

# AP U.S. History Summer Assignment

**Part 1:** Read Chapters 1-4 of *The American Pageant* textbook and answer the following questions. Make sure your answers are fully developed, contain specific evidence, and are in complete sentences.

Chapter 1 New World Beginnings:

1. How did the geography of North America affect its history?
2. Complete the following chart:

	<b>Economy</b>	<b>Society</b>	<b>Culture/Religion</b>
Pueblo of the Southwest			
Tribes of the Mississippi Valley			
Tribes of the Pacific Coast			
Iroquois and Tribes of the Atlantic Coast			
Aztecs			
Maya			
Inca			

3. What were the common characteristics of all of the Indian cultures in the New World, and what were the important differences among them?
4. What were the greatest achievements of Spain's New World Empire and what were its greatest evils and disasters?
5. Complete the following chart:

Explorer	Achievement	Importance
(Spanish)		
(Spanish)		
(Portuguese)		
(Portuguese)		
(French)		
(English)		

## Chapter 2 The Planting of English America:

1. What was the primary purpose of the English settlement of Jamestown and how successful were the colonists in achieving that goal in the first twenty years?
2. What features were common to all of England's southern colonies, and what features were peculiar to each one?
3. In what ways did the relationship between whites and Indians in Virginia establish the pattern for later white-Indian relations across North America?
4. How did the search for a viable labor force affect the development of the southern colonies?
5. Compare and contrast the early colonial empires of Spain and England in terms of motives, economic foundations, and relations with Natives.

## Chapter 3 Settling the Northern Colonies:

1. Compare and contrast the New England and middle colonies in terms of motives for founding, religious and social composition, economic foundations, and political development.
2. How did the Puritans' distinctive religious outlook and church organization shape the politics, society, and culture of Massachusetts Bay and most of the other New England colonies?
3. Contrast Puritan New England's policies toward the Indians with the initial policies of the Quaker settlers in Pennsylvania. Why was Pennsylvania's Indian policy ultimately unsuccessful?

## Chapter 4 American Life in the 17<sup>th</sup> Century:

1. Why was the tobacco culture of early Maryland and Virginia so harsh and unstable? How did the environmental and demographic conditions of the Chesapeake region affect the social and political life of the colonies?
2. What was the underlying cause of the expansion of African slavery in English North America?
3. Compare and contrast the typical family conditions and ways of life of southern whites, African American slaves, and New Englanders in the seventeenth century.
4. How did the climate and soil, stern religion, and tightly knit New England town shape the character of the New England colonists?
5. Using material from Chapters 2-4, complete the attached "13 Colonies Chart."

**Part 2:** Read the attached primary sources. Answer the questions that follow the "New World Beginnings" sources. Use the primary source analysis tool "HAP-P" to analyze the "Colonialism" primary sources.

**H** – Historical Context (*What is the causation, chronology, prior knowledge needed to understand the source?*)

**A** – Audience (*For whom was the source created, and how might this affect the reliability or accuracy of the source?*)

**P** – Purpose (*Why was the source produced? What was the author's GOAL?*)

**P** – Point-of-View (*Identify an important aspect of who the author is, and explain how this might have impacted what they wrote?*)

# The American Colonies

Colony	Founder(s)	Year	Purpose of Colony	Form of Government	Economy
Virginia					
Maryland					
South Carolina					
North Carolina					
Georgia					
Massachusetts					

Rhode Island							
Connecticut							
New Hampshire							
New York							
New Jersey							
Pennsylvania							
Delaware							

New World Beginnings Readings  
The American Spirit  
Volume 1

**2. Juan Ginés de Sepúlveda Belittles  
the Indians (1547)**

*Juan Ginés Sepúlveda was an outstanding example of the "Renaissance man." A Spaniard who studied in the cradle of the Renaissance, Italy, he achieved fame as a theologian, philosopher, historian, and astronomer. When Emperor Charles V convened a debate in Valladolid, Spain, in 1550–1551 to determine the future of Spain's relationship with the American aborigines, he naturally turned to Sepúlveda as one of the most learned men in his realm. As a student of Aristotle, Sepúlveda relied heavily on the classical distinction between "civilized" Greeks and "barbarians." The selection that follows is not a transcript of the debate at Valladolid but an excerpt from Sepúlveda's book *The Second Democrates*, published in 1547, in which he set forth his basic arguments. What differences does Sepúlveda emphasize between Europeans (especially Spaniards) and the Indians, and on what grounds does he assert the superiority of European culture?*

The Spanish have a perfect right to rule these barbarians of the New World and the adjacent islands, who in prudence, skill, virtues, and humanity are as inferior to the Spanish as children to adults, or women to men, for there exists between the two as great a difference as between savage and cruel races and the most merciful, between the most intemperate and the moderate and temperate and, I might even say, between apes and men.

