

Chapter 1 : Slavery in America - HISTORY

A succinct view of the origin of our colonies: with their civil state, founded by Queen Elizabeth, corroborated by succeeding princes, and confirmed established in America, and the errors of Paperback - February 21,

Definition and Outline Colonialism is not a modern phenomenon. World history is full of examples of one society gradually expanding by incorporating adjacent territory and settling its people on newly conquered territory. The ancient Greeks set up colonies as did the Romans, the Moors, and the Ottomans, to name just a few of the most famous examples. Colonialism, then, is not restricted to a specific time or place. Nevertheless, in the sixteenth century, colonialism changed decisively because of technological developments in navigation that began to connect more remote parts of the world. Fast sailing ships made it possible to reach distant ports and to sustain close ties between the center and colonies. Thus, the modern European colonial project emerged when it became possible to move large numbers of people across the ocean and to maintain political sovereignty in spite of geographical dispersion. This entry uses the term colonialism to describe the process of European settlement and political control over the rest of the world, including the Americas, Australia, and parts of Africa and Asia. The difficulty of defining colonialism stems from the fact that the term is often used as a synonym for imperialism. Both colonialism and imperialism were forms of conquest that were expected to benefit Europe economically and strategically. The term colonialism is frequently used to describe the settlement of North America, Australia, New Zealand, Algeria, and Brazil, places that were controlled by a large population of permanent European residents. The term imperialism often describes cases in which a foreign government administers a territory without significant settlement; typical examples include the scramble for Africa in the late nineteenth century and the American domination of the Philippines and Puerto Rico. The distinction between the two, however, is not entirely consistent in the literature. Some scholars distinguish between colonies for settlement and colonies for economic exploitation. Others use the term colonialism to describe dependencies that are directly governed by a foreign nation and contrast this with imperialism, which involves indirect forms of domination. The confusion about the meaning of the term imperialism reflects the way that the concept has changed over time. Imperialism was understood as a system of military domination and sovereignty over territories. The day to day work of government might be exercised indirectly through local assemblies or indigenous rulers who paid tribute, but sovereignty rested with the British. The shift away from this traditional understanding of empire was influenced by the Leninist analysis of imperialism as a system oriented towards economic exploitation. According to Lenin, imperialism was the necessary and inevitable result of the logic of accumulation in late capitalism. Thus, for Lenin and subsequent Marxists, imperialism described a historical stage of capitalism rather than a trans-historical practice of political and military domination. The lasting impact of the Marxist approach is apparent in contemporary debates about American imperialism, a term which usually means American economic hegemony, regardless of whether such power is exercised directly or indirectly. Young Given the difficulty of consistently distinguishing between the two terms, this entry will use colonialism as a broad concept that refers to the project of European political domination from the sixteenth to the twentieth centuries that ended with the national liberation movements of the s. Post-colonialism will be used to describe the political and theoretical struggles of societies that experienced the transition from political dependence to sovereignty. This entry will use imperialism as a broad term that refers to economic, military, political domination that is achieved without significant permanent European settlement. Natural Law and the Age of Discovery The Spanish conquest of the Americas sparked a theological, political, and ethical debate about the use of military force to acquire control over foreign lands. This debate took place within the framework of a religious discourse that legitimized military conquest as a way to facilitate the conversion and salvation of indigenous peoples. The Spanish conquistadores and colonists explicitly justified their activities in the Americas in terms of a religious mission to bring Christianity to the native peoples. The Crusades provided the initial impetus for developing a legal doctrine that rationalized the conquest and possession of infidel lands. Whereas the Crusades were initially framed as defensive wars to reclaim Christian lands that had been conquered by

