behavior of their neighbors. Compact villages were constructed with houses close together to facilitate watching one another. Most of the living in these houses was done in common areas and individuals seldom had their own rooms.

Families, not individuals, were the essential social and economic units. Just as the society was hierarchical so too was the family. Resolutely patriarchal, the family was "a little commonwealth." Single adults were required to live in families where their behavior could be monitored and under the authority of a patriarch.

The proper rearing of children was as much for parents' souls as for the well-being of children. Since knowledge of the Bible was the surest way to salvation, children were instructed in reading not so much to advance their material condition but to help their spiritual well-being. The community was also organized around biblical precepts, so understanding of the Bible would help to ensure strict obedience to community norms.

Those drawn to this utopian experiment were a remarkably close-knit and homogeneous group. Puritan leaders were among England's best educated citizens. Ministers were typically college educated. Company leaders were members of the gentry or rising merchant class, experienced in decision-making and leadership. Unlike the recruits to Jamestown, Puritans were drawn from England's middle ranks. Yeoman farmers, artisans, and small shopkeepers were actively recruited and were expected to bring their families. They frequently came from the same or neighboring villages and parishes and many doubtless had known one another in England. Religion, however, was the principal basis of their homogeneity.

As Calvinists, Puritans believed firmly in predestination. They accepted that most people were destined for damnation. Since Adam's fall, they believed, people had demonstrated that they were too morally weak and fundamentally wicked to merit salvation and heaven. Yet, as a demonstration of goodness and power, God selected some people to join Him in heaven. There was no way to be certain of one's own election. The elect made up the true and invisible church of saints. However, the visible church, like the Church of England, was open to all people—saints and sinners alike. The emotional pressure exerted by this system of belief was often enormous. Puritans constantly sought reassuring signs that they were among the elect. Their emphasis on congregational churches, where groups of believers formed themselves into churches of what they hoped were visible saints, was one way to deal with such pressure. They looked for signs of their spiritual destination. They believed that the capacity to behave morally and to prosper materially were indications of God's favor.

Puritans took their success in establishing the Massachusetts Bay Colony as a sign of their uniquely favored status. After the first harsh winter, when 200 of the original 700 settlers

died and another 100 were so thoroughly discouraged they returned to England, the Puritan experiment met with such material success that by 1640 there were 12,000 settlers in New England. The diseases that decimated the populations of Native Americans, assuring Puritans abundant land with little need for armed conflict, were more evidence of God's love. Although perhaps all people and social groups put themselves at the center of their stories, the unique success that greeted the Puritans in their early years combined with their sense of mission is one source for our national tendency to believe in the exceptional role God and history has assigned the American people.

Puritan leaders, like Governor John Winthrop, were concerned that nothing be done to jeopardize the autonomy of their colony. Driving non-conformists from their community was essential to keep their mission uncorrupted. Moreover, their spiritual concerns had a practical aspect: they worried that religious zealots, like Roger Williams, who wanted to separate from the Church of England, drew the wrong sort of attention to the colony. Leaders already feared that migrating to New England with the charter looked like separation. If the king believed that they were attempting to evade his authority, he might revoke their charter.

Despite being thrown out of Massachusetts Bay Colony, Roger Williams was a Puritan. He is remembered for establishing a colony predicated on religious tolerance, a concept he called "soul liberty," but his religious convictions stemmed from a stiff-necked, utterly relentless pursuit of what he was persuaded were the true principles of Puritanism. He, too, was a Calvinist who believed in predestination and the essentially wicked nature of humanity, but he was much less confident that congregational churches, even if their membership were closely monitored, could be pure. Since true purity could not be found in any established church, the righteous should abandon the hope of finding it in any human institution. Williams was convinced that true sanctity had no need, nor any unique ability, to impose moral enlightenment on others. The outward forms of behavior could certainly be regulated, but it was beyond human ability to impose spiritual virtue. Only God had such power. For humans to believe their institutions could foster grace was presumptuous. Thus, when Williams upheld a separation of church and state, he was unconcerned with the peace of the state; his interest was to preserve the unhindered pursuit of individual religious experience.

His desire to acknowledge the Algonkians as the rightful owners of the land stemmed from the same inflexible self-righteous attention to pursuing truth ruthlessly. He saw that the land was not unworked territory and the Algonkians did have a sense of proprietorship. Consequently, he had no doubts that they were its legitimate owners. The assertion commonly made by Puritan leaders, called *vacuum domicilium*, that they were entitled to claim any land that appeared to them to be unused was flatly rejected by Williams.

The first years of Puritan and Algonkian interaction were relatively tranquil. Part of the reason for this apparently smooth meeting was that Algonkians had had regular contact

with Europeans for almost a hundred years prior to the arrival of Pilgrims and Puritans. Algonkian culture had already been affected by this contact and Algonkians had some understanding of European culture and people. They had begun to incorporate technological innovations brought by Europeans into their traditional cultural crafts. But the most profound effect of this early contact was the transmission of contagious diseases by Europeans. Thousands of native people, with no resistance to diseases like smallpox, measles, and bubonic plague, died. Just a few years before the arrival of the Pilgrims, there were about 72,000 Native Americans in the New England region; by 1690 these people had been essentially destroyed.

English settlers tended to be contemptuous and distrustful of Algonkians because of their seasonal mode of living. Coastal tribes had summer villages where they raised corn and fished, and inland winter settlements in sheltered valleys. Their summer residences were domed huts made of two layers of woven mats, while their winter dwellings were more substantial log dwellings which resembled modern Quonset huts. Indeed, the design for Quonset huts in the 1940s was based on a native form of housing from Rhode Island. This mobility was the source of two sorts of confusion on the part of Europeans: mobility was confused with rootlessness and the slash and burn agricultural practices done by women led Europeans to assume that Algonkian men were lazy. The effect of these misapprehensions fueled English ethnocentrism. The goal of bringing Christianity to Native Americans was at best pursued half-heartedly, despite being one of the principal aims listed in the Massachusetts Bay Charter. Regardless of their disdain, the English were initially interested in preserving sufficiently cordial relations so that they could engage with the Algonkians in the highly lucrative fur trade. They also sought to control those tribal groups responsible for manufacturing wampum, a medium of exchange. Once the fur-bearing animals had been hunted out, the English were interested in acquiring Algonkian land and less concerned in sustaining decent relations between people. Once the beaver were decimated and the Algonkian people were sufficiently weakened, preserving their autonomous existence proved impossible.

VI. Lesson Plans

1. The City on the Hill

2. The Fifth Commandment: “Honor thy Father and thy Mother”

3. A Heart Sensible of Kindness

4. The Wisest Invention

Dramatic Moment
A Model of Christian Charity

The constant rocking had become a little noticed part of the Puritans' world. Two months on board cramped wooden ships had made the memory of unmoving ground as distant as dry clothes, fresh vegetables, and the ability to walk without constantly ducking, twisting, or grabbing for support. What would stretching out on a hill in the new world be like? Would the trees be like those in England? Would there be fierce beasts and hostile savages? Would the land be rich and fertile and grow those sweet good grains and grasses that people and their beasts need to survive? These were probably the thoughts of many of the Puritans as they approached the rocky coast of North America.

But others were more concerned with the nature of the society they would construct than the land on which they would live. Their leader, John Winthrop, was particularly anxious that they avoid the fighting and selfish pursuit of individual fortune that had brought the settlement of Jamestown so much suffering and death. Already tempers were frayed. Each family had been given a patch of deck in the dark hull. Somehow in these confined quarters among the barrels of supplies, farm tools, and household goods people had to cook, eat, sleep, and fill the empty hours of waiting. Not only children but adults grew restless and crabby with so little to do in spaces too confined even for the few necessary shipboard chores. If passengers were not sick from the rough seas or frustrated by trying to complete even simple tasks on rolling decks, they were bored. As the days stretched into weeks and the weeks became months, passengers started to bicker. The fellowship and shared vision that had brought them together was in danger of disintegrating in argument and petty feuds. To remind them of their purpose and to inspire those worried about the unknown adventure that awaited them, Winthrop spoke to those gathered around him on the flagship *Arbella*.

Speaking in a firm voice to be heard over the creaks of straining timber, he said:

"We must love one another with a pure heart fervently, we must bear one another's burdens, we must not look only on our own things but also on the things of our brethren. . . .

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. Now if the Lord shall please to hear us and bring us in peace to the place we desire, then hath He ratified this performance of the articles contained in it. But if we shall neglect the observation of these articles . . . the Lord will surely break out in wrath against us. . . .

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 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 to dwell among us. . . . 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."

Reprinted as published in the *Winthrop Papers, Vol. II 1623–1630* (Massachusetts Historical Society, 1931).

Lesson One

The "City on the Hill"

A. Objectives

- To examine documents which show the underlying values that guided the formation of the Puritans' concept of community.
- To understand the Puritan concept of covenant and appreciate the ways in which this idea continues to influence the way Americans interact.
- To appreciate the way people's abstract values affect their material environment.
- To speculate about the values that students believe necessary for the society they want to create.

B. Lesson Activities

1. Ask students what they know about the Puritans. They might know that they were early English settlers of North America. They may also know that they were motivated to come to America for religious reasons.
2. Pass out copies of the **Dramatic Moment**, excerpts from John Winthrop's "A Model of Christian Charity," and have students read along as you read it to them. If the text is too difficult, you might let them use the simplified version, **Document A**. Have them discuss and ask questions about the text.
    a. Divide the class into small groups. Assign each group one paragraph to analyze and pass out "The Model of Christian Charity Worksheet" with questions to guide them in their analysis (**Worksheet 1**).
    b. When each group has answered their set of questions, have them report their findings to the class. Different groups may have had various responses to the reading. As long as they have not simply misread Winthrop, variations should be accepted, but the reasons for differences should be explored.
    c. From this activity students should understand that the Puritans of New England lived together on the basis of a dual covenant: their agreement with God to follow the laws they had laid down and their agreement with each other to adhere to those laws. Students should also understand that Winthrop was requiring them to follow these

laws in body and spirit. Thus, there was intense pressure in Puritan society to conform to a shared set of customs, laws, and even beliefs. Rigid enforcement of uniform behavior was a persistent problem for the Puritans.

3. The next activity is intended to show students how beliefs have real consequences on the way people live. It should also give students an opportunity to work with maps and consider some of the factors which determine where people live and how they organize their physical space. Have students brainstorm about the needs, concerns, and technology of the Puritans which helped them decide where to live.

   a. Ask students what geographical needs helped determine where the Puritans lived. Possible answers include: safe harbor for ships, healthy fresh water, good land for farming, trees for building and fuel, location easily defended from beasts and potential enemies, either European or native.

   b. After students have speculated about the geographical features, pass out copies of the first map printed in North America—taken from William Hubbard's "A Narrative of the Troubles with Indians in New England" (**Document B**). Have students find Salem. Not altogether confident that the location of Salem was safe, Winthrop ordered the fleet to sail on until he came to the sites of what became Charlestown and Boston. Have students locate Charlestown and Boston. Students might be able to tell that Boston is on a peninsula that is connected to the mainland by a narrow neck of land. Ask students why a peninsula with a fresh water spring would have been a particularly desirable spot for Winthrop to found his city on a hill.

c. Then ask students to speculate about the technological factors which helped determine what the Puritans' buildings would look like. To make this question more comprehensible and to remind students of how different the world of the Puritans was from our own, you might ask them the difference between the buildings of today and those the Puritans could build. Divide the chalkboard in half and label one side "Now" and the other side "Then."

Possible answers under "Now"	**Possible answers under "Then"**
Heavy motor-driven machinery	Saws, hammers, and axes
Lumber and brick yards	Joined wood with notches because nails were scarce
Glass windows	Rocks, lumber, twigs, mud, and thatch used as building material
Central heating	Candles for light
Plumbing	Fireplaces for heat and cooking
Electricity for cooking and light	No indoor plumbing
Iron and concrete as building materials	Small windows covered with oiled skins or, later, thick glass windows imported from Europe
	All water hauled in buckets

d. When students have an idea of what to expect, pass out the pictures of Puritan houses, **Document C**. Be sure they understand that these are reproductions of the first English huts—the originals did not survive. Once the urgent need for basic shelter had been satisfied, the Puritans built more substantial homes. A few of these sturdy homes still exist, but, as in the one pictured, most have been modified. Have them look at the picture of the exposed corner and have them consider the skill involved in such carpentry. Ask them how they would like living in such homes, and how they would feel about the lack of privacy. Point out that even after the Puritans were more firmly established and they were building permanent houses, individuals seldom had their own rooms.

e. Using the discussion on privacy as a transition, ask students how Puritan beliefs might have influenced the way they organized their villages. First, ask students to list some of the Puritan's values. These might include:

Devotion to God

Helping each other

Sharing

Keeping an eye on each other

Trying to be good citizens

Working hard

f. Next ask students how each of these values might have been revealed in buildings or the way people organized their towns. If students are still having trouble connecting values to the physical world, they may have to be guided by quite specific questions. Such questions might include:

1. What are some buildings whose functions are revealed by their appearance?

2. Where do you think they would build their meeting houses (their term for church): on the edge of town or in the center?

