

PUTTING DOWN ROOTS: OPPORTUNITY AND OPPRESSION IN COLONIAL SOCIETY

OUTLINE

- Sources of Stability: New England Colonies of the Seventeenth Century • The Challenge of the Chesapeake Environment
- Race and Freedom in British America • Rise of a Commercial Empire • Colonial Factions Spark Political Revolt, 1676–1691
- Conclusion: Local Aspirations Within an Atlantic Empire ■ FEATURE ESSAY Anthony Johnson: A Free Black Planter on Pungoteague Creek ■ LAW AND SOCIETY Witches and the Law: A Problem of Evidence in 1692

Families in an Atlantic Empire

The Witherspoon family moved from Great Britain to the South Carolina backcountry early in the eighteenth century. Although otherwise indistinguishable from the thousands of other ordinary families that put down roots in English America, the Witherspools were made historical figures by the candid account of pioneer life produced by their son, Robert, who was only a small child at the time of their arrival.

The Witherspools' initial reaction to the New World—at least, that of the mother and children—was utter despondence. "My mother and us children were still in expectation that we were coming to an agreeable place," Robert confessed, "but when we arrived and saw nothing but a wilderness and instead of a fine timbered house, nothing but a very mean dirt house, our spirits quite sunk." For many years, the Witherspools feared they would be killed by Indians, become lost in the woods, or be bitten by snakes.

The Witherspools managed to survive the early difficult years on the Black River. To be sure, the Carolina backcountry did not look very much like the world they had left behind. The discrepancy, however, apparently did not greatly discourage Robert's father. He had a vision of what the Black River settlement might become. "My father," Robert recounted, "gave us all the comfort he [could] by telling us we would get

all these trees cut down and in a short time [there] would be plenty of inhabitants, [and] that we could see from house to house."



Robert Witherspoon's account reminds us just how much the early history of colonial America was an intimate story of families, and not, as some commentators would have us believe, of individuals. Neither the peopling of the Atlantic frontier, the cutting down of the forests, nor the creation of new communities where one could see from "house to house" was a process that involved what we would today recognize as state policy. Men and women made significant decisions about the character of their lives within families. It was within this primary social unit that most colonists earned their livelihoods, educated their children, defined gender, sustained religious tradition, and nursed each other in sickness. In short, the family was the source of their societal and cultural identities.

Early colonial families did not exist in isolation. They were part of larger societies. As we have already discovered, the character of the first English settlements in the New World varied substantially (see Chapter 2). During much of the seventeenth century, these initial differences grew stronger as each region responded to different environmental conditions and developed its own traditions. The various local societies in which families like the Witherspools put down roots reflected several critical elements: supply of labor, abundance of land, unusual demographic patterns, and commercial ties with European markets. In the Chesapeake, for example, an economy based almost entirely on a single staple—tobacco—created an insatiable demand



The Mason Children: David, Joanna, and Abigail, c. 1670, an early portrait of three children from a wealthy Massachusetts Bay Colony family. The artist lavished attention on the details of the children's clothing and the objects they hold, marks of their social status and prosperity.

for indentured servants and black slaves. In Massachusetts Bay, the extraordinary longevity of the founders generated a level of social and political stability that Virginians and Marylanders did not attain until the very end of the seventeenth century.

By 1660, it seemed regional differences had undermined the idea of a unified English empire in America. During the reign of Charles II, however, a trend toward cultural convergence began. Although subcultures had evolved in strikingly

different directions, countervailing forces such as common language and religion gradually pulled English American settlers together. Parliament took advantage of this trend and began to establish a uniform set of rules for the expanding American empire. The process was slow and uneven, often sparking violent colonial resistance. By the end of the seventeenth century, however, England had made significant progress toward transforming New World provinces into an empire that produced needed raw materials and purchased

manufactured goods. If a person was black and enslaved, however, he or she was more apt to experience oppression rather than opportunity in British America.

Sources of Stability: New England Colonies of the Seventeenth Century

Seventeenth-century New Englanders successfully replicated in America a traditional social order they had known in England. The transfer of a familiar way of life to the New World seemed less difficult for these Puritan migrants than it did for the many English men and women who settled in the Chesapeake colonies. Their contrasting experiences, fundamental to an understanding of the development of both cultures, can be explained, at least in part, by the extraordinary strength and resilience of New England families.

Immigrant Families and New Social Order

Early New Englanders believed God ordained the family for human benefit. It was essential to the maintenance of social order, since outside the family, men and women succumbed to carnal temptation. Such people had no one to sustain them or remind them of Scripture. "Without Family care," declared the Reverend Benjamin Wadsworth, "the labour of Magistrates and Ministers for Reformation and Propagating Religion, is likely to be in great measure unsuccessful."

The godly family, at least in theory, was ruled by a patriarch, father to his children, husband to his wife, the source of authority and object of unquestioned obedience. The wife shared responsibility for the raising of children, but in decisions of importance, especially those related to property, she was expected to defer to her spouse.

The New Englanders' concern about the character of the godly family is not surprising. This institution played a central role in shaping their society. In contrast to those who migrated to the colonies of Virginia and Maryland, New Englanders crossed the Atlantic within nuclear families. That is, they moved within established units consisting of a father, mother, and their dependent children rather than as single youths and adults. People who migrated to America within families preserved local English customs more fully than did the youths who traveled to other parts of the continent as single men and women. The comforting presence of immediate family members reduced the shock of adjusting to a strange environment three thousand miles from home. Even in the 1630s, the ratio of men to women in New England was fairly well balanced, about three males for every two females. Persons who had not already married in England before coming to the New World could expect to form nuclear families of their own.

The great migration of the 1630s and early 1640s brought approximately twenty thousand persons to New England. After 1642, the English Civil War reduced the

flood of people moving to Massachusetts Bay to a trickle. Nevertheless, by the end of the century, the population of New England had reached almost one hundred twenty thousand, an amazing increase considering the small number of original immigrants.

The explanation for this impressive growth lies in the long lives enjoyed by early New Englanders. Put simply, people who, under normal conditions, would have died in contemporary Europe *lived* in New England. Indeed, the life expectancy of seventeenth-century settlers was not very different from our own. Males who survived infancy might have expected to see their seventieth birthday. Twenty percent of the men of the first generation reached the age of eighty. The figures for women were only slightly lower. Why the early settlers lived so long is not entirely clear. No doubt, pure drinking water, a cool climate that retarded the spread of fatal contagious disease, and a dispersed population promoted general good health.

Longer life altered family relations. New England males lived not only to see their own children reach adulthood but also to witness the birth of grandchildren. One historian, John Murrin, has suggested that New Englanders "invented" grandparents. In other words, this society produced real patriarchs, males of recognized seniority and standing. This may have been one of the first societies in recorded history in which a person could reasonably anticipate knowing his or her grandchildren, a demographic surprise that contributed to social stability. The traditions of particular families and communities literally remained alive in the memories of the colony's oldest citizens.

Commonwealth of Families

The life cycle of the seventeenth-century New England family began with marriage. Young men and women generally initiated courtships. If parents exercised a voice in such matters, it was to discourage union with a person of unsound moral character. In this highly religious society, there was not much chance that young people would stray far from shared community values. The overwhelming majority of the region's population married, for in New England, the single life was not only morally suspect but also physically difficult.

A couple without land could not support an independent and growing family in these agrarian communities. While men generally brought farmland to the marriage, prospective brides were expected to provide a dowry worth approximately one-half what the bridegroom offered. Women often contributed money or household goods.

The household was primarily a place of work—very demanding work. The primary goal, of course, was to clear enough land to feed the family. Additional cultivation allowed the farmer to produce a surplus that could then be sold or bartered, and since agrarian families required items that could not be manufactured at home—metal tools, for example—they usually grew more than they consumed. Early American farmers were



African Americans often appeared in the formal portraits of elite white families. This eighteenth-century overmantel (oil on wood) depicts the Potter family of Rhode Island with a black child. In the northern colonies, most slaves worked as house and body servants.

not economically self-sufficient; the belief that they were is a popular misconception.

During the seventeenth century, men and women generally lived in the communities of their parents and grandparents. New Englanders usually managed to fall in love with a neighbor, and most marriages took place between men and women living less than 13 miles apart. Moving to a more fertile region might have increased their earnings, but such thoughts seldom occurred to early New Englanders. Religious values, a sense of common purpose, and the importance of family reinforced traditional communal ties.

Towns, in fact, were collections of families, not individuals. Over time, these families intermarried, so the community became an elaborate kinship network. Social historians have discovered that in many New England towns, the original founders dominated local politics and economic affairs for several generations. Not surprisingly, newcomers who were not absorbed into the family system tended to move away from the village with greater frequency than did the sons and daughters of the established lineage groups.

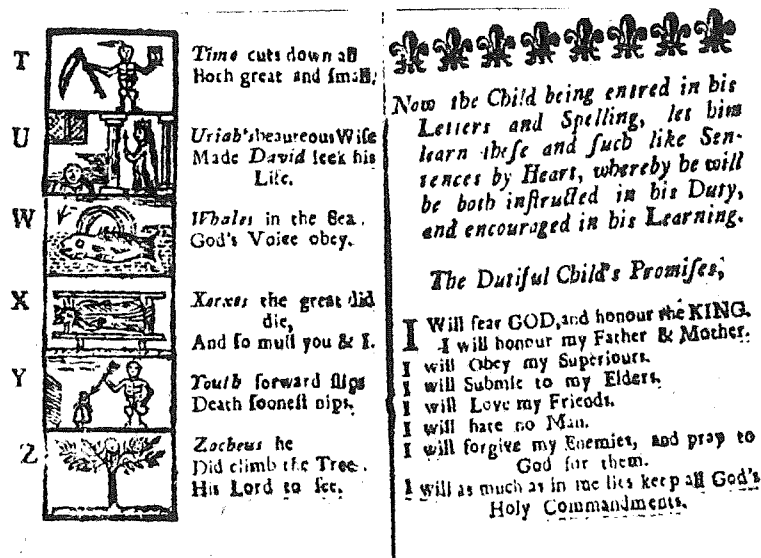
Congregational churches were also built on a family foundation. During the earliest years of settlement, the churches accepted persons who could demonstrate they were among God's "elect." Members were drawn from a broad social spectrum. Once the excitement of establishing a new society had passed, however, New Englanders began to focus more attention on the spiritual welfare of their own families. This quite normal parental concern precipitated a major ecclesiastical crisis. The problem was the status of the children within a gathered church. Sons and daughters of full church members regularly received baptism, usually as

infants, but as these people grew to adulthood, they often failed to provide testimony of their own "election." Moreover, they wanted their own children to be baptized. A church synod—a gathering of Congregational ministers—responded to this generational crisis by adopting the so-called Half-Way Covenant (1662). The compromise allowed the grandchildren of persons in full communion to be baptized even though their parents could not demonstrate conversion. Congregational ministers assumed that "God cast the line of election in the loins of godly parents."

Colonists regarded education as primarily a family responsibility. Parents were supposed to instruct children in the principles of Christianity, and so it was necessary to teach boys and girls how to read. In 1642, the Massachusetts General Court reminded the Bay Colonists of their obligation to catechize their families. Five years later, the legislature ordered towns containing at least fifteen families to open an elementary school supported by local taxes. Villages of a hundred or more families had to maintain more advanced grammar schools, which taught a basic knowledge of Latin. At least eleven schools were operating in 1647, and despite their expense, new schools were established throughout the century.

This family-based education system worked. A large majority of the region's adult males could read and write, an accomplishment not achieved in the Chesapeake colonies for another century. The literacy rate for women was somewhat lower, but by the standards of the period, it was still impressive. A printing press operated in Cambridge as early as 1639. *The New-England Primer*, first published in 1690 in





New England parents took seriously their responsibility for the spiritual welfare of their children. To seek the word of God, young people had to learn to read. *The New-England Primer*, shown here, was their primary vehicle.

