

ERIC HOMBERGER

**THE UNITED STATES:  
AN ILLUSTRATED HISTORY**

Edited with Notes by

Takeshi Matsuda

THE SIGN OF  A GOOD BOOK

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“The entire text of Part III, IV, V & VI”

from

THE PENGUIN HISTORICAL ATLAS OF NORTH AMERICA

by

Eric Homberger

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## まえがき

アメリカの歴史とは、いわばアメリカ大陸という空間の縦糸と、近代という時間の横糸とを、移民という人間が過去 400 年以上にわたって織りなしてきた一大大河ドラマともいえよう。そのアメリカの歴史を 20 年以上、大学で教えてきた。しかし、その間ずっと気になっていたことがひとつあった。

それは、アメリカの歴史・文化を学ぼうとする人にとって、学生の立場に立って英語で書かれた手頃な入門書がわが国にはきわめて少ないということであった。確かに、日本人研究者によるすぐれたアメリカ史の概説書は何冊かある。しかし、それらは、たいていの場合、人名・地名・出来事などの名称の表記はもちろんのこと、アメリカの歴史・文化の説明も当然のことながら日本語でなされている。そのために、そこからは、原語で書き残された文書・記録などを伝えるアメリカ人の「生の声」やアメリカの文化の「息吹き」が、読者に十分に伝わってきにくいようである。

さらに、これまでの概説書には、地図、写真それに挿し絵や図表などが十分に掲載されているとは言い難い。その結果、そこに描かれているアメリカ像は、著者の意図とは別に、ややもすれば抽象的で観念的になるきらいがある。人間は、抽象的な理論に基づきながら真空のなかで生活し、行動しているわけでは決してない。むしろ与えられた自然条件に働きかけつつ、同時に時代的制約の下に行動してきた。アメリカ人も例外ではなかった。つまり、アメリカ大陸という自然条件において、その時その時の時代的制約を受けながら行動してきたのである。ところがこれまでの概説書には、アメリカの歴史・文化の具体的なイメージづくりに助けとなるような地図、写真それに挿し絵や図表などがあまり掲載されていないように思われる。つまり、テレビ・漫画時代に生まれ育った人たちが大学生の大半を占めている今日、視覚の点からも新しい世代の人たちにアメリカ文化の理解を深めてもらうといった、読者の立場に立った配慮がこれまでの入門書には十分にほどこされているとは言い難いように思われる。

幸いなことに、最近、すぐれた書物に出くわし、それが長年の悩みを解決してくれることになった。その書物の特徴は次の点にある。一つは、説明がやさしくて分かりやすい上に、写真・挿し絵・地図などがふんだんに、しかもカラーで掲載されているので、読者ははっきりとしたイメージがつかれ、読んでいて実に楽しい本であること。

二つは、その書物には歴史上の英雄だけでなく、ごく普通の人々が数多く登場すること。それだけではない。そこには、それら一般の人たちが書き残した文書・記録の抜粋が数多く記載されており、当時の時代的雰囲気やごく普通のアメリカ人の生活ぶりが簡潔に、しかも分かり易く読者に伝わってくること。

三つは、著者のユニークな視点にある。著者 Eric Homberger 氏は、合衆国の歴史を一国史の枠組みからではなく、北はカナダから南は中南米まで、南北両アメリカ大陸の視点からとらえようとしており、氏の歴史認識の枠組みや時代区分はユニークでおもしろい。歴史叙述および描写は多岐にわたり、著書全体を通して、進歩を信じ明るく前向きに生きるアメリカ人の行動を積極的に評価する一方、ややもすれば独善的なところがみられるアメリカ人の言動に批判的であるのは、著者がイギリス人であることにもおそらく関係があるのかも知れない

おわりに、本書がアメリカの歴史・文化が楽しく学べるような「アメリカへの入門書」であり、同時に読んで楽しい「英語のテキスト」であることを編注者として心から願うものである。