non-Christians, the resulting theoretical innovations played an important role in subsequent attempts to justify the conquest of the Americas. The conversion of the native peoples, however, did not provide an unproblematic justification for the project of overseas conquest. The Spanish conquest of the Americas was taking place during a period of reform when humanist scholars within the Church were increasingly influenced by the natural law theories of theologians such as St. Thomas Aquinas. According to Pope Innocent IV, war could not be waged against infidels and they could not be deprived of their property simply because of their non-belief. Under the influence of Thomism, Innocent IV concluded that force was legitimate only in cases where infidels violated natural law. Nonbelievers had legitimate dominion over themselves and their property, but this dominion was abrogated if they proved incapable of governing themselves according to principles that every reasonable person would recognize. The Spanish quickly concluded that the habits of the native Americans, from nakedness to unwillingness to labor to alleged cannibalism, clearly demonstrated their inability to recognize natural law. This account of native customs was used to legitimize the enslavement of the Indians, which the Spanish colonists insisted was the only way to teach them civilization and introduce them to Christianity. Some of the Spanish missionaries sent to the New World, however, noticed that the brutal exploitation of slave labor was widespread while any serious commitment to religious instruction was absent. Members of the Dominican order in particular noted the hypocrisy of enslaving the Indians because of their alleged barbarity while practicing a form of conquest, warfare, and slavery that reduced the indigenous population of Hispaniola from 12 million to 15, in two decades of Spanish rule. Victoria gave a series of lectures on Indian rights that applied Thomism to the practice of Spanish rule. He argued that all human beings share the capacity for rationality and have natural rights that stem from this capacity. From this premise, he deduced that the Papal decision to grant Spain title to the Americas was illegitimate. Unlike the position of Pope Innocent IV, Victoria argued that neither the Pope nor the Spaniards could subjugate the Indians in order to punish violations of natural law, such as fornication or adultery. Furthermore, according to Victoria, the pope and Christian rulers acting on his mandate had even less right to enforce laws against unbelievers, because they were outside of the Christian community, which was the domain of Papal authority. Williams Despite this strongly worded critique of the dominant modes of justifying Spanish conquest, Victoria concluded that the use of force in the New World was legitimate when Indian communities violated the Law of Nations, a set of principles derivable from reason and therefore universally binding.

Liberalism and Empire The legitimacy of colonialism was also a topic of debate among French, German, and British philosophers in the eighteenth and nineteenth centuries. At first it might seem relatively obvious that Enlightenment thinkers would develop a critique of colonialism. The system of colonial domination, which involved some combination of slavery, quasi-feudal forced labor, or expropriation of property, is antithetical to the basic Enlightenment principle that each individual is capable of reason and self-government. The rise of anti-colonial political theory, however, required more than a universalistic ethic that recognized the shared humanity of all people. As suggested above, the universalism of Thomism proved to be a relatively weak basis for criticizing colonialism. Given the tension between the abstract universalism of natural law and the actual cultural practices of indigenous peoples, it was easy to interpret native difference as evidence of the violation of natural law. This in turn became a justification for exploitation. Diderot was one of the most forceful critics of European colonization. Diderot also challenges the dominant justifications for European colonialism. Although he grants that it is legitimate to colonize an area that is not actually inhabited, he insists that foreign traders and explorers have no right of access to fully inhabited lands. This is important because the right to commerce understood to encompass not only trade but also missionary work and exploration was used as a justification for colonization by Spanish thinkers in the sixteenth and seventeenth century. If the native peoples resisted these incursions, the Spanish could legitimately wage war and conquer their territory. The claim that all individuals are equally worthy of dignity and respect was a necessary but not sufficient basis for anti-imperialist thought. They also had to recognize that the tendency to develop diverse institutions, narratives, and aesthetic practices was an essential human capacity. The French term *moeurs* or what today would be called culture captures the idea that the humanity of human beings is expressed in the distinctive practices that they adopt as solutions to the challenges of existence. The work of enlightenment anti-imperialists such as Diderot and Kant reflects their struggle with

