

The Northern Colonies in the Seventeenth Century

1601–1700

Chapter Learning Objectives

1. How did England become a Protestant nation, and who were the Puritans?
2. How did Puritans come to dominate New England society?
3. How did Puritanism influence the development of New England?
4. How were the middle colonies founded? How did the founding and settlement of New York, New Jersey, and Pennsylvania differ from the founding and settlement of the New England colonies?
5. How did the English monarchy move to consolidate its authority over the American colonies?

Annotated Chapter Outline

- I. Puritan Origins: The English Reformation
 - A. The religious roots of the Puritans who founded New England reached back to the Protestant Reformation.
 - B. England's King Henry VIII understood that the Reformation offered him an opportunity to break with Rome and take control of the church in England; Parliament, at his insistence, passed the Act of Supremacy, which outlawed the Catholic Church in England, in 1534.
 - C. The English Reformation divided the people.
 - D. Those who insisted in a genuine, thoroughgoing Reformation came to be called Puritans.
 - E. During the sixteenth century, Puritanism was less an organized movement than a set of ideas and religious principles that appealed strongly to many dissenting members of the Church of England.
 - F. The fate of Puritanism waxed and waned under the monarchs who succeeded Henry VIII.
 - G. No monarch, however, was particularly receptive to the ideas of Puritan reformers.
 - H. The aggressive anti-Puritan policies of Charles I compelled many Puritans to emigrate; most set out for America.
- II. Puritans and the Settlement of New England
 - A. The Pilgrims and Plymouth Colony
 1. One of the earliest groups to emigrate, known subsequently as Pilgrims, espoused a heresy known as separatism: They sought to withdraw and separate from the Church of England, which they considered hopelessly corrupt.
 2. The Pilgrims, who had obtained permission to settle in the extensive lands

granted to the Virginia Company, landed in present-day Massachusetts in 1621.

3. Although they had no legal authority from the king to settle in this area, on the day the Pilgrims arrived, they drew up the Mayflower Compact to provide order and security as well as a claim to legitimacy.
 4. The Pilgrims soon settled at Plymouth and elected William Bradford their governor.
 5. Nearby Indians had to rescue the floundering colony from starvation.
 6. The colony struggled to survive the first winter.
 7. The colony's status remained precarious, but the Pilgrims coexisted in relative peace with the Indians.
- B. The Founding of the Massachusetts Bay Colony
1. In 1629, a group of Puritan merchants and country gentlemen in England obtained a royal charter for the Massachusetts Bay Company that provided the usual privileges granted to joint stock companies.
 2. In addition, the charter allowed the government of the company to be located in the colony rather than in England.
 3. The Puritans elected John Winthrop, a prosperous lawyer and landowner, to lead the emigrants.
 4. In a famous sermon while aboard ship to America, Winthrop explained to his fellow Puritans the cosmic significance of their journey.
 5. The vision of the colony's significance profoundly shaped seventeenth-century New England.
 6. Between 1630 and 1640, more than twenty thousand new settlers came, induced by Winthrop's vision of a "city upon a hill."
 7. By 1640, New England had one of the highest ratios of preachers to population in all of Christendom.
 8. New England immigrants tended to come from the middling ranks of English society.
 9. In contrast to the Chesapeake, where women and children were rare, New England immigrants usually came as families.
 10. Puritans considered each family a "little commonwealth" that mirrored the hierarchy among all God's creatures.

III. The Evolution of New England Society

A. Church, Covenant, and Conformity

1. To Puritans, the church was composed of men and women who had entered a solemn covenant with one another and with God.
 2. Puritan views on church membership derived from Calvinism, which stressed the doctrine of predestination.
 3. The doctrine of predestination held that before the creation of the world, God exercised his divine grace and chose a few human beings to receive eternal life.
 4. Only God knew the identity of these "saints," but Puritans believed that if an individual were among the elect, then that person's behavior would surely indicate his or her special status.
 5. The connection between sainthood and saintly behavior was far from certain, however.
 6. Members of Puritan churches ardently hoped that they were "visible saints" and tried to act as though they were.
 7. Despite the central importance of religion, churches had no direct role in the civil government of New England communities.
 8. Puritanism did influence New England's governments, however; Puritans tried to bring public life into alignment with God's law.
- B. Government by Puritans for Puritanism
1. The charter of the Massachusetts Bay Company empowered the company's stockholders to meet as a body known as the General Court and to make laws to govern the company's affairs.
 2. Nonstockholders were classified as "inhabitants," and they had the right to vote, to hold office, and to participate fully in town government.
 3. One of the most important functions of the New England town governments was land distribution.
 4. Once town founders obtained a grant, they apportioned land among themselves and any newcomers they permitted to join them.
 5. The physical layout of the towns encouraged settlers to look inward toward their neighbors.
- C. The Splintering of Puritanism
1. Almost from the beginning, Winthrop and other leaders had difficulty enforcing their view of Puritan orthodoxy.
 2. Two of the most famous cases of religious dissent involved Roger Williams and Anne Hutchinson.