3. Would people build houses close together or far apart?

g. Tell students that we have few town maps from this period. However, in journals and the pages of early town records there is often enough information for historians to reconstruct the physical features of seventeenth-century town life. From such records, historians know that Puritans tended to live close together in compact villages. Fields surrounded the village and were divided among individuals according to their social standing. The center of town had a common where villagers let their animals graze and a meeting house where church services and town business were conducted. When villages were built beside rivers, houses tended to be laid out side by side on both sides of a street that ran parallel to the river. Usually meadowlands for grazing livestock were situated between the road and the river. Once students understand the scarcity of seventeenth-century New England town maps, pass out the sketch of the "Proposed Site for the Ipswich Meeting House," **Document D**.

h. The Ipswich map and petition both reflect the centrality of religion and the tensions brought about by growth and expansion. Ask students why that site was chosen and why the people who made the petition wanted to show the relationship between their houses and the meeting house. Have students tell you how this can be interpreted as evidence of the centrality of religion in the lives of the Puritans.

Teacher Background: Proposed Site for the Ipswich Meeting House

In 1667, when this petition was written, the town of Ipswich had been so long established that the nearest land available for new settlement was as much as seven-and-a-half miles from the original meeting house. Families had to make this trip each week to attend church services. Understandably these distant settlers were interested in establishing their own church. They drew this sketch to show where they wanted to locate their meeting house. Earlier settlers of Ipswich, who lived closer to the original meeting house, did not want these settlers to break off and form their own meeting house. Such an act was often the first step in establishing a separate community. Although this method of multiplying communities occurred with some frequency in Massachusetts Bay, members of parent communities often resisted what appeared to them to be the fragmentation of their community. The conflict in Ipswich is an instance of this tension between older and newer settlers. Indeed, although the folks living near the Chebacco River managed to have their own church and minister by the end of the seventeenth century, they were not formally incorporated into their own town until 1819.

C. Supplementary Activities

1. Have students draw maps or pictures of a Puritan town. A more ambitious project would be to have students build models of Puritan homes which you may combine to make a Puritan village. Have students write a paragraph explaining why the village looks as it does.

2. Have students construct their own communities predicated on a set of values of their own choosing. This will develop students' imaginations and give them a grasp of the key concept that values affect environment. Begin by asking students for examples of contemporary buildings or other material objects that reflect particular values. Once the class has a sense of the rich diversity of artifacts which can reveal values, have students design their own communities. Each student should design a community that reflects the values he or she is interested in promoting. For instance, if athletic activity is highly valued by the community planner, a town might be designed with playing fields, a sports stadium, and gymnasium in the center of town. In addition to roads, there might be bike paths and running trails. Each house could be equipped with a gymnasium. Similar sorts of communities might be designed for people interested in ecology, computers, or individual privacy.

Modern Version of "A Model of Christian Charity"

1. The way we live will prove that we really believe the religious ideas that most people only say they believe. We must truly love each other, without just pretending to care about one another. We must help each other. We should not just take care of our problems; we should also take care of our neighbors' problems.

2. This is how our relationship with God works: We have joined with Him in a covenant [a mutual agreement like a contract]. We made the agreement with God, but He is letting us decide the rules for that agreement. We have promised that each of us will obey these rules. Because we have promised to act in certain ways, we are hoping that God will be generous and bless us. If God chooses to hear our prayers and brings us safely to the New World, it is because He has approved the terms of the agreement with Him that we have made and begun to follow. But if all of us do not obey these rules, God will be angry, get revenge for our lies, and make sure we understand what happens to people who break their agreement with Him.

3. Now the only way to avoid making God angry and to protect our future children and grandchildren is to follow the advice of Micah [an Old Testament prophet]: to be just, to love mercy, and to be humble believers in God. To behave this way, we must be knit together in this work as one man [we must work together so well that we become like one person]. We must behave with each other like loving brothers and sisters. We must be willing not to take more than we need, if there are people who are without life's necessities. We must treat each other humbly, gently, patiently, and generously. We must enjoy each other, share all things—good and bad—with each other: rejoice together, mourn together, and labor and suffer together. In all the work we do, we must always remember the rules of our agreement with God and our places in the community, acting together to make one whole. In this way, all of us working together as one person in a spirit of peace, we will enjoy the continued blessing of God, who will enjoy filling our spirit with His goodness and making us His own people. He will bless us so that we will understand more of God's wisdom, power, goodness, and truth than we did in the past. With God on our side, ten of us will be as strong as a thousand of our enemies. He will give us glory and make others praise us so that men in future colonies will say: "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.

Worksheet for "The Model of Christian Charity"

1. Rules for Puritans (questions on paragraph one):

    a. How does Winthrop want Puritans to act?

    b. Does this mean that he believes that Puritans are better than others?

    c. Winthrop is telling his followers to do more than just help each other; he wants them to watch each other. Why?

    d. How do you feel when people try to help you when you do not ask for it? Do you always want that help?

    e. What do we call people who give advice or help when we do not ask for it? Are the names we use for such people compliments or insults? Do you think the Puritans were so different from us, that they always welcomed such behavior?

    f. Examine the paragraph and explain why it is so important that Puritans monitor each other's behavior.

2. The special quality of Puritans (questions on paragraph two):

    a. What does Winthrop think is special about Puritans?

    b. Who makes the rules for the agreement between God and the Puritans?

    c. How do Puritans know if their rules are correct?

    d. If the rules are correct what does that mean the Puritans must do in the new world?

    e. Historians believe that Winthrop is telling the Puritans that there are really two covenants: one covenant between the Puritans and God; one covenant between each Puritan and the group. What in this paragraph makes historians believe this? Hint: what happens if some Puritans begin to ignore their covenant with God?

    f. Explain how Winthrop plans to have the Puritans keep their agreement with God.

3. How to follow the rules and the reward for obeying (questions on paragraph three):

   a. What must Puritans do to keep their contract with God?

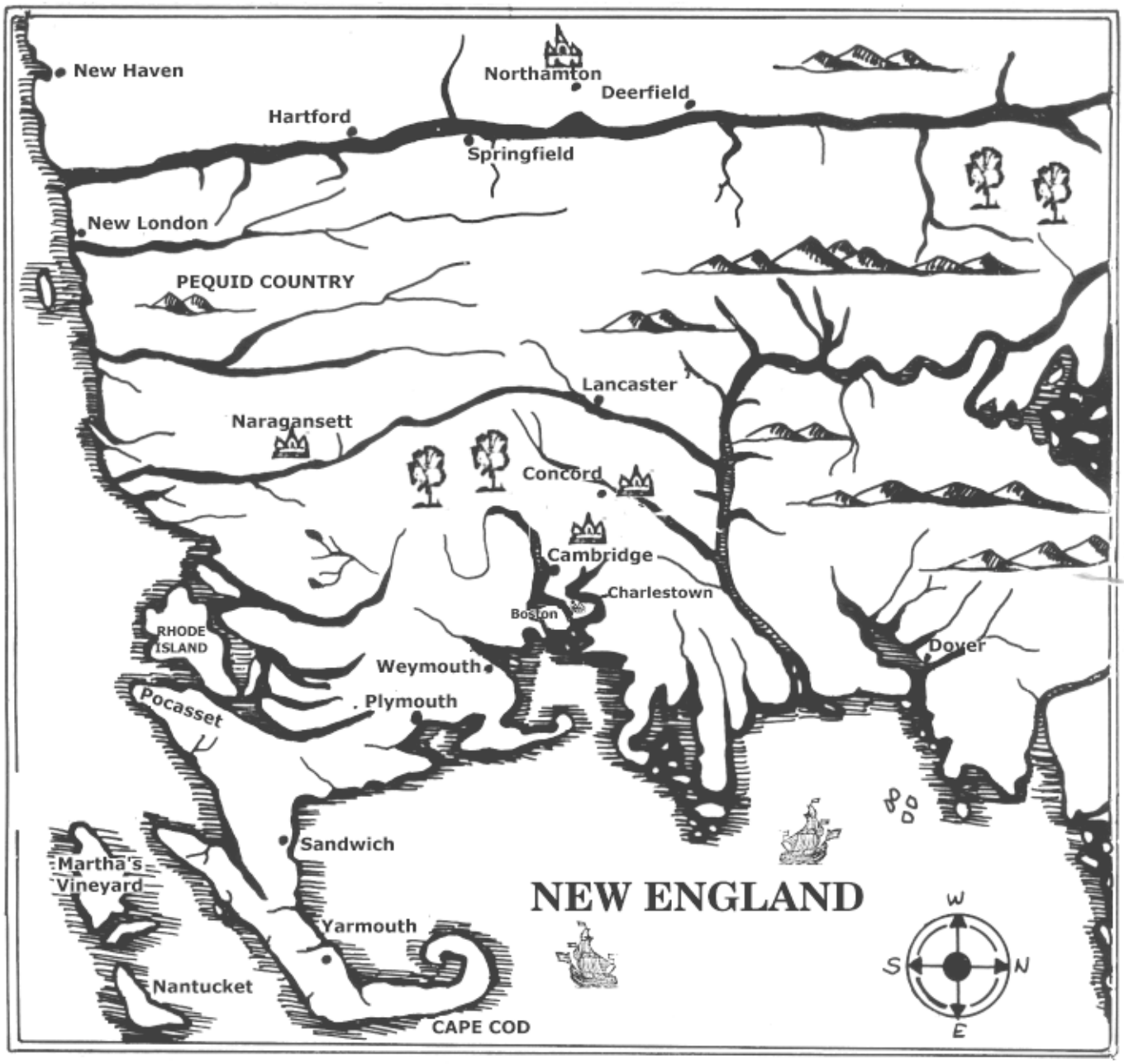
   b. Why would obeying these rules be more difficult for some people than others?

   c. What will happen if they succeed?

   d. How is what Winthrop is asking the Puritans to do different from just obeying the rules? Hint: your parents can make you eat all your dinner, but can they make you enjoy a food you do not like?

   e. Explain why you think it was possible or impossible to achieve what Winthrop was requiring the Puritans to do.

A Map of New England from William Hubbard's "A Narrative of the Troubles with the Indians in New England," 1677



Map based on the original redrawn by Carole Collier Frick, enhanced by M. M. Olivas.

Pictures of the First English Homes Built by the Puritans

Framework of temporary thatched huts used by Puritans in their first years of settlement. These are reproductions found at the 1630 colonial village in Salem, Massachusetts.

Finished temporary thatched huts used by the Puritans in their first years of settlement.