平成 10 年 8 月 15 日

松 田 武

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**THE UNITED STATES:  
AN ILLUSTRATED HISTORY**





# I: THE FIRST PEOPLES

## The Native Americans

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*“Three women go  
in, one of them  
breaks the corn,  
the next grinds it,  
and the third  
grinds it again.  
They take  
off their shoes, do  
up their hair,  
shake their  
clothes, and cover  
their heads. A  
man sits at the  
door playing on a  
fife while they  
grind, moving the  
stones to the  
music and singing  
together.”*

*From The  
Narrative of the  
Expedition of  
Coronado, by  
Pedro de  
Castaneda, 1540*

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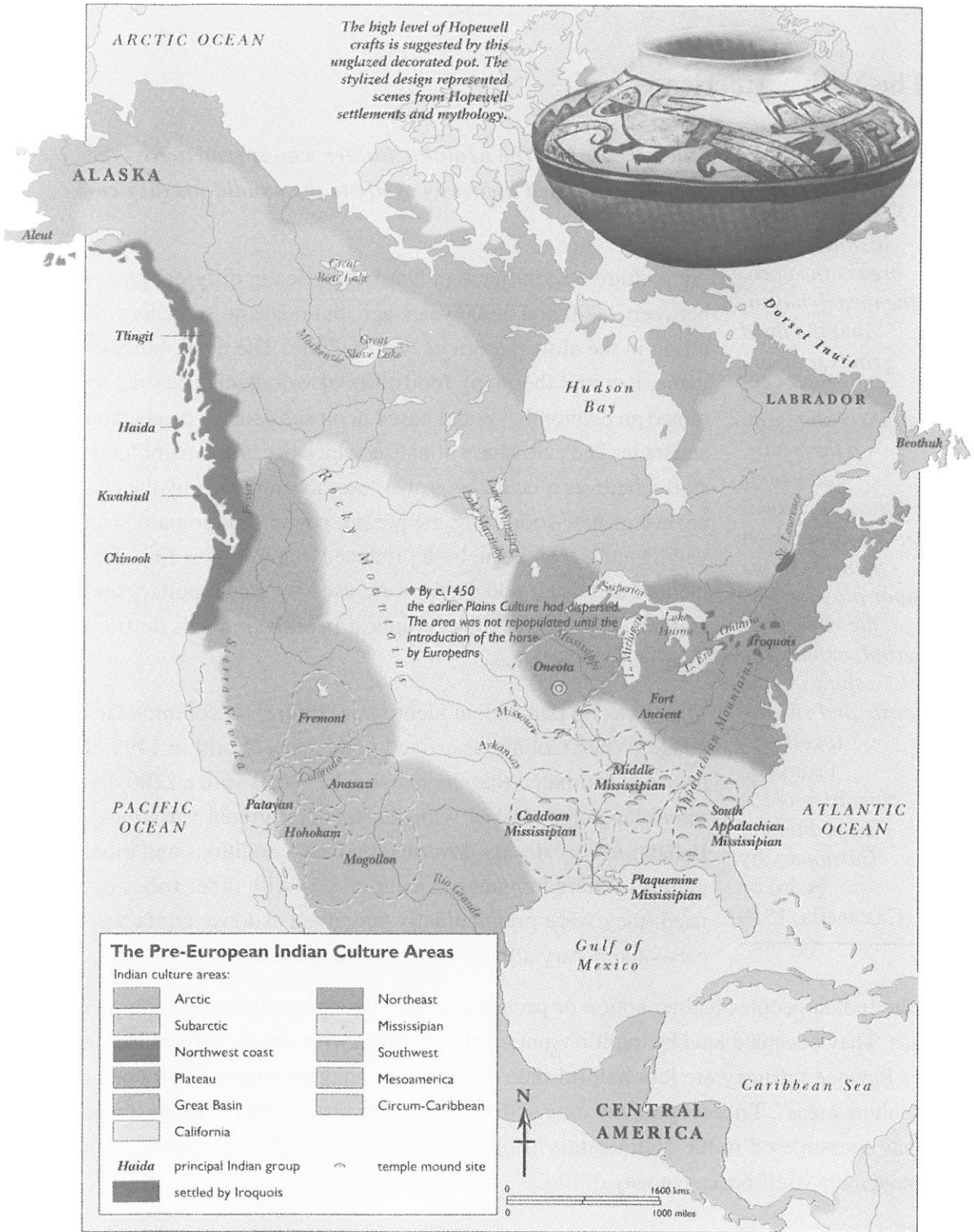
*The ancestors of the neolithic hunter who spread across the continent adapted their way of life to the conditions they encountered.*