3. Hutchinson held twice-weekly lectures in her home in which she expounded on the sermons of Puritan minister John Cotton.
 4. In those sermons, Cotton had hinted that many of his fellow Puritan ministers were guilty of a heresy known as arminianism – the false claim that human beings could influence God’s will through good works.
 5. The meetings in Anne Hutchinson’s house alarmed Governor Winthrop, who believed that she was subverting the good order of the colony.
 6. When Winthrop and Hutchinson confronted each other in court, he proved no match for her learning, wit, and insight.
 7. Winthrop and other Puritan elders referred to Hutchinson and her followers as antinomians – persons who opposed the law.
 8. The elders finally accused Hutchinson of the heresy of prophecy – the view that God revealed his will directly to a believer instead of exclusively through the Bible.
 9. In 1638, the Puritan church in the Massachusetts Bay colony formally excommunicated Hutchinson.
 10. Strains within Puritanism exemplified by the ideas and fates of Anne Hutchinson and Roger Williams caused it to splinter repeatedly during the seventeenth century.
 11. In 1636, Thomas Hooker led an exodus of more than eight hundred colonists from Massachusetts to the Connecticut River valley, where they founded Hartford and neighboring towns; in 1639, the towns adopted the Fundamental Orders of Connecticut, a quasi-constitution.
 12. Other Puritan churches divided and subdivided throughout the seventeenth century as acrimony developed over doctrine and church discipline.
- D. Religious Controversies and Economic Change
1. Disputes between King Charles I and Parliament escalated in 1642 to a civil war in England, known as the Puritan Revolution.
 2. When the Puritan Revolution began, the stream of immigrants to New England dwindled to a trickle.
 3. Fewer boats to New England meant fewer customers for the colonists’ own products and sky-high prices for scarce English goods.
 4. New England therefore had to find new products and markets, thereby establishing the enduring patterns of New England’s economy.
 5. Timber and fish became New England’s most important export.
 6. Although immigration came to a standstill in the 1640s, the population continued to boom, doubling every twenty years.
 7. After 1640, the population grew faster than church membership.
 8. Most alarming to Puritan leaders, the children of “visible saints” often failed to experience conversion and attain full church membership.
 9. In 1662, a synod of Massachusetts ministers established the Halfway Covenant, which permitted the unconverted children of “saints” to become “halfway” church members.
 10. These halfway members could baptize their infants but could not participate in communion and did not have the voting privileges of church membership.
 11. Beginning in 1656, small bands of Quakers, who believed that God spoke directly to each individual through an “inner light,” began to arrive in Massachusetts.
 12. New England communities treated Quakers with ruthless severity.
 13. New England’s only partial success in realizing the promise of a godly society ultimately undermined the intense appeal of Puritanism.
 14. The Salem witch trials demonstrated the erosion of religious confidence and assurance.
- IV. The Founding of the Middle Colonies
- A. From New Netherland to New York
1. In 1626, Peter Minuit, the resident director of the West India Company, purchased Manhattan Island from the Manhate Indians for trade goods worth the equivalent of a dozen beaver pelts; New Amsterdam became the principal trading center in New Netherland and the colony’s headquarters.
 2. Unlike the English colonies, New Netherland did not attract many European immigrants.
 3. Although few in number, the New Netherlanders were remarkably diverse, especially compared with the homogeneous English settlers to the north and south.