You surely do not expect me to recall at length the prudence and talents of the Spanish. . . . And what can I say of the gentleness and humanity of our people, who, even in battle, after having gained the victory, put forth their greatest effort and care to save the greatest possible number of the conquered and to protect them from the cruelty of their allies?

Compare, then, these gifts of prudence, talent, magnanimity, temperance, humanity, and religion with those possessed by these half-men (*homunculi*), in whom you will barely find the vestiges of humanity, who not only do not possess any learning at all, but are not even literate or in possession of any monument to their history except for some obscure and vague reminiscences of several things put down in various paintings; nor do they have written laws, but barbarian institutions and customs. Well, then, if we are dealing with virtue, what temperance or mercy can you expect from men who are committed to all types of intemperance and base frivolity, and eat human flesh? And do not believe that before the arrival of the Christians they lived in that pacific kingdom of Saturn which the poets have invented; for, on the contrary, they waged continual and ferocious war upon one another with such fierceness that they did not consider a victory at all worthwhile unless they sated their monstrous hunger with the flesh of their enemies. . . . Furthermore these Indians were otherwise so cowardly and timid that they could barely endure the presence of our soldiers, and many times thousands upon thousands of them scattered in flight like women before Spaniards so few that they did not even number one hundred. . . . Although some of them show a certain ingenuity for various works of artisanship, this is no proof of human cleverness, for we can

observe animals, birds, and spiders making certain structures which no human accomplishment can competently imitate. And as for the way of life of the inhabitants of New Spain and the province of Mexico, I have already said that these people are considered the most civilized of all, and they themselves take pride in their public institutions, because they have cities erected in a rational manner and kings who are not hereditary but elected by popular vote, and among themselves they carry on commercial activities in the manner of civilized peoples. But see how they deceive themselves, and how much I dissent from such an opinion, seeing, on the contrary, in these very institutions a proof of the crudity, the barbarity, and the natural slavery of these people; for having houses and some rational way of life and some sort of commerce is a thing which the necessities of nature itself induce, and only serves to prove that they are not bears or monkeys and are not totally lacking in reason. But on the other hand, they have established their nation in such a way that no one possesses anything individually, neither a house nor a field, which he can leave to his heirs in his will, for everything belongs to their masters whom, with improper nomenclature, they call kings, and by whose whims they live, more than by their own, ready to do the bidding and desire of these rulers and possessing no liberty. And the fulfillment of all this, not under the pressure of arms but in a voluntary and spontaneous way, is a definite sign of the servile and base soul of these barbarians. They have distributed the land in such a way that they themselves cultivate the royal and public holdings, one part belonging to the king, another to public feasts and sacrifices, with only a third reserved for their own advantage, and all this is done in such a way that they live as employees of the king, paying, thanks to him, exceedingly high taxes. . . . And if this type of servile and barbarous nation had not been to their liking and nature, it would have been easy for them, as it was not a hereditary monarchy, to take advantage of the death of a king in order to obtain a freer state and one more favorable to their interests; by not doing so, they have stated quite clearly that they have been born to slavery and not to civic and liberal life. Therefore, if you wish to reduce them, I do not say to our domination, but to a servitude a little less harsh, it will not be difficult for them to change their masters, and instead of the ones they had, who were barbarous and impious and inhuman, to accept the Christians, cultivators of human virtues and the true faith. . . .

### 3. Bartolomé de Las Casas Defends the Indians (1552)

*The Dominican friar Bartolomé de Las Casas was Sepúlveda's great antagonist in the debates of 1550–1551 at Valladolid. As a young man, Las Casas had sailed with one of the first Spanish expeditions to the West Indies in 1502. A humane, sensitive priest, he was soon repelled by his countrymen's treatment of the native peoples of the New World. He eventually became bishop of Guatemala and devoted himself to reforming Spanish colonial policies, for which he was recognized as the "Protector of the Indians." His vivid and polemical account *The Destruction of the Indies* did much to spread the "Black Legend" of Spain's brutal behavior in the New World—a legend not without substance, and eagerly exploited by the rival English. How are his views of the Indians different from those of Sepúlveda? What ideas did the two debaters share?*

