

Chapter 1 : What challenges did the middle colonies face? | eNotes

The major effect of the Awakening was a rebellion against authoritarian religious rule which spilled over into other areas of colonial life. Amidst the growing population of the colonies within the 18th Century and mass public gatherings, charismatic personalities such as Whitefield and Tennent rolled through to deliver their messages.

These colonies are presently known as: They had to clear the land using hand tools, build their own houses, produce all of their own food, and make their own clothing. Everything revolved around the family and family members. Colonial families had to farm for survival, and every family member had chores to help with the farming. They used candles for light and had to make their own candles. It was the women who took care of all the family needs. She prepared meals, made clothing, canned foods, and raised the children. Colonial children were taught manners from a very early age. There were over 18 major trade professions in colonial America. The children were often taught that trade so that when they were older they could help with the family trade or even take it over. Before the newspaper was developed, news was written on a paper, and posted in town on a wooden post for the colonists to read. Slavery began in in Virginia. Large numbers of Africans were brought to North American against their will. Over , slaves lived in the colonies by the year , and faced depressing challenges. A calendar site showing American history in a unique way: Birthdays of important people in American history and important events in American history can be viewed; interactive - browse through it and display details on a specific person or event. A printer friendly version of the calendar is also available. Discover history through objects, photographs, interactive timelines: Complete archived collections - excellent! Each month the History Channel takes new explorations into the past and puts them on display for you, utilizing state-of-the-art interactive technology; listen to speeches drawn from the most famous broadcasts and recordings of the Twentieth Century. The History Channel Time Machine brings you to a different speech every day; trivia quiz; fact of the day; games. What better way to learn about and appreciate the history of the United States than through viewing the illustrations of artists from the last century and a half! The images are all in the public domain and are free for anyone to use in any way after viewing the Terms of Use. This website is a work in progress and new images are always being added. Present topics for images include:

Chapter 2 : Challenging Canada's Colonial History : The Runner

The New England Colonies of British America involved Connecticut Colony, Colony of Rhode Island and Providence Plantations, Massachusetts Bay Colony, and the Province of New Hampshire, as well as some miniature short-lived colonies.

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 17th century. In the British colonies, differences among Puritan and Anglican remained. Between 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 1692. 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 17th and 18th centuries—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 17th century. Steeples grew, bells were introduced, and some churches grew big enough to host as many as one thousand worshippers. After the 17th century, 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 1689, 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 1700, 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 1700. 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 1700s and 1750s 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 1750s, 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 3 : Welcome to Capital Lacrosse, LLC

The middle colonies faced several challenges. In some ways, these challenges were similar to what the New England colonies and southern colonies faced. However, there were some differences. The.

The school closed in , and was demolished in Schools, parks, streets, and bridges across the country bear his name. Numerous monuments and statues have been constructed in his honour. His contributions to Canadian Confederation in are undeniable, but the injustices he perpetrated, the irreversible suffering his actions and ambitions caused, and his reprehensible views on race concerning Indigenous and Chinese people are becoming more prominent in public discussion about his character. This statue of Edward Cornwallis was taken down in January , after Halifax city council voted to remove it and put it in storage. If you leave them in the family they may know how to read and write, but they will remain savages, whereas by separating them in the way proposed, they acquire the habits and tastes of civilized people. The statue had been the subject of public controversy since the s. The complicated legacies of these men include their contributions to building a nation, but also their sanctioning and active encouragement of terrible violence toward Indigenous people, humanitarian transgressions, and unapologetic genocide. You can try to explain it better to people so that they have a better understanding of what culture was like in the past. Canadian schools are integrating Indigenous studies into their curriculum in response to calls to action published by the Truth and Reconciliation Commission. Macdonald not as this glorious nation-founder, but as one of the architects of the destruction of so many peace and friendship agreements. The last residential school to close was the Gordon Indian Residential School in Saskatchewan, which operated until There are so many other things named after people that we are going to be suspicious of. Are we changing the school curriculum to acknowledge the fact that John A. Macdonald, Ryerson, Cornwallis were all abusers and colonizers, and should be charged for humanitarian crimes? A photograph taken in at St. Wikimedia Commons The abuse perpetrated against children in residential schools resulted in widespread psychological trauma, the aftermath of which is still being felt by Indigenous people today. Scholars are increasingly acknowledging the importance of decolonizing both current and historical discourse around these issues. The award is also known as the Sir John A. This angered Indigenous and non-Indigenous scholars who had already travelled to Toronto to contribute to the rewrite. Many Canadians find it difficult to agree on how the country should atone for the cruelties of its colonial history, or if complete reconciliation is even possible at this point. People can agree, however, that if any progress is to be made, acknowledging the past and responsibly educating the generations of the future is likely the best place to start.

Chapter 4 : The Colonies on the App Store

The First Great Awakening, which took place in the 1730s and 1740s in colonial America (most intensely in New England), sought to reinvigorate parishioners' personal sense of connection with Jesus.