4. The West India Company struggled to govern the motley colonists.
 5. In 1664, New Netherland became New York after King Charles II “gave” it to his brother James, the Duke of York.
 6. As the new proprietor of the colony, the Duke of York exercised almost the same unlimited authority over the colony as had the West India Company.
 7. The duke permitted religious toleration in the colony; the policy was less an affirmation of liberty of conscience and more a recognition of the reality that New York was the most heterogeneous colony in seventeenth-century North America.
- B. New Jersey and Pennsylvania
1. The creating of New York led indirectly to the founding of two other middle colonies, New Jersey and Pennsylvania.
 2. In 1664, the Duke of York subdivided his grant and gave the portion between the Hudson and Delaware rivers to two of his friends; this new colony was called New Jersey.
 3. William Penn, a prominent English Quaker, was brought in to arbitrate a dispute between the proprietors.
 4. Penn settled the dispute, but conflict in the colony continued; in the process, Penn became interested in establishing a genuinely Quaker colony in America.
 5. The Quaker concept of an open, generous God who made his love equally available to all people manifested itself in egalitarian worship services and in social behavior that continually brought Quakers into conflict with the English government.
 6. Penn, however, remained on good terms with Charles II, who granted him land to found a Quaker colony in America; in 1681, Charles made Penn the proprietor of a new colony, called Pennsylvania.
- C. Toleration and Diversity in Pennsylvania
1. Penn’s announcement of the creation of his colony induced Quakers, mostly artisans, farmers, and laborers, to immigrate to America.
 2. Penn dealt with the neighboring Indians fairly.
 3. Pennsylvania tolerated Protestant sects of all kinds as well as Roman Catholics.
 4. Despite its toleration and diversity, Pennsylvania was as much a Quaker colony as New England was a stronghold of Puritanism.
 5. As proprietor, Penn had extensive powers, subject to review only by the king.
 6. Penn stressed that the exact form of government mattered less than the men who served in it.
- V. The Colonies and the British Empire
- A. Royal Regulation of Colonial Trade
1. English economic policies toward the colonies were designed to yield customs revenues for the monarch and profitable business for English merchants and shippers.
 2. The Navigation Acts of 1650, 1651, and 1660 set forth two fundamental regulations governing colonial trade: All colonial goods imported into England had to be transported on English ships, and certain colonial goods could be shipped only to England or to other English colonies.
 3. By the end of the seventeenth century, colonial commerce was defined by regulations that subjected merchants and shippers to royal supervision and gave them access to markets throughout the British Empire.
- B. King Philip’s War and the Consolidation of Royal Authority
1. The monarchy also took steps to exercise greater control over colonial governments.
 2. In 1675, warfare between Indians and colonists erupted in the Chesapeake and New England.
 3. This war, known as King Philip’s War, from which the colonists emerged triumphant, left New Englanders with an enduring hatred of Indians, a large war debt, and a devastated frontier.
 4. A royal investigation concluded that the colonists had deviated from English rules; the English government decided to govern New England more directly.
 5. In 1684, an English court revoked the Massachusetts charter, and two years later, royal officials incorporated Massachusetts and the other colonies north of Maryland into the Dominion of New England.
 6. England sent Sir Edward Andros to govern the Dominion.
 7. The Glorious Revolution in England emboldened colonial uprisings against royal authority in Massachusetts, New York, and Maryland.
 8. The rebellious colonists destroyed the Dominion of New England and reestablished the former charter governments.

9. Much as colonists chafed under increasing royal control, they still valued English protection from hostile neighbors, however.
10. In 1691, Massachusetts became a royal colony, and landowners, rather than church members, could vote in colony-wide elections.

Lecture Strategies

LECTURE 1

The Religious Basis of Colonization

Begin this lecture by highlighting the theme of the textbook — “the promise of America.” Ask students to consider the expectations held by the immigrants who came to New England and the middle colonies in the seventeenth century. Ask them to think about how the colonists hoped life in America would satisfy those expectations. It will become evident that students cannot understand why the colonies of Plymouth, Massachusetts Bay, or Pennsylvania were founded or how they developed without a clear understanding of the dissenting religions of seventeenth-century England. Locate the Puritan and Quaker movements socially and chronologically. Discuss the advent of the Protestant Reformation in Europe and how Henry Tudor (Henry VIII) nationalized church institutions in England for his own political reasons. Be ready to explain why many Christians found Henry’s reforms spiritually unsatisfactory. Discuss religious toleration in England and New England. Ask your students, “What constitutes religious toleration?” and ask whether either seventeenth-century England or Massachusetts meets their definitions. Here, you might have students analyze the title page to “The World Turn’d Upside Down” on page 113.