Now if we shall have shown that among our Indians of the western and southern shores (granting that we call them barbarians and that they are barbarians) there are important kingdoms, large numbers of people who live settled lives in a society, great cities, kings, judges and laws, persons who engage in commerce, buying, selling, lending, and the other contracts of the law of nations, will it not stand proved that the Reverend Doctor Sepúlveda has spoken wrongly and viciously against peoples like these, either out of malice or ignorance of Aristotle's teaching, and, therefore, has falsely and perhaps irreparably slandered them before the entire world? From the fact that the Indians are barbarians it does not necessarily follow that they are incapable of government and have to be ruled by others, except to be taught about the Catholic faith and to be admitted to the holy sacraments. They are not ignorant, inhuman, or bestial. Rather, long before they had heard the word Spaniard they had properly organized states, wisely ordered by excellent laws, religion, and custom. They cultivated friendship and, bound together in common fellowship, lived in populous cities in which they wisely administered the affairs of both peace and war justly and equitably, truly governed by laws that at very many points surpass ours, and could have won the admiration of the sages of Athens. . . .

Now if they are to be subjugated by war because they are ignorant of polished literature, . . . I would like to hear Sepúlveda, in his cleverness, answer this question: Does he think that the war of the Romans against the Spanish was justified in order to free them from barbarism? And this question also: Did the Spanish wage an unjust war when they vigorously defended themselves against them?

Next, I call the Spaniards who plunder that unhappy people torturers. Do you think that the Romans, once they had subjugated the wild and barbaric peoples of Spain, could with secure right divide all of you among themselves, handing over so many head of both males and females as allotments to individuals? And do you then conclude that the Romans could have stripped your rulers of their authority and consigned all of you, after you had been deprived of your liberty, to wretched labors, especially in searching for gold and silver lodes and mining and refining the metals? . . . For God's sake and man's faith in him, is this the way to impose the yoke of Christ on Christian men? Is this the way to remove wild barbarism from the minds of barbarians? Is it not, rather, to act like thieves, cut-throats, and cruel plunderers and to drive the gentlest of people headlong into despair? The Indian race is not that barbaric, nor are they dull witted or stupid, but they are easy to teach and very talented in learning all the liberal arts, and very ready to accept, honor, and observe the Christian religion and correct their sins (as experience has taught) once priests have introduced them to the sacred mysteries and taught them the word of God. They have been endowed with excellent conduct, and before the coming of the Spaniards, as we have said, they had political states that were well founded on beneficial laws.

Furthermore, they are so skilled in every mechanical art that with every right they should be set ahead of all the nations of the known world on this score, so very beautiful in their skill and artistry are the things this people produces in the grace of its architecture, its painting, and its needlework. But Sepúlveda despises these mechanical arts, as if these things do not reflect inventiveness, ingenuity, industry, and right reason. For a mechanical art is an operative habit of the intellect that is usually defined as "the right way to make things, directing the acts of the reason, through which the artisan proceeds in orderly fashion, easily, and unerringly in the very act of reason." So these men are not stupid, Reverend Doctor. Their skillfully fashioned works of superior refinement awaken the admiration of all nations, because works proclaim a man's talent, for, as the poet says, the work commends the craftsman. Also, Prosper [of Aquitaine] says: "See, the maker is proclaimed by the wonderful signs of his works and the effects, too, sing of their author."

In the liberal arts that they have been taught up to now, such as grammar and logic, they are remarkably adept. With every kind of music they charm the ears of their audience with wonderful sweetness. They write skillfully and quite elegantly, so that most often we are at a loss to know whether the characters are handwritten or printed. . . .

The Indians are our brothers, and Christ has given his life for them. Why, then, do we persecute them with such inhuman savagery when they do not deserve such treatment? The past, because it cannot be undone, must be attributed to our weakness, provided that what has been taken unjustly is restored.

Finally, let all savagery and apparatus of war, which are better suited to Moslems than Christians, be done away with. Let upright heralds be sent to proclaim Jesus Christ in their way of life and to convey the attitudes of Peter and Paul. [The Indians] will embrace the teaching of the gospel, as I well know, for they are not stupid or barbarous but have a native sincerity and are simple, moderate, and meek, and, finally, such that I do not know whether there is any people readier to receive the gospel. Once they have embraced it, it is marvelous with what piety, eagerness, faith, and charity they obey Christ's precepts and venerate the sacraments. For they are docile and clever, and in their diligence and gifts of nature, they excel most peoples of the known world. . . .