The Dutch established a patroon system with feudal-like rights given to a few powerful landholders; they also established religious tolerance and free trade. The city was captured by the English in 1664; they took complete control of the colony in 1674 and renamed it New York. However the Dutch landholdings remained, and the Hudson River Valley maintained a traditional Dutch character until the 1780s. Nya Sverige was a Swedish colony that existed along the Delaware River Valley from 1639 to 1681 and encompassed land in present-day Delaware, southern New Jersey, and southeastern Pennsylvania. The several hundred settlers were centered around the capital of Fort Christina, at the location of what is today the city of Wilmington, Delaware. The colony was captured by the Dutch in 1674 and merged into New Netherland, with most of the colonists remaining. It remains the oldest European-built house in New Jersey and is believed to be one of the oldest surviving log houses in the United States. Russian America and Russian colonization of the Americas Russia explored the area that became Alaska, starting with the Second Kamchatka expedition in the 1780s and early 1790s. Their first settlement was founded in 1784 by Grigory Shelikhov. In 1789, the U.S. The location of the Jamestown Settlement is shown by "J" England made its first successful efforts at the start of the 17th century for several reasons. During this era, English proto-nationalism and national assertiveness blossomed under the threat of Spanish invasion, assisted by a degree of Protestant militarism and the energy of Queen Elizabeth. At this time, however, there was no official attempt by the English government to create a colonial empire. Rather the motivation behind the founding of colonies was piecemeal and variable. Practical considerations played their parts, such as commercial enterprise, over-crowding, and the desire for freedom of religion. The main waves of settlement came in the 17th century. After 1607, most immigrants to Colonial America arrived as indentured servants, young unmarried men and women seeking a new life in a much richer environment. Alexander Hamilton "was a Scottish-born doctor and writer who lived and worked in Annapolis, Maryland. The Itinerarium of Dr. Alexander Hamilton is "the best single portrait of men and manners, of rural and urban life, of the wide range of society and scenery in colonial America. Biographer Elaine Breslaw says that he encountered: He faced unfamiliar and challenging social institutions: The business venture was financed and coordinated by the London Virginia Company, a joint stock company looking for gold. Its first years were extremely difficult, with very high death rates from disease and starvation, wars with local Indians, and little gold. The colony survived and flourished by turning to tobacco as a cash crop. On a more local level, governmental power was invested in county courts, which were self-perpetuating the incumbents filled any vacancies and there never were popular elections. As cash crop producers, Chesapeake plantations were heavily dependent on trade with England. With easy navigation by river, there were few towns and no cities; planters shipped directly to Britain. High death rates and a very young population profile characterized the colony during its first years. Historian Arthur Schlesinger says that he "was unique among the permanent comers in bearing so high a rank as baron.

Chapter 5 : The Challenge of Decolonization in Africa

The Thirteen Colonies. Jake Epprecht. jrepprecht_iii@calendrierdelascience.com / jepprecht@calendrierdelascience.com Introduction: In England 's first permanent overseas settlement was founded.

Roots of Revolution The major effect of the Awakening was a rebellion against authoritarian religious rule which spilled over into other areas of colonial life. Amidst the growing population of the colonies within the 18th Century and mass public gatherings, charismatic personalities such as Whitefield and Tennent rolled through to deliver their messages. Though a religious movement, the Awakening had repercussions in cultural and political spheres as well. Customs of civility and courtesy, the governing norms of life in the colonies, were set aside in favor of a more quarrelsome age. Practices and mind-sets were changed by the Awakening like never before. Towards an American Identity Revivalism in the colonies did not form around a complex theology of religious freedom, but nevertheless the ideas it produced opposed the notion of a single truth or a single church. As preachers visited town after town, sects began to break off larger churches and a multitude of Protestant denominations sprouted. The older groups that dominated the early colonies – the Puritans and the Anglicans – eventually began a drastic downward trend in popularity. The effect of Great Awakening unity was an attitude that went against the deferential thinking that consumed English politics and religion. The chain of authority no longer ran from God to ruler to people, but from God to people to ruler. The children of revivalism later echoed this radicalism and popular self-righteousness in the American Revolution, when self-assertion turned against the tyrannical ways of George III. Government as Contract Another effect of the Great Awakening on colonial culture was the growth of the notion of state rule as a contract with the people. Parishioners during the revival gained an understanding of covenants with their churches as contractual schemes; they argued that each believer owed the church their obedience, and the churches in turn owed their congregants the duty to be faithful to the Gospel. Parishioners therefore reserved the right to dissolve the covenant and to sever ties with the church without prior permission. This notion of covenant was a popular one in Puritan society and reflected a common biblical understanding of association. Present in the Mayflower Compact and later forming an ideological basis for breaking from Great Britain, the notion of covenant grew to link religion and politics in the colonies. With the frequency by which believers broke away from larger churches to form splinter groups, the colonists must have been accustomed to separating themselves from larger institutions. **Religious Uniformity** Perhaps the greatest fuel added to the revolutionary fire that began burning in the latter half of the 18th Century was religious pluralism within the colonies. Unlike England, which after the Glorious Revolution of had become spiritually stagnant under the Church of England, the colonists adhered to no single denomination. The splits in churches that revivalism had caused prevented uniformity in religion from becoming a reality. While groups such as the Quakers and Anglicans still existed in areas, none could rise to dominate the religious scene and become the primary American religion. So long as the colonists did not become complacent, their religious zeal would continue to burn strong. Eventually, this religious zeal turned to revolution and sentiments of self-governance. That the religious spirit of the colonists was a necessary component to the drive for independence is confirmed in the sentiments of those who lived during the period of fighting. **Shared Goals** The religious revival of the Great Awakening melded the colonists in a way that would not have been possible otherwise. Eighteenth Century Americans thought of religion as something communitarian – a form of social cooperation – rather than a competitive endeavor of individuals that the world of commerce envisioned. Christians were told to be benevolent and to make self-sacrifices, and many were bound together by way of their shared mass conversions. Thus, they could afford to make sacrifices for their land in times of need. Another shared sentiment of the chiefly Protestant nation was a fear of Catholic domination. While this feeling may have been contributed to by fear of foreign political domination, the revivalist zeal of the colonists no doubt played a part in the anti-hierarchical nature of anti-Catholic attitudes. Through cataclysmic events such as world earthquakes in and , expectations of the new millennial age increased. The colonists viewed these as divine signs, and so when questions arose about the Antichrist they turned to the Catholics. They considered the pope to be the enemy during the French and

Indian War, and celebrations in Boston and in other places, Anti-Pope Day furthered Protestant zeal. Anti-Catholicism was one of the most prominent traits in the colonies prior to the revolution. This attitude was significant in the New England way of life and existed not only in the churches but also in taverns, newspapers, and schools. Despite political or theological differences between colonists, one common understanding shared by all was an opposition to Roman Catholicism. They found him in George III, who needed to be expelled from the colonies in order to bring forth the new age of righteousness. The religious fervor spawned by the Great Awakening provided the catalyst for political and military action necessary for fulfillment of religious expectations. The crusade against the Catholics provided the necessary focal point over the course of the 18th Century until the new crusade against the British took over.