Focusing more closely on the Puritan groups who migrated to New England, explore the centrality of conversion to their religious experience. Examine the contractual nature of their “covenant” with one another and with God. Use John Winthrop’s sermon and the *Historical Question* feature “Why Were Some New Englanders Accused of Being Witches?” (pp. 122–123) to determine what was expected of Puritans in this contract with God and what were signs of their failing to live up to their contract. You might also want to bring in the *Documenting the American Promise* feature “King Philip Considers Christianity” (pp. 116–117), pointing out the difficulties Puritan missionaries faced when confronting Native American populations.

Also show how later generations of colonists failed to achieve the conversion experience, which prevented them from obtaining full church membership, resulting in their lack of political franchise and their inability to have their own children baptized. The Halfway Covenant, instituted a mere thirty-two years after the founding of the colony, reflected the loss of religious zeal and signaled to the community of believers that their society was in a state of decline. Ask how the people of the late seventeenth century interpreted the witch trials of the 1690s and the Indian wars of the 1670s and 1690s. Consider assigning Mary Rowlandson’s captivity narrative, and ask students if these afflictions weakened the religious faith that was the root of Puritan society.

Conclude by pointing out the similarities and differences between the Quakers and Puritans. Both were seen as cults by those not a part of them. But their theologies were distinctly different. Contrast the “inner light” of the Quakers with the “innate depravity” Calvinism of the Puritans. Use extreme care at this point; you may be discussing your students’ religious beliefs.

LECTURE 2

The Impact of English Politics on American Colonization

This lecture highlights the impact that politics in England had on American colonization. Suggest to students that the progress of the American colonies corresponds with the rise and fall of the Stuart dynasty. Begin with the ascension of James I to the throne, and trace the succession of monarchs, pausing to cover Oliver Cromwell’s brief interregnum and ending with the ousting of James II in the Glorious Revolution. Be sure to make the connections between British politics and colonial affairs clear. Note, for example, that Charles I dissolved Parliament only one week after granting a charter to the Massachusetts Bay colony. The colony benefited greatly from the king’s desire for increased power; nearly twenty thousand Puritans migrated to New England during the 1630s to escape political turbulence back home. When King Charles reconvened Parliament in 1640, Parliament declared war on the king, and the immigrants immediately stopped coming to the Massachusetts Bay colony. Instead, Puritans back in England called on those in America to come back to help fight the king. By 1647, parliamentary forces in this civil war defeated the king and executed him. The Puritans in England then established a commonwealth without a king, in which their army’s general, Oliver Cromwell, acted as dictator.

Ask students what happened to the Massachusetts Bay colony's status as a "city upon a hill" once the biblical commonwealth was established in England. You might also ask students to point out the connections between the failure of Parliament's commonwealth in 1660 and the declaration of the Halfway Covenant by a synod of Massachusetts clergy in 1662. How did these events signal a decline in Puritan society? Quickly cover the Restoration, and note the English conquest of New Amsterdam (renamed New York) and the founding of New Jersey and Carolina. When James II, proprietor of the New York colony, assumed the throne in the 1680s, he allowed William Penn to launch the Pennsylvania colony. Go over the king's revocation of the Massachusetts Bay charter and the formation of the Dominion of New England. Have students suggest why this move angered colonists. Ask students what effect the Glorious Revolution had on colonial affairs, paying particular attention to the rebellions in New York, Massachusetts, and Maryland. Finish with a discussion of the changes in the structure of colonial government by the 1690s.

LECTURE 3

A Social History of the Northern Colonies

Use this lecture to compare the emerging societies of the northern colonies. The Massachusetts Bay colony and its offshoots – Connecticut, Rhode Island, and New Hampshire – were densely settled territories with a largely homogeneous population. New York, New Jersey, and Pennsylvania contained more heterogeneous populations, which made their societies much different from those in New England. Ask students to compare the manner of immigration to New England with that to the middle colonies. Who went to each, and how did they get there? Once they arrived, how did they live?

Introduce the concept of change in societal standards and structures over time. You can illustrate this concept by using the New England example of witchcraft. Avoiding the religious dimensions of the witchcraft trials, ask students to identify who was most likely to be accused as a witch and who was most likely to be an accuser. Explore the social ramifications of a society that perceived itself in spiritual decline, and ask students to describe the material conditions that supported that belief. Land became more scarce with a growing population; the perceived healthiness of the colony decreased as a denser population increased the chances for disease to spread; disparities in wealth became more apparent, reducing the sense of a harmonious community; and children moved from the communities in

which they were raised in order to find land for themselves, reducing parental control and authority. Use the *Historical Question* feature "Why Were Some New Englanders Accused of Being Witches?" (pp. 122–123) to identify how these social problems led colonists to identify witches as scapegoats. Next, ask students to consider again New York and Pennsylvania. Did they have the same problems? Why not? Show that New England was not the model that other colonies followed by demonstrating that the middle colonies, like the southern colonies, pursued a path of increasing stability while New England saw itself in decline.