Answer the following questions:

1. What differences does Sepúlveda emphasize between Europeans and the Indians?
2. On what grounds does he assert the superiority of European culture?
3. How are the views of de Las Casas different from those of Sepúlveda?
4. What ideas did the two debaters share?



Colonialism Primary Readings  
The American Spirit  
Volume 1

**The Starving Time (1609)**

*Captain John Smith—adventurer, colonizer, explorer, author, and mapmaker—also ranks among America's first historians. Writing from England some fifteen years later, about events that he did not personally witness, he tells a tale that had come to him at second hand. What indications of modesty or lack of it are present? What pulled the settlers through?*

The day before Captain Smith returned for England with the ships [October 4, 1609], Captain Davis arrived in a small pinnace [light sailing vessel], with some sixteen proper men more. . . . For the savages [Indians] no sooner understood Smith was gone but they all revolted, and did spoil and murder all they encountered. . . .

Now we all found the loss of Captain Smith; yea, his greatest maligners could now curse his loss. As for corn provision and contribution from the savages, we [now] had nothing but mortal wounds, with clubs and arrows. As for our hogs, hens, goats, sheep, horses, and what lived, our commanders, officers, and savages daily consumed them. Some small proportions sometimes we tasted, till all was devoured; then swords, arms, [fowling] pieces, or anything we traded with the savages, whose cruel fingers were so often imbrued in our blood that what by their cruelty, our Governor's indiscretion, and the loss of our ships, of five hundred [persons] within six months after Captain Smith's departure there remained not past sixty men, women, and children, most miserable and poor creatures. And those were preserved for the most part by roots, herbs, acorns, walnuts, berries, now and then a little fish. They that had starch [courage] in these extremities made no small use of it; yea, [they ate] even the very skins of our horses.

Nay, so great was our famine that a savage we slew and buried, the poorer sort took him up again and ate him; and so did divers one another boiled and stewed, with roots and herbs. And one amongst the rest did kill his wife, powdered [salted] her, and had eaten part of her before it was known, for which he was executed, as he well deserved. Now whether she was better roasted, boiled, or carbonadoed [broiled], I know not; but of such a dish as powdered wife I never heard of.

This was the time which still to this day [1624] we called the starving time. It were too vile to say, and scarce to be believed, what we endured. But the occasion was our own, for want of providence, industry, and government, and not the barrenness and defect of the country, as is generally supposed. For till then in three years . . . we had never from England provisions sufficient for six months, though it seemed by the bills of loading sufficient was sent us, such a glutton is the sea, and such good fellows the mariners. We as little tasted of the great proportion sent us, as they of our want and miseries. Yet notwithstanding they ever overruled and ruled the business, though we endured all that is said, and chiefly lived on what this good country naturally afforded, yet had we been even in Paradise itself with these governors, it would not have been much better with us. Yet there were amongst us who, had they had the government as Captain Smith appointed but . . . could not maintain it, would surely have kept us from those extremities of miseries.

### The Intolerant Act of Toleration (1649)

Lord Baltimore, who had founded Maryland as a refuge for Catholics in 1634, pursued a policy of religious toleration from the outset. But the influx of hostile Protestants, combined with the success of the Puritans under Oliver Cromwell in the English Civil War, prompted him to protect his Catholic co-religionists. He appointed a Protestant governor, and urged the Maryland Assembly to pass "An Act Concerning Religion," which he had drafted back home in England. Protestants joined with Catholics in passing it. What specific protection for Catholics is mentioned? What would have happened to all Jews and atheists if the law had been strictly enforced?

Forasmuch as, in a well-governed and Christian commonwealth, matters concerning religion and the honor of God ought in the first place to be taken into serious consideration and endeavored to be settled, be it therefore ordered and enacted by the Right Honorable Cecilius Lord Baron of Baltimore, absolute Lord and Proprietary of this Province, with the advice and consent of this General Assembly:

That whatsoever person or persons within this Province . . . shall from henceforth blaspheme God, that is, curse him; or deny our Saviour Jesus Christ to be the son of God; or shall deny the Holy Trinity, the Father, Son, and Holy Ghost; or [shall deny] the Godhead of any of the said three Persons of the Trinity, or the unity of the Godhead; or shall use or utter any reproachful speeches, words, or language concerning the said Holy Trinity, or any of the said three Persons thereof, shall be punished with death and confiscation or forfeiture of all his or her lands and goods to the Lord Proprietary and his heirs.