Agriculture was initiated in North America in different places between 7,000 and 3,000 years ago, but made no sudden revolution in the slow pattern of neolithic life. The availability of game, fish and the many foodstuffs of woodland areas determined an economic system based upon subsistence production and trade. The cultivation of maize, which became a major foodstuff wherever it could be grown, was accompanied by the discovery of new foods like the potato, pepper and tomato. The vanilla and cacao bean, both produced in the tropics from fermented and dried pod seeds, were used for trade; pottery and crafted and decorated objects appear in burial mounds far from their place of origin.

There was no pan-Indian identity or culture, no common language. When Columbus arrived in the New World in 1492, it has been estimated that the native inhabitants spoke 2200 different languages (many with substantial regional variations). Indian life was strictly governed by local conditions and tribal culture. Where language or cultural ties with other tribes existed, they were pragmatically perceived as loose confederacies—temporary alliances for plunder or trade.

The Indian peoples had no notion of private property like that assumed by Europeans. They occupied land by tradition, not legal title. Maps with clearly defined Huron or Pawnee territory are less helpful than those which suggest language groups or “culture areas”. Tribes repeatedly moved throughout their history, and when the horse was encountered in the 16th century (brought from Spain by the Conquistadors), movement itself became a way of life.

There was a need for communication between tribes with mutually incomprehensible languages. For this purpose, *wampum*, made from pierced seashells, was a unit of



value, and the *calumet*, the French name for a longstemmed peace pipe, accompanied emissaries or messengers as a sign of peaceful intention. The *calumet* also played a part in tribal councils and certain religious rites.

## Indian Encounters

*Early contacts between Indians and Europeans, made lethal by disease, brought the alien cultures together in mutual in- 5 comprehension.*

---

“ . . . not a month of this summer [1651] passed without our role of slain being marked in red at the hands of the Iroquois.”

Fr. Francois Dollier de Casson,  
*A History of Montréal 1640–1672*

---

Assuming in 1492 that he had arrived in the Indies—that is, in the Far East—Columbus named the aboriginal peoples he encountered *los Indios*. Having long outlasted the French and Dutch equivalents (“*sauvages*”, “*Wilden*”—savages), we are 10 largely stuck with it. The name “Indian” obscures the remarkable diversity of peoples who inhabited the continent when the Europeans arrived.

Amidst the Babel-like confusion of languages and dialects spoken by the Indians, there was no single word to describe them- 15 selves. The Delawares, living on the bank of the river named after them, knew themselves as “Lenni Lenâpé”, or “common people”. When they encountered the Dutch, who had established a trading settlement on Manhattan, they called the strangers “Swannakans”. Was it more difficult for illiterate Dutchmen to 20