Boston by Benjamin Harris, taught children the alphabet as well as the Lord's Prayer. This primer announced:

He who ne'er learns his ABC,
forever will a blockhead be.
But he who to his book's inclined,
will soon a golden treasure find.

Many New Englanders memorized the entire poem.

After 1638, young men could attend Harvard College, the first institution of higher learning founded in England's mainland colonies. The school was originally intended to train ministers, and of the 465 students who graduated during the seventeenth century, more than half became Congregational divines. Harvard had a demanding curriculum. The boys read logic, rhetoric, divinity, and several ancient languages, including Hebrew. Yale College followed Harvard's lead, admitting its first students in 1702.

Women's Lives in Puritan New England

The role of women in the agrarian societies north of the Chesapeake is a controversial subject among colonial historians. Some scholars point out that common law as well as English custom treated women as inferior to men. Other historians, however, depict the colonial period as a "golden age" for women. According to this interpretation, wives worked alongside their husbands. They were not divorced from meaningful, productive labor. They certainly were not transformed into the frail, dependent beings allegedly much admired by middle-class males of the nineteenth century. Both views provide insights into the lives of early American women, but neither fully recaptures their community experiences.

To be sure, women worked on family farms. They did not, however, necessarily do the same jobs that men performed. Women usually handled separate tasks, including

cooking, washing, clothes making, dairying, and gardening. Their production of food was absolutely essential to the survival of most households. Sometimes wives—and the overwhelming majority of adult seventeenth-century women were married—raised poultry, and by selling surplus birds they achieved some economic independence. When people in one New England community chided a man for allowing his wife to peddle her fowl, he responded, "I meddle not with the geese nor turkeys for they are hers." In fact, during this period women were often described as "deputy husbands," a label that drew attention to their dependence on family patriarchs as well as to their roles as decision makers.

Women also joined churches in greater number than men. Within a few years of founding, many New England congregations contained two female members for every male, a process historians describe as the "feminization of colonial religion." Contemporaries offered

different explanations for the gender shift. Cotton Mather, the leading Congregational minister of Massachusetts Bay, argued that God had created "far more godly Women" than men. Others thought that the life-threatening experience of childbirth gave women a deeper appreciation of religion. The Quakers gave women an even larger role in religious affairs, which may help to explain the popularity of this sect among ordinary women.

In political and legal matters, society sharply curtailed the rights of colonial women. According to English common law, a wife exercised no control over property. She could not, for example, sell land, although if her husband decided to dispose of their holdings, he was free to do so without her permission. Divorce was extremely difficult to obtain in any colony before the American Revolution. Indeed, a person married to a cruel or irresponsible spouse had little recourse but to run away or accept the unhappy situation.

Yet most women were neither prosperous entrepreneurs nor abject slaves. Surviving letters indicate that men and women generally accommodated themselves to the gender roles they thought God had ordained. One of early America's most creative poets, Anne Bradstreet, wrote movingly of the fulfillment she had found with her husband. In a piece titled "To my Dear and loving Husband," Bradstreet declared:

If ever two were one, then surely we.
If ever man were lov'd by wife, then thee;
If ever wife was happy in a man,
Compare with me ye woman if you can.

Although Puritan couples worried that the affection they felt for a husband or a wife might turn their thoughts away from God's perfect love, this was a danger they were willing to risk.



Prenuptial
Agreement
(1653)



Anne
Bradstreet,
"Before the
Birth of One
of Her
Children"

Social Hierarchy in New England

During the seventeenth century, the New England colonies attracted neither noblemen nor paupers. The absence of these social groups meant that the American social structure seemed incomplete by contemporary European standards. The settlers were not displeased that the poor remained in the Old World. The lack of very rich persons—and in this period great wealth frequently accompanied noble title—was quite another matter. According to the prevailing hierarchical view of the structure of society, well-placed individuals were natural rulers, people intended by God to exercise political authority over the rank and file. Migration forced the colonists, however, to choose their rulers from men of more modest status. One minister told a Plymouth congregation that since its members were “not furnished with any persons of *special eminency above the rest*, to be chosen by you into office of government,” they would have to make due with neighbors, “not beholding in them the *ordinariness of their persons*.”

The colonists gradually sorted themselves out into distinct social groupings. Persons who would never have been “natural rulers” in England became provincial gentry in the various northern colonies. It helped, of course, if an individual possessed wealth and education, but these attributes alone could not guarantee a newcomer would be accepted into the local ruling elite, at least not during the early decades of settlement. In Massachusetts and Connecticut, Puritan voters expected their leaders to join Congregational churches and defend orthodox religion.

The Winthrops, Dudleys, and Pynchons—just to cite a few of the more prominent families—fulfilled these expectations, and in public affairs they assumed dominant roles. They took their responsibilities quite seriously and certainly did not look kindly on anyone who spoke of their “ordinariness.” A colonist who jokingly called a Puritan magistrate a “just ass” found himself in deep trouble with civil authorities.

The problem was that while most New Englanders accepted a hierarchical view of society, they disagreed over their assigned places. Both Massachusetts Bay and Connecticut passed sumptuary laws—statutes that limited the wearing of fine apparel to the wealthy and prominent—to curb the pretensions of those of lower status. Yet such restraints could not prevent some people from rising and others from falling within the social order.

Governor John Winthrop provided a marvelous description of the unplanned social mobility that occurred in early New England. During the 1640s, he recorded in his diary the story of a master who could not afford to pay a servant's wages. To meet this obligation, the master sold a pair of oxen, but the transaction barely covered the cost of keeping the servant. In desperation, the master asked the employee, a man of lower social status, “How shall I do . . . when all my cattle are gone?” The servant replied, “You shall then serve me, so you may have your cattle again.” In the margin of his diary next to this account, Winthrop scribbled “insolent.”

Most northern colonists were yeomen (independent farmers) who worked their own land. While few became rich in America, even fewer fell hopelessly into debt. Their daily lives, especially for those who settled New England, centered on scattered little communities where they participated in village meetings, church-related matters, and militia training. Possession of land gave agrarian families a sense of independence from external authority. As one man bragged to those who had stayed behind in England, “Here are no hard landlords to rack us with high rents or extorting fines. . . . Here every man may be master of his own labour and land . . . and if he have nothing but his hands he may set up his trade, and by industry grow rich.”

It was not unusual for northern colonists to work as servants at some point in their lives. This system of labor differed greatly from the pattern of servitude that developed in seventeenth-century Virginia and Maryland. New Englanders seldom recruited servants from the Old World. The forms of agriculture practiced in this region, mixed cereal and dairy farming, made employment of large gangs of dependent workers uneconomic. Rather, New England families placed their adolescent children in nearby homes. These young persons contracted for four or five years and seemed more like apprentices than servants. Servitude was not simply a means by which one group exploited another. It was a form of vocational training program in which the children of the rich as well as the poor participated.

By the end of the seventeenth century, the New England Puritans had developed a compelling story about their own history in the New World. The founders had been extraordinarily godly men and women, and in a heroic effort to establish a purer form of religion, pious families had passed “over the vast ocean into this vast and howling wilderness.” Although the children and grandchildren of the first generation sometimes questioned their own ability to please the Lord, they recognized the mission to the New World had been a success: They were “as Prosperous as ever, there is Peace & Plenty, & the Country flourisheth.”

The Challenge of the Chesapeake Environment

An entirely different regional society developed in England's Chesapeake colonies, Virginia and Maryland. This contrast with New England seems puzzling. After all, the two areas were founded at roughly the same time by men and women from the same mother country. In both regions, settlers spoke English, accepted Protestantism, and gave allegiance to one crown. And yet, to cite an obvious example, seventeenth-century Virginia looked nothing like Massachusetts Bay. In an effort to explain the difference, colonial historians have studied environmental conditions, labor systems, and agrarian economies. The most important reason for the distinctiveness of these early southern plantation societies, however, turned out to be the Chesapeake's death rate, a

frighteningly high mortality that tore at the very fabric of traditional family life.

Family Life at Risk

Unlike New England's settlers, the men and women who emigrated to the Chesapeake region did not move in family units. They traveled to the New World as young unmarried servants, youths cut off from the security of traditional kin relations. Although these immigrants came from a cross-section of English society, most had been poor to middling farmers. It is now estimated that 70 to 85 percent of the white colonists who went to Virginia and Maryland during the seventeenth century were not free; that is, they owed four or five years' labor in exchange for the cost of passage to America. If the servant was under age 15, he or she had to serve a full seven years. The overwhelming majority of these laborers were males between the ages of 18 and 22. In fact, before 1640, the ratio of males to females stood at 6 to 1. This figure dropped to about 2½ to 1 by the end of the century, but the sex ratio in the Chesapeake was never as favorable as it had been in early Massachusetts.

Most immigrants to the Chesapeake region died soon after arriving. It is difficult to ascertain the exact cause of death in most cases, but malaria and other diseases took a frightful toll. Recent studies also indicate that drinking water contaminated with salt killed many colonists living in low-lying areas. Throughout the entire seventeenth century, high mortality rates had a profound effect on this society. Life expectancy for Chesapeake males was about 43, some ten to twenty years less than for men born in New England! For women, life was even shorter. A full 25 percent of all children died in infancy; another 25 percent did not see their twentieth birthdays. The survivors were often weak or ill, unable to perform hard physical labor.

These demographic conditions retarded normal population increase. Young women who might have become wives and mothers could not do so until they had completed their terms of servitude. They thus lost several reproductive years, and in a society in which so many children died in infancy, late marriage greatly restricted family size. Moreover, because of the unbalanced sex ratio, many adult males simply could not find wives. Migration not only cut them off from their English families but also deprived them of an opportunity to form new ones. Without a constant flow of immigrants, the population of Virginia and Maryland would have actually declined.

High mortality compressed the family life cycle into a few short years. One partner in a marriage usually died within seven years. Only one in three Chesapeake marriages survived as long as a decade. Not only did children not meet grandparents—they often did not even know their own parents. Widows and widowers quickly remarried, bringing children by former unions into their new homes, and it was not uncommon for a child to grow up with persons to whom he or she bore no blood relation. The psychological effects of such experiences on Chesapeake settlers cannot be mea-

sured. People probably learned to cope with a high degree of personal insecurity. However they adjusted, it is clear family life in this region was vastly more impermanent than it was in the New England colonies during the same period.

Women were obviously in great demand in the early southern colonies. Some historians have argued that scarcity heightened the woman's bargaining power in the marriage market. If she was an immigrant, she did not have to worry about obtaining parental consent. She was on her own in the New World and free to select whomever she pleased. If a woman lacked beauty or strength, if she were a person of low moral standards, she could still be confident of finding an American husband. Such negotiations may have provided Chesapeake women with a means of improving their social status.

Nevertheless, liberation from some traditional restraints on seventeenth-century women must not be exaggerated. As servants, women were vulnerable to sexual exploitation by their masters. Moreover, in this unhealthy environment, childbearing was extremely dangerous, and women in the Chesapeake usually died twenty years earlier than their New England counterparts.

The Structure of Planter Society

Colonists who managed somehow to survive grew tobacco—as much tobacco as they possibly could. This crop became the Chesapeake staple, and since it was relatively easy to cultivate, anyone with a few acres of cleared land could harvest leaves for export. Cultivation of tobacco did not, however, produce a society roughly equal in wealth and status. To the contrary, tobacco generated inequality. Some planters amassed large fortunes; others barely subsisted. Labor made the difference, for to succeed in this staple economy, one had to control the labor of other men and women. More workers in the fields meant larger harvests, and, of course, larger profits. Since free persons showed no interest in growing another man's tobacco, not even for wages, wealthy planters relied on white laborers who were not free, as well as on slaves. The social structure that developed in the seventeenth-century Chesapeake reflected a wild, often unscrupulous scramble to bring men and women of three races—black, white, and Indian—into various degrees of dependence.