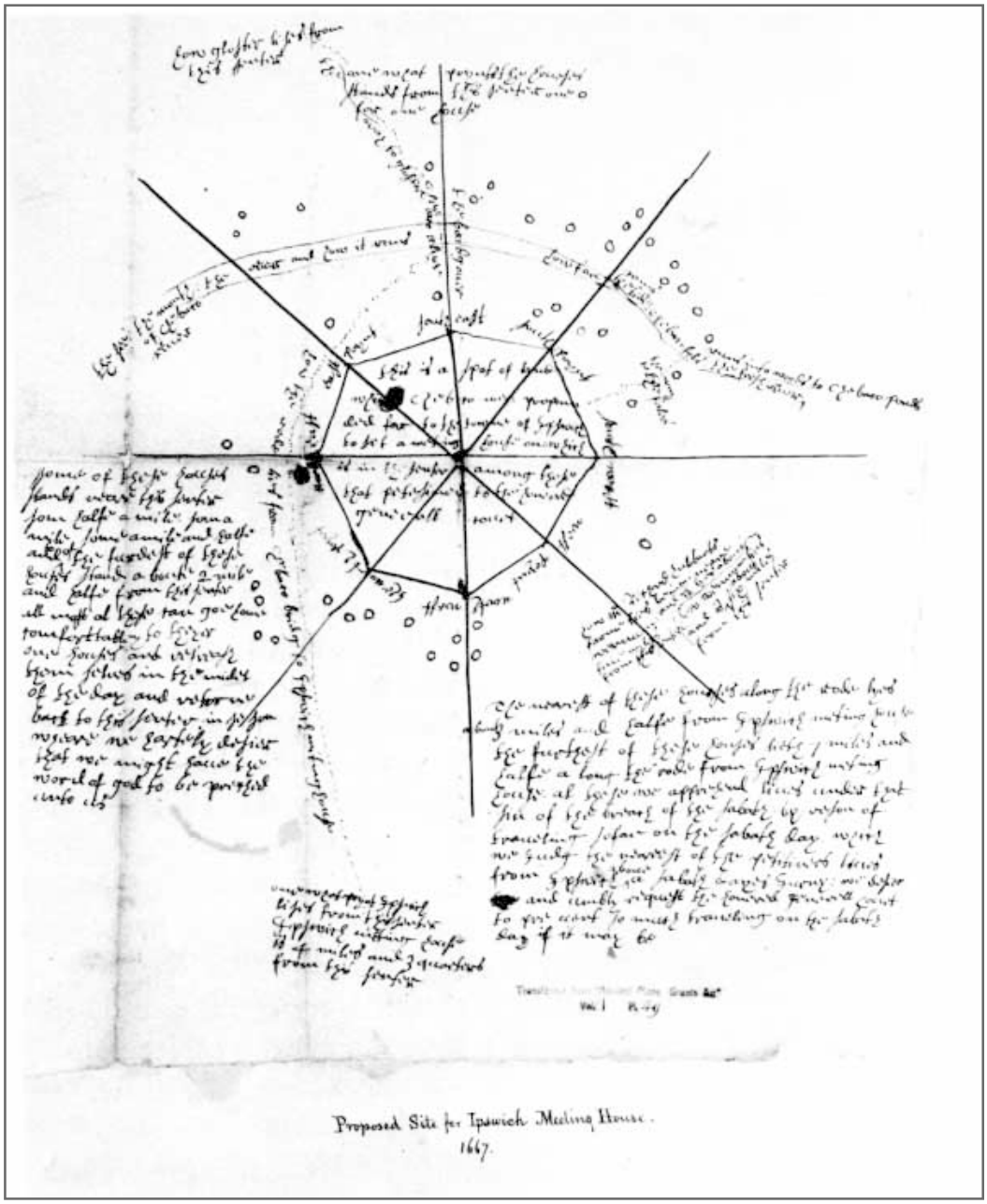
One room cottages built by the Puritans in their early years. Note that the chimneys are made of stone, clay, and wood and that the only visible windows are covered with wooden shutters.

Corner of a house built in about 1690. Note that logs are square and joined by dovetailing, rather than by nails or notches.

House built before 1698. Such houses are called garrison houses and were sturdily built to act as fortresses. Although the roof is new and the glass in the windows is probably modern, the chimney may be the original. Brickyards were among the first enterprises started in the Massachusetts Bay Colony.

Proposed Site of the Ipswich Meeting House

This map is the main part of a petition by the settlers near the Chebacco River to the General Court asking to be allowed to construct their own meeting house. The open little round circles are houses and the point where the four straight lines intersect is the proposed site of the meeting house.



"Sketch of Proposed Site for Ipswich Meeting House," Massachusetts Archives Maps and Plans Series, 3rd Series, Volume I (Chebacco, MA:1667), page 35.

Lesson Two

The Fifth Commandment: "Honour thy Father and thy Mother"

A. Objectives

1. To understand how Puritan parents raised their children.

2. To consider how Puritan values, particularly religious ones, were reflected in their child-rearing practices.

B. Lesson Activities

1. From the first lesson, students should have a sense of Puritan values and an idea of how those values affected the material condition of their lives. Tell the class that they are now going to see how those values affected the way Puritan children lived. Ask the class if they have any preconceptions about the way Puritan children dressed. Very likely they will describe somber heavy clothes in various shades of grey and black. While there is some semblance of truth in this description, the Puritans were not nearly so dreary as most people imagine.

   a. Pass out copies of the Mason children portrait, **Document E**. Have students study the picture and describe the ways in which this picture confirms or contradicts their expectations. If possible, show a color reproduction of this picture (available online at the M. H. de Young Memorial Museum in San Francisco: <http://www.thinker.org/fam/education/publications/guide-american/01.html> or in books on American art and Puritan history). If you are unable to show a color version, describe the colors of the original painting. The dominant colors are hues of black, grey, and whites, but the girls shoes are tied with red laces, their sleeves are tied with red ribbons and around their necks are coral necklaces. The boy's cane has a silver knob. After age seven, children no longer enjoyed the freedom to play that we associate with childhood because they were busy being trained for the responsibilities of adulthood.

   b. To make more vivid the point that Puritan children dressing like Puritan adults is quite different from the way contemporary children dress, have a class discussion on their taste in clothes. Do they wear the same style of clothes that their parents wear? Does their taste in clothes come from their peers and their desire to make a good impression on them or does it come from adults? On occasions when students dress in adult style clothes, are they expected to behave more maturely?

c. Remind students that one artifact, such as this painting, is usually not sufficient to form sound inferences. Historians usually look for as many examples as possible. Thus, historians would look for other portraits of Puritan children for more support for their inferences. Ask students what other sorts of evidence might be useful in confirming their inferences. Such evidence might include: period clothing, written descriptions of clothes found in journals, wills, store inventories, or shipment records, pictures of clothing or clothes patterns.

2. Tell students that they are going to study another sort of evidence used by historians to study people: laws. Pass out "Massachusetts Children's Laws," **Document F-1**, or after reading students the laws written in the original language, pass out "Modern Versions of Massachusetts Children's Laws," **Document F-2**.

a. Once students have carefully read the laws, divide the class into discussion groups and assign each group a particular law to analyze. Pass out "Questions for Massachusetts Children's Laws," **Worksheet 2**. Alternatively, orally guide students through these questions as a class.

b. If students discuss these laws in groups, when they finish, reconvene the class as a whole and discuss their answers collectively. Ask students what difference the additional information made to their interpretation of the laws. Although historians gain their understanding of the past from artifacts and records from the period they are studying, their interpretation of these primary sources is aided by the knowledge of the past that they derive from other historians. Thus, the study of history is a complex process, requiring historians to weave new information from primary sources into the already existing tapestry that we call history. Each new bit of data requires the picture on the tapestry to be modified.

c. If a student from another group either doubts the accuracy of an answer or is unsure of how an answer was derived, she or he should ask the presenter to show the specific source for their group's response. Encourage students to understand that they can legitimately have different interpretations about the significance of these laws. When such disagreements occur, the text and the context for the text (all the other information historians know about the subject) are used to arbitrate the dispute and decide the most likely answer. Even when one answer seems the most likely, as long as the other answers also conform to the evidence, they too remain possibilities.

3. Ask students to describe what the relationship was between Puritan parents and children. Have them discuss the difference between the way children are raised today and the way they were raised in the Massachusetts Bay Colony. Thus far, this lesson has emphasized the powerful drive by Puritans to discipline and train their children. Little attempt has been made to illustrate the sort of affection that existed between parents and children. For students, a more familiar characterization of the relationship between parents and children is perhaps contained in Anne Bradstreet's "In Reference to Her Children, 23 June, 1659," **Document G**.

   a. Pass out copies of Anne Bradstreet's "In Reference to Her Children, 23 June, 1659," **Document G**. Have the students read along as you read the poem to them. Have students discuss their general impressions. Ask them how Bradstreet felt about her children and how she wants to be remembered.

   b. Once students have a general understanding of the poem, lead them through a close analysis of the poem. Besides illustrating that Puritan parents loved their children, this poem also shows some of the Puritan preoccupation with death and the afterlife. These were not distinct subjects for Puritans, but rather related aspects of the persistent Puritan struggle to be in this world but not fully of it. Some of the questions you might ask to draw them to this understanding include:

      Why is Anne Bradstreet comparing herself and her children to birds?

      For how long did she take care of her baby birds?

      What events are comparable signs of independence for people?

      What sorts of dangers do young birds face?

      What are comparable dangers faced by people?

      Of what is she reminding her children?

      Why is she reminding them of all that she has done for them?

      What does the mother bird mean when she says she must fly "into a country beyond sight"?

      How do you know she is not just flying to another country?

      How does she want to be remembered?

      What does she mean by "showed you joy and misery"?

      Why in the poem about her love for her children does Bradstreet speak about her death?

A Note to the Teacher: The Puritan Notion of Love

One of the characteristics of the way Puritans were supposed to love family members was with what Puritans called "weaned affections." Puritans were encouraged to love their fellow creatures, but not too much—not more than they loved God. Even when they were considering human love, as Bradstreet's poem does, they were supposed to remember their mortality. For Puritans, love between humans should always be proportionate, less intense, and more controlled than the love of God. Responsibly fulfilling one's obligations was the appropriate expression of love. Bradstreet wants her children to understand not only that she loved them, but how she loved them. Consequently, her affection and this poem continue to be exemplars reminding her children of the duties of parents and the appropriate affection due their children.

4. The books in which Puritan children learned to read are another source historians use to understand them. Have students speculate about the likely subjects of these books.

   a. Divide the class into work groups and pass out the facsimiles of pages from books for children, **Documents H-1**, **H-2**, **H-3**. Have each group read and discuss the book pages. Then have them answer the questions at the bottom of each page.

   b. When students have answered the questions, reconvene the class and have them present the page they examined. Have them explain how the page they studied reveals Puritan beliefs and attitudes about children.

C. Supplementary Activities

Show the class as many modern versions of primers as possible. Then have them write and illustrate their own primers.

Alternatively, have students write a journal as a Puritan girl or boy. In the journal they should include a description of the work that they are doing. Since many children above the age of twelve, and sometimes considerably younger, were living away from their parents as

servants or apprentices, they might write about how this feels. Remind them that in the seventeenth century the vast majority of people lived as farmers. There should also be some description of their spiritual existence. They might describe the sermons they have heard or their hopes to be what the Puritans call the elect—people God has decided to send to heaven. Finally, they might want to do some gossiping about other Puritans who are less devout. Since many Puritans were anxious that their community reflect and practice the values that they recognized as proper, they often took an active interest in the affairs of their neighbors. That would strike us as being nosey.

The Mason Children: David, Joanna, and Abigail

The Masons were a prosperous Puritan family. Their children are dressed in the same sort of clothes that their parents wore. From sources other than pictures, historians know that all Puritan children, after about the age of five, dressed in miniature versions of their parents' clothes. Even though these are not typical children, how do their clothes reveal the way in which their society regarded children and childhood? What else can portraits of people reveal about the society in which the subjects of the pictures lived? Why was this picture painted? Why are there no paintings of ordinary Puritan children? How did the clothing of boys and girls differ? Was the climate hot or cold?

Artist unkown (Boston, 1670)

Massachusetts Children's Laws

(Primary Source)

Law of 1646: Law Against Cursing Parents

If any child above sixteen years old, [and] of sufficient understanding, shall curse or smite their natural father or mother, they shall be put to death, unless it can be sufficiently testified [that] ye parents have been very . . . negligent in ye education of such children, or so provoked them by extreme and cruel correction yet they have been forced thereunto to preserve themselves from death or maiming.

Law of 1642: Law Requiring Education

This court, taking into consideration the great neglect of many parents and masters in training up their children in learning, labor, [and] other employments which may be profitable to the common wealth, do hereupon order and decree, that in every town the chosen men appointed for managing the prudential affairs of the same shall henceforth stand charged with the care of the redress of this evil, so as they shall be sufficiently punished by fines for the neglect thereof, upon presentment of the grand jury, or other information or complaint in any court within this jurisdiction; and for this end they, or the greater number of them, shall have power to take account from time to time of all parents and masters, and of their children, concerning their calling and employment of their children, especially of their ability to read and understand the principles of religion and the capital laws of this country, and to impose fines upon such as refuse to render such accounts to them what they shall be required; and they shall have power, with the consent of any court or magistrate, to put forth apprentices the children of such as they shall find not to be able and fit to employ and bring them up, nor shall take courses to dispose of them themselves.

Law of 1647: Law Requiring Schools

It being one chief project of the old deluder, Satan, to keep men from the knowledge of the scriptures. . . [it] is therefore ordered, that every township in this jurisdiction, after the Lord hath increased the number to 50 householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write [and] read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general.

Nathaniel B. Shurtleff, ed., *Records of the Government and Company of the Massachusetts Bay* (New York: AMS Press, 1968 [1854]).

Modern Versions of Massachusetts' Children's Laws

Law of 1646: Law Against Cursing Parents

If any child sixteen years old or older, with normal intelligence, curses or hits their father or mother, they shall be put to death, unless it can be proven that the parents were negligent of that child's education or that the child was so provoked by the extreme and cruel behavior of their parents that they were forced to defend themselves from death or injury.