Anticipating Student Reactions: Common Misconceptions and Difficult Topics

1. *The Puritans and the Pilgrims Were the Same*

Students frequently assume that *Pilgrim* is simply another term for *Puritan*. They get this impression from a linear reading of most texts: The Pilgrims generally drop out of the narrative of American history after surviving the first few years at Plymouth, and then the story focuses on the development of Puritan society in New England. Many students might also erroneously conclude that because both Plymouth and the Massachusetts Bay colony were established in present-day Massachusetts, the colonies were one and the same. You can correct this mistaken reading by discussing two points. First, the Puritans considered the Pilgrims minor heretics, or at least severely mistaken schismatics. The Pilgrims considered the Church of England so beyond reform that they believed the only way they could achieve salvation was to separate themselves completely from it and start anew. The Puritans, who also considered the Church of England deeply corrupt, believed such separation sought to achieve perfection on earth and, given their Calvinist belief in the sinful nature of man, saw such attempts as both impossible and sinfully proud. The Puritans insisted that the Church of England had to be reformed, or purified, from within; hence, they did not seek separation while they dissented from its practices.

Second, you can emphasize the differences in community organization between the colonies of Plymouth and Massachusetts Bay. Plymouth was sparsely settled with few colonists. It allowed religious toleration. Massachusetts Bay was densely settled, creating frontier communities in the

“howling wilderness” rather than individual farmsteads. If you assigned Mary Rowlandson’s captivity narrative, get students to consider Rowlandson’s farm during the Indian attack. Her farm included thirty-seven people in an extended family, and she literally could see her neighbors dying before her own farm was attacked. She lived in a community, which was the Puritan mode of development in Massachusetts. The Plymouth colony was much more individualistic and thus allowed more toleration of differences.

2. *The Puritans Came to America in Order to Pursue Religious Freedom*

Students generally understand that the Puritans came to America to practice their religious beliefs unrestrained by a government that disagreed with them over those beliefs. Although this is generally a true statement, students make it false by assuming that seeking religious freedom for oneself logically translates into a policy of religious toleration once the formerly persecuted govern. The textbook makes clear that toleration did not necessarily follow the establishment of a Puritan government, but you cannot assume that students will overcome this misconception merely by reading part of one textbook chapter. Have students look at the opening vignette on Roger Williams. Then, take them step by step, from John Winthrop’s sermon on the *Arbella*, in which he told the Puritans that they had to exclude others who disagreed with them in order to maintain their covenant with God, to the exile — forced or voluntary — of Roger Williams and Anne Hutchinson, to the persecution and execution of members of radical evangelistic sects such as the Quakers. Such practices probably do not conform to students’ notions of religious freedom.

3. *New England Is the Prototype of American Development*

Historians have done a good job of laying this fallacy to rest, yet students continue to assume that because New England’s history is so well documented, because professors and teachers emphasize its development, and because it offers an ideal of freedom and community, it must be the main source of American tradition. Ask students to compare the settlement of Massachusetts with the settlement of Virginia. Who came, and how did they get a start? Ask which pattern was replicated in the American West. Make the point that the colonization of New England was atypical of general British colonization in North America and very different from later American settlement patterns. The Puritans did not strike out on their own to claim

their lands individually. They petitioned the General Court as a group. They received their town charter, and only then were lands divided among the settlers.

In-Class Activities

Using Film and Television in the Classroom

When discussing the Salem witch trials of 1692, consider screening the docudrama *Three Sovereigns for Sarah*, distributed by PBS. The script is based on existing trial manuscripts and the writings of Sarah Cloyce, the youngest of three sisters accused of witchcraft and the only one to escape execution.

In order to address popular (often erroneous) conceptions about the contests between Europeans and Native Americans, consider showing the 1992 film *The Last of the Mohicans*, starring Daniel Day-Lewis. You may need to remind your students that the film represents Hollywood’s interpretation of the 1839 novel by James Fenimore Cooper and is thus doubly removed from historical reality.