Chapter 6 : NASA - Settlement: Harsh Challenges Confront Colonists

39 UNIT 2 Revolution in the Colonies Geography Challenge Chapter 5: Toward Independence When is it necessary for citizens to rebel against their government?

While this website will remain online, it is no longer maintained. History - Dr. This link has been variously characterized as a congenial meeting of two people in a so-called "New World;" a collision between the civilized and the savages in an ancient world; the beginning of a genocidal rampage. But there is another and very relevant way of looking at the relationship between the Old and New Worlds, as the map below illustrates. By the end of the colonial era in North America, conomic exchanges between the "old" and the "new" worlds demonstrates the existence of a global economic empire. Discussion Topics To explain the importance of studying colonial history in the 21st Century. To understand the geographical claims of European nations in colonial North America. To examine the new economic model for the development of the English colonies. To study the characteristics of the early colonists. To explore the governance, economy, and social structure created during the 17th Century within each of three colonial regions: To take an indepth exploration of three colonies - Jamestown in the south, Pennsylvania in the Middle, and Massachusetts in New England - and one of the most unusual of all the colonies - Georgia. To compare and contrast the political, economic, social, and spiritual development of the three colonial regions throughout the Seventeenth Century. Goal 1 - To explain the importance of studying colonial history in the 21st Century Six Reasons to Study Colonial History To realize that diversity in North America was here from the beginning and such diversity makes us uniquely American. Each cultural group, in turn, embraced dozens, if not hundreds of different cultural characteristics. Geographical diversity - mountains, mighty rivers, vast forests, excellent farmland, superior harbors. To understand the dominance of Protestantism. While religious diversity existed from the beginning of British colonization, the vast majority of Euro-Americans were Protestant - and a substantial minority were Calvinist. Thus, their religion was tied to the need to use their own individual resources to achieve spiritual and material success. This will shape the American psyche. To comprehend the full extent of the racist attitudes Euro-Americans held toward non-white people. Euro-Americans used discrimination, subordination, enslavement, paternalism, and finally, violent policies to deal with their racial fears and prejudices. To learn the origins of our political institutions. Some type of self-governance arrived very early in North America, even while the colonists were still under control of the British. Britain had no choice but to honor the self government that arose in the colonies because it was too far away to maintain regular, centralized control. To study the development of the unique American character, attitudes, and practices. The majority of colonists were the outcasts of Europe, most of whom were seeking economic, religious, and political freedom from the shackles of European governments. When they landed in America and were forced to deal with the decidedly un-European factors of forests, Indians, wild territory, unlimited land, and the chance to become wealthy, they developed a uniquely individualist, entrepreneurial, "leave me alone while I make a buck" attitude. To gain an appreciation for the deeply-held belief in American Exceptionalism - that we are unique in the world , have a special destiny, and must spread our way of life into new territory. There are at least two ways of understanding the belief in American Exceptionalism. America is an exception to the way people were granted rights and freedom. Our Founding Fathers realized that throughout history, we derived rights and freedoms only at the pleasure or discretion of an overarching authority that stood "above" them. That authority could be a king or queen or a parliament and that authority would decide what the people were allowed to have, or to do, or to keep. It all flowed downward to the people from a controlling higher authority; human rights were allocated to the people, or distributed to the people, or permitted to the people by an empowered greater entity whose reason for existence was to impose order and structure. The Founding Fathers thus created a society that was an exception to this - rights would not be granted by an outside entity, flowing downward, but instead were innate, inborn and integral to each and every individual. You did not have to wait to have rights flow down to you, they would flow up, from you. America is exceptional or better than other nations in every respect - economically, politically, socially, and militarily. Americans believe that