Law of 1642: Law Requiring Education

Considering the way many parents neglect the education of their children, especially in those areas of work that are profitable to the common wealth [the community], this court orders that every town will appoint men to watch all parents. If evidence of parents' neglect is brought before any court, these appointed officials will correct this evil behavior and fine the parents. To help them carry out these responsibilities, these officials will have the power to investigate all parents and masters [people with children who have servants or apprentices]. These officials will inspect the way children are being trained for work. But even more important is making sure that all children are taught to read; children must understand the religion and the capital laws of our country (laws whose penalty is the death penalty: the law against cursing parents is a capital law). These officials will fine anyone who refuses to answer their questions. They will have the power, with the consent of the court, to take away any apprentices or children who are not being well taught and trained or whose parents are not finding suitable teachers for their children.

Law of 1647: Law Requiring Schools

Since one of Satan's main tricks is to keep people from the knowledge in the Bible, we order every town in this colony, once there are 50 households [families], to appoint a teacher who will teach all children to write and read. Teachers wages will either be paid by parents, guardians, or the town in general.

Questions for Massachusetts' Children's Laws

Law of 1646: Law Against Cursing Parents

1. Who are the targets of this law?

2. What happens to children who curse or hit their parents?

3. What does this suggest about the expectations Puritans had about the behavior of their children?

4. Why did Puritans have such a law?

5. What exceptions are there for this law?

6. What do the exceptions to the law suggest about the responsibilities of parents?

7. What does this law suggest about how the Puritan community regulates behavior?

8. Do you think the community has a right to discipline children if those in charge think that the parents of those children are doing an inadequate job?

Additional information useful in considering the meaning of this law:

The Puritans modeled their laws on the Bible and the Bible has a law similar to this one. As far as historians have been able to discover no one was ever put to death because of this law. How does this additional information affect your answers?

Law of 1642: Law Requiring Education

1. What does this law accuse parents of doing?

2. Why did Puritans feel that the community had a right to regulate the way children were raised?

3. What is the community's solution to the problem of parents and guardians who are not raising their children properly?

4. What are the criteria being used to evaluate how parents and masters are raising their children?

5. What does the criteria being used to judge the way children are being raised indicate about the Puritans?

6. Why were reading and knowing the capital laws so important to Puritans?

7. Is this law intended to benefit children, the community, or both? Explain your answer.

8. Is monitoring the way parents raise their children somehow different than monitoring the way masters train their servants and apprentices? Explain your answer.

Additional information useful in considering the meaning of this law:

Puritans insisted on educating their children not so much as the most certain way to advance their material welfare, but because they believed salvation was impossible without education. Knowing the capital laws was considered important because those laws were supposed to have been from God. They were the only laws which were supported by biblical citations. How does this additional information affect your answers?

Law of 1647: Law Requiring Schools

1. What is the justification for this law?

2. How is this law intended to combat Satan's activities?

3. Why does the law permit towns to tax all their inhabitants to pay for a teacher instead of just the parents or masters of children?

4. Explain for each group how this law is intended to benefit children, parents, and the community?

5. In what ways are these schools like public schools today; in what ways were they different?

Additional information useful in considering the meaning of this law:

Parents were responsible for more than the material welfare of their children, providing food, clothes, and shelter. They were also obligated to provide for the spiritual welfare of their children. Puritans believed that every child was born wicked, and that only proper training would lead children away from evil. The surest hope for their salvation was to teach them to read so that they could gain first hand experience of the Bible. Although thorough knowledge of the Bible and good behavior did not guarantee salvation, they did provide a better chance. Similarly, being a dutiful parent and maintaining an upright community was no proof of salvation, it was at best a hopeful sign of it. How does this additional information affect your answers?

Anne Bradstreet: "In Reference to Her Children, 23 June, 1659"

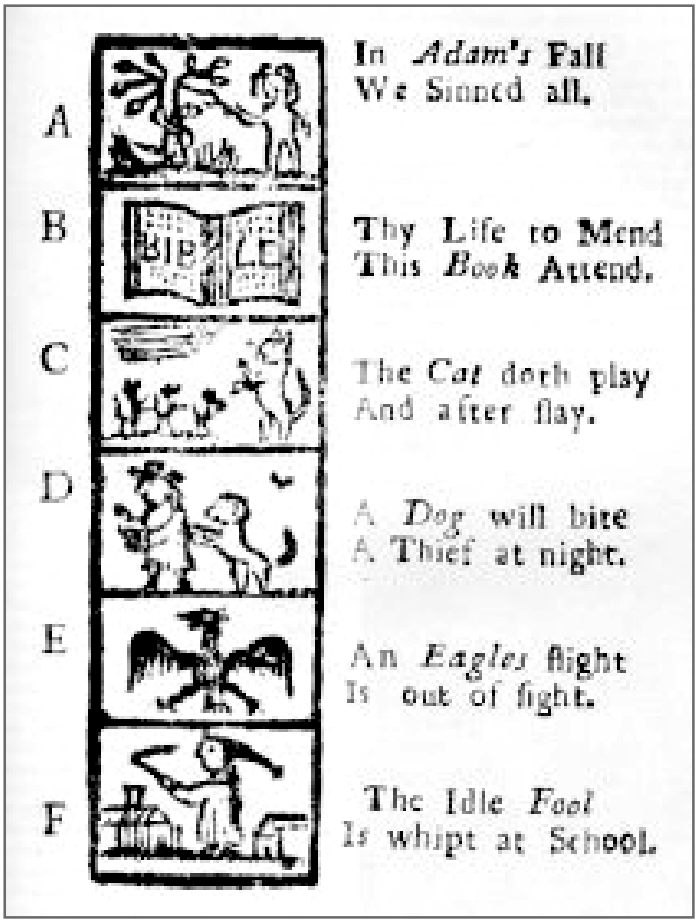
I had eight birds hatched in one nest,
Four cocks there were, and hens the rest.
I nursed them up with pain and care,
Nor cost, nor labour did I spare,
Till at the last they felt their wing,
Mounted the trees, and learned to sing. . . .
If birds could weep, then would my tears
Let others know what are my fears
Lest this my brood some harm should catch,
And be surprised for want of watch,
Whilst pecking corn and void of care,
They fall un'wares in fowler's snare,
Or whilst on trees they sit and sing,
Some untoward boy at them do fling. . . .
Great was my pain when I you bred,
Great was my care when I you fed,
Long did I keep you soft and warm,
And with my wings kept off all harm. . . .
Once young and pleasant, as are you,
But former toys (no joys) adieu.
My age I will not once lament,
But sing, my time so near is spent.
And from the top bough take my flight
Into a country beyond sight. . . .

Where old ones instantly grow young,
And there with seraphims set song;
No seasons cold, nor storms they see;
But spring lasts to eternity.
When each of you shall in your nest
Among your young ones take your rest,
In chirping language, oft them tell,
You had a dame that loved you well,
That did what could be done for young,
And nursed you up till you were strong,
And 'fore she once would let you fly,
She showed you joy and misery;
Taught what was good, and what was ill,
What would save life, and what would kill.
Thus gone, amongst you I may live,
And dead, yet speak, and counsel give. . . .

Jeannine Hensley, *The Works of Anne Bradstreet* (Cambridge, MA: The Belknap Press of Harvard University Press, 1967). By permission of the President and Fellows of Harvard College.

Books for Children

Below are alphabet blocks from *The New England Primer*. Although versions of this book are known to have been published in the seventeenth century, the first copy to have survived is from 1727. The version you see was probably printed in 1741. Versions of this book were the main tool for teaching children letters and reading from the end of the seventeenth century until the early years of the nineteenth century.

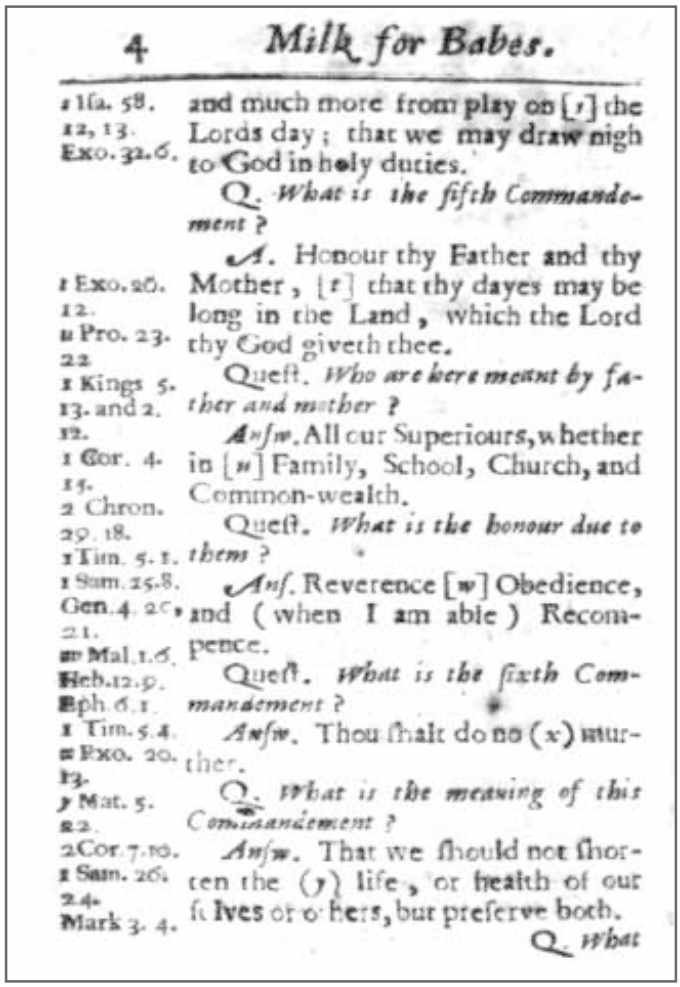


How do you think historians know that books existed without ever having seen a copy? Why do you think none of the earliest copies of *The New England Primer* survived? Does this page suggest that these primers were teaching something else in addition to reading?

This illustration was originally published in *The New England Primer* printed in 1741, by Samuel Kneeland and Timothy Green, and is reprinted with the kind permission of American Antiquarian Society, Worcester, MA.

Books for Children

Below is John Cotton's *Spiritual Milk for Babes*. First published in London in 1646, this page is from a 1662 edition. The author, John Cotton, was a leading minister in the Massachusetts Bay Colony, active in both politics and religion. However, this catechism [summary of religious beliefs written in the form of questions and answers] may have been the source of his most lasting influence. It was frequently reprinted for over 150 years and was often included as part of *The New England Primer*. This page provides a lesson on the fifth of the Ten Commandments. John Cotton wanted children to understand that in addition to parents, any adult in a position of authority is entitled to the same "honor" required by the Fifth Commandment.



4 *Milk for Babes.*

Isa. 58. 12, 13. Exo. 32. 6. and much more from play on [t] the Lords day; that we may draw nigh to God in holy duties.

Q. *What is the fifth Commandement?*

t Exo. 20. 12. u Pro. 23. 22 1 Kings 5. 13. and 2. 12. 1 Cor. 4. 15. 2 Chron. 29. 18. 1 Tim. 5. 1. 1 Sam. 25. 8. Gen. 4. 20, 21. w Mal. 1. 6. Heb. 12. 9. Eph. 6. 1. 1 Tim. 5. 4. A. Honour thy Father and thy Mother, [u] that thy dayes may be long in the Land, which the Lord thy God giveth thee.

Queſt. *Who are here meant by father and mother?*

Anſw. All our Superiours, whether in [w] Family, School, Church, and Common-wealth.

Queſt. *What is the honour due to them?*

Anſ. Reverence [w] Obedience, and (when I am able) Recompence.

x Exo. 20. 13. y Mat. 5. 22. 2 Cor. 7. 10. 1 Sam. 26. 24. Mark 3. 4. Queſt. *What is the ſixth Commandement?*

Anſw. Thou ſhalt do no (x) murther.