And be it also enacted . . . that whatsoever person or persons shall from henceforth use or utter any reproachful words or speeches concerning the Blessed Virgin Mary, the Mother of our Saviour, or the Holy Apostles or Evangelists, or any of them, shall in such case for the first offense forfeit . . . the sum of five pounds ster-

ling. . . . But in case such offender or offenders shall not then have goods or chattels sufficient for the satisfying of such forfeiture . . . then such offender or offenders shall be publicly whipped and be imprisoned during the pleasure of the Lord Proprietary. . . .

*[Harsher penalties are here prescribed for second and third offenses.]*

And be it also further enacted . . . that whatsoever person or persons shall from henceforth . . . in a reproachful manner or way declare, call, or denominate any person or persons . . . an heretic, schismatic, idolater, Puritan, Independent, Presbyterian, popish priest, Jesuit, Jesuited papist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist, or any other name or term in a reproachful manner relating to matter of religion, shall for every such offense forfeit and lose the sum of ten shillings . . . the one half thereof to be forfeited and paid unto the person and persons of whom such reproachful words are or shall be spoken or uttered. . . .

*[Harsher penalties are here prescribed for those unable to pay the fine.]*

Be it therefore also . . . enacted . . . that no person or persons whatsoever within this Province . . . professing to believe in Jesus Christ, shall from henceforth be in any ways troubled, molested, or discountenanced for . . . his or her religion nor in the free exercise thereof . . . nor any way compelled to the belief or exercise of any other religion against his or her consent, so as they be not unfaithful to the Lord Proprietary, or [do not] molest or conspire against the civil government established, or to be established, in this Province, under him or his heirs.

And that all and every person and persons that shall presume contrary to this act . . . to wrong, disturb, trouble, or molest any person whatsoever . . . professing to believe in Jesus Christ for or in respect of his or her religion or the free exercise thereof . . . shall be compelled to pay treble damages to the party so wronged or molested, and for every such offense shall also forfeit twenty shillings sterling in money or the value thereof, half thereof for the use of the Lord Proprietary and his heirs . . . and the other half for the use of the party so wronged or molested . . . or if the party so offending . . . shall refuse or be unable to recompense the party so wronged, or to satisfy such fine or forfeiture, then such offender shall be severely punished by public whipping and imprisonment during the pleasure of the Lord Proprietary . . .

### **. A Contract for Indentured Service (1635)**

*Indentured servitude took many forms, and many different types of contracts survive from the colonial era. In this blank contract from 1635, what are the principal obligations undertaken by the two contracting parties? What areas of discretion or choice did either servant or master have? How might that discretion have been abused—by either party?*

#### ***The forme of binding a servant.***

This indenture made the \_\_\_\_\_ day of \_\_\_\_\_  
in the \_\_\_\_\_  
yeere of our Sovereigne Lord King Charles, &c.  
betweene \_\_\_\_\_ of the one  
party, and \_\_\_\_\_ on the  
other party, Witnesseth, that the said \_\_\_\_\_  
doth hereby covenant promise, and  
grant, to and with the said \_\_\_\_\_  
his Executors and Assignes, to serve him from  
the day of the date hereof, untill his first and  
next arrivall in Maryland; and after for and  
during the tearme of \_\_\_\_\_ yeeres, in such  
service and imployment, as he the said \_\_\_\_\_  
or his assignes shall there im-  
ploy him, according to the custome of the Countrey  
in the like kind. In consideration whereof, the said \_\_\_\_\_  
doth promise  
and grant, to and with the said \_\_\_\_\_  
to pay for his passing, and to  
find him with Meat, Drinke, Apparell and Lodg-  
ing, with other necessaries during the said terme;  
and at the end of the said terme, to give him one  
whole yeeres provision of Corne, and fifty acres of  
Land, according to the order of the countrey. In  
witness whereof, the said \_\_\_\_\_  
hath hereunto put his hand and seale, the day and  
yeere above written.

Sealed and delivered in  
the presence of \_\_\_\_\_ H

### The Baconite Grievances (1677)

*Angry former servants, impoverished and resentful, crowded into the untamed Virginia backcountry as the seventeenth century wore on. Governor William Berkeley's unwillingness to protect the hardscrabble planters on the frontier against Indian butcheries gave rise to ugly rumors of graft and helped spark a rebellion led by his wife's kinsman, the well-born Nathaniel Bacon. After the uprising had collapsed, a royal commission sent out from England prepared the following report, which was not friendly to Berkeley. What were the governor's alleged shortcomings? Did they justify Bacon's defiance of his authority?*

The unsatisfied people, finding themselves still liable to the Indian cruelties, and the cries of their wives and children growing grievous and intolerable to them, gave out in speeches that they were resolved to plant tobacco rather than pay the tax for maintaining of forts; and that the erecting of them was a great grievance, juggle, and cheat, and of no more use or service to them than another plantation with men at it; and that it was merely a design of the [tidewater] grandees to engross [monopolize] all their tobacco into their own hands.