the U. Deneen, In other words, the United States is exceptional because Americans believe it to be exceptional. This underlies the idea that in every foreigner there is an American waiting to get out. Bush and their mission to reform the world in the American image. To understand the geographical claims of European nations in colonial North America Within 93 years after the first permanent British colony was settled in North America in , the Spanish, French, Dutch, and British were deeply involved in the great race for empire. Colonization and the creation of empires had become common place by the early s. Spain - The first Spaniards to arrive in the "New World" - the conquistadores - were interested in getting rich. And for years, they were quite successful. These riches made Spain for a time the wealthiest and most powerful nation on earth. France - The French had established a strong trading colony in Quebec, had built a strong inland empire for fur trading throughout the Mississippi River regions, and had several settlements along important water routes. Netherlands - By , the Dutch were firmly entrenched in the trading economy in New Netherlands The British, then, were among the last of the great European powers to gain colonial influence in North America. As the map below of world colonization by the mids indicates, Spain and France had a much greater foothold in the Americas than the English. But remember, during the entire period of English colonization to , the vast majority of America was populated by American Indians. Thus, it was not the European influences that were strongest in the s - it was the Indian influence. So, why did James I seek a geographical claim to North America? First, you will remember that England was recovering from over a decade-long war with Spain. And even though the English were victorious, they needed a way to boast their economy. What better way than to have a colony rich with natural resources to exploit? Second, England had a serious surplus population and not enough food to feed them or prisons to house them. Third, England wanted to expand their empire - and because they were late to the game of empire, they claimed "new" land where they hoped to find rich resources. Fourth, the King had an economic motive based upon a new concept of economics - which brings us to our third goal for today. To examine the new economic model for the development of the English colonies The New Economic Model for Colonizing British North America - Mercantilism, Corporations, and Capitalism The idea of mercantilism was that the nation, not the individuals within it, was the principal actor in the economy. Some merchants joined forces and formed chartered companies - or corporations. To meet their needs, merchants sought assistance from the king who, in turn, benefited from the expansion of corporations. Each corporation acquired a charter from the King. The charter gave the corporation a monopoly on trading in a particular region. Thus, the goal of both the English king and the financial backers - those who owned the corporations - was to make money. The corporate colonies, therefore, were ventures in capitalism - that is, they were based on an economic system in which the production and distribution of goods are privately or corporately owned and developed. To study the characteristics of the early colonists Characteristics of the First Colonists Most were young - over half were 25 years and under. Almost half were either indentured servants or slaves. Very few were wealthy and most were of the "middling sort" - neither very rich nor very poor. While all knew they could not immediately own land in many of the North America colonies, they knew they had a chance to improve their economic and social standings in a way that they could never accomplish in Europe. The vast majority were English, Scot, and Irish. Most worshiped in the Anglican Church; a smaller number were Calvinists. These characteristics remain largely the same throughout much of the colonial era, with three exceptions: Larger numbers of women arrive. More convicts arrive after the British Transportation Act of - about 50, convicts were shipped to the colonies, largely for non-capital offenses against property. This number is far less than the , convict men and 24, convict women transported to Australia after the Americas outlawed transportation in After the Protestant Reformation, the biggest religious debate was about the proper way for a Christian to gain access to the will of God. For Catholics and more conservative Protestants, the traditions of the church contained valid, time-honored additions to what was found in the Bible. For the Puritans, the church had been corrupted through centuries of greed and abuse. If something was not in the scriptures, it was a man-made distortion of what God intended. Began their congregations with a covenant a term they took from the Bible between a group of believers and God. In turn, each congregation elected their ministers, all of whom were university-trained and who could be voted out by the congregation. Believed that ever since the fall when Adam broke his covenant of works with God, man had been deserving of perpetual

damnation. God had since made a covenant with Christ and upon fulfillment of that covenant, offered grace to a small minority of people known as the Saints. Believed that because the identity of the Saints had long since been determined by God predestination, there was nothing anyone could do to win salvation. No one could be entirely sure about who was one of the elect, but if a person was saved, he or she naturally lived a godly life. Thus, their conduct might indicate whether or not they were saved. Recognized states by which he or she might experience knowledge of redemption: Excommunicated members of the congregation if they strayed from the true path and failed to correct themselves. Both Puritans and Separatists were Never sure where they stood in the eyes of God which contributed to constant introspection and the desire to achieve. Subject to an essential tension between their inward, spiritual lives - am I serving God or am I going to hell - and their outward, secular lives - I need to make more money and I can only do that by focusing on material means. To explore the governance, economy, and social structure created during the 17th Century within each of three British colonial regions: Additionally, the governance, economy, and social structure of each developed around the geographical realities of each colony. In turn, these geographical realities led to the gradual formation of three regional groups of colonies. The New England Colonies. The New England colonies experienced much independence from Britain during their early years. By the s - when all of the New England colonies were under control of the Crown - each colony still retained much control through two vehicles: Central governments, which were representative and responsive to the needs of the majority, and consisted of a governor and bicameral legislature. Officials were annually elected by white, free men who were church members and had sought salvation. Local government town meetings where all white male Church members who owned property gathered regularly to consensually decide matters of local importance.

Chapter 7 : Anne Hutchinson - Wikipedia

To King George III, it was a colonial rebellion, and to the Americans, it was a struggle for their rights as British citizens. However, Parliament remained unwilling to negotiate with the American.