Great planters dominated Chesapeake society. The group was small, only a trifling portion of the population of Virginia and Maryland. These ambitious men arrived in America with capital. They invested immediately in laborers, and one way or another, they obtained huge tracts of the best tobacco-growing land. The members of this gentry were not technically aristocrats, for they did not possess titles that could be passed from generation to generation. They gave themselves military titles, sat as justices of the peace on the county courts, and directed local (Anglican) church affairs as members of the vestry. Over time, these gentry families intermarried so frequently that they created a vast network of cousins. During the eighteenth century, it was not

uncommon to find a half dozen men with the same surname sitting simultaneously in the Virginia House of Burgesses.

Freemen formed the largest class in Chesapeake society. Their origins were strikingly different from those of the gentry, or for that matter, from those of New England's yeomen farmers. Chesapeake freemen traveled to the New World as **indentured servants** and, by sheer good fortune, managed to remain alive to the end of their contracts. If they had dreamed of becoming great planters, they were gravely disappointed. Most seventeenth-century freemen lived on the edge of poverty. Some freemen, of course, did better in America than they would have in contemporary England, but in both Virginia and Maryland, historians have found a sharp economic division separating the gentry from the rest of white society.



Gottlieb Mittelberger, "The Passage of Indentured Servants"

Below the freemen came indentured servants. Membership in this group was not demeaning; after all, servitude was a temporary status. But servitude in the Chesapeake colonies was not the benign institution it was in New England. Great planters purchased servants to grow tobacco. No one seemed overly concerned whether these laborers received decent food and clothes, much less whether they acquired trade skills. Young people, thousands of them, cut off from family ties, sick often to the point of death, unable to obtain normal sexual release, regarded their servitude as a form of slavery. Not surprisingly, the gentry worried that unhappy servants and impoverished freemen, what the planters called the "giddy multitude," would rebel at the slightest provocation, a fear that turned out to be fully justified.

Sometime after the 1680s—the precise date is impossible to establish—a dramatic demographic shift occurred. Although infant mortality remained high, life expectancy rates for those who survived childhood in the Chesapeake improved significantly, and for the first time in the history of Virginia and Maryland, important leadership positions went to men who had actually been born in America. This transition has been described by one political historian as the "emergence of a creole majority," in other words, as the rise of an indigenous ruling elite. Before this time, immigrant leaders had died without heirs or had returned as quickly as possible to England. The members of the new creole class took a greater interest in local government. Their activities helped give the tobacco colonies the kind of political and cultural stability that had eluded earlier generations of planter adventurers. Not surprisingly, it was during this period of demographic transition that creole leaders founded the College of William and Mary (1693) and authorized the construction of an impressive new capital called Williamsburg. These were changes that, in the words of one creole Virginian, provided the colony "with a sense of permanence and legitimacy . . . it had never before possessed."

The key to success in this creole society was ownership of slaves. Those planters who held more blacks could grow more tobacco and thus could acquire fresh capital needed to



This painting, *Henry Darnall III as a Child* (ca. 1710), by the German émigré painter Justus Engelhardt Kuhn, depicts the son of a wealthy planter family in Maryland armed with a bow and arrow. To the left, an African American slave holds a dead bird. This is the earliest known depiction of an African American in a colonial American painting. The formal architecture and gardens in the background suggest an idealized European landscape and a connection to European culture that some members of the colonial gentry imagined for themselves.

purchase additional laborers. Over time, the rich not only became richer; they also formed a distinct ruling elite that newcomers found increasingly difficult to enter.

Opportunities for advancement also decreased for freemen in the region. Studies of mid-seventeenth-century Maryland reveal that some servants managed to become moderately prosperous farmers and small officeholders. But as the gentry consolidated its hold on political and economic institutions, ordinary people discovered it was much harder to rise in Chesapeake society. Those men and women with more ambitious dreams headed for Pennsylvania, North Carolina, or western Virginia.

Social institutions that figured importantly in the daily experience of New Englanders were either weak or nonexistent in the Chesapeake colonies. In part, the sluggish development resulted from the continuation of high infant mortality rates. There was little incentive to build elementary schools, for example, if half the children would die before reaching adulthood. The great planters sent their sons to England or Scotland for their education, and even after the founding of the College of William and Mary in Virginia, the gentry continued to patronize

English schools. As a result of this practice, higher education in the South languished for much of the colonial period.

Tobacco influenced the spread of other institutions in the region. Planters were scattered along the rivers, often separated from their nearest neighbors by miles of poor roads. Since the major tobacco growers traded directly with English merchants, they had no need for towns. Whatever items they required were either made on the plantation or imported from Europe. Other than the centers of colonial government, Jamestown (and later Williamsburg) and St. Mary's City (and later Annapolis), there were no villages capable of sustaining a rich community life before the late eighteenth century. Seventeenth-century Virginia did not even possess a printing press. In fact, Governor Sir William Berkeley bragged in 1671, "There are no free schools, nor printing in Virginia, for learning has brought disobedience, and heresy . . . into the world, and printing had divulged them . . . God keep us from both!"

Race and Freedom in British America

Many people who landed in the colonies had no desire to come to the New World. They were Africans taken as slaves to cultivate rice, sugar, and tobacco. As the Native Americans were exterminated and the supply of white indentured servants dried up, European planters demanded ever more African laborers.

Roots of Slavery

A great deal is known about the transfer of African peoples across the Atlantic. During the entire history of this human commerce, between the sixteenth and nineteenth centuries, slave traders carried almost eleven million blacks to the Americas. Most of these men and women were sold in Brazil or in the Caribbean. A relatively small number of Africans reached British North America, and of this group, the majority arrived after 1700. Because slaves performed hard physical labor, planters preferred purchasing young males. In many early slave communities, men outnumbered women by a ratio of two to one.

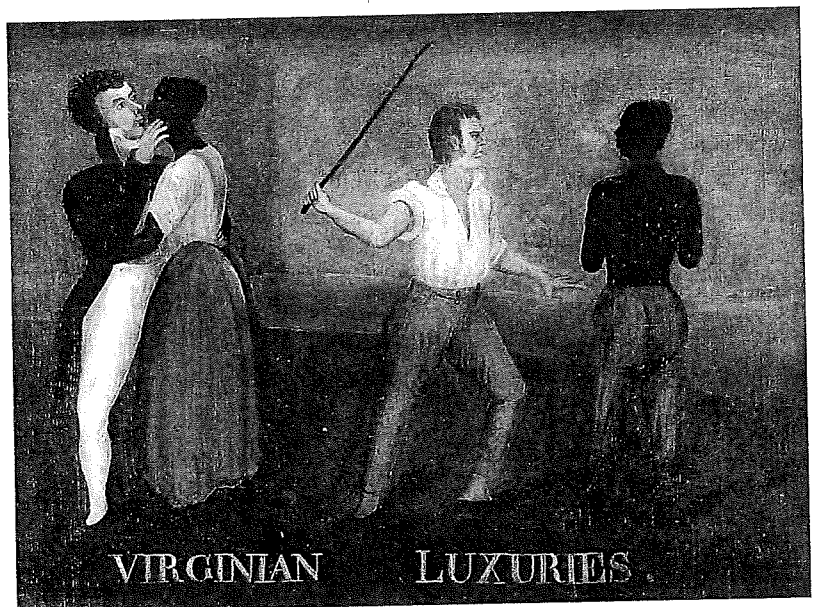
English colonists did not hesitate to enslave black people or, for that matter, Native Americans. While the institution of slavery had long before died out in the mother country, New World settlers quickly discovered how well this particular labor system operated in the Spanish and Portuguese colonies. The decision to bring African slaves to the colonies, therefore, was based primarily on economic considerations.

English masters, however, seldom justified the practice purely in terms of planter profits. Indeed, they adopted a quite different pattern of rhetoric. English writers associated blacks in

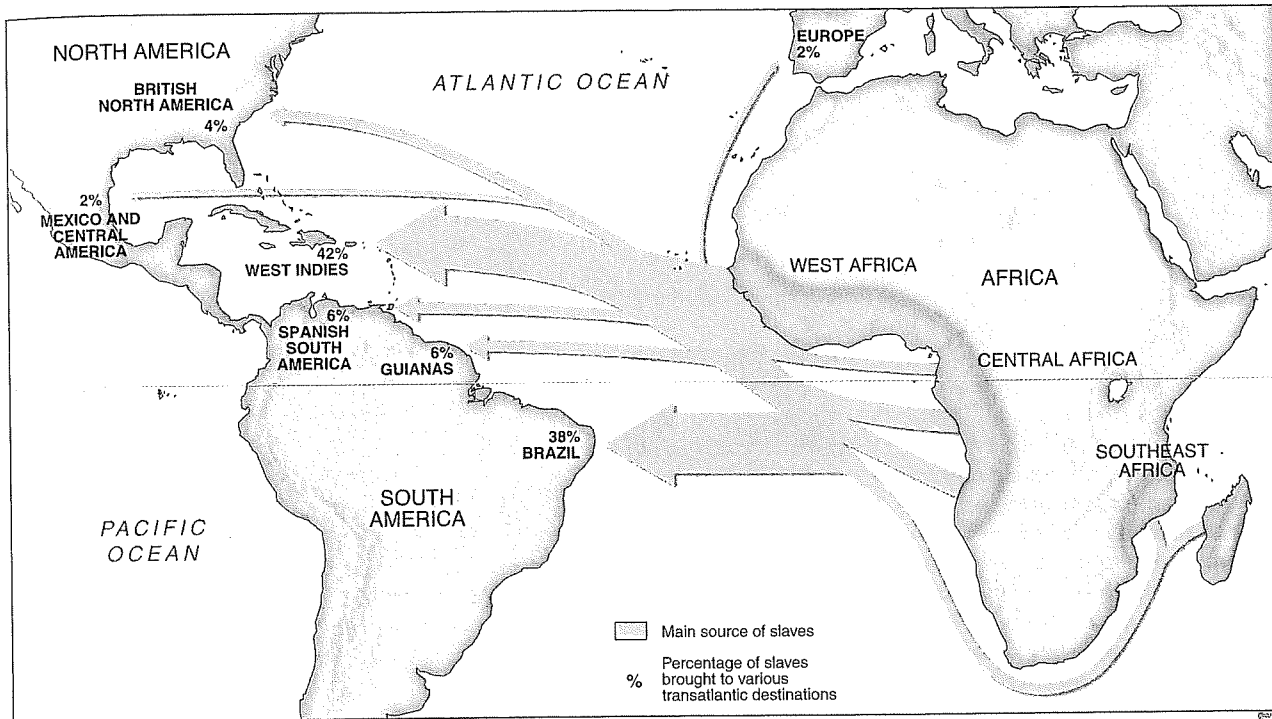
Africa with heathen religion, barbarous behavior, sexual promiscuity—in fact, with evil itself. From such a racist perspective, the enslavement of Africans seemed unobjectionable. The planters maintained that if black slaves converted to Christianity, shedding their supposedly savage ways, they would benefit from their loss of freedom.

Africans first landed in Virginia in 1619 as a cargo of slaves stolen by a Dutch trader from a Spanish merchant ship in the Caribbean. For the next fifty years, the status of the colony's black people remained unclear. English settlers classified some black laborers as slaves for life, as chattel to be bought and sold at the master's will. But other Africans became servants, presumably for stated periods of time, and it was even possible for a few blacks to purchase their freedom. Several seventeenth-century Africans became successful Virginia planters. These rare exceptions in a long history of oppression remind modern Americans that once, long ago, it was possible to imagine a more open, less racially defined society. (See the Feature Essay, "Anthony Johnson: A Free Black Planter on Pungoteague Creek," pp. 64–65.)

One reason Virginia lawmakers tolerated such confusion was that the black population remained very small. By 1660, fewer than fifteen hundred people of African origin lived in the entire colony (compared to a white population of approximately twenty-six thousand), and it hardly seemed necessary for the legislature to draw up an elaborate slave code to control so few men and women. If the planters could have obtained more black laborers, they certainly would have done so. There is no evidence that the great planters preferred white indentured servants to black slaves.