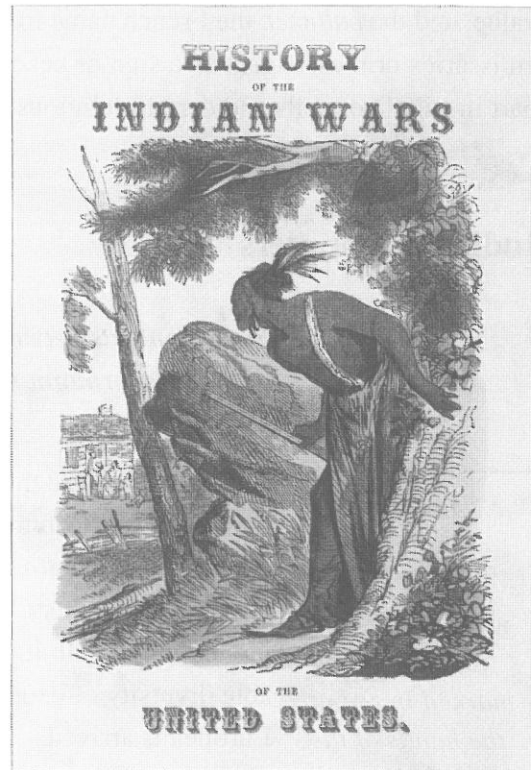
grasp the linguistic and tribal differences between Mohican, Mohegan and Mohawk, or for the Indians to see all the things which differentiated the French from the British, Dutch and Swedes, Protestant and Catholic, who had all intruded into their land?

To European ears, the very names of the natives are confusing. Manhattan was named after the Manates, a Munsee tribe of the Wappinger confederacy, who were also 25 referred to as Manatuns, Manhates, Manhatesen and Manhattans. Terms such as “Algonquin” and “Iroquoian” were European summary descriptions of what are taken to be linguistically related peoples—who could speak mutually incomprehensible languages and be longstanding rivals.

The Europeans who made contact with the Indians learned at least the rudiments of 30 their language. Samuel de Champlain sent a young man, Etienne Brulé, to live among the Hurons in 1609. A year later, Brulé reappeared, dressed in Indian clothes and

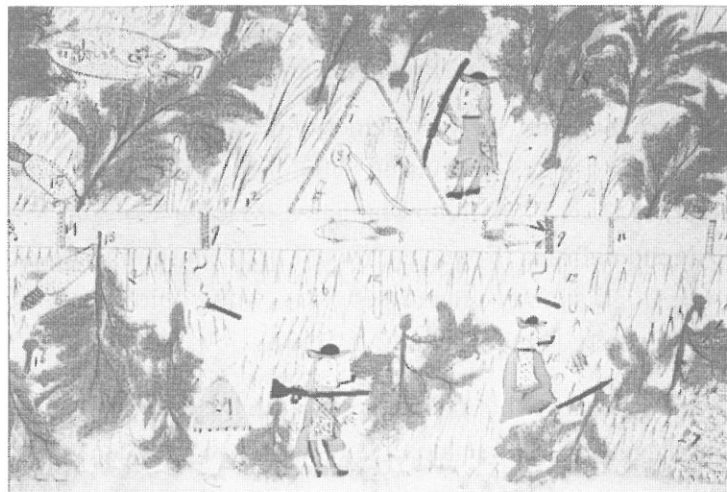
Frontispiece illustration from Daniel Clarke Sanders' *A History of the Indian Wars with the First Settlers of the United States* (1812). This book aroused bitter criticism because of the author's condemnation of colonial bigotry and cruelty to the natives. Sanders (1768–1850) was the first president of the University of Vermont.

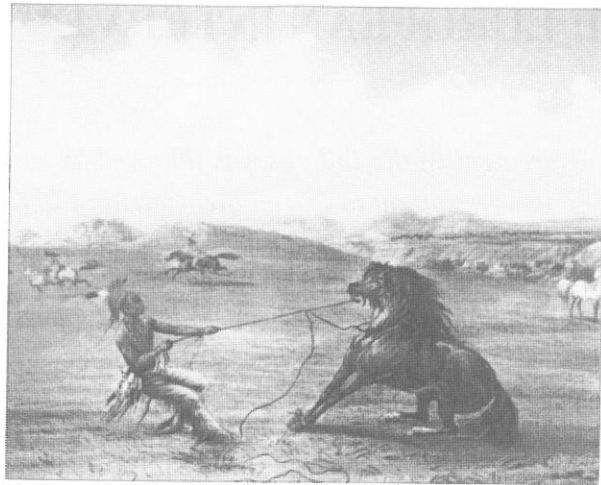
Below: James Isham's sketch of Indians on a beaver hunt drawn for the Hudson Bay Company, was made about 1740.