the tension between universalistic concepts such as human rights and the realities of cultural pluralism. The paradox of enlightenment anti-imperialism is that human dignity is understood to be rooted in the universal human capacity for reason. Yet when people engage in cultural practices that are unfamiliar or disturbing to the European observer, they appear irrational and thus undeserving of recognition and respect. In other words, he emphasized that human beings all share similar desires to create workable rules of conduct that allow particular ways of life to flourish without themselves creating harsh injustices and cruelties. Societies all need to find a way to balance individual egoism and sociability and to overcome the adversities that stem from the physical environment. From this perspective, culture itself, rather than rationality, is the universal human capacity. Unlike many other eighteenth and nineteenth century political philosophers, Diderot did not assume that non-Western societies were necessarily primitive. One of the key issues that distinguished critics from proponents of colonialism and imperialism was their view of the relationship between culture, history and progress. Many of the influential philosophers writing in France and England in the eighteenth and nineteenth centuries had assimilated some version of the developmental approach to history that was associated with the Scottish Enlightenment. It would therefore be incorrect to conclude that a developmental theory of history is distinctive of the liberal tradition; nevertheless, given that figures of the Scottish Enlightenment such as Ferguson and Smith were among its leading expositors, it is strongly associated with liberalism. Smith himself opposed imperialism for economic reasons. He felt that relations of dependence between metropole and periphery distorted self-regulating market mechanisms and worried that the cost of military domination would be burdensome for taxpayers. Pitts The idea that civilization is the culmination of a process of historical development, however, proved useful in justifying imperialism. According to Uday Mehta, liberal imperialism was the product of the interaction between universalism and developmental history. A core doctrine of liberalism holds that all individuals share a capacity for reason and self-government. The theory of developmental history, however, modifies this universalism with the notion that these capacities only emerge at a certain stage of civilization. McCarthy For example, according to John Stuart Mill hereafter Mill, savages do not have the capacity for self-government because of their excessive love of freedom. Serfs, slaves, and peasants in barbarous societies, on the other hand, may be so schooled in obedience that their capacity for rationality is stifled. Only commercial society produces the material and cultural conditions that enable individuals to realize their potential for freedom and self-government. According to this logic, civilized societies like Great Britain are acting in the interest of less-developed peoples by governing them. Mill, a life-long employee of the British East India Company, recognized that despotic government by a foreign people could lead to injustice and economic exploitation. These abuses, if unchecked, could undermine the legitimacy and efficacy of the imperial project. In *Considerations on Representative Government*, Mill identifies four reasons why foreign European peoples are not suited to governing colonies. First, foreign politicians are unlikely to have the knowledge of local conditions that is necessary to solve problems of public policy effectively. Second, given cultural, linguistic, and often religious differences between colonizers and colonized, the colonizers are unlikely to sympathize with the native peoples and are likely to act tyrannically. Third, even if the colonizers really try to treat the native peoples fairly, their natural tendency to sympathize with those similar to themselves other foreign colonists or merchants would likely lead to distorted judgment in cases of conflict. Finally, according to Mill, colonists and merchants go abroad in order to acquire wealth with little effort or risk, which means that their economic activity often exploits the colonized country rather than developing it. Recent scholarship, however, has challenged the view of Burke as an opponent of imperialism. Members of this specialized body would have the training to acquire relevant knowledge of local conditions. Paid by the government, they would not personally benefit from economic exploitation and could fairly arbitrate conflicts between colonists and indigenous people. Mill, however, was not able to explain how to ensure good government where those wielding political power were not accountable to the population. Nineteenth century liberal thinkers held a range of views on the legitimacy of foreign domination and conquest. Colonies would provide an outlet for excess population that caused disorder in France. Tocqueville also suggested that imperial endeavors would incite a feeling of patriotism that would counterbalance the modern centrifugal forces of materialism and class conflict. Tocqueville was actively engaged in advancing

the project of French colonization of Algeria. As a member of the Chamber of Deputies, Tocqueville argued in favor of expanding the French presence in Algeria. Instead, Tocqueville defended controversial tactics such as the destruction of crops, confiscation of land, and seizure of unarmed civilians. The stability of the regime, he felt, depended on the ability of the colonial administration to provide good government to the French settlers.