Undated, unsigned, and hidden on the back of another painting, the two-part painting *Virginian Luxuries* depicts a white man kissing a black woman and a white man whipping a black man. The brutal system of slavery afforded slave owners such "luxuries" as rape and torture.



ORIGINS AND DESTINATIONS OF AFRICAN SLAVES, 1619-1760 Although many African slaves were carried to Britain's North American colonies, far more slaves were sold in the Caribbean sugar colonies and Brazil, where because of horrific health conditions, the death rate far exceeded that of the British mainland colonies.

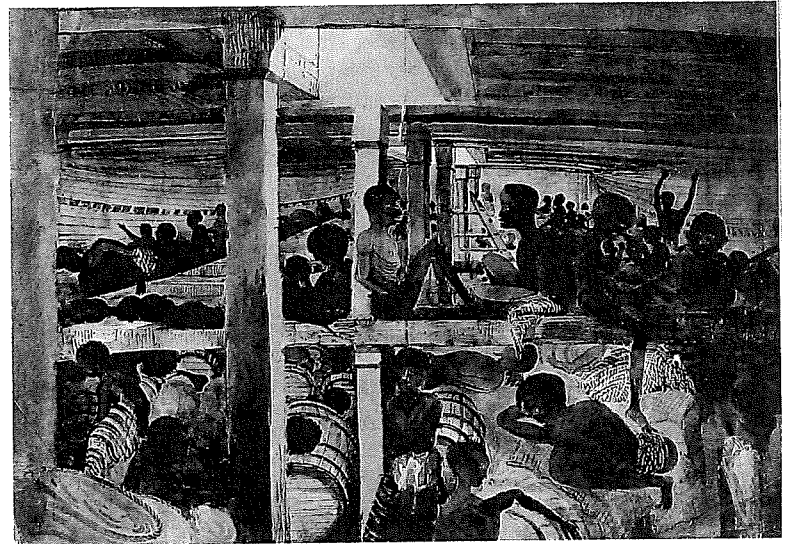


The problem was supply. During this period, slave traders sold their cargoes on Barbados or the other sugar islands of the West Indies, where they fetched higher prices than Virginians could afford. In fact, before 1680, most blacks who reached England's colonies on the North American mainland came from Barbados or through New Netherland rather than directly from Africa.

By the end of the seventeenth century, the legal status of Virginia's black people was no longer in doubt. They were slaves for life, and so were their children after them. This transformation reflected changes in the supply of Africans to British North America. After 1672, the Royal African Company was chartered to meet the colonial planters' demands for black laborers. Historian K. G. Davies terms this organization "the strongest and most effective of all European companies formed exclusively for the African trade." Between 1695 and 1709, more than eleven thousand Africans were sold in Virginia alone; many others went to Maryland and the Carolinas. Although American merchants—most of them based in Rhode Island—entered the trade during the eighteenth century, the British continued to supply the bulk of the slaves to the mainland market for the entire colonial period.

The expanding black population apparently frightened white colonists, for as the number of Africans increased, lawmakers drew up ever stricter slave codes. It was during this

period that racism, always a latent element in New World societies, was fully revealed. By 1700, slavery was unequivocally based on the color of a person's skin. Blacks fell into this status simply because they were black. A vicious pattern



This watercolor, *Slave Deck of the Albanoz* (1846), by naval officer Lieutenant Godfrey Meynell, shows slaves packed with cargo in the hold of a ship after being taken captive in West Africa. Because it was expected that many slaves would die en route, ship captains increased their profits by crowding even more slaves into the hold.



Anthony Johnson A Free Black Planter on Pungoteague Creek

During the first decades of settlement, a larger proportion of Virginia's black population achieved freedom than at any time until the Civil War ended slavery. Despite considerable obstacles, these free black men and women—their number in these early years was quite small—formed families, acquired property, earned community respect, and helped establish a distinctive African American culture. One member of this group was Anthony Johnson, an immigrant who rose from slavery to prominence on Virginia's Eastern Shore.

Johnson came to Virginia aboard the English vessel *James* in 1621, just two years after the first blacks had arrived in the colony. As a slave known simply as "Antonio a Negro," Johnson found life a constant struggle for survival. Working in the tobacco fields of the Bennett plantation located on the south side of the James River, he endured long hours, poor rations, fearful epidemics, and haunting loneliness—conditions that, more often than not, brought an early death to slaves as well as indentured servants. Johnson, however, was a tough, intelligent, and lucky man.

Exactly how Johnson achieved freedom is not known. Early records reveal that while still living at the Bennett plantation, he took a wife, "Mary a Negro woman." Anthony was fortunate to find her. Because of an exceedingly unequal sex ratio in early Virginia, few males—regardless of color—had an opportunity to form families.

Anthony and Mary reared at least four children. Even more remarkable, in a society in which most unions were broken by death within a decade, their marriage lasted more than forty years.

Sometime during the 1630s, Anthony and Mary gained their freedom, perhaps with the help of someone named Johnson. Their bondage probably ended through self-purchase, an arrangement that allowed enterprising slaves to buy their liberty through labor. Later, again under unknown circumstances, the Johnsons migrated to Northampton County on the Eastern Shore of Virginia. During the 1640s, they acquired an estate of 250 acres on Pungoteague Creek, where they raised cattle, horses, and hogs and cultivated tobacco. To work these holdings, Anthony Johnson apparently relied on the labor of indentured servants and at least one black slave named Casor.

As the "patriarch of Pungoteague Creek," Johnson participated as fully as most whites in Northampton society. He traded with wealthy white landowners and apparently shared their assumptions about the sanctity of property and the legitimacy of slavery. When two white neighbors attempted to steal Casor, Johnson hauled them into court and forced them to return his laborer. On another occasion, Johnson appealed to the court for tax relief after an "unfortunate fire" destroyed much of his plantation.

The Johnsons also maintained close ties with other free blacks,

such as Anthony Payne and Emmanuel Driggus, who had similarly attained freedom and prosperity through their own efforts. Johnson's strongest links were with his family. Although his children lived in separate homes after reaching adulthood, his two sons laid out holdings in the 1650s adjacent to their father's plantation, and in times of crisis, parents and children participated in family conferences. These close bonds persisted even after the Johnson clan moved to Somerset County, Maryland, in the 1660s, and Anthony Johnson's subsequent death. When he purchased land in Somerset in 1677, Johnson's grandson, a third-generation free black colonist, named his plantation Angola, perhaps in memory of his grandfather's African homeland.

Interpreting Johnson's remarkable life has proved surprisingly difficult. An earlier generation of historians considered Johnson a curiosity, a sort of black Englishman who did not fit neatly into familiar racial categories. Even some recent writers, concerned about tracing the roots of slavery and prejudice in the United States, have paid scant attention to Johnson and the other free blacks on the Eastern Shore.

Most historians would now agree that Johnson's life illustrated the complexity of race relations in early Virginia. His surprising progression from slave to slaveholder and his easy participation in the world of the white gentry and in a network of

(165) *Read in Court the will of the late*
Anthony Johnson
 By order of the court directed to and from the Clerk of the Court
 with George Roper but none of John Plimpton's executor
 for the purchase of the plantation & Charnock according to
 the provisions of the will to the said John Plimpton
 Johnson late of the said family settled in his life time
 was found of out of the said family of 250 acres of land
 to be the same as a family of free persons in the said
 Charnock family to the said John Plimpton who upon
 leave out of the said family of 250 acres of land
 late in the life time was found of out of the said
 family of 250 acres of land and further that the said
 Anthony Johnson was a Negro and by consequence an
 alien and for that cause the said land to be
 made
 according to the said will of 250 acres of land the same
 and to be the same of the said family of 250 acres of land
 of the said John Plimpton and further that the said
 land to be the same of the said family of 250 acres of land
 taken the 1st of Aug 1670

In Witness Whereof
John T. Plimpton
MR. Roper

Granted to
myself Roper
hall 20

A few months after Anthony Johnson died in 1670, a Virginia court ruled that because "he was a Negro and by consequence an alien," the 250 acres of land that he had owned should revert to England. Shown here is a portion of the court document with that decree.

black friendships and family ties demonstrated that relations among blacks and whites conformed to no single pattern in the fluid society of mid-seventeenth-century Virginia. Rather, they took a variety of forms—conflict, cooperation, exploitation, accommodation—depending on the goals, status,

experience, and environment of the participants. Race was only a single factor—and by no means the decisive one—shaping relations among colonists.

The opportunities that had been available to Anthony Johnson and other Virginia blacks, however, disappeared during the last quarter

of the seventeenth century. A growing reliance on slave labor rather than white indentured servitude brought about a rapid increase in the black population of Virginia and an accompanying curtailment of civil liberties on racial grounds. The rise of a group of great planters who dominated the colonial economy soon drove free black farmers into poverty. No longer did they enjoy the security, as had one black farmer in the 1640s, of having "myne owne ground and I will work when I please and play when I please." It is not surprising that after 1706, a time when Virginia's experiment in a genuinely multiracial free society was all but over, the Johnson family disappeared from the colonial records. When modern Americans discuss the history of race relations in the United States, they might consider the factors that allowed some of the first blacks who settled in America to achieve economic and social success.

QUESTIONS FOR DISCUSSION

1. Why do you think that the narrative of Anthony Johnson's life might surprise most modern Americans?
2. Do you think that the experiences of Johnson and his black neighbors suggested the possibility of creating a lasting social order in which race was less important than class?
3. What does the story of Anthony Johnson tell us about the character of race relations in seventeenth-century colonial America?

of discrimination had been set in motion. Even conversion to Christianity did not free the African from bondage. The white planter could deal with his black property as he alone saw fit, and one revolting Virginia statute excused masters who killed slaves, on the grounds that no rational person would purposely "destroy his own estate." Black women constantly had to fear sexual violation by a master or his sons. Children born to a slave woman became slaves regardless of the father's race. Unlike the Spanish colonies, where persons of lighter color enjoyed greater privileges in society, the English colonies tolerated no mixing of the races. Mulattoes and pure Africans received the same treatment.

Constructing African American Identities

The slave experience varied substantially from colony to colony. The daily life of a black person in South Carolina, for example, was quite different from that of an African American who happened to live in Pennsylvania or Massachusetts Bay. The size and density of the slave population determined in large measure how successfully blacks could maintain a separate cultural identity. In the lowlands of South Carolina during the eighteenth century, 60 percent of the population was black. The men and women were placed on large, isolated rice plantations, and their contact with whites was limited. In these areas blacks developed creole languages, which mixed the basic vocabulary of English with words borrowed from various African tongues. Until the end of the nineteenth century, one creole language, Gullah, was spoken on some of the Sea Islands along the Georgia-South Carolina coast. Slaves on the large rice plantations also were able to establish elaborate and enduring kinship networks that may have helped reduce the more dehumanizing aspects of bondage.

In the New England and Middle Colonies, and even in Virginia, African Americans made up a smaller percentage of the population: 40 percent in Virginia, 8 percent in Pennsylvania, and 3 percent in Massachusetts. In such environments, contact between blacks and whites was more frequent than in South Carolina and Georgia. These population patterns had a profound effect on northern and Chesapeake blacks, for while they escaped the physical drudgery of rice cultivation, they found the preservation of an independent African identity difficult. In northern cities, slaves working as domestics and living in the houses of their masters saw other blacks but had little opportunity to develop creole languages or reaffirm a common African past.

In eighteenth-century Virginia, native-born or creole blacks, people who had learned to cope with whites on a daily basis, looked with contempt on slaves who had just arrived from Africa. These "outlandish" Negroes, as they were called, were forced by blacks as well as whites to accept elements of English culture. It was especially important for newcomers to speak English. Consider, for example, the pain of young Olaudah Equiano, an African sold in Virginia in 1757. This 12-year-old slave declared,

"I was now exceedingly miserable, and thought myself worse off than any . . . of my companions; for they could talk to each other [in English], but I had no person to speak to that I could understand. In this state I was constantly grieving and pining, and wishing for death."