speaking Huron. Brulé became the first major French overland explorer, but his countrymen were suspicious of any European who had “gone native”. It was a fear well-justified: in 1629 Brulé went over to the side of Scottish traders who had seized a French trading post. The French *coureurs de bois* (“runners of the woods”, or “bushlopers”), who were the Europeans most likely to have detailed knowledge of tribal customs and languages, were the carriers and traders who linked the Québec fur merchants to the network of trading posts located deep in Indian territory.

Ancient tribal conflicts among the Indians were exploited by Europeans, and vice versa, in the best tradition of divide and conquer. The Dutch formed lucrative trading relations with the Iroquois while the French allied with the Algonquins and Huron. Contacts with Europeans had disturbed traditional Indian cultures, and soon proved lethal. Cartier kidnapped a group of Indians when he returned to France after his first winter in Québec in the 1530s. Columbus organized the seizure of 1500 natives in 1594, and had 500 sent to Seville to be sold in the slave market.





Above right: *George Catlin (1796–1872) abandoned a career as a portrait painter in Philadelphia for a journey to the West in 1832 to paint the Plains Indians. “Oh how I love a people who don’t live for the love of money!” His North American Indians (1832–39) celebrated the intense individualism of the Indians and the drama of “Indians Catching Wild Horses on the Plains”.*

Above left: *Osceola was a Seminole prisoner of war in Ft. Moultrie, South Carolina, where Catlin painted his portrait. The post surgeon told Catlin that Osceola was “grieving with a broken spirit” and was not expected to live many weeks in captivity.*

Well-merited Indian distrust of Europeans was balanced by a strong and growing desire for European trade goods, metal-work and guns. With trade came European diseases. A Spanish dream of vast native labouring populations was destroyed in a generation by the terrible effects of disease, especially when combined with the countless abuses of *encomienda* labour. A census of Hispaniola in 1498 revealed the existence of 1,500,000 tribute-paying Indians. Within a few decades there were effectively none left. The Iroquoian Indians Cartier encountered on the St. Lawrence in the 1530s were gone by 1600. There had been a terrifying and inexplicable dying off. By the time Champlain established his permanent settlement at Québec in 1608, disease, and attacks by raiding parties from other tribes, had left the St. Lawrence valley an empty land.

## II: EUROPEAN INTERVENTION

*Warfare against the Indians was followed by warfare against each other as European powers sought to extend their territory in the New World.*

A pastor in the Puritan settlement at Malden, Massachusetts, invoked a world of sorrow and lament:

5     “Mean men lament, great men do rent  
          their robes and tear their hair;  
They do not spare their flesh to tear  
          through horrible despair.  
All kindreds wail; their hearts do fail;  
10     horror the world doth fill  
With weeping eyes and loud outcries,  
          yet knows (or know) not how to kill.”  
(Michael Wigglesworth, *The Day of Doom*, 1662)

Wigglesworth sought to represent in simple, vivid language the day of Christian reck-  
15 oning, when the atheist, bold and doubtful, felt the cold steel of damnation. It was a moment when all men were reduced to terror and dismay. Dignified civic leaders screamed and tore at their flesh in “horrible despair”. The New World, so often described by European promoters as a bountiful garden, a glorious Eden, was a continent of tears.