Q. *What is the meaning of this Commandement?*

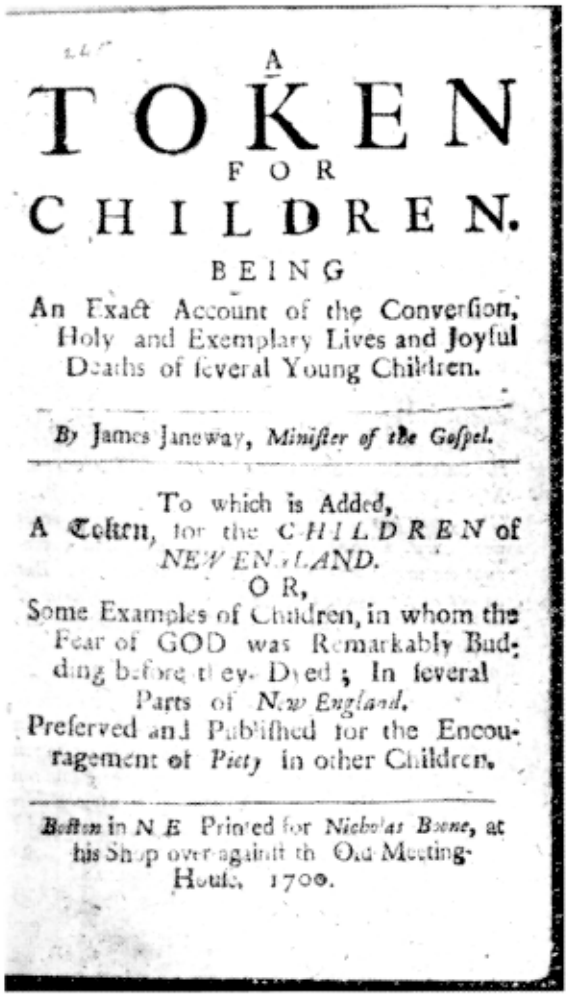
Anſw. That we ſhould not ſhorten the (y) life, or health of our ſelves or others, but preſerve both.

Q. *What*

What did John Cotton say that "honor" means in this commandment?
Why did he want children to understand this commandment in its broadest sense?
Why did the Puritans place special emphasis on obeying this commandment?

Books for Children

Below is James Janeway, *A Token for Children. Being an Exact Account of the Conversion, Holy and Exemplary Lives and Joyful Deaths of Several Young Children*. Almost nothing was written for children as a distinct audience. The books children read were typically the same books their parents read. *A Token for Children* was extremely popular from the end of the seventeenth century until the nineteenth century. This frontispiece is from the first American edition.



A
TOKEN
FOR
CHILDREN.
BEING
An Exact Account of the Converſion, Holy and Exemplary Lives and Joyful Deaths of ſeveral Young Children.

By James Janeway, *Miniſter of the Goſpel.*

To which is Added,
A Token, for the *CHILDREN* of *NEW ENGLAND.*
OR,
Some Examples of Children, in whom the Fear of GOD was Remarkably Budding before they Dyed; In ſeveral Parts of *New England.*
Preſerved and Publiſhed for the Encouragement of *Piety* in other Children.

Boſton in *N E* Printed for *Nicholas Boone*, at his Shop over againſt th Old Meeting-Houſe. 1700.

Why do you think most writers living in the time of the Puritans did not consider writing books especially for children? *A Token for Children* was a popular book for children; what was it about the book that appealed to children? Do you think this was a book you would enjoy? What does the book's subject reveal about the concerns of Puritans? Why was a fear of God important to Puritans?

Courtesy of American Antiquarian Society, Worcester, MA.

Lesson Three

A Heart Sensible of Kindness

A. Objectives

- To consider two vastly different ways of interacting with the environment: Puritan and Native American.
- To understand the nature of Roger Williams's relations with Native Americans.
- To experience certain aspects of Narragansett culture as it existed in the seventeenth century.
- To explore how the interrelations between Puritans and Native Americans were a product of human choice and environmental factors.

B. Lesson Activities

1. Ask students how historians get their information. By this time students should have some understanding of the sources historians use to build their arguments and analysis. They should understand that although artifacts, like buildings and pictures, are useful for interpreting the past, historians rely primarily on written records.

    a. Ask students if the sources most frequently used by historians pose any special difficulties in studying Native Americans. Depending on what students have already studied, they may or may not know that the native peoples of North America did not have written languages. Ask them to speculate how historians are able to study non-literate people. They should be able to guess that historians use other material artifacts, like pot shards and arrowheads, the accounts of observers who had contact with Native Americans, and oral traditions of native peoples.

    b. Ask students if sources historians use to study non-literate people pose any special problems. Help them to appreciate that the material artifacts that endure may not be representative of the most common or typical material objects of a people. For instance, the Algonkians were semi-nomadic people who moved seasonally within the boundaries of their tribal territories. They tended to keep only what could be easily transported and many of their objects, like the mats they used for housing, wore out comparatively rapidly. Students should

also be able to infer that the written accounts may not be altogether reliable. Many European observers were hostile witnesses of native life and even sympathetic Europeans may not have accurately understood or interpreted native behavior and customs. Thus, historians have to interpret what they read carefully, evaluating a source from what they know about the source's author.

c. Introduce students to Roger Williams. You can use the description from the **Teacher Background Materials** on pages 3–4. Roger Williams was sympathetic to Native Americans. Tell students that when Williams was banished from the Massachusetts Bay Colony, he found refuge among the Narragansett, one of the Algonkian tribal groups. He also learned their language and only occupied land that he bought from the Narragansett. Finally, he wrote a dictionary and guide to the Algonkian language and people.

d. Pass out the frontispiece to Williams's *A Key to the Language of America*, **Document I**. Have students read the frontispiece and speculate on the contents of the book and how it differs from an ordinary dictionary. They may or may not realize that the word key is more than a synonym for dictionary. Help them appreciate that the term also has metaphorical significance, implying that the book is intended to unlock the nature of the Algonkian people for the understanding of Europeans. As the frontispiece explains, the book has three concerns: in addition to being a handbook on Algonkian language, there are cultural observations about Algonkian life which lead Williams to spiritual observations. These observations are not for the immediate improvement of the Algonkians but are intended to help English settlers spiritually. Although such spiritual assistance includes facilitating the missionary work of Europeans, the broader intention is to inspire Europeans to reflect on their own conduct. Ask students to speculate about what this implies about Williams's attitude toward Native Americans. Discuss with students the reliability of using Williams's *Key* to investigate Algonkian life.

2. Tell students that they are going to study some of Williams's observations about the way the Algonkians used their land. Divide the class into groups and pass out Williams's observations about Algonkian land, **Document J**. Either on the chalkboard or orally give students questions to guide their reading. Questions might include:

   - Do the Algonkians own land?
   - What evidence does Williams provide?
   - Why is whether or not the Algonkians own land an issue?
   - Why might some Europeans have thought that Algonkians did not own land?
   - Why did the Algonkians think that English settlers came to North America?
   - What does this reveal about the Algonkians?
   - How does the way Algonkians used land differ from the way Europeans used land?
   - Could such differences explain some of the friction between Native Americans and European settlers?
   - What were Algonkian houses like? Why were they like this?

3. Ask students to speculate whether any Algonkian houses are left from the seventeenth century. Remind them that few Puritan houses remain from this time. Despite the survival of some examples of Puritan housing, students should be able to infer that Algonkian houses were not likely to survive for 300 years. Not only were the building materials flimsier than those used by Puritans, once Puritans had taken over Algonkian land most had little interest in preserving a record of the former owners.

   a. Pass out the description and pictures of Algonkian building materials and housing, **Document K**. Tell students that the pictures of the Algonkian mats and house are re-creations. Ask students to speculate about the source and accuracy of these re-creations. Besides written sources, like the description in *Mourt's Relations*, archaeologists have found scraps of Algonkian mats. From such scraps and written descriptions they are able to re-create close approximations of native housing.

b. When students have read and discussed Algonkian housing, have the class do a series of murals on butcher paper. Divide the class into at least four groups and have each group do a mural of an Algonkian village at a different time of the year.

c. When the pictures are finished, discuss the possible appeals and drawbacks of such a migratory existence. Ask them to speculate about how such a way of life might affect people's attitudes about nature.

4. Have students discuss the nature and purpose of money. They need to understand that while money is a medium of exchange, it is not absolutely essential for trade. Remind them that besides buying objects, people sometimes trade something they have for something they want. Have students speculate about whether Native Americans had money. Be sure they explain the reasons for their speculations.

   Tell them they are going to read some more excerpts from Williams's *Key* (**Document L**) to help them answer this question. Pass out excerpts from Williams's *Key* on Algonkian wampum, **Document L**. After they have read the document have them discuss it. Questions which might stimulate discussion include:

   - Do Native Americans care about European money?
   - Why were Europeans interested in Native American money?
   - Does Williams believe that the Narragansett have money?
   - In what ways is wampum like money?
   - In what way is wampum different than money?
   - What has happened to the value of the wampum?

5. This document not only suggests the ways in which wampum was both a form of money and a decorative and symbolic object with intrinsic value but offers insights into economics and the affect of European contact on Algonkian culture. Some of these more abstract points might need to illustrated concretely. After students have discussed this document, let the class make and use its own wampum. This activity should be conducted over several days with very definite stages which you relate explicitly to the Algonkian experience of trading with Europeans.

   a. Prepare in advance pieces of string cut to uniform lengths and uncooked macaroni, half of which you have dyed blue with food coloring. Have students string the macaroni, but warn them that dur-

ing the activity they are not going to keep their own products. (By putting small name tags on their wampum, they will be able to reclaim their work after the activity.) If students use multiple strings, encourage them to make designs and to work in groups. Groups of students can work cooperatively to make belts or other larger pieces. When students have made the equivalent of about one strand apiece collect all the wampum.

b. Next tell students that for the next few days they are going to use wampum as the Algonkians did before they had extensive contact with Europeans. Explain to them that wampum was a status symbol and a way of decorating oneself, like jewelry or a fancy watch. The more wampum a person had, the more important that person was. Warn the class that at least initially not everyone will receive very much wampum. Those people who have the most wampum will instantly become the most important people. If students want to become important in their village then they will have to acquire wampum.

c. Pass out all the wampum by lot, in varying amounts. As you do, explain why some people get wampum and others do not. For instance, this person is a wise women who practices medicine. Then tell students that over the next few days unstrung wampum will be left occasionally in a bowl. Anyone whose work is finished can string wampum for themselves. Give people with the most wampum special privileges, like letting them be first out to recess as long as they distribute some of their wampum to the communal pot. The teacher will distribute this wampum at the end of each day.

d. After this activity has gone on for a couple days, explain to students that they have been using wampum much as the Algonkians used it before the arrival of Europeans. Try to elicit from them an explanation of wampum's use. In the process have them note how much wampum is held by the most prominent members of the tribe and how much wampum is required for things like going out first to recess.

e. Next tell them that they are going to begin to use wampum as the Algonkians used it after they came into contact with Europeans. Let them know that you are going to be a European trader who will give small treats like stickers and snacks for wampum. With this wampum, you will now pay students for selected assignments. Explain that these assignments are the equivalent of animal pelts that in Europe will be made into hats. From now on always keep wampum in the unstrung wampum bowl. Students should still only be allowed to

approach the bowl when their academic work is finished. But if students have an average supply of greed, they should be stringing wampum more actively. As the supply of strung wampum grows, and if students with the most wampum are still given special privileges, there should be wampum inflation—more wampum will be required to enjoy the same privileges.

f. After a few days of contact with the European trader, there should be a great deal more wampum in circulation. As the European trader, you should demand increasing amounts of wampum for the same treats. It should also take more wampum to do the things that denote classroom status, like being first in line. What will not change is the amount of wampum you give for furs—assignments. Students should also be able to recognize that wampum became more like money as the European traders and the Algonkians treated it like an abstract medium of exchange. When you think the activity has progressed sufficiently for students to recognize these changes in the use of wampum, call a halt to the role playing and have a discussion on what happened. Besides discussing the changing nature of wampum you might discuss the ways that trade with Europeans affected Native American culture. For instance, if they really had been able to hunt for furs in order to get more wampum, what would have happened to the supply of furbearing animals?

Teacher Background: European and Native American Interaction

Tell students that for almost a hundred years before the Puritans settled in Massachusetts Bay there had been contact between Europeans and Native Americans. This contact changed both cultures. Europeans brought disease. Just four years before the Pilgrims landed in what became Plymouth diseases carried by European fishermen ravaged the coastal tribes of that region. Puritans and Pilgrims believed that the diseases which killed natives by the thousand were part of God's plan to open the land so that they might carry out their holy experiment without interference. With mortality rates as high as 90%, survivors were vulnerable to European encroachment and to neighboring tribes who had, thus far, escaped the effects of European diseases. Between these two essentially hostile groups coastal natives had to negotiate a delicate middle path, striking bargains with whomever seemed to offer the least intrusive protection.