Despite such wrenching experiences, black slaves creatively preserved elements of an African heritage. The process of establishing African American traditions involved an imaginative reshaping of African and European customs into something that was neither African nor European. It was African American. The slaves accepted Christianity, but they did so on their own terms—terms their masters seldom fully understood. Blacks transformed Christianity into an expression of religious feeling in which an African element remained vibrant. In music and folk art, they gave voice to a cultural identity that even the most degrading conditions could not eradicate.

A major turning point in the history of African American people occurred during the early decades of the eighteenth

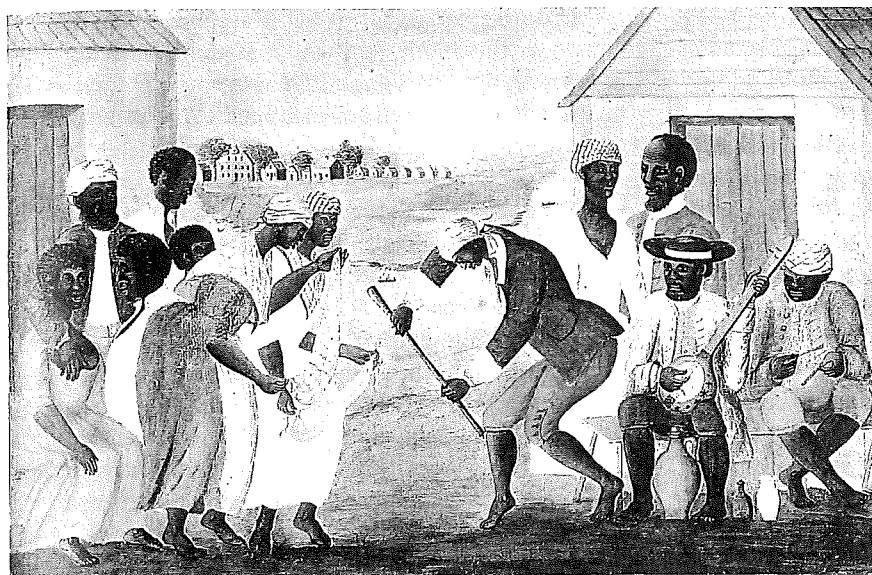
Charlestown, July 24th, 1769.

TO BE SOLD,
On THURSDAY the third Day
of AUGUST next,
A CARGO
OF
NINETY-FOUR
PRIME, HEALTHY
NEGROES,
CONSISTING OF
Thirty-nine MEN, Fifteen Boys,
Twenty-four WOMEN, and
Sixteen GIRLS.
JUST ARRIVED,
In the Brigantine *DEMBIA*, *Fran-*
cis Bare, Master, from **SIERRA-**
LEON, by
DAVID & JOHN DEAS.

A public notice announces a slave auction to be held at the Charles Town wharf (1769).



Olaudah Equiano, *The Middle Passage* (1788)



Old Plantation, a watercolor by an unknown artist (about 1800), shows that African customs survived plantation slavery. The man and women in the center dance (possibly to celebrate a wedding) to the music of drum and banjo. Instruments, turbans, and scarves reflect a distinctive African American culture in the New World.

century. At this time, blacks living in England's mainland colonies began to reproduce successfully. The number of live births exceeded deaths, and from that date, the expansion of the African American population owed more to natural increase than to the importation of new slaves. Even though thousands of new Africans arrived each year, the creole population was always much larger than that of the immigrant blacks. This demographic shift did not take place in the Caribbean or South American colonies until a much later date. Historians believe that North American blacks enjoyed a healthier climate and better diet than did other New World slaves.

Although mainland blacks lived longer than the blacks of Jamaica or Barbados, they were, after all, still slaves. They protested their debasement in many ways, some in individual acts of violence, others in organized revolt. The most serious slave rebellion of the colonial period was the Stono Uprising, which took place in September 1739. One hundred fifty South Carolina blacks rose up and, seizing guns and ammunition, murdered several white planters. "With Colours displayed, and two Drums beating," they marched toward Spanish Florida, where they had been promised freedom. The local militia soon overtook the rebellious slaves and killed most of them. Although the uprising was short-lived, such incidents helped persuade whites everywhere that their own blacks might secretly be planning bloody revolt. When a white servant woman in New York City announced in 1741 that blacks intended to burn the town, authorities executed 34 suspected arsonists (30 blacks and 4 whites) and dispatched 72 others either to the West Indies or to Madeira off the north coast of Africa.



James Oglethorpe, The Stono Rebellion (1739)

While the level of interracial violence in colonial society was quite low, everyone recognized that the blacks—in the words of one Virginia governor—longed “to Shake off the fetters of Slavery.”

Even within the constraints of slavery, African Americans sometimes found opportunities that afforded a degree of personal freedom. Recent scholarship has discovered, for example, that during the eighteenth century a large number of black men became mariners. It is now estimated that by 1803, African Americans held at least 18 percent of all jobs open to American seamen, and although the number of positions may have been fewer before the Revolution, black colonial sailors—many of them slaves—sought work on sailing vessels to escape the drudgery of life on rice or tobacco plantations. These African American seamen connected black communities scattered throughout the

Caribbean and along the mainland coast, bringing news about distant rebellions and spreading radical political ideologies to slaves who might otherwise not have known much about the transforming events of the eighteenth century.

Rise of a Commercial Empire

Until the middle of the seventeenth century, English political leaders largely ignored the American colonists. Private companies and aristocratic proprietors had created these societies, some for profit, others for religious sanctuary, but in no case did the crown provide financial or military assistance. After the Restoration of Charles II in 1660, intervention replaced indifference. Englishmen of various sorts—courtiers, merchants, parliamentarians—concluded that the colonists should be brought more tightly under the control of the mother country. The newly restored Stuart monarchy began to establish rules for the entire empire, and the planters of the Chesapeake as well as the Puritans of New England soon discovered they were not as independent as they had imagined. The regulatory policies that evolved during this period formed a framework for an empire that survived with only minor adjustment until 1765.

Response to Economic Competition

By the 1660s the dominant commercial powers of Europe adopted economic principles that later critics would term **mercantilism**. Proponents of this position argued that since trading nations were engaged in a fierce competition for the world's resources—mostly for raw materials transported from dependent colonies—one nation's commercial success translated directly into a loss for its rivals. It seemed logical,

therefore, that England would want to protect its own markets from France or Holland. For seventeenth-century planners free markets made no sense. They argued that trade tightly regulated by the central government represented the only way to increase the nation's wealth at the expense of competitors.

Many discussions of mercantilism suggested that English policy makers during the reign of Charles II had developed a well-integrated set of ideas about the nature of international commerce and a carefully planned set of mercantilist government policies to implement them.

They did nothing of the sort. Administrators responded to particular problems, usually on an individual basis. In 1668, Charles informed his sister, "The thing which is nearest the heart of the nation is trade and all that belongs to it." National interest alone, however, did not shape public policy. Instead, the needs of several powerful interest groups led to the rise of English commercial regulation.

Each group looked to colonial commerce to solve a different problem. For his part, the king wanted money. For their part, English merchants were eager to exclude Dutch rivals from lucrative American markets and needed government assistance to compete successfully with the Dutch, even in Virginia or Massachusetts Bay. From the perspective of the landed gentry who sat in Parliament, England needed a stronger navy, and that in turn meant expansion of the domestic shipbuilding industry. And almost everyone agreed England should establish a more favorable balance of trade, that is, increase exports, decrease imports, and grow richer at the expense of other European states. None of these ideas was particularly innovative, but taken together they provided a blueprint for England's first empire.

Regulating Colonial Trade

After some legislation in that direction during the Commonwealth, Parliament passed a Navigation Act in 1660. The statute was the most important piece of imperial legislation drafted before the American Revolution. Colonists from New Hampshire to South Carolina paid close attention to the details of this statute, which stated (1) that no ship could trade in the colonies unless it had been constructed in either England or America and carried a crew that was at least 75 percent English (for these purposes, colonists counted as Englishmen), and (2) that certain **enumerated goods** of great value that were not produced in England—tobacco, sugar, cotton, indigo, dyewoods, ginger—could be transported from the colonies only to an English or another colonial port. In 1704, Parliament added rice and molasses to the enumerated list; in 1705, rosins, tars, and turpentine needed for shipbuilding were included.

The act of 1660 was masterfully conceived. It encouraged the development of domestic shipbuilding and prohibited European rivals from obtaining enumerated goods anywhere except in England. Since the Americans had to pay import duties in England (for this purpose colonists did not count as Englishmen) on such items as sugar and tobacco, the legislation also provided the crown with another source of income.

In 1663, Parliament passed a second Navigation Act known as the Staple Act, which stated that, with a few noted exceptions, nothing could be imported into America unless it had first been transshipped through England, a process that greatly added to the price ultimately paid by colonial consumers.

The **Navigation Acts** attempted to eliminate the Dutch, against whom the English fought three wars in this period (1652–1654, 1664–1667, and 1672–1674), as the intermediaries of American commerce. Just as English merchants were celebrating their victory, however, an unanticipated rival appeared on the scene: New England merchant ships sailed out of Boston, Salem, and Newport to become formidable world competitors in maritime commerce.

During the 1660s, the colonists showed little enthusiasm for the new imperial regulations. Reaction to the Navigation Acts varied from region to region. Virginians bitterly protested them. The collection of English customs on tobacco greatly reduced the colonial planters' profits. Moreover, the exclusion of the Dutch from the trade meant that growers often had to sell their crops at artificially low prices. The Navigation Acts hit the small planters especially hard, for they were least able to absorb increased production costs. Even though the governor of Virginia lobbied on the planters' behalf, the crown turned a deaf ear. By 1670, import duties on tobacco accounted for almost £100,000, a sum the king could scarcely do without.

At first, New Englanders simply ignored the commercial regulations. Indeed, one Massachusetts merchant reported in 1664 that Boston entertained "near one hundred sail of ships, this year, of ours and strangers." The strangers, of course, were the Dutch, who had no intention of obeying the Navigation Acts so long as they could reach colonial ports. Some New England merchants found clever ways to circumvent the Navigation Acts. These crafty traders picked up cargoes of enumerated goods such as sugar or tobacco, sailed to another colonial port (thereby technically fulfilling the letter of the law), and then made directly for Holland or France. Along the way they paid no customs.

To plug the loophole, Parliament passed the Navigation Act of 1673. This statute established a plantation duty, a sum of money equal to normal English customs duties to be collected on enumerated products at the various colonial ports. New Englanders could now sail wherever they pleased within the empire, but they could not escape paying customs.

Despite these legal reforms, serious obstacles impeded the execution of imperial policy. The customs service did not have enough effective agents in American ports to enforce the Navigation Acts fully, and some men sent from the mother country did more harm than good. Edward Randolph, head of the imperial customs service in New England, was such a person. He was dispatched to Boston in 1676 to gather information about the conduct of colonial trade. His behavior was so obnoxious, his reports about New Englanders so condescending, that he became the most hated man in late-seventeenth-century Massachusetts.

Parliament passed the last major piece of imperial legislation in 1696. Among other things, the statute tightened enforcement procedures, putting pressure specifically on the colonial governors to keep England's competitors out of American ports. The act of 1696 also expanded the American customs service and for the first time set up vice-admiralty courts in the colonies. This decision eventually rankled the colonists. Established to settle disputes that occurred at sea, vice-admiralty courts required neither juries nor oral cross-examination, both traditional elements of the common law. But they were effective and sometimes even popular for resolving maritime questions quickly enough to send the ships to sea again with little delay.

The members of Parliament believed these reforms would belatedly compel the colonists to accept the Navigation Acts, and in large measure they were correct. By 1700, American goods transshipped through the mother country accounted for a quarter of all English exports, an indication the colonists found it profitable to obey the commercial regulations. In fact, during the eighteenth century, smuggling from Europe to America dried up almost completely.