Harsh Challenges Confront Colonists The area has remained continuously populated since that time, but native peoples were the earliest to arrive. That was a fact unknown to the English voyagers who landed on the shoreline of what would become known as Jamestown. Once the Susan Constant, the Godspeed and the Discovery docked, weary colonists trudged from their cramped quarters onto swampy marshland. James Fort construction, May-June For almost five months, these men had traveled from England, sent by the Virginia Company of London. The Jamestown site was a peninsula, connected to the mainland by a narrow isthmus and protected on three sides by the James River, Back River and Sandy Bay. Directed by the Virginia Company to find "the true, most wholesome and fertile place" to settle, the Jamestown site was defensible with a deep harbor close to shore. About 40 miles The forests were filled mostly by hardwood trees. Walnut, beech, oak and hickory trees covered the low-lying land. The sea level, however, was about 3 feet 0. Jamestown Island was originally a peninsula during the time of the early settlers, but the waters around it were, and remain, restless, eating away the land. Some contemporary studies indicate that the shoreline was eroding rapidly even during the time of the English colonization, at rates as high as five to six feet 1. Wave action would eventually turn the peninsula into an island. On first impression, however, the area appeared to be exactly what the settlers needed to build their new fort. A "Waste" and Difficult Ground Wahunsenacawh, or better known to history as Powhatan, was the paramount chief of a powerful chiefdom of Virginia Indians who lived throughout the coastal plain of present-day Virginia, where the Englishmen had chosen to build their new settlement. Both Powhatan and his daughter Pocahontas became important to the Jamestown settlers. Their villages were built in areas with easy access to fresh water. Jamestown colonists endured a severe winter in By mid-May , the early Jamestown settlers realized that weather in their new land was very different than weather in England, their homeland. Summer in England had little humidity and few bugs. Summer in Jamestown, with tropical humidity and oppressively high temperatures, bred mosquitoes and biting flies. And winters, as the settlers soon discovered, were as cold as the summers were hot. Evidence from archeological digs shows that fell within a cool period in North America and western Europe that historians call the "Little Ice Age. The harsh conditions were compounded by the fact that they also had to endure one of the worst droughts in nearly years. Dendrochronology is the scientific study of tree rings. Evidence found in the rings of ancient, living bald cypress trees near present-day Jamestown Island, supports the theory that a drought occurred there from This drought contributed to poor water quality and difficult growing seasons. Although the Jamestown settlers had been instructed to try farming on a small scale, the sandy soil did not hold moisture well and the drought killed what crops they did manage to plant. Food supplies ran very low and many of the settlers starved to death during the winter of , called, "The Starving Time. This base would be the first settlement in the beginning of an interplanetary migration that will eventually take explorers and settlers throughout the Solar System. Not unlike the conditions confronted by the Jamestown settlers, the initial challenges faced by would-be, off-world colonists will be many. Space radiation can have devastating effects on materials and the human body. Current spacecraft materials cannot block all of the radiation, so astronauts are exposed to far more radiation than the average person on Earth. NASA is already working on how to make spacecraft safer by using different materials to provide protection. The moon has basically no atmosphere. Future settlers on the moon will have to take additional precautions. Energetic particles constantly bombard the moon; they can harm anyone who is not adequately shielded. Exposure dangers include significant long-term risks for cancer. Non-Soil, But Useful More than 80 percent of the moon is ancient, heavily cratered highland. The rest of the surface is younger basalt-covered, plains-like areas called maria. There are many impact craters, some with bright rays, crater chains and the long, narrow valleys known as rilles. A mixture of fine dust and rocks called regolith covers the moon. Lunar regolith is made up mostly of fragments of lunar rocks found in the area. Mixed in with these local rocks are interplanetary and deep space rock fragments,

tossed in by the bombardment of meteoroids pounding into the lunar surface. Above a base of fractured bedrock, the regolith becomes thicker as impacts continue to rework it. With no weathering and erosion on the moon, the powdery surface does not wash away. The lunar surface is charcoal gray and sandy, with a sizable supply of fine sediment. Meteorite impacts over billions of years have ground up the formerly fresh surfaces into powder. Because the moon has virtually no atmosphere, even the tiniest meteorite strikes a defenseless surface at full speed, at least 12 miles. Some rocks lie thrown about the surface, resembling boulders sticking up through fresh snow on ski slopes. Even these boulders will not last long, maybe a few hundred million years, before they are ground up into powder by the steady rain of high-speed projectiles. Of course, an occasional larger meteoroid, about the size of a car, arrives and carves fresh rock from beneath the blanket of powdery soil. Falling meteoroids continue to grind the fresh boulders down, slowly but inevitably. The layers of regolith vary, from about 6. Lunar regolith has mixed local material so that a shovelful contains most of the rock types that occur in an area. The regolith contains rock and mineral fragments from the original bedrock. It also contains glassy particles formed by the impacts. In many lunar regoliths, half of the particles are composed of mineral fragments that are bound together by impact glass. The chemical composition of the regolith is similar to the composition of the bedrock. Regolith in the highlands is rich in aluminum, as are the highland rocks. Regolith in the maria is rich in iron and magnesium, elements also found in basalt. But regolith may prove useful when people establish permanent settlements on the moon. Life support systems require the life-giving elements hydrogen and oxygen for water, carbon and nitrogen. Plenty of oxygen is contained within the silicate minerals of lunar rocks, with the solar wind providing the remaining elements.

Chapter 8 : What challenges did English colonies face

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In the decades that followed independence, they worked to shape the cultural, political, and economic character of the postcolonial state. Some worked against the challenges of continued European cultural and political hegemony, while others worked with European powers in order to protect their interests and maintain control over economic and political resources. Decolonization, then, was a process as well as a historical period. Yet the nations and regions of Africa experienced it with varying degrees of success. By , formal European political control had given way to African self-rule—except in South Africa. Culturally and politically, however, the legacy of European dominance remained evident in the national borders, political infrastructures, education systems, national languages, economies, and trade networks of each nation. Ultimately, decolonization produced moments of inspiration and promise, yet failed to transform African economies and political structures to bring about true autonomy and development. The Year of Africa "Most of our weaknesses," declared Kenneth Kaunda, first president of Zambia, in a March speech, "derive from lack of finance, trained personnel, etc. We are left with no choice but to fall on either the east or west, or indeed, on both of them. When decolonization began, there were reasons for optimism. The year was heralded throughout Africa and the West as "the Year of Africa" for the inspiring change that swept the continent. During that year, the Sharpeville massacre in South Africa shook the world to awaken to the horrors of white minority rule as South African police fired into a crowd of peaceful black protesters, killing sixty-nine in full view of photographers and reporters. Also in , seventeen African territories gained independence from the strong arm of European colonial rule. Fully recognizing the potential for the remarkable change that African independence could bring to global politics, on February 3, , Harold Macmillan, prime minister of Great Britain from to , delivered his famous speech, "Wind of Change," to the South African parliament. The Cold War It was this fear of Soviet influence in Africa, particularly on the part of the United States, that created such a major problem for African nations. Western powers viewed African independence through the lens of the Cold War, which rendered African leaders as either pro-West or pro-East; there was little acceptable middle ground. The aim of my government which starts today is not to be pro-left or pro-right. We shall pursue the task of national building in friendship with the rest of the world. Nobody will ever be allowed to tell us, to tell me: We shall remain free and whoever wants friendship with us must be a real friend. Nonetheless, as Africans declared themselves nonaligned, pro-West, or Marxist sympathizers, Cold War politics deprived them of the freedom to truly shape their political paths. Although Western European powers granted aid to African nations, they also coerced governments to support their agendas and instigated and aided coups against democratically elected governments. They also fomented civil unrest to ensure that governments friendly to their Cold War agenda remained in power and those that were not were removed by political machinations or assassination. In the Congo, for example, Joseph Mobutu took a strong anti-communist position and was subsequently rewarded by Western powers. Neo Colonialism In the s, Frantz Fanon, the anti-colonial intellectual and psychoanalyst, among others, described neo-colonialism as the continued exploitation of the continent from outside and within, together with European political intervention during the post-independence years. One of the many questions that African leaders faced was whether continued economic and political interaction with former colonial powers threatened their autonomy and political viability. The ex- colonizers wanted to retain their former colonial territories within their sphere of influence. This continued relationship, Fanon argued, benefited African politicians and the small middle class but did not benefit the national majorities. The result was tension between the ruling classes and the majority population. In he wrote in *Toward the African Revolution*: Every new sovereign state finds itself practically under the obligation of maintaining definite and deferential relations with the former oppressor. This competitive strategy of Western nations, moreover, enters into the vaster framework of the policy of the two blocs, which for ten years has held a definite menace of atomic disintegration suspended over the world. And