20 The destruction of the indigenous cultures which followed the intervention of Europeans into their world proceeded as though by plan. Yet, such planning and thoughts of “final solutions” belong to the 20th century, not to the 16th. The war dogs of the Spanish, their terrifying horses, cannons, steel swords and native allies skilled in betrayal and ambush, proved invincible in Mexico. The Spanish intended to conquer,  
25 and grow irresistibly rich in the process. Unlike the Arabic and European slave traders in Africa, they did not seek to enslave the native population, but they did expect the conquered to labour for their masters, comforting themselves (if the thought ever arose) that though the masters had changed, the system of tribute had not. No other life was imagined for the natives. The system of rule which the Spanish created in  
30 Mexico and the Caribbean was one of forced labour.

The Dutch, French and English established no such rule over the wild territory they acquired to the north. The level of native civilization had nowhere reached that of the



*The arrival of the English in Virginia, in a map which records Indian fishing techniques a palisaded settlement, sunken sailing ships and a sea monster. The mixture of imagined scenes and sharp observation makes these early maps a window into the European mind in the period of exploration and early colonization.*

sophisticated Aztecs. There was no system of social control and rigid hierarchy which they could turn to their own purposes. The tribes they encountered were small, autonomous groups, strongly differentiated by language, and who possessed a lively sense of competition and rivalry with their neighbours. 5

The French found the Montagnais, Iroquois and Huron Indians fierce, brutal and scornfully indifferent to the piety of the Jesuit “black robes” who were sent to convert them. The French fleets



that visited the inshore fishing banks during the summer months only came into brief contact with the Indians when they came ashore to dry and salt their catches. When 10 traders began to penetrate the Gulf of St. Lawrence to acquire the fur pelts so cherished across Europe, their activities demanded only the most rudimentary of contacts with the natives. The fur trade soon drew the French a thousand miles into the interior, but they were only there on sufferance because they had goods to trade with the Indians. 15

The massive Spanish occupation and exploitation of Mexico, and the purely commercial and superficial French presence in the St. Lawrence, were alternative forms

of the contact made by Europeans with the indigenous peoples of North America.

Throughout the colonial period, which did not end in Mexico until the 1820s, the Spanish in Mexico were largely without direct rivals (Spanish Caribbean possessions and coastal settlements were repeatedly sacked by the British and French). But the great distances which separated New Spain from the nearest British colonies effectively removed them from the poisonous rivalries of the struggle between the French and the English for dominance in North America.

The early history of the colonial settlements of Britain and the Netherlands is marked by periods of more or less peaceful trade with the nearby natives which sometimes broke down over disputes over land. Minor irritations had a stunning capacity to end in violence. The sale of brandy to the natives was repeatedly banned, but continued scarcely without interruption. Reprisals followed, and then outright massacres. The Pequot tribe, who had driven the Niantics out of the area around New London, Connecticut, were attacked and dispersed by English colonists in 1637, effectively assuring peace until the 1670s.

The Dutch were soon drawn into conflict with the Indians around them. “On the east side, upon the main land”, wrote Johan de Laet in 1625, “dwell the Manatthans, a bad race of savages, who have always been very obstinate and unfriendly towards our countrymen. On the west side are the Sanhikans, who are the deadly enemies of the Manatthans, and a much better people... .” After unsuccessfully demanding the surrender of an Indian accused of murder, the Dutch made a night attack on refugee Indians at Pavonia in 1643. They were not as successful as the English in eliminating the danger, and were soon attacked by all 11 tribes in the region, which left Dutch farms in ruins and the 500 colonists cowering within their palisaded fort.



*This watercolour by John White shows a Virginia Indian chief in decorative body paint.*



The growing British population, and their insatiable hunger for land, brought them into direct conflict with the Dutch who occupied the territory between Pennsylvania and Massachusetts. With a fort at the southern tip of Manhattan and Fort Orange at the head of the Mohawk Valley, the Dutch controlled the finest navigable access to the interior of the continent. The Dutch position on the Hudson challenged the French for control of the fur trade, and they occupied land which the English colonists regarded as theirs by right.