Colonial Factions Spark Political Revolt, 1676–1691

The Navigation Acts created an illusion of unity. English administrators superimposed a system of commercial regulation on a number of different, often unstable American colonies and called it an empire. But these statutes did not remove long-standing differences. Within each society, men and women struggled to bring order out of disorder, to establish stable ruling elites, to diffuse ethnic and racial tensions, and to cope with population pressures that imperial planners only dimly understood. During the final decades of the seventeenth century, these efforts sometimes sparked revolt.

First, the Virginians rebelled, and then a few years later, political violence swept through Maryland, New York, and Massachusetts Bay, England's most populous mainland colonies.

These events were not in any modern sense of the word ideological. In each colony, the local gentry split into factions, usually the "outs" versus the "ins," and each side proclaimed its political legitimacy.

Civil War in Virginia: Bacon's Rebellion

After 1660, the Virginia economy suffered a prolonged depression. Returns from tobacco had not been good for some time, and the Navigation Acts reduced profits even further. Into this unhappy environment came thousands of indentured servants, people drawn to Virginia, as the governor explained, "in hope of bettering their condition in a Growing Country."

The reality bore little relation to their dreams. A hurricane destroyed one entire tobacco crop, and in 1667, Dutch warships captured the tobacco fleet just as it was about to sail for England. Indentured servants complained about lack of

food and clothing. No wonder that Virginia's governor, Sir William Berkeley, despaired of ever ruling "a People where six parts of seven at least are Poor, Endebted, Discontented and Armed." In 1670, he and the House of Burgesses disfranchised all landless freemen, persons they regarded as troublemakers, but the threat of social violence remained.

Enter Nathaniel Bacon. This ambitious young man arrived in Virginia in 1674. He came from a respectable English family and set himself up immediately as a substantial planter. But he wanted more. Bacon envied the government patronage monopolized by Berkeley's cronies, a group known locally as the Green Spring faction. When Bacon attempted to obtain a license to engage in the fur trade, he was rebuffed. This lucrative commerce was reserved for the governor's friends. If Bacon had been willing to wait, he probably would have been accepted into the ruling clique, but as subsequent events would demonstrate, Bacon was not a man of patience.

Events beyond Bacon's control thrust him suddenly into the center of Virginia politics. In 1675, Indians reacting to white encroachment attacked several outlying plantations, killing a few colonists, and Virginians expected the governor to send an army to retaliate. Instead, early in 1676, Berkeley called for the construction of a line of defensive forts, a plan that seemed to the settlers both expensive and ineffective. Indeed, the strategy raised embarrassing questions. Was Berkeley protecting his own fur monopoly? Was he planning to reward his friends with contracts to build useless forts?

While people speculated about such matters, Bacon stepped forward. He boldly offered to lead a volunteer army against the Indians at no cost to the hard-pressed Virginia taxpayers. All he demanded was an official commission from Berkeley giving him military command and the right to attack other Indians, not just the hostile Susquehannocks. The governor steadfastly refused. With some justification, Berkeley regarded his upstart rival as a fanatic on the subject of Indians. The governor saw no reason to exterminate peaceful tribes simply to avenge the death of a few white settlers.

What followed would have been comic had not so many people died. Bacon thundered against the governor's treachery; Berkeley labeled Bacon a traitor. Both men appealed to the populace for support. On several occasions, Bacon marched his followers to the frontier, but they either failed to find the enemy or, worse, massacred friendly Indians. At one point, Bacon burned Jamestown to the ground, forcing the governor to flee to the colony's Eastern Shore. Bacon's bumbling lieutenants chased Berkeley across Chesapeake Bay only to be captured themselves. Thereupon, the governor mounted a new campaign.

As **Bacon's Rebellion** dragged on, it became increasingly apparent that Bacon and his gentry supporters had only the vaguest notion of what they were trying to achieve. The members of the planter elite never seemed fully to appreciate that the rank-and-file soldiers, often black slaves and poor



Nathaniel Bacon's Declaration (July 30, 1676)



Declaration Against Nathaniel Bacon (1676)

white servants, had serious, legitimate grievances against Berkeley's corrupt government and were demanding substantial reforms, not just a share in the governor's fur monopoly.

Although women had not been allowed to vote in colony elections, they made their political views clear enough during the rebellion. Some were apparently more violent than others. Sarah Glendon, for example, agitated so aggressively in support of Bacon that Berkeley later refused to grant her a pardon. Another outspoken rebel, Lydia Chiesman, defended her husband before Governor Berkeley, noting that the man would not have joined Bacon's forces had she not persuaded him to do so. "Therefore," Lydia Chiesman concluded, "... since what her husband had done, was by her means, and so, by consequence, she most guilty, that she might be hanged and he pardoned."

When Charles II learned of the fighting in Virginia, he dispatched a thousand regular soldiers to Jamestown. By the time they arrived, Berkeley had regained full control over the colony's government. In October 1676, Bacon died after a brief illness, and within a few months, his band of rebel followers had dispersed.

Berkeley, now an old and embittered man, was recalled to England in 1677. His successors, especially Lord Culpeper (1680–1683) and Lord Howard of Effingham (1683–1689), seemed interested primarily in enriching themselves at the expense of the Virginia planters. Their self-serving policies, coupled with the memory of near anarchy, helped heal divisions within the Virginia ruling class. For almost a century, in fact, the local gentry formed a united front against greedy royal appointees.

The Glorious Revolution in the Bay Colony

During John Winthrop's lifetime, Massachusetts settlers developed an inflated sense of their independence from the mother country. After 1660, however, it became difficult even to pretend that the Puritan colony was a separate state. Royal officials such as Edward Randolph demanded full compliance with the Navigation Acts. Moreover, the growth of commerce attracted new merchants to the Bay Colony, men who were Anglicans rather than Congregationalists and who maintained close business contacts in London. These persons complained loudly of Puritan intolerance. The Anglican faction was never large, but its presence, coupled with Randolph's unceasing demands, divided Bay leaders. A few Puritan ministers and magistrates regarded compromise with England as treason, a breaking of the Lord's covenant. Other spokesmen, recognizing the changing political realities within the empire, urged a more moderate course.

In 1675, in the midst of this ongoing political crisis, the Indians dealt the New Englanders a terrible setback. Metacomet, a Wampanoag chief the whites called King Philip, declared war against the colonists. The powerful Narragansett Indians, whose lands the settlers had long coveted, joined Metacomet, and in little more than a year of fighting, the Indians destroyed scores of frontier villages, killed hundreds



Metacomet, the Wampanoag chief known to the English colonists as King Philip, led Native Americans in a major war designed to remove the Europeans from New England.

of colonists, and disrupted the entire regional economy. More than one thousand Indians and New Englanders died in the conflict. The war left the people of Massachusetts deeply in debt and more than ever uncertain of their future. As in other parts of colonial America, the defeated Indians were forced off their lands, compelled by events to become either refugees or economically marginal figures in white society.

In 1684, the debate over the Bay Colony's relation to the mother country ended abruptly. The Court of Chancery, sitting in London and acting on a petition from the king, annulled the charter of the Massachusetts Bay Company. In one stroke of a pen, the patent that Winthrop had so lovingly carried to America in 1630, the foundation for a "city on a hill," was gone. The decision forced the most stubborn Puritans to recognize they were part of an empire run by people who did not share their particular religious vision.

James II, a monarch who disliked representative institutions—after all, Parliament, a representative assembly, had executed his father, Charles I—decided to restructure the government of the entire region in the Dominion of New England. In various stages from 1686 to 1689, the Dominion incorporated Massachusetts, Connecticut, Rhode Island, Plymouth, New York, New Jersey, and New Hampshire under a single appointed royal

governor. For this demanding position, James selected Sir Edmund Andros (pronounced Andrews), a military veteran of tyrannical temperament. Andros arrived in Boston in 1686, and within a matter of months he had alienated everyone: Puritans, moderates, and even Anglican merchants. Not only did Andros abolish elective assemblies, but he also enforced the Navigation Acts with such rigor that he brought about commercial depression. Andros declared normal town meetings illegal, collected taxes the people never approved, and packed the courts with supporters who detested the local population. Eighteenth-century historian and royal governor Thomas Hutchinson compared Andros unfavorably with the Roman tyrant Nero.

Early in 1689, news of the Glorious Revolution reached Boston. The previous fall, the ruling class of England had deposed James II, an admitted Catholic, and placed his Protestant daughter Mary and her husband, William of Orange, on the throne as joint monarchs (see the chart of the Stuart monarchs on p. 30). As part of the settlement, William and Mary accepted a Bill of Rights, a document stipulating the constitutional rights of all Englishmen. Almost immediately, the Bay Colonists overthrew the hated Andros regime. The New England version of the Glorious Revolution (April 18, 1689) was so popular that no one

came to the governor's defense. Andros was jailed without a single shot having been fired. According to Cotton Mather, a leading Congregational minister, the colonists were united by the "most Unanimous Resolution perhaps that was ever known to have Inspir'd any people."

However united as they may have been, the Bay Colonists could not take the crown's support for granted. William III could have declared the New Englanders rebels and summarily reinstated Andros. But thanks largely to the tireless lobbying of Increase Mather, Cotton's father, who pleaded the colonists' case in London, William abandoned the Dominion of New England, and in 1691, Massachusetts received a new royal charter. This document differed substantially from the company patent of 1629. The freemen no longer selected their governor. The choice now belonged to the king. Membership in the General Court was determined by annual election, and these representatives in turn chose the men who sat in the council or upper house, subject always to the governor veto. Moreover, the franchise, restricted here as in other colonies to adult males, was determined on the basis of personal property rather than church membership, a change that brought Massachusetts into conformity with general English practice. On the local level, town government remained much as it had been in Winthrop's time.



William III and Mary II, joint monarchs of England after the Glorious Revolution of 1688. Mary ascended the throne when her father, James II, was deposed. Her husband William ruled Holland before accepting the English throne.

Contagion of Witchcraft

The instability of the Massachusetts government following Andros's arrest—what Reverend Samuel Willard described as “the short Anarchy accompanying our late Revolution”—allowed what under normal political conditions would have been an isolated, though ugly, local incident to expand into a major colonial crisis. Excessively fearful men and women living in Salem Village, a small, unprosperous farming community, nearly overwhelmed the new rulers of Massachusetts Bay.

Accusations of witchcraft were not uncommon in seventeenth-century New England. Puritans believed that an individual might make a compact with the devil, but during the first decades of settlement, authorities executed only about fifteen alleged witches. Sometimes villagers simply left suspected witches alone. Never before had fears of witchcraft plunged an entire community into panic.

The terror in Salem Village began in late 1691, when several adolescent girls began to behave in strange ways. They cried out for no apparent reason; they twitched on the ground. When concerned neighbors asked what caused their suffering, the girls announced they were victims of witches,



seemingly innocent persons who lived in the community. The arrest of several alleged witches did not relieve the girls' “fits,” nor did prayer solve the problem. Additional accusations were made, and at least one person confessed, providing a frightening description of the devil as “a thing all over hairy, all the face hairy, and a long nose.” In June 1692, a special court convened and began to send men and women to the gallows. By the end of the summer, the court had hanged nineteen people; another was pressed to death. Several more suspects died in jail awaiting trial.

Then suddenly, the storm was over. Led by Increase Mather, a group of prominent Congregational ministers belatedly urged leniency and restraint. Especially troubling to the clergymen was the court's decision to accept **spectral evidence**, that is, reports of dreams and visions in which the accused appeared as the devil's agent. Worried about convicting people on such dubious testimony, Mather declared, “It were better that ten suspected witches should escape, than that one innocent person should be condemned.” The colonial government accepted the ministers' advice and convened a new court, which promptly acquitted, pardoned, or released the remaining suspects. After the Salem nightmare, witchcraft ceased to be a capital offense.