Class Discussion Starters

Puritanism will undoubtedly be confusing to students. To have your students understand more fully the Massachusetts Bay colony’s Puritanism, ask them what would have happened had the Massachusetts Bay colonists practiced religious toleration. What did the colonists fear would happen? What happened to other colonies that did practice religious toleration? (Have students consider the middle colonies, for example.) Were the Puritans able to ward off the forces of dissolution by taking such a strict stance on the issue? Why or why not?

Historical Debates

Using the Bedford Series in History and Culture title “*The Sovereignty and Goodness of God*” by Mary Rowlandson with Related Documents, edited by Neal Salisbury, have students formulate a response from one of Rowlandson’s captors to her narrative. Would the captor have agreed with Rowlandson’s account of her captivity? Where might the two accounts diverge?

Reading Primary Sources

As the textbook makes clear, the selections excerpted in the *Documenting the American Promise*

feature “King Philip Considers Christianity” (pp. 116–117) were written by a Protestant missionary and contain imaginary conversations between converted Indians and those who resisted Christianity. Have students discuss the ways in which historians read these documents. Emphasize that just because the dialogue is made up does not mean that the source is not valuable to historians. Have students think about what kinds of information the source yields about the person who created it, John Eliot. What does it tell historians about the perceptions of missionaries? Have students focus less on converting Indians and more on the efforts of Protestant missionaries.

Additional Resources for Chapter 4

For Instructors

Transparencies

The following maps and images from chapter 4 are available as full-color acetates:

- Map 4.1 New England Colonies in the Seventeenth Century
- Map 4.2 Middle Colonies in the Seventeenth Century
- Map 4.3 American Colonies at the End of the Seventeenth Century
- *David, Joanna, and Abigail Mason*
- *King Philip’s Sash*

Instructor’s Resource CD-ROM

The following maps, figure, and images from chapter 4, as well as a chapter outline, are available on disc in both *PowerPoint* and *jpeg* formats:

- Map 4.1 New England Colonies in the Seventeenth Century
- Map 4.2 Middle Colonies in the Seventeenth Century
- Map 4.3 American Colonies at the End of the Seventeenth Century
- Figure 4.1 Population of British North American Colonies in the Seventeenth Century
- *Joseph Capen House*
- *King Philip*

An additional relevant image is available on disc in *jpeg* format only:

- *New Amsterdam, c. 1640*

Using the Bedford Series with *The American Promise*

Available online at bedfordstmartins.com/usingseries, this guide offers practical suggestions for incorporating volumes from the Bedford Series in History and Culture and the Historians at Work Series into the U.S. history survey. Relevant titles for chapter 4 include:

- “*The Sovereignty and Goodness of God*” by Mary Rowlandson with Related Documents, edited with an introduction by Neal Salisbury
- *The Diary and Life of Samuel Sewall*, edited with an introduction by Melvin Yazawa
- *The World Turned Upside Down: Indian Voices from Early America*, edited with an introduction by Colin G. Calloway

For Students

Reading the American Past

The following documents are available in chapter 4 of the companion reader by Michael P. Johnson, Johns Hopkins University:

1. The *Arbella* Sermon: John Winthrop, *A Model of Christian Charity*, 1630
2. Temptations and God’s Providence: John Dane, *Memoir*, c. 1670
3. Observations of New England Indians: Roger Williams, *A Key into the Language of America*, 1643
4. Keeping Order in a Puritan Community: *Suffolk County Court Records*, 1671–1673
5. Words of the Bewitched: *Testimony against Accused Witch Bridget Bishop*, 1692

Online Study Guide at bedfordstmartins.com/roark

The Online Study Guide helps students synthesize the material from the textbook as well as practice the skills historians use to make sense of the past. The following Map, Visual, and Document activities are available for chapter 4:

Map Activity

- Map 4.1 New England Colonies in the Seventeenth Century
- Map 4.3 American Colonies at the End of the Seventeenth Century

Visual Activity

- *Seal of Massachusetts Bay Colony*

Reading Historical Documents Activity

- King Philip Considers Christianity

Critical Thinking Modules at bedfordstmartins.com/historymodules

These online modules invite students to interpret maps, audio, visual, and textual sources centered on events covered in the U.S. history survey. The module “Community and Conflict: Captivity Narratives and Cross-Border Contact in the Seventeenth Century” corresponds to the material in chapter 4.