Chapter 2 : Religion in Colonial America: Trends, Regulations, and Beliefs | Facing History and Ourselves

*A Succinct View of the Origin of Our Colonies (Classic Reprint) [William Bolla] on blog.quintoapp.com *FREE* shipping on qualifying offers. Crigin of our COILONIES, &99cÅ¸. Otwithftanding the great utility of the liberty of the prefs it is certainly liable to manifold injurious abuies.*

Malta was a Phoenician colony Cologne formed as a Roman colony, and its modern name refers to the Latin term "Colonia". Modern historical examples[edit] Alaska: It became the 49th American state in Argentina gained its independence from Spain in Australia was formed as an independent country in from a federation of six distinct British colonies which were founded between and It gained its independence in Formally colonized first by France as New France and England in Newfoundland , then under British rule " , before achieving Dominion status and losing "colony" designation. Democratic Republic of the Congo: The federation lasted until In the four protectorates, the French formally left the local rulers in power, who were the Emperors of Vietnam, Kings of Cambodia, and Kings of Luang Prabang, but in fact gathered all powers in their hands, the local rulers acting only as figureheads. Contact between Europe and Ghana known as The Gold Coast began in the 15th century with the arrival of the Portuguese. This soon led to the establishment of several colonies by European powers: In , Ghana was the first African colony south of the Sahara to become independent. Greenland was a colony of Denmark-Norway from and was a colony of Denmark from to In Greenland was made an equal part of the Danish Kingdom. Home rule was granted in and extended to self-rule in See also Danish colonization of the Americas. Hong Kong was a British colony from to Is now a Special Administrative Region of China. India was an imperial political entity comprising present-day India , Pakistan , Bangladesh , Myanmar and the United Arab Emirates with regions under the direct control of the Government of the United Kingdom from to From the 15th century until , Portuguese India Goa was a colony of Portugal. Pondicherry and Chandernagore were part of French India from to Indonesia was a Dutch colony for years, from to full independence in Jamaica was part of the Spanish West Indies in the sixteenth and seventeenth centuries. It became an English colony in ; independence in Liberia a colony set up in by American private citizens for the migration of free blacks. It is the second oldest black republic in the world after Haiti. Macau was a Portuguese colony from to Malta was a British protectorate and later a colony from the French Revolutionary Wars in to independence in Philippines , previously a colony of Spain from c. Achieved self-governing Commonwealth status in ; independent in Somalia was a colony of Italy and Britain from the late s to South Africa consisted of territories and colonies by various different African and European powers, including the Dutch, the British, and the Nguni. The territory consisting the modern nation was ruled directly by the British from ; became self-governing dominion of Union of South Africa in Was a British Dominion until Also a Portuguese colony in the 16thth centuries, and a Dutch colony in the 17thth centuries. Taiwan had a Dutch colony " centered on present-day Tainan; shortly afterwards, a Spanish colony " was established concurrently in northern Taiwan, not far from present-day Taipei. The United States was formed from a union of thirteen distinct British colonies. The Colony of Virginia was the first of the thirteen colonies. All thirteen declared independence in July and expelled the British governors. Current colonies[edit] The Special Committee on Decolonization maintains the United Nations list of Non-Self-Governing Territories , which identifies areas the United Nations though not without controversy believes are colonies. Given that dependent territories have varying degrees of autonomy and political power in the affairs of the controlling state, there is disagreement over the classification of "colony".

Chapter 3 : Slavery in colonial America, by Betty Wood | LibraryThing

A succinct view of the origin of our colonies, with their civil state, founded by Queen Elizabeth, corroborated by succeeding princes, and confirmed by acts of Parliament ; whereby the nature of the empire established in America, and the errors of various hypotheses formed thereupon, may be clearly understood.