it is surely not purely by chance that the hand or the eye of Moscow is discovered, in an almost stereotypical way, behind each demand for national independence, put forth by a colonial people. Foremost among these initiatives was the Bandung Conference, held in Bandung, Indonesia, from April 18 to 24, Representatives from twenty-nine Asian and African countries gathered to chart a course for neutrality in the Cold War conflict. The attendees agreed that to avoid being trapped within a Western or Soviet political orbit, developing nations must not rely on the industrialized powers for economic and political aid. Therefore, they vowed to work together by pooling their developmental and technological resources to establish an economic and political sphere, a third way, to counterbalance the West and the Soviet Union. However, it was a challenge for African nations to forge international links beyond words on paper: In addition, the senior administrators who ran the colonies were removed with European rule, to be replaced by Africans with far less experience. Moreover, the political system that African leaders inherited was structured to benefit the evolving ruling classes with little regard for the needs of the people. Moreover, the failure to dismantle the internal political structures imposed by European colonial regimes allowed ethnic and regional-based political competition which acted as such a strong obstacle to national unity and progressive rule to remain at the core of local and national political structures. In addition, with few exceptions, European powers continued to dominate the economic affairs of the former colonies. Under European rule, people were forced to grow cash crops. This practice continued after independence, and the farmers remained vulnerable to the vagaries of the world market. A fall in world prices created political instability. This was the case in Ghana in the s when the price of cocoa collapsed, and in Rwanda in the s, when the price of coffee fell. Pan-Africanism and Socialism

The most outstanding post-independence leaders were cognizant of the challenges of the Cold War and ongoing European economic and political influence and sought remedies to ensure the autonomy and development of their nations. Few pursued initiatives that transformed their nations into bastions of economic and political stability. Nonetheless, they worked steadfastly to dismantle the colonial political structures and replaced them with systems that reflected the history, culture, and needs of the people. In addition to launching a bold and expansive, if economically unviable, industrializing program, Kwame Nkrumah believed in the political and economic unification of the African continent. A federally unified state, he argued, would allow Africa to pool resources to rebuild the continent for the benefit of its people as opposed to multinational corporations. Divided we are weak; united, Africa could become one of the greatest forces for good in the world. There are debates about the forces behind the coup that overthrew him in February , but there is strong evidence from the State Department Archives that the United States was interested in removing him from power and that they worked to manipulate the international cocoa price to fuel dissatisfaction with his regime. Julius Nyerere, first president of Tanzania from to , argued for shifting the political paradigm away from the European models inherited from the colonial era and toward indigenous Africans forms. In particular, he advocated for African socialism, which more closely aligned with the communal practices of "traditional" African societies. In his Arusha Declaration, published in February , Nyerere declared African socialism as the model for African development. Contrary to the Western model of economic development, Ujamaa socialism, and African socialism generally, emphasized collective responsibility and advancement in place of the individual: It is stupid to rely on money as the major instrument of development when we know only too well that our country is poor. It is equally stupid, indeed it is even more stupid, for us to imagine that we shall rid ourselves of our poverty through foreign financial assistance rather than our own financial resources From now on we shall stand upright and walk forward on our feet rather than look at this problem upside down. Industries will come and money will come, but their foundation is the people and their hard work, especially in agriculture. This is the meaning of self-reliance. Self-reliance and the freedom to aggressively pursue an autonomous global political position proved elusive in an era in which the West defined its friends by their perceived position within the Cold War divide. Unique among the overtly socialist leaders in Africa, Nyerere enjoyed political longevity and friendly relations with Western and Eastern Bloc nations. Tragedy in Congo In Congo, Patrice Lumumba, its first prime minister, also battled the forces of the Cold War but with more tragic consequences. On Independence Day, June 30, , Lumumba delivered a speech in the presence of the king of Belgium, denouncing the atrocities of colonial rule and declaring that Congo would establish an autonomous