Thus the sense of this oppression and the dread of a common approaching calamity made the giddy-headed multitude mad, and precipitated them upon that rash overture of running out upon the Indians themselves, at their own voluntary charge and hazard of their lives and fortunes. Only they first by petition humbly craved leave or commission to be led by any commander or commanders as the Governor should please to appoint over them to be their chieftain or general. But instead of granting this petition, the Governor by proclamation, under great penalty, forbade the like petitioning for the future.\*

This made the people jealous that the Governor for the lucre of the beaver and otter trade, etc., with the Indians, rather sought to protect the Indians than them, since after public proclamation prohibiting all trade with the Indians (they complain), he privately gave commission to some of his friends to truck with them, and that those persons furnished the Indians with powder, shot, etc., so that they were better provided than His Majesty's subjects.

The peoples of Charles City County (near Merchants Hope) being devised [denied] a commission by the Governor, although he was truly informed . . . of several formidable bodies of Indians coming down on the heads of James River within fifty or sixty miles of the English plantations. . . , they begin to beat up drums for volunteers to go out against the Indians, and so continued sundry days drawing into arms, the magistrates being either so remiss or of the same faction that they suffered this disaster without contradiction or endeavoring to prevent so dangerous a beginning and going on.

The rout [mob] being got together now wanted nor waited for nothing but one to head and lead them out on their design. It so happened that one Nathaniel Bacon, Jr., a person whose lost and desperate fortunes had thrown him into that part of the world about fourteen months before. . . , framed him fit for such a purpose. . . .

### 3. Slavery Is Justified (1757)

*Following Bacon's ill-starred rebellion, tobacco culture continued to flourish. The Virginians had early learned that the path to wealth and leisure involved the use of African slaves. Even ministers of the gospel parroted the arguments in behalf of slavery, as is evident in this brutally frank letter by the Reverend Peter Fontaine, of Westover, Virginia, to his brother Moses. Is the attempt to shift the blame onto the British convincing? Was there a valid economic basis for slavery?*

As to your second query, if **enslaving our fellow creatures** be a practice agreeable to Christianity, it is answered in a **great measure** in many treatises at home, to which I refer you. I shall only **mention something** of our present state here.

Like Adam, we are all apt to **shift off the blame** from ourselves and lay it upon others, how justly in our case you may judge. The Negroes are enslaved [in Africa] by the Negroes themselves before they are purchased by the masters of the ships who bring them here. It is, to be sure, at our choice whether we buy them or not; so this then is our crime, folly, or whatever you will please to call it. But our Assembly, foreseeing the ill consequences of importing such numbers amongst us, hath often attempted to lay a duty upon them which would amount to a prohibition, such as ten or twenty pounds a head. But no governor dare pass a law, having instructions to the contrary from the Board of Trade at home. By this means they are forced upon us, whether we will or will not. This plainly shows the African Company has the advantage of the colonies, and may do as it pleases with the [London] ministry.

Indeed, since we have been exhausted of our little stock of cash by the [French and Indian] war, the importation has stopped; our poverty then is our best security. There is no more picking for their [slave traders'] ravenous jaws upon bare bones, but should we begin to thrive, they will be at the same again. . . .

This is our part of the grievance, but to live in Virginia without slaves is morally impossible. Before our troubles, you could not hire a servant or slave for love or money, so that unless robust enough to cut wood, to go to mill, to work at the hoe, etc., you must starve, or board in some family where they both fleece and half starve you. There is no set price upon corn, wheat, and provisions, so they take advantage of the necessities of strangers, who are thus obliged to purchase some slaves and land. This, of course, draws us all into the original sin and the curse of the country of purchasing slaves, and this is the reason we have no merchants, traders, or artificers of any sort but what become planters in a short time.

A common laborer, white or black, if you can be so much favored as to hire one, is a shilling sterling or fifteen pence currency per day; a bungling carpenter two shillings or two shillings and sixpence per day; besides diet and lodging. That is, for a lazy fellow to get wood and water, £19.16.3 current per annum; add to this seven or eight pounds more and you have a slave for life.