United States Declaration of Independence On June 4, 1776, a resolution was introduced in the Second Continental Congress declaring the union with Great Britain to be dissolved, proposing the formation of foreign alliances, and suggesting the drafting of a plan of confederation to be submitted to the respective states. Independence was declared on July 4, 1776; the preparation of a plan of confederation was postponed. Although the Declaration was a statement of principles, it did not create a government or even a framework for how politics would be carried out. It was the Articles of Confederation that provided the necessary structure to the new nation during and after the American Revolution. The Declaration, however, did set forth the ideas of natural rights and the social contract that would help form the foundation of constitutional government. The era of the Declaration of Independence is sometimes called the "Continental Congress" period. John Adams famously estimated as many as one-third of those resident in the original thirteen colonies were patriots. Scholars such as Gordon Wood describe how Americans were caught up in the Revolutionary fervor and excitement of creating governments, societies, a new nation on the face of the earth by rational choice as Thomas Paine declared in *Common Sense*. Republican government and personal liberty for "the people" were to overspread the New World continents and to last forever, a gift to posterity. These goals were influenced by Enlightenment philosophy. The adherents to this cause seized on English Whig political philosophy as described by historian Forrest McDonald as justification for most of their changes to received colonial charters and traditions. It was rooted in opposition to monarchy they saw as venal and corrupting to the "permanent interests of the people. Property requirements for suffrage for men were reduced to taxes on their tools in some states. Free blacks in New York could vote if they owned enough property. New Hampshire was thinking of abolishing all voting requirements for men but residency and religion. New Jersey let women vote. In some states, senators were now elected by the same voters as the larger electorate for the House, and even judges were elected to one-year terms. These "radical Whigs" were called the people "out-of-doors. Crowds of men and women massed at the steps of rural Court Houses during market-militia-court days. Shays Rebellion is a famous example. Revolutionary Congress[edit] The government of the First and Second Continental Congress, the period from September to March 1, 1776, is referred to as the Revolutionary Congress. Beginning in 1776, the substantial powers assumed by Congress "made the league of states as cohesive and strong as any similar sort of republican confederation in history". Hylton and again in *Penhallow v. Articles of Confederation* The Articles of Confederation was unanimously adopted in 1777. Over the previous four years, it had been used by Congress as a "working document" to administer the early United States government, win the Revolutionary War and secure the Treaty of Paris with Great Britain. Lasting successes prior to the Constitutional Convention included the Land Ordinance of 1784 whereby Congress promised settlers west of the Appalachian Mountains full citizenship and eventual statehood. Governmental functions, including declarations of war and calls for an army, were supported in some degree for some time, by each state voluntarily, or not. The British refused to negotiate a commercial treaty in 1775 because the individual American states would not be bound by it. Congress could not act directly upon the States nor upon individuals. It had no authority to regulate foreign or interstate commerce. Every act of government was left to the individual States. Each state levied taxes and tariffs on other states at will, which invited retaliation. Congress could vote itself mediator and judge in state disputes, but states did not have to accept its decisions. British officers on the northern boundaries and Spanish officers to the south supplied arms to Native American tribes, allowing them to attack American settlers. The Spanish refused to allow western American farmers to use their port of New Orleans to ship produce. None paid what they were asked; sometimes some paid nothing. Congress appealed to the thirteen states for an amendment to the Articles to tax enough to pay the public debt as principal came due. Twelve states agreed, Rhode Island did not, so it failed. Repeatedly, one or two states defeated legislative proposals of major importance. Seven of the

thirteen states printed large quantities of its own paper money, backed by gold, land, or nothing, so there was no fair exchange rate among them. State courts required state creditors to accept payments at face value with a fraction of real purchase power. The same legislation that these states used to wipe out the Revolutionary debt to patriots was used to pay off promised veteran pensions. The measures were popular because they helped both small farmers and plantation owners pay off their debts. It imposed a tightly limited currency and high taxes. Without paper money veterans without cash lost their farms for back taxes. This triggered Shays Rebellion to stop tax collectors and close the courts. Troops quickly suppressed the rebellion, but nationalists like George Washington warned, "There are combustibles in every state which a spark might set fire to. Seven amendments to the Articles of Confederation were proposed. Under these reforms, Congress would gain "sole and exclusive" power to regulate trade. States could not favor foreigners over citizens. Congress could charge states a late payment penalty fee. A state withholding troops would be charged for them, plus a penalty. If a state did not pay, Congress could collect directly from its cities and counties. There would have been a national court of seven. No-shows at Congress would have been banned from any U. Delegates from five states gathered to discuss ways to facilitate commerce between the states and establish standard rules and regulations. At the time, each state was largely independent from the others and the national government had no authority in these matters. Because so few states were present, delegates did not deem "it advisable to proceed on the business of their mission. They desired that Constitutional Convention take place in Philadelphia in the summer of New York and others hesitated thinking that only the Continental Congress could propose amendments to the Articles. The "Federal Constitution" was to be changed to meet the requirements of good government and "the preservation of the Union". Congress would then approve what measures it allowed, then the state legislatures would unanimously confirm whatever changes of those were to take effect.