The Director General and Council of New Netherland were faced with the encroachments by English settlers on territory claimed by the Dutch at De Hoop (New Hope, later Hartford, Connecticut) and on Long Island. In May 1640, a party of 25 soldiers was sent from New Amsterdam to North Hempstead on Long Island, where they arrested six men. The records of the interrogation of these Englishmen, born in “Bockingamshier” (Buckinghamshire) and “Lingconschier” (Lincolnshire) contained the only answer to which the Dutch had no response:

“What did they [the English] propose doing there, and how many people were to come there?”

“They intend to plant, and if the place was good, a great many more were to come.”

*The Puritans were well-armed, militant and well-organized. The procession to Sunday worship, (below), has about it a mixture of piety and vigilance. Relations with Indians improved, but the Puritans remained cautious of the threats potentially lurking in the dark New England woods.*

A year later the Director General sent 50 soldiers in sloops to fortify their position on the Connecticut River. Expostulations, polite letters of protest, trade bans, and armed reassertions of the Dutch title to the Connecticut territory made little differ-



ence. In 1664, King Charles II issued letters of patent in which he granted the entire region from Connecticut to Delaware, including the territory of New Netherland, to his brother James, Duke of York. (New Amsterdam was renamed in his honour.) Four English men-of-war arrived off Staten Island to enforce the claim. The Dutch  
 5 could not resist, and in the peace treaty which followed they ceded their interests in North America for the sugar-rich colony of Surinam.

After the swallowing of New Netherland, the territory of the British ran from the undefined region above Massachusetts to the edge of Georgia Colony, settled in 1733. It was a populous colonial realm, avidly reaching out into the wilderness for new  
 10 land. Ships crowded the ports of Boston, New York and Philadelphia. Where the British came into contact with the French, whose trade routes had taken them beyond the Great Lakes, the seeds were sown for the Seven Years' War that began in 1755 and left the British triumphant across the whole of the inhabited territory north of New Spain.

---

*“Let England knowe our willingnesse  
 For that our work is good;  
 Wee hope to plant a nation  
 Where none before hath stood.”*  
 Popular verse, London, 1610.

---

*Charles II (1630–85), king of England from 1660, had an immense impact upon the development of the British colonies in North America. The portrait (right) appears on the charter granted to Hudson Bay Company in 1670. Charles II made sweeping assignments of land (5 million acres between the Rappahannock and the Potomac to Lord Hopton in 1649; the whole of the Dutch territory in (present) New York to his brother James, Duke of York, in 1664), and granted many charters for colonial development.*



## Spanish Empire in the West

*After the fall of the Aztecs, Spain ruled a vast empire in the New World which was to last for centuries.*