No one knows exactly what sparked the terror in Salem Village. The community had a history of religious discord, and during the 1680s, the people split into angry factions over the choice of a minister. Economic tensions played a part as well. Poorer, more traditional farmers accused members of prosperous, commercially oriented families of being witches. The underlying misogyny of the entire culture meant the victims were more often women than men. Terror of attack by Native Americans may also have played a part in



See Law and Society, pages 74-75



The publication of Cotton Mather's *Memorable Providences, Relating to Witchcrafts and Possessions* (1689) contributed to the hysteria that resulted in the Salem witchcraft trials of the 1690s, but he did not take part in the trials. He is shown here surrounded by some of the forms a demon assumed in the “documented” case of an English family besieged by witches.

this ugly affair. Indians in league with the French in Canada had recently raided nearby communities, killing people related to the families of the bewitched Salem girls, and significantly, during the trials some victims described the Devil as a “tawny man.” (For further discussion of the Salem witchcraft trials, see “Witches and the Law,” pp. 74-75.)

The Glorious Revolution in New York and Maryland

The Glorious Revolution in New York was more violent than it had been in Massachusetts Bay. Divisions within New York's ruling class ran deep and involved ethnic as well as religious differences. English newcomers and powerful Anglo-Dutch families who had recently risen to commercial prominence in New York City opposed the older Dutch elite.

Much like Nathaniel Bacon, Jacob Leisler was a man entangled in events beyond his control. Leisler, the son of a German minister, emigrated to New York in 1660 and through marriage aligned himself with the Dutch elite. While he achieved moderate prosperity as a merchant, Leisler resented the success of the Anglo-Dutch.

When news of the Glorious Revolution reached New York City in May 1689, Leisler raised a group of militiamen and seized the local fort in the name of William and Mary.

As leader of **Leisler's Rebellion**, he apparently expected an outpouring of popular support, but it was not forthcoming. His rivals waited, watching while Leisler desperately attempted to legitimize his actions. Through bluff and badgering, Leisler managed to hold the colony together, especially after French forces burned Schenectady (February 1690), but he never established a secure political base.

In March 1691, a new royal governor, Henry Sloughter, reached New York. He ordered Leisler to surrender his authority, but when Sloughter refused to prove he had been sent by William rather than by the deposed James, Leisler hesitated. The pause cost Leisler his life. Sloughter declared Leisler a rebel, and in a hasty trial, a court sentenced him and his chief lieutenant, Jacob Milbourn, to be hanged "by the Neck and being Alive their bodies be Cutt downe to Earth and Their Bowells to be taken out and they being Alive, burnt before their faces. . . ." In 1695, Parliament officially pardoned Leisler, but he not being "Alive," the decision arrived a bit late. Long after his death, political factions calling themselves Leislerians and Anti-Leislerians struggled to dominate New York government. Indeed, in no other eighteenth-century colony was the level of bitter political rivalry so high.

During the last third of the seventeenth century, the colony of Maryland stumbled from one political crisis to another. Protestants in the colony's lower house resisted Lord Baltimore's Catholic friends in the upper house or council. When news of James's overthrow reached Maryland early in 1689, pent-up antiproprietary and anti-Catholic sentiment exploded. John Coode, a member of the assembly and an outspoken Protestant, formed a group called the Protestant Association, which in August forced Baltimore governor, William Joseph, to resign.

Coode avoided Leisler's fatal mistakes. The Protestant Association, citing many wrongs suffered at the hands of local Catholics, petitioned the crown to transform Maryland into a royal colony. After reviewing the case, William accepted Coode's explanation, and in 1691, the king dispatched a royal governor to Maryland. A new assembly dominated by Protestants declared Anglicanism the established religion. Catholics were excluded from public office on the grounds that they might be in league with French Catholics in Canada. Lord Baltimore lost control of the colony's government, but he and his family did retain title to Maryland's undistributed lands. In 1715, the crown restored to full proprietorship the fourth Lord Baltimore, who had been raised a member of the Church of England, and Maryland remained in the hands of the Calvert family until 1776.

Conclusion: Local Aspirations Within an Atlantic Empire

"It is no little Blessing of God," Cotton Mather announced proudly in 1700, "that we are part of the *English* nation." A half century earlier, John Winthrop would not have spoken these words, at least not with such enthusiasm. The two men were, of course, products of different political

■ C H R O N O L O G Y ■

1619	First blacks arrive in Virginia
1660	Charles II is restored to the English throne; First Navigation Act passed by Parliament
1663	Second Navigation (Staple) Act passed
1673	Plantation duty imposed to close loopholes in commercial regulations
1675	King Philip's (Metacomb's) War devastates New England
1676	Bacon's Rebellion threatens Governor Berkeley's government in Virginia
1681	William Penn receives charter for Pennsylvania
1684	Charter of the Massachusetts Bay Company revoked
1685	Duke of York becomes James II
1686	Dominion of New England established
1688	James II driven into exile during Glorious Revolution
1689	Rebellions break out in Massachusetts, New York, and Maryland
1691	Jacob Leisler executed
1692	Salem Village wracked by witch trials
1696	Parliament establishes Board of Trade
1739	Stono Uprising of South Carolina slaves terrifies white planters

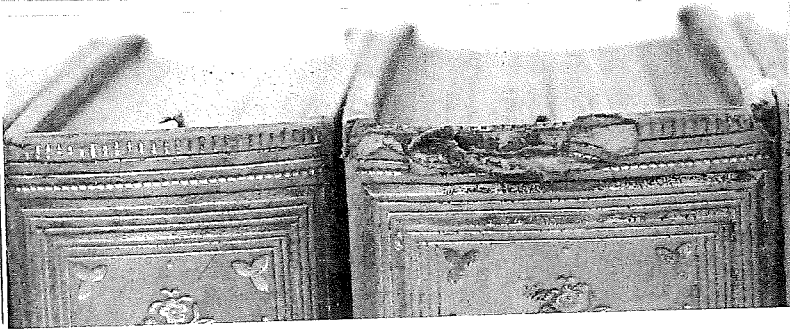
cultures. It was not so much that the character of Massachusetts society had changed. In fact, the Puritan families of 1700 were much like those of the founding generation. Rather, the difference was in England's attitude toward the colonies. Rulers living more than three thousand miles away now made political and economic demands that Mather's contemporaries could not ignore.

The creation of a new imperial system did not, however, erase profound sectional differences. By 1700, for example, the Chesapeake colonies were more, not less, committed to the cultivation of tobacco and slave labor. Although the separate regions were being pulled slowly into England's commercial orbit, they did not have much to do with each other. The elements that sparked a powerful sense of nationalism among colonists dispersed over a huge territory would not be evident for a very long time. It would be a mistake, therefore, to anticipate the coming of the American Revolution.

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Witches and the Law A Problem of Evidence in 1692

The events that occurred at Salem Village in 1692 haunt modern memory. In popular American culture, the incident has come to represent our worst nightmare—a community-sanctioned witch hunt that ferrets out deviants in the name of law. What seems most unsettling about the incident is the failure of allegedly good men and women to bear witness against judicial terror. The ordeal of Salem Village links a distant colonial past with the infamous McCarthy hearings of the 1950s as well as other, more recent witch hunts. The story of this deeply troubled town challenges us to confront the possibility that we, too, might allow law and authority to become instruments of injustice.

The challenge in exploring law and society is how best to interpret the Salem trials. It would be easy to insist that Puritan magistrates were gross hypocrites, figures who consciously manipulated the law for their own hateful purposes. But such conclusions are simplistic; they fail to place the Salem nightmare in proper historical context. The participants in this intense social drama acted on a complex set of seventeenth-century assumptions—legal, religious, and scientific—and if judges and jurors wronged innocent people, they did so by the standards of a society very different from our own.

Few New Englanders doubted the existence of witches. For centuries, European communities had identified certain persons as agents of the devil, and when the Puritans migrated to America, they

carried these beliefs with them. They recognized no conflict between rational religion and the possible existence of a satanic world populated by witches. Ordinary farmers regarded unusual events—the strange death of a farm animal, for example—as evidence of witchcraft. New England's intellectual leaders sustained popular superstition in impressive scientific publications. In his *Memorable Providences, Relating to Witchcrafts and Possessions* (1689), the Reverend Cotton Mather declared, "I am resolv'd . . . never to use . . . one grain of patience with any man that shall . . . impose upon me a Denial of Devils, or of Witches. I shall . . . count him down-right Impudent if he Assert the Non-Existence of things which we have had such palpable Convictions of."

Colonial New Englanders did more than talk and write about witches; as early as 1647, they executed several. Before the Salem outbreak, ninety-one people had been tried for witchcraft in Massachusetts and Connecticut, and eighteen of them were hanged (not burned as some historians have claimed). In addition, hundreds of people had accused neighbors of witchcraft, but for many reasons—usually lack of convincing evidence—they stopped short of taking such disputes before the court. These were isolated incidents. Before 1692, fear of witches had not sparked mass hysteria.

Salem Village was different. In this instance, charges of witchcraft

shattered a community already deeply divided against itself. The predominantly agricultural Salem Village lay a few miles up the Ipswich Road from the bustling commercial port of Salem Town. The farmers of the Village envied their neighbors' prosperity. Even more, they resented the control that Town authorities exerted over the Village church and government. This tension found expression in numerous personal and family rivalries. In 1689, the congregation at Salem Village ordained the Reverend Samuel Parris, a troubled figure who provoked "disquietness" and "restlessness" and who fanned the factionalism that had long plagued the community.

The witchcraft crisis began suddenly in mid-January 1692, when two girls in the Parris household experienced violent convulsions and frightening visions. A local physician examined the afflicted children but found no "natural" cause for their condition. Soon anxious families raised the possibility of witchcraft, a move which set off a storm of accusations that did not abate until October. By that time, 20 people had died and more than 150 prisoners still awaited trial.

Although the witch hysteria affected everyone—men and women, rich and poor, farmers and merchants—the accusers and their targets were not evenly distributed among the population of Salem Village. Twenty of the thirty-four persons who claimed to have been bewitched were girls

between the ages of 11 and 20. Women a full generation older than the accusers were most likely to be identified as witches; more than 40 percent of the accused fell into this category. Although men and women from many different backgrounds were accused, one widely shared characteristic was a history of socially unacceptable behavior. Sarah Good, for example, smoked a pipe and was known for cursing her enemies. John Aldin's accusers described him as "a bold fellow . . . who lies with Indian squaws . . . [and stands] with his hat on before the judges." Bridget Bishop ran a scandalous tavern and dressed in a particularly flashy, immodest manner. Those who testified against the supposed witches came from all classes, both genders, and every age group. Indeed, virtually the entire community was drawn into the ugly business of charge and countercharge, fear and betrayal.

New England's intellectual leaders—most of them Harvard-educated clergymen—tried to make sense out of reports coming out of Salem. Since the colonies did not yet have a newspaper, the reflections of these prominent figures significantly shaped how the entire society interpreted the frightening events of 1692. During the spring of that year, accusations of witchcraft mounted while magistrates interrogated everyone touched by the contagion.

Arriving from England in mid-May at the height of the witch hunt, the new royal governor of

Massachusetts Bay, William Phips, appointed a special court of law (a court of "oyer and terminer") to try the cases at Salem Village. The seven judges he appointed all had previous experience in the colony's law courts. Phips wanted the trials to be as fair as possible and procedurally correct. A proper jury was impaneled. Despite precautions, however, the court itself soon succumbed to the frenzy. Chief judge and deputy governor William Stoughton, for example, staunchly believed the girls had been bewitched, and he had little doubt that "real" witches were responsible for the trouble at Salem Village. By contrast, Nathaniel Saltonstall was highly skeptical of the witchcraft charges. After witnessing the first round of executions, Saltonstall resigned from the court and turned to alcohol to persuade himself the court had not made a terrible mistake. Although the judges and jury may have felt ambivalent about what was happening, the law stated that persons convicted as witches must die.