Chapter 4 : Succinct dictionary definition | succinct defined

A succinct view of the origin of our colonies [microform]: with their civil state, founded by Queen Elizabeth, corroborated by succeeding princes, and confirmed by acts of parliament: whereby the nature of the empire established in America, and the errors of various hypotheses formed thereupon may be clearly understood with observations on.

One of the first martyrs to the cause of American patriotism was Crispus Attucks, a former slave who was killed by British soldiers during the Boston Massacre of 1770. Some 5, black soldiers and sailors fought on the American side during the Revolutionary War. But after the Revolutionary War, the new U. Cotton Gin In the late 18th century, with the land used to grow tobacco nearly exhausted, the South faced an economic crisis, and the continued growth of slavery in America seemed in doubt. Around the same time, the mechanization of the textile industry in England led to a huge demand for American cotton, a southern crop whose production was unfortunately limited by the difficulty of removing the seeds from raw cotton fibers by hand. But in 1793, a young Yankee schoolteacher named Eli Whitney invented the cotton gin, a simple mechanized device that efficiently removed the seeds. Congress outlawed the African slave trade in 1808, the domestic trade flourished, and the slave population in the U. By 1860 it had reached nearly 4 million, with more than half living in the cotton-producing states of the South. History of Slavery Slaves in the antebellum South constituted about one-third of the southern population. Most slaves lived on large plantations or small farms; many masters owned fewer than 50 slaves. Slave owners sought to make their slaves completely dependent on them, and a system of restrictive codes governed life among slaves. They were usually prohibited from learning to read and write, and their behavior and movement was restricted. Many masters took sexual liberties with slave women, and rewarded obedient slave behavior with favors, while rebellious slaves were brutally punished. A strict hierarchy among slaves from privileged house slaves and skilled artisans down to lowly field hands helped keep them divided and less likely to organize against their masters. Slave marriages had no legal basis, but slaves did marry and raise large families; most slave owners encouraged this practice, but nonetheless did not usually hesitate to divide slave families by sale or removal. Slave Rebellions Slave rebellions did occur within the system—“notably ones led by Gabriel Prosser in Richmond in 1800 and by Denmark Vesey in Charleston in 1822”—but few were successful. The slave revolt that most terrified white slaveholders was that led by Nat Turner in Southampton County, Virginia, in August 1831. Abolitionist Movement In the North, the increased repression of southern blacks only fanned the flames of the growing abolitionist movement. Free blacks and other antislavery northerners had begun helping fugitive slaves escape from southern plantations to the North via a loose network of safe houses as early as the 1700s. This practice, known as the Underground Railroad, gained real momentum in the 1830s and although estimates vary widely, it may have helped anywhere from 40,000 to 100,000 slaves reach freedom. Although the Missouri Compromise was designed to maintain an even balance between slave and free states, it was able to help quell the forces of sectionalism only temporarily. Kansas-Nebraska Act In 1854, another tenuous compromise was negotiated to resolve the question of slavery in territories won during the Mexican-American War. Four years later, however, the Kansas-Nebraska Act opened all new territories to slavery by asserting the rule of popular sovereignty over congressional edict, leading pro- and anti-slavery forces to battle it out—“with considerable bloodshed”—in the new state of Kansas. In 1857, the Dred Scott decision by the Supreme Court involving a slave who sued for his freedom on the grounds that his master had taken him into free territory effectively repealed the Missouri Compromise by ruling that all territories were open to slavery. The insurrection exposed the growing national rift over slavery: Brown was hailed as a martyred hero by northern abolitionists, but was vilified as a mass murderer in the South. Civil War The South would reach the breaking point the following year, when Republican candidate Abraham Lincoln was elected as president. Within three months, seven southern states had seceded to form the Confederate States of America; four more would follow after the Civil War began. Abolition became a goal only later, due to military necessity, growing anti-slavery sentiment in the North and the self-emancipation of many African Americans who fled enslavement as Union troops swept through the South. When Did Slavery End? Despite seeing an unprecedented degree of black participation in American

political life, Reconstruction was ultimately frustrating for African Americans, and the rebirth of white supremacy—including the rise of racist organizations such as the Ku Klux Klan KKK—had triumphed in the South by 1877. Almost a century later, resistance to the lingering racism and discrimination in America that began during the slavery era would lead to the civil rights movement of the 1950s and 1960s, which would achieve the greatest political and social gains for blacks since Reconstruction.