government and an economy for the people: We are going to keep watch over the lands of our country so that they truly profit her children. We are going to restore ancient laws and make new ones which will be just and noble And for all that, dear fellow countrymen, be sure that we will count not only on our enormous strength and immense riches but on the assistance of numerous foreign countries whose collaboration we will accept if it is offered freely and with no attempt to impose on us an alien culture of no matter what nature He served as prime minister for fewer than seven months before he was deposed and assassinated as part of a plot drawn up by the United States, Belgium, and their allies within the Congo. In Angola gained its independence from Portugal, and three nationalist groups subsequently fought for control of the government: In a meeting at the White House, U. The twenty-seven-year civil war caused so much destruction to the nation that UNICEF declared Angola the worst place in the world to be a child. Angola stands as a harsh illustration of the direct consequence of civil war, Cold War politics, and failures in African leadership. Between the early s and the mids, as African leaders south of the Sahara took direct control of their economies, political institutions, and resources, they entered the brutal trap of Cold War era global politics. More important, there was an acute failure of African leadership in many of the newly independent African nations as Western aid and a focus on anti-communism paved the way for political corruption and self-interest among African leaders. Decolonization, therefore, released Africans from their status as colonial subjects but failed to rid African nations of the sway of their former colonial rulers, other Western powers, and a culture of political and economic exploitation and corruption.

Chapter 9 : Colonial history of the United States - Wikipedia

The Challenge of Decolonization in Africa Benjamin Talton - Temple University. Through the process of decolonization that began, in most African territories, at the close of World War II, African leaders gained greater political power under European rule.

The resulting religious tension erupted into what has traditionally been called the Antinomian Controversy, but has more recently been labelled the Free Grace Controversy. Reverend John Wheelwright was an ally of Hutchinson during the Antinomian Controversy, and both were banished. Hutchinson was exposed to his teaching for the first time, and she immediately saw a big difference between her own doctrines and his. She told her followers that Wilson lacked "the seal of the Spirit. Shepard went even further when he began criticising the Boston opinions to his Newtown congregation during his sermons. Vane was a strong supporter of Hutchinson, but he also had his own ideas about theology that were considered not only unorthodox, but radical by some. Wilson endured these religious differences for several months before deciding that the affronts and errors were serious enough to require a response. On or shortly after 21 October , Winthrop gave the first public warning of the problem that consumed him and the leadership of the Massachusetts Bay Colony for much of the next two years. Hutchinson, a member of the church at Boston, a woman of a ready wit and a bold spirit, brought over with her two dangerous errors: That the person of the Holy Ghost dwells in a justified person. That no sanctification can help to evidence to us our justification. Wheelwright; so as they all did hold, that sanctification did help to evidence justification. Hutchinson responded to this only when prompted, and only to one or two ministers at a time. She believed that her response, which was largely coaxed from her, was private and confidential. By late , as the controversy deepened, Hutchinson and her supporters were accused of two heresies in the Puritan church: The word "antinomianism" literally means "against or opposed to the law"; in a theological context, it means "the moral law is not binding upon Christians, who are under the law of grace. During the appointed fast-day on Thursday, 19 January , Wheelwright preached at the Boston church in the afternoon. To the Puritan clergy, his sermon was "censurable and incited mischief. Wheelwright was tried for contempt and sedition that month for his fast-day sermon and was convicted in a close vote, but not yet sentenced. During the election of May , Henry Vane was replaced as governor by John Winthrop; in addition, all the other Boston magistrates who supported Hutchinson and Wheelwright were voted out of office. By the summer of , Vane sailed back to England, never to return. With his departure, the time was ripe for the orthodox party to deal with the remainder of their rivals. Several of the other supporters of Hutchinson and Wheelwright were tried and given varied sentences. Day 1[edit] Hutchinson was brought to trial on 7 November , with Wheelwright banished and other court business taken care of. The trial was presided over by Governor John Winthrop, on the charge of "traducing [slandering] the ministers". Other charges against her were laid out by Winthrop, including being one who "troubled the peace of the commonwealth and churches", promoting and divulging opinions that had caused recent troubles, and continuing to hold meetings at her home despite a recent synod that had condemned them. Question by question, Hutchinson effectively stonewalled him in her responses, [57] and Winthrop was unable to find a way to convert her known membership in a seditious faction into a convictable offence. Deputy governor Thomas Dudley had a substantial background in law, and he stepped in to assist the prosecution. Dudley questioned Hutchinson about her conventicles and her association with the other conspirators. With no answer by Hutchinson, he moved on to the charge of her slandering the ministers. The remainder of the trial was spent on this last charge. Her defence was that she had spoken reluctantly and in private, that she "must either speak false or true in my answers" in the ministerial context of the meeting. Hutchinson, the court you see hath labored to bring you to acknowledge the error of your way that so you might be reduced. The time now grows late. We shall therefore give you a little more time to consider of it and therefore desire that you attend the court again in the morning. She was confident of herself and her intellectual tools, largely because of the intimacy she felt with God. Day 2[edit] During the morning of the second day of the trial, it appeared that Hutchinson had been given some legal counsel the previous evening, and she had more to say. She