Everything turned on evidence. Confession offered the most reliable proof of witchcraft, and it occurred surprisingly often. We will never know what compelled people to confess. Some may have actually believed they had cast spells on their neighbors or had foretold the future. Many women, though believing themselves innocent, may have confessed

because of guilt for impure thoughts that they had privately entertained. Perhaps the psychological strain of imprisonment, coupled with intense social scrutiny, convinced them they might have unwittingly entered into a contract with the devil. Regardless, the stories they told undoubtedly mortified those who heard them and fueled the growing frenzy. Imagine the reaction to Ann Foster's July 18 confession:

Ann Foster . . . confessed that the devill in the shape of a black man appeared to her with [Martha] Carrier about six yeare since when they made her a witch and that she promised to serve the devill two yeares: upon which the Devill promised her prosperity and many things but never performed it, that she and Martha Carrier did both ride on a stick or pole when they went to the witch meeting at Salem Village and that the stick brook: as they were carried in the air above the tops of the trees and they fell but she did hang fast about the neck of [Martha] Carrier and were presently at the village, . . . she further saith that she heard some of the witches say that there was three hundred and five in the whole Country and that they would ruin that place the Village . . .

Most of the accused did not confess, however, forcing the judges to produce tangible evidence of witchcraft. The charge was difficult because the crime of bewitchment was, by nature, an



The Examination and Confession of Ann Foster at Salem



This elegantly gabled house, built about 1675, stands at 310½ Essex Street in Salem, Massachusetts. The residence of Jonathan Corwin, a magistrate for the court of oyer and terminer that heard the witchcraft cases in 1692, the structure became known as the Witch House.

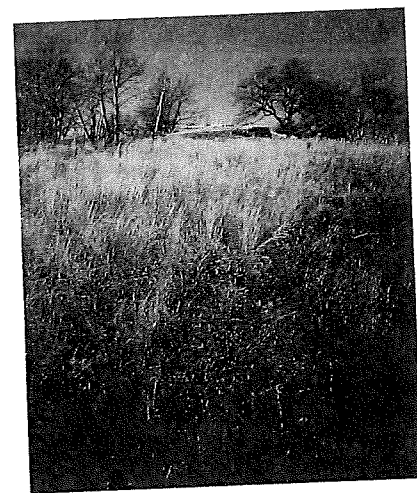
invisible act. Earthly laws and magistrates had difficulty dealing with crimes that occurred in the spiritual world. In this situation, the beleaguered judges used a few customary tests. All witches supposedly had a "witch's teat," usually a flap of skin located anywhere on the body, from which they gave suck to the devil. The judges subjected almost every defendant to a humiliating physical examination in order to find such biological abnormalities. Witches could also be discovered by having them touch a girl in the midst of her torments. If the girl's fits ceased, then the person who touched her was assumed responsible for her agony. Since this form of evidence was immediately observable,

judges relied on it heavily, oftentimes parading accused witches before the possessed girls waiting to see whose touch would calm them.

Had the terrible ordeal turned solely on unsightly warts, the trials might have ended without further note. But that did not happen. The judges allowed the jury to entertain a different sort of evidence, "spectral evidence," and it was this material that hanged people at Salem Village. New Englanders believed that witches worked by dispatching a specter, a phantom spirit, to torment their victims. This meant that witches had power over great distances; they were invisible. They entered people's dreams, and dozens of

good New Englanders complained of having been bitten, pinched, or even choked by specters that looked a lot like their neighbors. The judges regularly accepted spectral testimony of the sort offered by 18-year-old John Cook:

... one morning about sun rising as I was in bed . . . I saw [Bridget] Bishop . . . Standing in the chamber by the window and she looked on me & . . . presently struck me on the Side of the head w'ch did very much hurt me & then I Saw her goe Out under the End window at a little Creviss about So bigg as I Could thrust my hand into. I Saw her again the Same day . . . walke & Cross the roome & having at the time an apple in my hand it flew Out of my hand into my mothers lapp who stood Six or Eight foot distance from me & then She disappeared & though my mother & Severall others were in the Same room yet they affirmed they Saw her not.



A view of Gallows Hill at Salem. On this site, condemned witches were hanged.

As far as the witch hunters were concerned, Bridget Bishop had been caught in the act. To the modern observer, however, the problems with this kind of evidence seem obvious. First, how could one tell whether Cook was lying? The power of his story lay in its inability to be corroborated, for one could never check the authenticity of an intensely private dream or vision. The second problem was that persons accused of being witches had no defense against spectral testimony. When Captain John Aldin stood before his accusers, for example, they immediately fell to the ground, writhing in pain. When asked why he tormented the girls, Aldin firmly denied any wrongdoing, inquiring why the judges "suppose[d he had] no better things to do than to come to Salem to afflict these persons that I never knew or saw before." Aldin's defense did not carry much weight when set against the testimony of the suffering girls, and rather than conclude the accusers manifested a "lying spirit," the judges admitted all spectral evidence as incontestable proof of witchcraft.

Very early in the trials, a few people expressed doubts about the reliability of this particular form of evidence. Cotton Mather and other ministers, for example, issued a statement urging the judges to use spectral evidence with "a very critical and exquisite caution." Some feared the devil could assume the shape of innocent people. If this was the case, then the visions of the afflicted proved nothing but the devil's ability to deceive humans. In the absence of spectral evidence, the cases against most of the witches boiled down to little more than long-standing complaints against obnoxious neighbors. The

fury of prosecution silenced the skeptical voices, however, and chief judge William Stoughton continued to accept dreams and visions as proof of witchcraft.

Fantastic testimony about flying witches and pinching specters lent an almost circuslike air to the proceedings at Salem. Before the judges and the members of the jury, the afflicted girls would fall to the ground, convulsing and screaming, claiming to see witches that remained invisible to the court. Hundreds of spectators sat horrified as Satan caused suffering before their own eyes. For seventeenth-century New Englanders who felt the presence of the spiritual world in their everyday lives, the courtroom at Salem offered the opportunity to witness the struggle between the forces of darkness and light. Because of the gravity of the situation, no one expected the judges to deal lightly with those who had sworn allegiance to the devil. Indeed, in the interest of obtaining a confession, the judges conducted harsh interrogations, usually assuming the guilt of the defendant. The intense psychological pressure inflicted on the defendants is revealed in the questioning of Sarah Good, a woman subsequently hanged as a witch:

Judge: Sarah Good, what evil spirit have you familiarity with?

Good: None.

Judge: Why do you hurt these children?

Good: I do not hurt them. I scorn it.

Judge: Who do you employ then to do it?

Good: I employ nobody.

Judge: Have you made a contract with the devil?

Good: No.

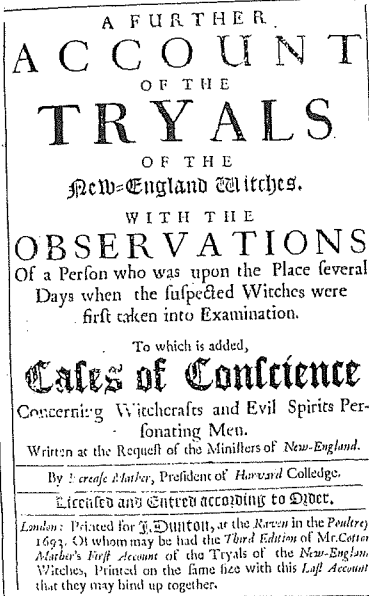
Judge: Sarah Good . . . why do you not tell us the truth? Why do you thus torment these poor children?

Good: I do not torment them.

Even the ministers who advised caution applauded the judges' "assiduous endeavors" and encouraged the "vigorous prosecution" of the witches. As the witch hysteria gained momentum, few people dared to defend the witches for fear of being accused themselves. The humble pleas of those who genuinely thought themselves innocent fell on the deaf ears of a community convinced of its own righteousness.

By late September, with twenty people already executed, the emotional intensity that had sustained the witch hunt in its early stages began to ebb. For one thing, the accusations spun wildly out of control as the afflicted girls began naming unlikely candidates as witches: prominent ministers, a judge's mother-in-law, and even the governor's wife! Such accusations discredited the entire procedure by which the witches had been discovered. Also, although the jails could barely hold the 150 people still awaiting trial, the accusations kept coming. The terror was feeding on itself.

In mid-October, Governor Phips dismissed the original court and appointed a new one, this time barring spectral evidence. All remaining defendants were quickly acquitted, although, curiously enough, three women still confessed to having practiced witchcraft. In a letter to the king, Phips explained his decision to end the trials, claiming that "the people" had become "dissatisfied and disturbed." Men and women who had been so eager to purify the community of evil, to murder neighbors in the name of a higher



Title page of *A Further Account of the Tryals of the New England Witches* (1693), Increase Mather's reflection on the incidents at Salem Village. Mather's *Cases of Conscience Concerning Witchcrafts and Evil Spirits* is credited with helping end the witchcraft executions in Salem.

good, now spoke of their fear of divine retribution. Perhaps the dying words of Sarah Good, uttered in response to the assistant minister of Salem Town, echoed in their ears: "I am no more a witch than you are a wizard, and if you take away my life, God will give you blood to drink."

Soon after the trials ended, the witch hunters quickly turned confessors. In 1706, Ann Putnam, one of the most prolific accusers, publicly asked for forgiveness: "I desire to be humbled before God. . . . It was a great delusion of Satan that deceived me in that



Ann Putnam's Deposition (1692)

time." Nine years earlier, the Salem jurors had issued a similar statement, asking the community to understand the particular pressures that compelled them to convict so many people:

We confess that we . . . were not capable to understand, nor able to withstand the mysterious delusions of the Powers of Darkness . . . ; but were for want of Knowledge in our selves, and better Information from others, prevailed with to take up with such Evidence against the Accused, as on further consideration, and better Information, we justly fear was insufficient for the touching the Lives of any . . . whereby we fear we have been instrumental with others, tho Ignorantly and unwittingly, to bring upon our selves, and this People of the Lord, the Guilt of Innocent Blood.

The state never again executed citizens for witchcraft. The experience at Salem had taught New Englanders that, although witches may have existed, no human court could identify a witch beyond a reasonable doubt. The Reverend Increase Mather summed up the attitude of a post-Salem New England: "It were better that ten suspected witches should escape than that one innocent person should be condemned."

What triggered the tragic events of 1692 remains a mystery. Some historians view the witch hunt as a manifestation of Salem Village's socioeconomic troubles. This interpretation helps explain why the primary accusers came from the agrarian village while the alleged witches either resided in or were somehow connected to the market-oriented town. Perhaps the

charge of witchcraft masked a deep resentment for their neighbors' monetary success and the new set of values that accompanied the market economy. Other historians believe the witch hunt reflected a deep ambivalence about gender roles in New England society. Young girls lashed out at older nonconforming women because they symbolized a freedom that was achievable within New England society, yet vehemently criticized. Facing the choice between becoming their husbands' servants or being free, the accusers may have expressed this cultural frustration in lethal ways. Terror of Indian attack may have exacerbated community fear. Some accusers described the devil as a "tawney man," a clear reference to Native Americans. These and many other factors contributed to the witch phenomenon.

Regardless of which interpretation one favors, one must acknowledge that Salem Village had indeed been possessed. The blame rests on the community as a whole, not just on a few vindictive judges. In 1697, another repentant witch hunter, the Reverend John Hale, tried to explain how well-meaning people had caused such harm:

I am abundantly satisfied that those who were most concerned to act and judge in those matters, did not willingly depart from the rules of righteousness. But such was the darkness of that day, . . . that we walked in the clouds, and could not see our way.

Hale's words ring hollow. They came too late to do much good. As other communities have learned throughout the long history of this

nation, it is easier to apologize after the fact than to stand up courageously against the first injustice.

QUESTIONS FOR DISCUSSION

1. Do the interpretations for the Salem witch hunt provided by modern historians seem adequate to explain what happened in 1692? Why or why not?
2. What could the people of Massachusetts Bay have done to halt the legal proceedings at an early stage?
3. Since science and theology seemed to be on their side, can we hold the leading ministers and magistrates of the colony responsible for not halting the trials before so many executions had taken place? Should we judge their record by modern standards of evidence?
4. Should the magistrates who sat in judgment at Salem have been tried later for incompetence or malfeasance? Or forced publicly to apologize for their actions?
5. What can modern Americans learn from the events of 1692?