Chapter 5 : Colony - Wikipedia

A succinct view of the origin of our colonies, with their civil state, founded by Queen Elizabeth, corroborated by succeeding princes, and confirmed by acts of.

In the early years of what later became the United States, Christian religious groups played an influential role in each of the British colonies, and most attempted to enforce strict religious observance through both colony governments and local town rules. Most attempted to enforce strict religious observance. Laws mandated that everyone attend a house of worship and pay taxes that funded the salaries of ministers. Although most colonists considered themselves Christians, this did not mean that they lived in a culture of religious unity. Instead, differing Christian groups often believed that their own practices and faiths provided unique values that needed protection against those who disagreed, driving a need for rule and regulation. In Great Britain, the Protestant Anglican church had split into bitter divisions among traditional Anglicans and the reforming Puritans, contributing to an English civil war in the s. In the British colonies, differences among Puritan and Anglican remained. Between and Anglicanism and Congregationalism, an offshoot of the English Puritan movement, established themselves as the main organized denominations in the majority of the colonies. In some areas, women accounted for no more than a quarter of the population, and given the relatively small number of conventional households and the chronic shortage of clergymen, religious life was haphazard and irregular for most. The fear of such practices can be gauged by the famous trials held in Salem, Massachusetts, in and As we might expect, established clergy discouraged these explorations. In turn, as the colonies became more settled, the influence of the clergy and their churches grew. Slavery—which was also firmly established and institutionalized between the s and the s—was also shaped by religion. If they received any Christian religious instructions, it was, more often than not, from their owners rather than in Sunday school. Local variations in Protestant practices and ethnic differences among the white settlers did foster a religious diversity. Wide distances, poor communication and transportation, bad weather, and the clerical shortage dictated religious variety from town to town and from region to region. With French Huguenots, Catholics, Jews, Dutch Calvinists, German Reformed pietists, Scottish Presbyterians, Baptists, Quakers, and other denominations arriving in growing numbers, most colonies with Anglican or Congregational establishments had little choice but to display some degree of religious tolerance. Only in Rhode Island and Pennsylvania was toleration rooted in principle rather than expedience. The meetinghouse, which served secular functions as well as religious, was a small wood building located in the center of town. People sat on hard wooden benches for most of the day, which was how long the church services usually lasted. These meeting houses became bigger and much less crude as the population grew after the s. Steeples grew, bells were introduced, and some churches grew big enough to host as many as one thousand worshippers. After the s, with many more churches and clerical bodies emerging, religion in New England became more organized and attendance more uniformly enforced. In even sharper contrast to the other colonies, in New England most newborns were baptized by the church, and church attendance rose in some areas to 70 percent of the adult population. The New England colonists—with the exception of Rhode Island—were predominantly Puritans, who, by and large, led strict religious lives. The clergy was highly educated and devoted to the study and teaching of both Scripture and the natural sciences. The Puritan leadership and gentry, especially in Massachusetts and Connecticut, integrated their version of Protestantism into their political structure. Government in these colonies contained elements of theocracy, asserting that leaders and officials derived that authority from divine guidance and that civil authority ought to be used to enforce religious conformity. Their laws assumed that citizens who strayed away from conventional religious customs were a threat to civil order and should be punished for their nonconformity. Despite many affinities with the established Church of England, New England churches operated quite differently from the older Anglican system in England. Massachusetts Bay and Connecticut had no church courts to levy fines on religious offenders, leaving that function to the civil magistrates. In those colonies, the civil government dealt harshly with religious dissenters, exiling the likes of Anne Hutchinson and Roger Williams for their outspoken criticism of Puritanism, and whipping Baptists or