continued to criticise the ministers of violating their mandate of confidentiality. She said that they had deceived the court by not telling about her reluctance to share her thoughts with them. She insisted that the ministers testify under oath, which they were very hesitant to do. There were three such witnesses, all from the Boston church: When Cotton testified, he tended to not remember many events of the October meeting, and attempted to soften the meaning of statements that Hutchinson was being accused of. He stressed that the ministers were not as upset about any Hutchinson remarks at the end of the October meeting as they appeared to be later. Hutchinson asked the court for leave to "give you the ground of what I know to be true. You have no power over my body, neither can you do me any harm" for I am in the hands of the eternal Jehovah, my Saviour, I am at his appointment, the bounds of my habitation are cast in heaven, no further do I esteem of any mortal man than creatures in his hand, I fear none but the great Jehovah, which hath foretold me of these things, and I do verily believe that he will deliver me out of our hands. Therefore take heed how you proceed against me" for I know that, for this you go about to do to me, God will ruin you and your posterity and this whole state. Verdict[edit] Hutchinson simplified the task of her opponents, whose prosecution had been somewhat shaky. Cotton may have still been angry over the zeal with which some opponents had come after the dissidents within his congregation. Many of the Puritans had been convinced that there was a single destructive prophetic figure behind all of the difficulties that the colony had been having, and Hutchinson had just become the culprit. William Coddington rose, asserting, "I do not see any clear witness against her, and you know it is a rule of the court that no man may be a judge and an accuser too," ending with, "Here is no law of God that she hath broken nor any law of the country that she hath broke, and therefore deserve no censure. Three of the ministers were sworn in, and each testified against Hutchinson. Winthrop moved to have her banished; in the ensuing tally, only the Boston deputies voted against conviction. Thus it pleased the Lord to hear the prayers of his afflicted people It is the Lords work, and it is marvellous in our eyes. In the interim, she was not allowed to return home, but was detained at the house of Joseph Weld, brother of the Reverend Thomas Weld , located in Roxbury , about two miles from her home in Boston. The trial took place at her home church in Boston, though many of her supporters were gone. Her husband and other friends had already left the colony to prepare a new place to live. Her only family members present were her oldest son Edward and his wife, her daughter Faith and son-in-law Thomas Savage , and her sister Katherine with her husband Richard Scott. He called Hutchinson and read the numerous errors with which she had been charged, and a nine-hour interrogation followed in which the ministers delved into some weighty points of theology. He said, "I would speake it to Gods Glory [that] you have bine an Instrument of doing some good amongst us" he hath given you a sharp apprehension, a ready utterance and abilitie to exprese yourselfe in the Cause of God. Though I have not herd, nayther do I thinke you have bine unfaythfull to your Husband in his Marriage Covenant, yet that will follow upon it. Therefor, I doe Admonish you, and alsoe charge you in the name of Ch[rist] Je[sus], in whose place I stand" that you would sadly consider the just hand of God agaynst you, the great hurt you have done to the Churches, the great Dishonour you have brought to Je[sus] Ch[rist], and the Evell that you have done to many a poore soule. With the permission of the court, Hutchinson was allowed to spend the week at his home, where the recently arrived Reverend John Davenport was also staying. All week, the two ministers worked with her and, under their supervision, she wrote out a formal recantation of her unsound opinions that had formerly brought objection. She admitted to having been wrong about the soul and spirit, wrong about the resurrection of the body, wrong in prophesying the destruction of the colony, and wrong in her demeanour toward the ministers, and she agreed that sanctification could be evidence of justification what she called a "covenant of works" "as it flowes from Christ and is witnessed to us by the Spirit". He admonished the "heinousness of her lying" during a time of supposed humiliation. Forasmuch as you, Mrs. Hutchinson, have highly transgressed and offended" and troubled the Church with your Errors and have drawen away many a poor soule, and have upheld your Revelations; and forasmuch as you have made a Lye". Therefor in the name of our Lord Je[sus] Ch[rist]" I doe cast you out and" deliver you up to Sathan" and account you from this time forth to be a Hethen and a Publican". I command you in the name of Ch[rist] Je[sus] and of this Church as a Leper to withdraw your selfe out of the Congregation. One such group of men, including her husband Will, met on 7 March at the home of wealthy Boston merchant William

Coddington. Ultimately, 23 men signed what is known as the Portsmouth Compact, forming themselves into a "Bodie Politick" and electing Coddington as their governor, but giving him the Biblical title of "judge". Nineteen of the signers initially planned to move to New Jersey or Long Island, but Roger Williams convinced them to settle in the area of his Providence Plantations settlement. Coddington purchased Aquidneck Island later named Rhode Island in the Narragansett Bay from the Narragansetts, and the settlement of Pocasset was founded soon renamed Portsmouth. Anne Hutchinson followed in April, after the conclusion of her church trial. She delivered what her doctor John Clarke [96] described as a handful of transparent grapes. This is known now as a hydatidiform mole, a condition occurring most often in women over 45, resulting from one or two sperm cells fertilising a blighted egg. Historian Emery Battis, citing expert opinion, suggests that she may not have been pregnant at all during that time, but displaying acute symptoms of menopause. Laymen were sent from the Boston church to Portsmouth to convince Hutchinson of her errors; she shouted at them, "the Church at Boston? I know no such church, neither will I own it. Call it the whore and strumpet of Boston, but no Church of Christ! Coddington had openly supported Hutchinson following her trial, but he had become autocratic and began to alienate his fellow settlers. Hutchinson may not have supported this rebellion, but her husband was chosen as the new governor. Two days later, over 30 men signed a document forming a new "civil body politic". Winthrop noted in his journal that at Aquidneck, the people grew very tumultuous and put out Mr. Coddington and the other three magistrates, and chose Mr. William Hutchinson only, a man of very mild temper and weak parts, and wholly guided by his wife, who had been the beginner of all the former troubles in the country and still continued to breed disturbance. The freemen of Pocasset changed the name of their town to Portsmouth. They adopted a new government which provided for trial by jury and separation of church and state. Coddington became governor of the island, and William Hutchinson was chosen as one of his assistants. The towns were to remain autonomous with laws made by the citizens. She persuaded her husband to resign from his position as a magistrate, as Roger Williams put it, "because of the opinion, which she had newly taken up, of the unlawfulness of magistracy. No record of his death exists because there was no established church, which would have been the customary repository for such records. This compelled her to move totally out of the reach of the Bay colony and its sister colonies in Connecticut and New Haven and move into the jurisdiction of the Dutch. There they settled near an ancient landmark called Split Rock, not far from what became the Hutchinson River.