Besides land, Europeans also wanted furs which Native Americans obtained with their superior hunting skills. Items like fur hats became popular in seventeenth-century Europe. Similarly, tribal groups like the Narragansett eagerly traded furs for wool blankets and cloth, metal tools, alcohol, and guns. It was to facilitate this commercial interaction that wampum became used as a form of money. But even when Native Americans had the same sort of goods as Europeans, they did not start to live like Europeans. Instead they incorporated European-made goods and technologies into their own culture, adapting materials and techniques for their own uses. For instance, while wampum assumed many of the characteristics of money, Algonkians still used it to denote status. Moreover, when the Dutch experimented with manufacturing wampum, Native Americans refused to accept it. Thus, Native Americans always set limits on the influence of European culture. Yet by the time the Puritans were settling Massachusetts Bay and Williams was writing his *Key*, Native American culture had been altered in ways that may not have been recognized by seventeenth-century Europeans.

Similarly, European culture was shifting in ways that settlers seldom acknowledged. Their ready acceptance of North American foods is the most conspicuous example of borrowing. Less remembered were the early alliances between Europeans and Native Americans. Although these treaties were essential for the initial survival of the English, as the numbers of English settlers, grew land hunger drove the more firmly established colonies to violate or reinterpret these treaties. The rising numbers of Europeans was paralleled by the continually declining numbers of Native Americans as European diseases continued to spread death. Thus the surviving Native Americans, often mere remnants of once energetic and resilient cultures, were increasingly marginalized.

6. Discuss with students the way in which Native American and European cultures interacted. Using the example of wampum, show how Native Americans adapted aspects of their own culture to fit the changing circumstances induced by the presence of European settlers. The artifacts reproduced on **Document M-1** should reinforce this point.

   a. Pass out **Document M-1** and give the students a chance to study the pictures and read the captions. Discuss with students how all three of these artifacts represent different ways in which the Algonkian people incorporated aspects of European culture into their culture.

   b. When students understand that these artifacts demonstrate both the richness and flexibility of the Algonkian culture, discuss whether this resiliency is a desirable quality in cultures. Then ask students why there are not many examples of traditional Algonkian artifacts.

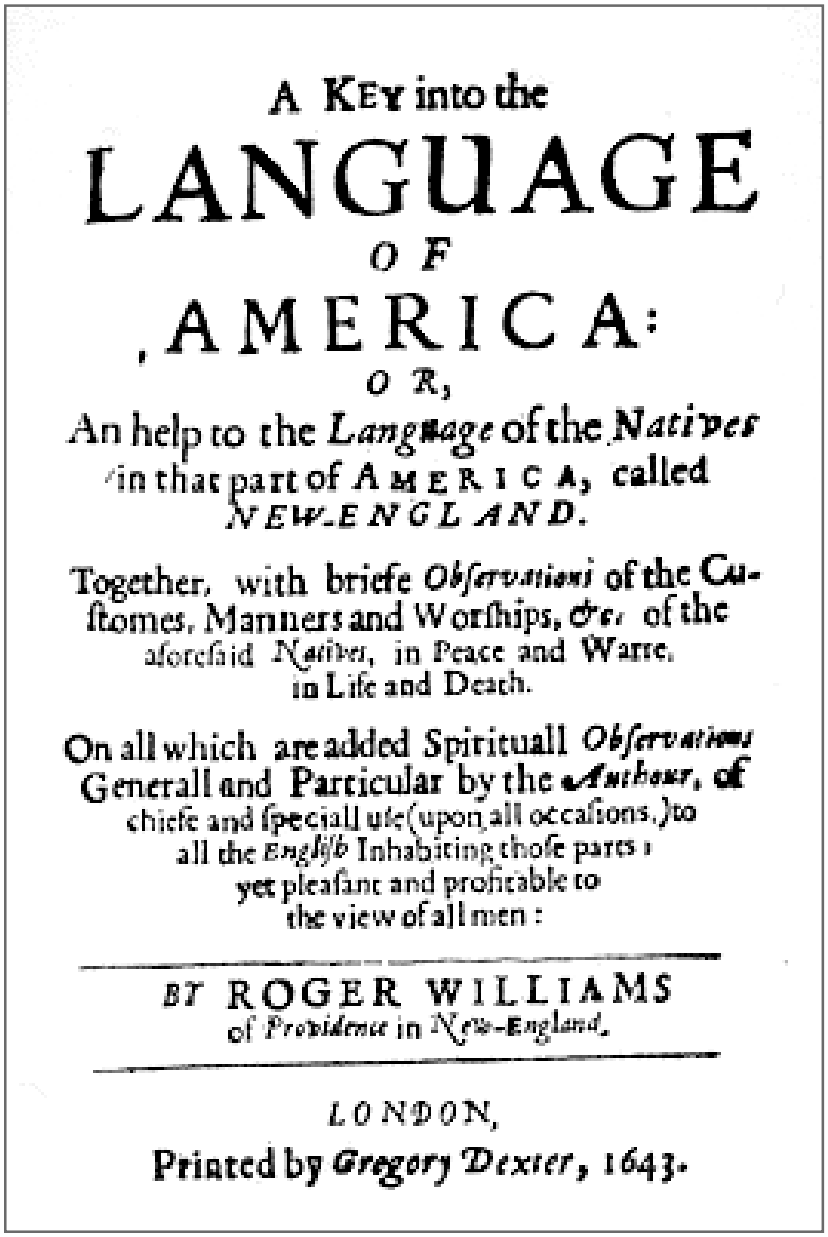
   c. Pass out **Document M-2**, a picture of the only surviving Mohegan bag and the first seal of the Massachusetts Bay Colony. Have students study the pictures and read the captions. The bag should help make the point that the sort of material objects belonging to traditional Algonkian culture were often made from materials that were not likely to survive the vicissitudes of time. The seal is an example of the way Puritans wanted to perceive their relation to Native Americans. Students should discuss the difference between the way Puritans presented their relationship with Native Americans to themselves and the reality of this relationship.

C. Concluding Activity

Have students imagine they are either an Algonkian or a Puritan, and have them describe the nature of their cultural interaction in an autobiographical essay. Encourage them to imagine how their interactions might have changed over time. For instance, they might represent initial interactions between relative equals with each group benefitting from contact. Then they should explain how these mutually advantageous interactions shifted to the permanent benefit of the English settlers. One of the points that they should incorporate into their autobiographies is the extremely unequal distribution of power that was a consequence of disease which depleted native populations. The way in which these two cultures used the land was also a source of friction which students should include in their accounts.

Frontispiece to *A Key into the Language of America*

Roger Williams's *A Key Into the Language of America* was not only the first dictionary of a native language but provided useful insights into Algonkian culture. Anthropologists have certified the reliability of his dictionary. His observations of Algonkian culture are among the few sympathetic accounts made by a seventeenth-century Englishman on Native American life.



A KEY into the

LANGUAGE

OF

AMERICA:

OR,

An help to the *Language* of the *Natives* in that part of AMERICA, called *NEW-ENGLAND.*

Together, with briefe *Observations* of the Customes, Manners and Worships, &c. of the aforesaid *Natives*, in Peace and Warre, in Life and Death.

On all which are added Spirituall *Observations* Generall and Particular by the *Author*, of chiefe and speciall use (upon all occasions,) to all the *English* Inhabiting those parts: yet pleasant and profitable to the view of all men:

BY ROGER WILLIAMS of *Providence* in *New-England.*

LONDON,

Printed by *Gregory Dexter*, 1643.

Facsimile of title page. (By courtesy of the John Carter Brown Library, BrownUniversity.)

Algonkian Property and Land Use

(Primary Source)

Excerpts from Williams's Observations on Algonkian land:

A. The Natives are very exact and punctual in the bounds of their Lands, belonging to this or that Prince or People, (even to a River, Brooke, etc.) And I have known them to make bargains and sales amongst themselves for a small piece, or quantity of Ground: notwithstanding a sinful opinion among many that Christians have right to Heathens Lands.

B. From thick warm valleys, where they winter, they remove a little nearer to their Summer fields; when 'tis warm Spring, then they remove to their fields where they plant Corn. In middle of Summer, because of the abundance of Fleas, which the dust of the house breeds, they will fly and remove on a sudden from one part of their field to a fresh place: and sometimes having fields a mile or two, or many miles asunder, when the work of one field is over, they remove house to the other. . . .

Sometimes they remove to a hunting house in the end of the year, and forsake it not until Snow lie thick. . . . But their great remove is from their Summer fields to warm and thick woody bottoms where they winter: They are quick; in half a day, yea, sometimes at few hours warning to be gone and the house up elsewhere; especially, if they have stakes ready pitched for their Mats. . . .

The men make the poles or stakes, but the women make and set up, take down, order, and carry the Mats and household stuff.

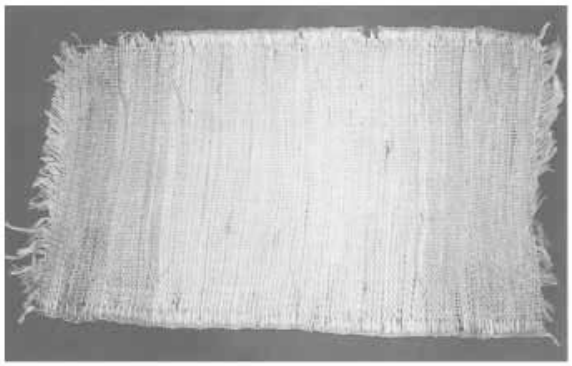
C. This question they oft put to me: Why come the Englishmen hither? and measuring others by themselves; they say, It is because you want firing [wood for fuel]: for they, having burnt up the wood in one place, (wanting draughts [wagons] to bring wood to them) they are fain to follow the wood; and so to remove to a fresh new place for the woods sake.

Roger Williams, *A Key Into the Language of America* (London, 1643). Reprinted in John J. Teunissen and Evelyn J. Hinze, eds. (Detroit: Wayne State University Press, 1973).

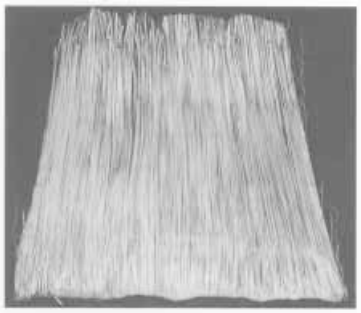
Algonkian Housing

Description of a Wigwam from *Mourt's Relations*, 1622

The houses were made with young sapling trees, bended and both ends stuck into the ground. They were made round . . . and covered down to the ground with thick and well wrought mats, and the door was not over a yard high, made of a mat to open. The chimney was a wide open hole in the top, for which they had a mat to cover it close when they pleased. One might stand and go upright in them. . . . The houses were double matted, for as they were matted within, with newer and fairer mats.

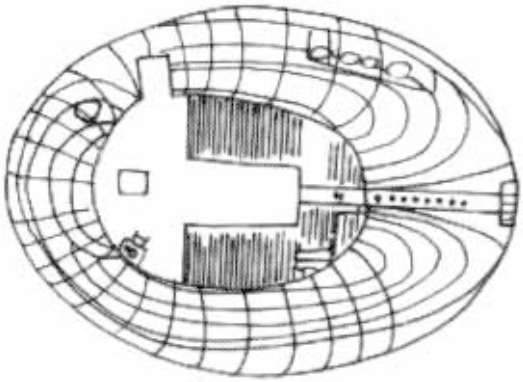


A) Inner mats made from bulrush which is absorbent and quickly dries, making it good inner liner.



B) Outer mats made from cattail which swells and is water repellent, making it an ideal outer wall.

C) Moheege (one of the Algonkian tribes) wigwam drawn by Ezra Stiles, 1761.



D) Cross-section view of Moheege wigwam based on Stiles' sketch.

A & B: Wampanoag Indian Program Wigwam Mats made by Linda Jeffers, 1975. Copyright Plimoth Plantation, Plymouth, MA.

C: Ezra Stiles, 1761
D: Illustrated by Carole Collier Frick.

Algonkian Trade and Contact with Europeans

(Primary Source)

Excerpts of Williams's observations on wampum:

The Indians are ignorant of Europe's Coin [money] . . . Their own is of two sorts; one white, which they make of the stem or stock of the Periwinkle (a sort of shell). . . . The second is black, inclining to blue which is made of the shell of a fish. . . .

The Indians bring down all their sorts of Furs, which they take in the Country, both to the Indians and to the English for this Indian Money: this Money the English, French and Dutch, trade to the Indians . . . for their Furs, and whatsoever they stand in need of from them: as Corn, Venison [deer meat], etc. . . .

This one fathom [length] of this their stringed money, now worth of the English but Five shillings (sometimes more) some years since [earlier] was worth nine, and sometimes ten shillings per Fathom. . . . the Natives are very impatient, when for English commodities they pay so much more of their money. . . .

Their white they call Wampum (which signifies white): their black Suckauhock (Sucki signifying black.)

They hang these strings of money about their necks and wrists; as also upon the necks and wrists of their wives and children.