cropping the ears of Quakers for their determined efforts to proselytize. The Toleration Act, passed by the English Parliament in 1794, gave Quakers and several other denominations the right to build churches and to conduct public worship in the colonies. Mid-Atlantic and Southern Colonies Inhabitants of the middle and southern colonies went to churches whose style and decoration look more familiar to modern Americans than the plain New England meeting houses. They, too, would sit in church for most of the day on Sunday. After 1794, as remote outposts grew into towns and backwoods settlements became bustling commercial centers, Southern churches grew in size and splendor. Church attendance, abysmal as it was in the early days of the colonial period, became more consistent after 1794. Much like the north, this was the result of the proliferation of churches, new clerical codes and bodies, and a religion that became more organized and uniformly enforced. Toward the end of the colonial era, churchgoing reached at least 60 percent in all the colonies. The middle colonies saw a mixture of religions, including Quakers who founded Pennsylvania, Catholics, Lutherans, a few Jews, and others. The southern colonists were a mixture as well, including Baptists and Anglicans. In the Carolinas, Virginia, and Maryland which was originally founded as a haven for Catholics, the Church of England was recognized by law as the state church, and a portion of tax revenues went to support the parish and its priest. Virginia imposed laws obliging all to attend Anglican public worship. Baptist preachers were frequently arrested. Mobs physically attacked members of the sect, breaking up prayer meetings and sometimes beating participants. As a result, the 1790s and 1800s witnessed a rise in discontent and discord within the colony some argue that Virginian dissenters suffered some of the worst persecutions in antebellum America. With few limits on the influx of new colonists, Anglican citizens in those colonies needed to accept, however grudgingly, ethnically diverse groups of Presbyterians, Baptists, Quakers, members of the Dutch Reformed Church, and a variety of German Pietists. Maryland was founded by Cecilius Calvert in 1634 as a safe haven for Catholics. Clergy and buildings belonging to both the Catholic and Puritan religions were subsidized by a general tax. Their faith influenced the way they treated Indians, and they were the first to issue a public condemnation of slavery in America. In retrospect, the Great Awakening contributed to the revolutionary movement in a number of ways: In a surprising way, these principles sat very well with the basic beliefs of rational Protestants and deists. They also helped clarify their common objections to British civil and religious rule over the colonies, and provided both with arguments in favor of the separation of church and state. The political edge of this argument was that no human institution—religious or civil—could claim divine authority. At the core of this rational belief was the idea that God had endowed humans with reason so that they could tell the difference between right and wrong. Knowing the difference also meant that humans made free choices to sin or behave morally. The radicalization of this position led many rational dissenters to argue that intervention in human decisions by civil authorities undermined the special covenant between God and humankind. Many therefore advocated the separation of church and state. Taken further, the logic of these arguments led them to dismiss the divine authority claimed by the English kings, as well as the blind obedience compelled by such authority. Thus, by the 1790s, they mounted a two-pronged attack on England: Once the link to divine authority was broken, revolutionaries turned to Locke, Milton, and others, concluding that a government that abused its power and hurt the interests of its subjects was tyrannical and as such deserved to be replaced. Bonomi, *Under the Cape of Heaven*: Oxford University Press, 2003; Bonomi, *Under the Cape of Heaven*, John Butler, *Awash in a Sea of Faith*: Harvard University Press, 2003; Ragosta, *Wellspring of Liberty*: Oxford University Press, 2003, 3. Ragosta, *Wellspring of Liberty*.

Chapter 6 : Succinct | Define Succinct at blog.quintoapp.com

A succinct view of the origin of our colonies: with their civil state, founded by Queen Elizabeth, corroborated by succeeding princes, and confirmed by acts of Parliament: whereby the nature of the empire established in America, and the errors of various hypotheses formed thereupon, may be clearly understood: with observations on the commercial, beneficial and perpetual union of the.

Chapter 7 : Colonialism (Stanford Encyclopedia of Philosophy)

A succinct view of the origin of our colonies: with their civil state, founded by Queen Elizabeth, corroborated by succeeding princes, and confirmed established in America, and the errors of.. by William Bollan.

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