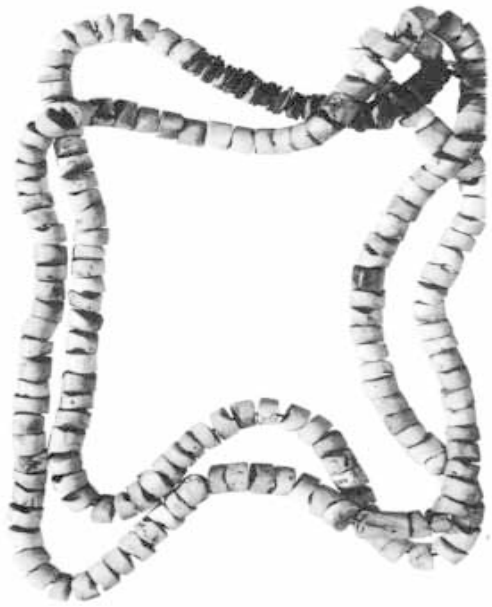
Machequoce. A girdle [belt]: Which they make curiously of one two, three, four, and five inches thickness and more (sometimes to the value of ten pounds or more [a lot of English money]) they wear about their middle and as a scarf about their shoulders and breasts.

Yea the Princes make rich Caps and Aprons (or small breeches) of these Beads thus curiously strung into many forms and figures: their black and white finely mixed together.

Roger Williams, *A Key Into the Language of America* (London, 1643). Reprinted in John J. Teunissen and Evelyn J. Hinze, eds. (Detroit: Wayne State University Press, 1973).

Wampum

A. **Wampum treaty belt** given to some Algonkian tribes by the Mohawk in 1670 to symbolize the end of war. There is a design in shells which is either a tomahawk or peace pipe.



B. Wampum. Wampum was woven into standard lengths which made it possible for white traders to treat it as money.

Illustration A: Carole Collier Frick.

Illustration B: Peabody Museum, Salem, MA.

Artifacts of Algonkian Culture

A. Wampanoag pipe carved from soapstone.

Experts think that the fine detail may have been done with steel chisels and files obtained in trading with Europeans.

B. Narragansett hairpin cast in brass.

Such combs were carved from deer bone before the coming of Europeans. In the 1640s Algonkian Indians learned how to cast metal in order to repair the firearms they were acquiring from Europeans. They adapted this technology to meet their traditional cultural needs.

C. Penobscot Powder horn

Although Native Americans had long used deer horn and bone for different purposes, until the coming of Europeans there were neither cows nor the need for powder horns. But as firearms became more common among Native Americans, they adapted their knowledge of carving bone to new purposes. Here is an example of a new utensil with a traditional design.

Algonkian Bag and the Seal of the Massachusetts Bay Colony

D. Mohegan Drawstring Bag

This is the only surviving example of seventeenth-century Algonkian textiles. Bags and baskets were made by Algonkian women to store and transport food. Three hundred years ago the faded geometric pattern made of dyed porcupine quills worked in the hemp would have been bright red.

Courtesy of the Connecticut Historical Society. Hartford, Connecticut.

E. Seal of the Massachusetts Bay Colony, 1675

The friendly looking Native American on the seal says, "Come over and help us."

Courtesy of the Massachusetts Historical Society, Boston, MA.

Lesson Four

The Wisest Invention

A. Objectives

- To examine the Puritan idea of citizenship.
- To consider how the Puritan idea of covenant operated in local government.
- To understand how the town meeting provided schooling in political freedom.

B. Lesson Activities

A Note to the Teacher
Today the foundations of legitimate government rest on the consent of the governed. Societies and governments are judged by the recognition and protection they provide individual rights. Our society is founded on the conviction that people are born politically equal and that government should promote and protect that equality. We believe that in addition to providing intrinsic satisfactions, active participation in political life is the best way to preserve these rights.

1. Have students discuss where the laws and government derive their legitimacy and the relationship individuals have to their community. If this is too abstract for them, ask students what gives the president the right to lead the nation. Then ask students what gives people the right to vote. You might also have students discuss whether the president is the president of all people or just the people who voted for him.

    a. Explain to students that these ideas evolved over time. In establishing a stable and broadly acceptable method of regulating their communities, the Puritans developed attitudes, institutions, and policies that were vital to the evolution of our society toward democracy. This lesson explores the Puritans' political world, particularly emphasizing the town meeting. As students study these documents they should look for similarities and differences between the Puritans' political structure and the United States today.

b. Pass out **Documents N-1** and **N-2**, notes from Thomas Hooker's Election Sermon, and have students read along as you read it to them. You may either use the questions to guide a class discussion of the document or you might use them as a written homework assignment after a class discussion. Try to make students see that while the Puritans believed that government depended on the consent of the governed, they also believed in natural law, a higher law from God made visible through the Bible and operation of the world. This latter idea no longer has a prominent place in our political thought, having been largely replaced by the sanctity of individual rights.

2. Have students explain their understanding of covenants, contracts, and agreements. Then ask them how this concept of covenant was useful to Puritans setting up a new community. Finally, have them consider what sorts of concerns would be helped with a covenant. Accept all reasonable answers, but give particular emphasis to those answers related to property and laws.

   a. Tell students that the next document is a covenant written by the founders of a town. Pass out **Documents O-1** and **O-2**, the Articles of Agreement for Springfield, and have students read along as you read it to them.

   b. The questions that accompany this document can either be used as the basis for a discussion or as a written exercise. After students have read the document, they should either discuss the document or write answers to the questions. Be sure they understand that this was an agrarian society where everyone, even merchants and ministers, worked the land. Woodlands were vital not only for building, but for fuel. If students have completed **Lesson Three** on the Algonkians, remind them of **Document J**, which includes Roger Williams account of why Algonkians thought that Puritans came to America because they had run out of firewood in England.

3. Remind students that **Document O-1**, a covenant for the division of land in Springfield, was an example of how land was divided when a new town was established. Ask students what besides land and people are required for a town. Accept all reasonable answers, but steer answers towards laws and government.

   a. Tell students that the next document is another example of a covenant. Pass out **Document P-1**, *Compact of Exeter*, and have students read along as you read it to them.

b. The questions that accompany *The Compact of Exeter* (page67) may either be used as the basis for a discussion of the document or as a written exercise. Students should understand that **Document P-1** is primarily concerned with establishing a government which though based on what the signers believe to be the Laws of England and the will of God, ensures that most laws ultimately written will meet the specific needs of their community.

4. Alternative Method for Presenting **Documents N, O, and P**

Briefly discuss contemporary democratic principles of government, emphasizing that government depends on the consent of the governed. Then have students discuss how Puritans organized their government and society around notions of covenant. Tell students that our democratic form of government has been deeply influenced by Puritan ideas about covenants. Have them speculate about what in the idea of covenant could have been adapted for a democratic system of government. Then tell them that they are going to read some documents which will help confirm their ideas.

a. Pass out **Documents N, O, and P**. Have students read along as you read these documents aloud. Then divide the class into groups of 4 or 5 and assign each group one document to discuss. After students have collectively discussed the document, using the questions as guides, they should individually answer the questions.

b. When students have finished writing their answers, the class as a whole should be reconvened. Have the groups which studied the same document make their presentations together. Each group should present its findings. Encourage groups to give each person part of the responsibility for presenting their findings. In addition to answering questions, encourage them to share additional insights or issues they gathered from these documents. If anyone has a response that differs from the presenter, he or she should introduce his or her insight and the other members of the groups who studied the documents should discuss the merits of these divergent interpretations. Sometimes both interpretations will be equally plausible.

c. After these documents have been discussed return to the earlier discussion on democracy and covenants. If students appreciate the ways in which Puritan reliance on covenants resembled democratic forms of government, help them see the differences. The principal difference is that in a democracy, elected officials represent the interests of their constituencies; but in the Puritan New England government,

officials followed their understanding of the Bible, regardless of popular sentiment. Once officials were elected, they were responsible to their office and personal understanding, not to their constituencies.

5. After students have discussed **Documents N, O, and P**, have students in groups of 4 and 5 write their own compacts. These compacts could either be used as genuine contracts to form cooperative learning groups or as an exercise in role playing. If the compacts are for cooperative learning groups, discuss the purpose of learning groups and your expectations for these groups. If students are role playing, have them imagine that they are establishing a town in a remote unpopulated area far from any legal authority. Before writing their compacts, the class might brainstorm about the concerns they would be facing as settlers in a remote wilderness.

6. Pass out and have students read **Document Q-1**, a historian's description of town meetings. Ask them whether this is a primary source document or a secondary source document. Have students explain the difference. Remind students that primary documents are the sources historians use for writing history. Although this describes town meetings there is little direct evidence of the accuracy of this description.

   a. Have them brainstorm some of the claims made by this document that might be confirmed or refuted by an examination of primary sources. While a single primary source document is rarely sufficient to conclusively demonstrate a claim, especially when many similar documents are available, examining a representative example will help students appreciate the evidential basis for the description of town meetings.

   b. Explain to students that they are going to read a document that will help them decide whether this historian's description is accurate. Pass out **Document Q-2**, *Bylaws of the Dorchester Town Meeting*, and have students read along as you read it to them. If the language of this document is too difficult have students read **Document Q-3**, the modern version of the text. Then divide the class into small cooperative learning groups and have them locate data that would confirm the claims made by the historian. One way to do this is to have students underline each sentence in the historian's description that is supported by something from the bylaws; students might also be asked to write in the margin next to the underlined sentence the number of the paragraph and the sentence in the paragraph where that confirming information was found.

c. When the groups have finished locating supporting information reconvene the class as a whole and go over their findings. Answers should vary. All answers are acceptable as long as students are able to support their claims. However, students should be encouraged to disagree with one another—such disagreements are vital to history and explain why there are various accounts of the same events. Encourage students to discuss the reasons for their disagreements; these may turn on differences of interpretation or different convictions about what is important. Also discuss with students why some statements, like the last sentence, have no immediate support from this particular document. Have them speculate about the sort of evidence that would be required to demonstrate the final statement. If students do not realize that the Dorchester Bylaws provide a clue for an important additional primary document (the town records) which could help decide the validity of this assertion, point this out to them.

C. Supplementary Activities

1. As an art project, turn the writing of the covenants into a calligraphy activity. Inexpensive calligraphy pens and instruction manuals are available at craft and stationary stores. Use the copy of the chancery italic alphabet (**Document R**) included at the end of this unit (page 72) as a beginning guide. Although this handoutt shows the strokes necessary, more complete instructions would be useful. To give students a more authentic experience of what writing would have been like for Puritans you might bring in feathers, a paring knife, and a bottle of ink. Allow them to make nibs by using the paring knife to carve points.

2. Have students study the list of town offices in the account of town meetings and then write job descriptions for them. Imaginative license rather than historical authenticity will make this writing assignment more enjoyable.

3. Discuss with your students whether a class of students is a democratic community. They should consider the extent to which school classes are similar to Puritan communities with analogous systems for problem solving and distributing responsibility. For instance, many teachers either assign students to different jobs or allow students to vote their peers into a variety of classroom positions, e.g. monitors and class officers. When there is friction in the class or a persistent problem, teachers often have class meetings. Yet, despite these trappings of popular rule, teachers are the ones in charge. Have students discuss why so many teachers have regularly assigned jobs for students. Students should understand that these tasks are a sort of training in democratic responsibility. Then have students consider how this training

might be analogous to the historian's assertion that the town meetings were schools for teaching democratic values. Have them discuss how effective such experiences are in teaching civic responsibility and what else could be done at an early age to make people active citizens as adults. You might prefer to organize this discussion in the form of a debate between those who feel that classroom responsibilities are intended to give students a sense of self-worth and confidence in their abilities and those who reject this position.

Notes from Thomas Hooker's Hartford Election Sermon

(Primary Source)

In 1636, Thomas Hooker led a group of Puritans to the Connecticut Valley where they founded Hartford. At their first election, in 1638, Hooker preached a sermon which reflects Puritan beliefs about the proper form of government and its relationship to society. These are excerpts from the notes of that sermon.

Doctrine I. That the choice of public magistrates belongs unto the people by God's own allowance.

Doctrine II. The privilege of election, which belongs to the people, therefore must not be exercised according to their humors, but according to the blessed will and law of God.

Doctrine III. They who have the power to appoint officers and magistrates, it is in their power also to set the bounds and limitations of power and place unto which they call them.

Reason. 1. Because the foundation of authority is laid, firstly, in the free consent of the people.

Reason 2. Because by a free choice the hearts of the people will be more inclined to the love of the persons [chosen] and more ready to yield [obedience].

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Thomas Hooker: Hartford Election Sermon
Modern Version and Questions

The Nature and Justification of Government

I. People are allowed to choose their leaders because God gave us this ability.

II. Voting is a privilege and a responsibility. People must think carefully when they vote; they must vote as God would want them to vote, obeying God's laws.

III. People have the power to elect others to government offices. People also have the power to decide what those jobs will be and how much power and responsibility to give to each official.

There are two reasons for giving people these powers:

1.) The foundation of government authority, is based on the free consent of the people.

2.) If people have the power to choose their leaders, they will be more likely to love [respect] their chosen leaders and will be more willing to obey them.

Questions

1. According to Hooker, where does government gain its authority?

2. Why is the consent of the governed so important in a society?

3. What happens to government when people no longer give their consent?

4. What powers and responsibilities do people have?

5. What clues are there that this is a Puritan document?

Articles of Agreement, Springfield, Massachusetts, 1636

(Primary Source)

Originally the Puritans expected that their City on the Hill would literally consist of one community. However, within two years, groups of Puritans began to break away to form new villages. When new communities were established, members often drew up covenants like the original covenant that began the New England experiment.

We whose names are underwritten, being by God's providence engaged together to make a plantation at and over against Agawam upon Connecticut, do mutually agree to certain articles and orders to be observed and kept by us and by our successors . . .

[1.] We intend by God's grace, as soon as we can, with all convenient speed, to procure some Godly and faithful minister with whom we propose to join in church covenant to walk in all the ways of Christ.

[2.] We intend that our town shall be composed of forty families, or if we think meet after[ward] to alter our purpose, yet not to exceed the number of fifty families, rich and poor.

[3.] That every inhabitant shall have a convenient proportion for a house lot, as we shall see meet for everyone's quality and estate.

[4.] That every one that hath a house lot shall have a proportion of the cow pasture to the north of End Brook lying northward from the town; and also that everyone shall have a share of the Hassokey Marsh over against his lot, if it be to be had, and everyone to have his proportionable share of all the woodland.

[5.] That everyone shall have a share of the meadow or planting ground over against them, as nigh as may be on Agawam side.

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Articles of Agreement for Springfield

Modern Version and Questions

With God's blessing, the people who sign this agreement are starting a new town between the Agawam and Connecticut rivers. We all agree that our children and ourselves will obey the articles below.

1. With God's grace, we will find a minister and form a covenant to start a church as soon as possible.

2. We want our town to have 40 families. We will not allow our town to become larger than 50 families, including all social ranks—rich and poor.

3. We will give every adult male inhabitant enough land for a house lot. The size of the lots will depend on each person's social status and wealth.

4. Each person who gets land for a house will also be given part of the cow pasture at the north end of town. According to the amount of land given to each person for his home, that person will get an equivalent part of the Hassokey Marsh. As long as there is forest, each person will be given a fair share of woods.

5. Everyone shall be given a share of the meadow for planting as close as possible to the Agawam River side of the town.

Questions

1. What does their first article reveal about the interest and concerns of the Puritans?

2. Why do they want to limit the town to between 40 and 50 families?

3. What does the requirement to share in articles 3 to 5 reveal about Puritan values and their sense of community?

4. How would Puritans use meadows, cow pastures, and forest land and what does this reveal about the Puritan way of life?

5. Do you think the way Puritans divided land pleased everyone?

6. Based on what you know about Puritans who is meant by "everyone"? Hint: Look at the modern version.

Compact of Exeter, New Hampshire, 1639

(Primary Source)

In starting a new town, besides dividing the land into parcels for families and establishing rules for sharing the common ground, settlers needed to create laws and government where none had previously existed. These laws were also a form of covenant.

We, [the king's] loyal subjects , brethren of the church of Exeter, situated and lying upon the river of Piscataqua, with other inhabitants there, considering with ourselves the holy will of God and our own necessity, that we should not live without wholesome laws and government amongst us, of which we are altogether destitute, do in the name of Christ and in the sight of God combine ourselves together to erect and set up amongst us such government as shall be to our best discerning agreeable to the will of God, professing ourselves subjects to our sovereign lord King Charles, according to the liberties of our English colony of Massachusetts, and binding ourselves solemnly by the grace and help of Christ and in his name and fear to submit ourselves to such Godly and Christian laws as are established in the realm of England to our best knowledge, and to all other such laws which shall upon good grounds, be made and enacted amongst us according to God, that we may live quietly and peaceably together, in all godliness and honesty.

Mon., 5th day, 4th [month], 1639

John Wheelright
his mark: William X Coole
Augustin Storre
Henry Elkins
his mark: George X Barlow
his mark: Robert X Reid
Samuel Walker
Thomas Pettit
Henry Roby
William Wenbour
his mark: Thomas X Crawley
his mark: Robert X Soward
Richard Morris
Thomas Wight
William Wentworth
Thomas Wardell
Dearborne
his mark: Darby X Field
his mark: Robert X Smith
Philamon Pormort
Richard Bullgar
his mark: George X Walton
Edward Rishworth
Edmond Littlefield
his mark: Francis X Matthews
Thomas Wilson
Ralph Hall
his mark: John X Crane
Chr. Helme
Nicholas Needham
his mark: James X Walles
Christopher Lawson
Thomas Levvit his mark: Godfrey X
his mark: George X Ruobon

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Compact of Exeter

Modern Version and Questions

As the king's loyal subjects and members of Exeter Church—being obedient to God's will and our own well being—we believe that we need laws and government. Since we have no such laws, we are going to join together to form a government. By making our laws like England's, we will make laws agreeable to God and King Charles. Whatever other laws we make will be according to God's will so that we may live quietly and peaceably together, in all godliness and honesty.

Questions

1. Where did the founders of Exeter get their ideas for government?

2. How did Puritans assure themselves that their laws conformed to God's will?

3. According to Puritans, what are the basic purposes of government?

4. What do the names suggest about Puritan society?

5. Since women and children did not sign this compact, how could Puritans justify forcing them to obey the laws?

6. Why do you have to obey laws even though you did not help make them and cannot vote?

Description of Town Meetings

(Secondary Source)

After people had come together to set up a town, using covenants to decide how land would be divided and to set guidelines for behavior, they were left with the more difficult task of seeing that the town actually worked. They might owe allegiance to a provincial governor and their King but these figures were distant and had little effect on the daily lives of most people. Of far more concern was deciding each person's share of taxes or entitlement to community property, controlling the wagging tongues of town gossips, or even deciding what, if any, amusements would be allowed at the next holiday. To solve these problems Puritans used the town meeting. Thomas Jefferson called the town meeting "the wisest invention ever devised by the wit of man for the perfect exercise of self-government." In the town meeting all townsmen gathered to settle disputes. Although most decisions affecting the community were made by a group of selectmen elected annually, their decisions were made in public in front of keenly interested neighbors who would be affected by their decisions. Participation in local government was also broadbased. The list of minor offices included: measurers of salt, informers of deer, surveyors of hemp, constables, haywards, tithingmen, surveyors, fence-viewers, field-drivers, corders of wood, leather-sealers, overseers of the poor, hog constables, notice-givers, assessors, cutters of fish, town criers, and many more. Almost one out of ten adult males was selected each year for at least one office. In the average sized town of Ipswich there were 97 officials in 1720. Furthermore, there were also committees which considered virtually every conceivable problem. Through these minor offices and committees most adult male Puritans with reputations for being responsible eventually served in town government. These experiences developed in people confidence in the capacity of ordinary individuals to control their own lives and communities and served as a sort of school for democracy.

Bylaws of Town Meeting

Dorchester, Massachusetts, 1645

(Primary Source)

We, the present inhabitants of Dorchester, being provoked and excited hereunto by the godly and religious request of some among us that have laid to heart the disorders that too often fall out among us, and not the least or seldomest in our town meetings, and the slighting of the orders for the orderly carrying on of our prudential business and affairs in the town of Dorchester aforesaid, as also being heartily sorry for and ashamed of the premises and desiring to manifest the same for the time to come, and also according to the charge that lies over us in many respects to provide for peace and the flourishing in our own times and in our children's have thought good upon mature and deliberate consideration to compose these few lines following as a platform or an abridgment of such orders which by the blessing of God both we and our selectmen from year to year will endeavor to walk in, to the honor of God and Jesus Christ whose name we profess. (Amen)

First of all, we do bind ourselves that upon the first day of the second month, yearly, about nine or ten o'clock, we will come together, warning being given upon some lecture day (or other meeting before), which shall be the charge of the selectmen for the time being to see it done, for these uses following: viz., [1] to elect seven or so many of our most grave, moderate, and prudent brethren as shall then be thought meet for the managing of the prudential affairs of the town for that year; (2) and also [to elect] all other officers as may be useful for the carrying on of the town affairs, viz., bailiff, supervisors, raters, etc. . . ; (3) that day [is] to be a day of liberty for orderly agitation for the redressing of any grievance that may be discovered; (4) or [a day of liberty] for the adding or detracting to or from these rules or anything concerning the whole town's liberty and power.

Secondly, we do give [to the seven selectmen], upon confidence of their careful and prudential improvement, full power and liberty of ordering all our prudential affairs within the town of Dorchester. . . .

Thirdly, we do require that the seven men shall faithfully and prudently oversee all the business of the town or [disputes] between party and party that are committed to them and carefully and peaceably issue them seasonably; as also that they shall take care of all inferior officers, [seeing to it] that they discharge their places faithfully, and take accounts from them and thereof to make faithful and punctual record in their town book that so satisfaction may be given in any doubt upon demand. . . .

> Fourthly, we require that our seven men shall be careful to meet eight times in the year. . . at some place which shall be certainly known unto all the town, and there to be resident from nine o'clock in the forenoon unto three o'clock in the afternoon; that, so, all such as have any complaints or requests to make or any information to give or anything whatsoever to do with them may certainly find all. . . And [we require] further that they kindly receive all complaints, requests, informations as [there] shall be, and speedily and seasonably apply themselves to their best prudence and ability to issue all such business in a fair, peaceable, and quiet manner, and thereof to make a plain record in the town book.

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Modern Version of Dorchester Bylaws for Town Meetings

(Primary Source)

We, the present inhabitants of Dorchester, feel the need for additional laws because there has been too much fighting here. Some of our godly and religious citizens have reminded us that these fights are contrary to God and violate our responsibility to Him to live together peacefully. We hope that with the following rules, we can have a harmonious and prosperous community for the rest of our lives and the lives of our children.

First of all, each year on February first in the morning between 9 and 10, there shall be a town meeting for all inhabitants. The selectmen will be required to remind everyone of the meeting in advance. At this meeting these tasks will be completed:

1. seven selectmen, or as many as the town thinks necessary, will be elected from among our most serious, wise, and responsible citizens;

2. all other officers necessary for carrying out town business will be elected, these jobs include bailiff, supervisors, raters, etc;

3. this meeting will also be a time for settling all disputes and arguments;

4. any changes necessary in our town laws can also be made on this day.

Secondly, we give to the selectmen full power and authority to decide on all proper concerns of the town of Dorchester.

Thirdly, we require the selectmen to handle wisely all the town business and settle all disputes that arise between fellow citizens fairly and quickly. The selectmen will also check to see that all town officers do their jobs faithfully and keep accurate records of their work.

Fourthly, we require that each year the selectmen will hold at least eight public meetings. These meetings will be publicized, public, and open from at least 9 a.m. to 3 p.m. The purpose of these meetings is to give people the opportunity to complain about the job the selectmen have been doing, to find out all the decisions made by the selectmen, and to learn of other work being done by the selectmen. We also require that in handling these complaints and requests the selectmen be polite, handle the business quickly, and keep a clear record of the day's business in the town book.

Italic Alphabet

Developed in Italy's Florentine school of writing, the Italic hand is distinctive in many ways. The letters are basically elliptical or slanting rather than round and vertical to the line of writing. Serifs or "feet" are absent, allowing a freer, more flowing style.

Helpful Hints ☐ Hold your pen at a constant 45° angle to the writing surface as shown on page 5. Work at keeping the slant of the letters parallel.

☐ Letter height is determined by the width of your pen nib. The body of the letter is 5 widths high. Ascenders and descenders add another five widths above or below. Capital letters are 7 widths high. (See page 5.) Taking ascenders and descenders into account, each line will be approximately 15 widths high in total.

☐ To avoid "tangling" between lines, allow at least one width of space before starting the next line. Between words, allow a space equal to about the width of a letter.

☐ Note the thick-to-thin strokes achieved with an upward stroke of the pen. When stroking away or up, apply only light pressure on pen.

☐ For letters made in one continuous stroke, pause and change stroke direction, where necessary, without lifting the pen or changing pen angle.

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