*"It is not Christianity that leads them on, but rather gold and greed."*

Said by the devil  
in Lope de Vega's play  
*The New World*

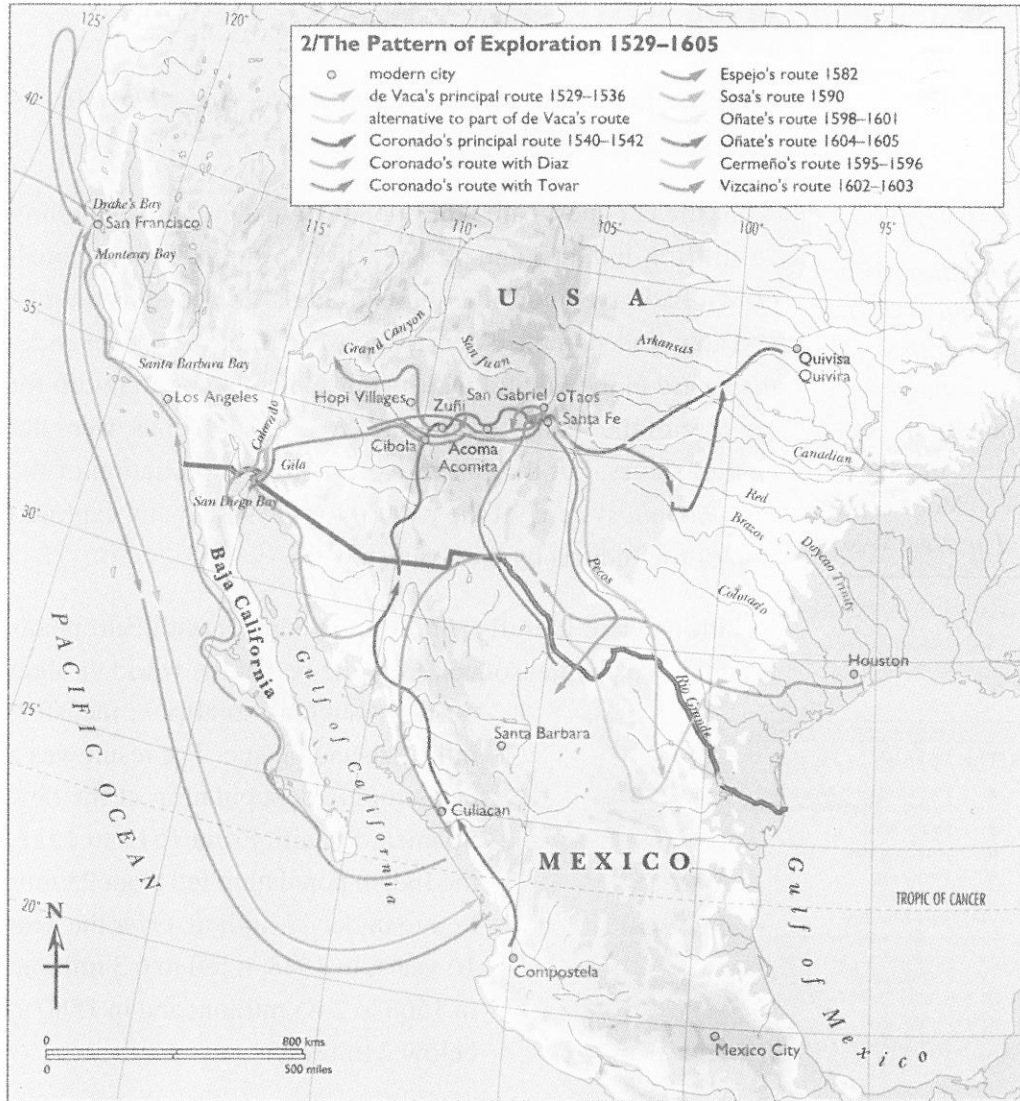
After the conquest came the spoils: a great empire containing 25 million Indians, and a land rich in promise. The Spanish crown had given considerable latitude to the conquistadores, and acquiesced in the extension to Mexico of the *encomienda*, the award to the faithful warriors of Indian labour in return for the care of the Indians' souls and well-being. Indians were not chattel slaves, but the carefully organized exploitation of the *encomienda* system set the pattern for the systematic exploitation of the Indians by the Spanish.

Relations were literally murderous: contact with Europeans brought to a people isolated from the rest of the world virulent

diseases such as smallpox, measles, influenza and plague. The result was a catastrophic depopulation of the new Spanish domain. From 1519 to 1532, the Indian population fell from 25 million to under 17 million. Over the next 16 years, to 1548, it fell to 6.3 million; in 1568 to 2.65 million; and in 1580 to below 2 million.

The Spanish built cities, constructed according to precise instructions from Madrid, as administrative centres of their rule. They sent out explorers to inspect the land to the north, who in time reached Santa Fe and Miami. The Catholic Church built convents, churches and missions. The crown sought to reassert its power over the "men of the sword" by the imperial bureaucracy—the "men of the pen". The day of the conquistador had ended, and





the long period of meticulous Hispanic bureaucratic control of the land stretching from Panama almost to the banks of the Mississippi had begun.

## French Empire of the St. Lawrence

*France sought a new model for colonization, but was unable to withstand the rapidly-growing power of Britain in North America.*



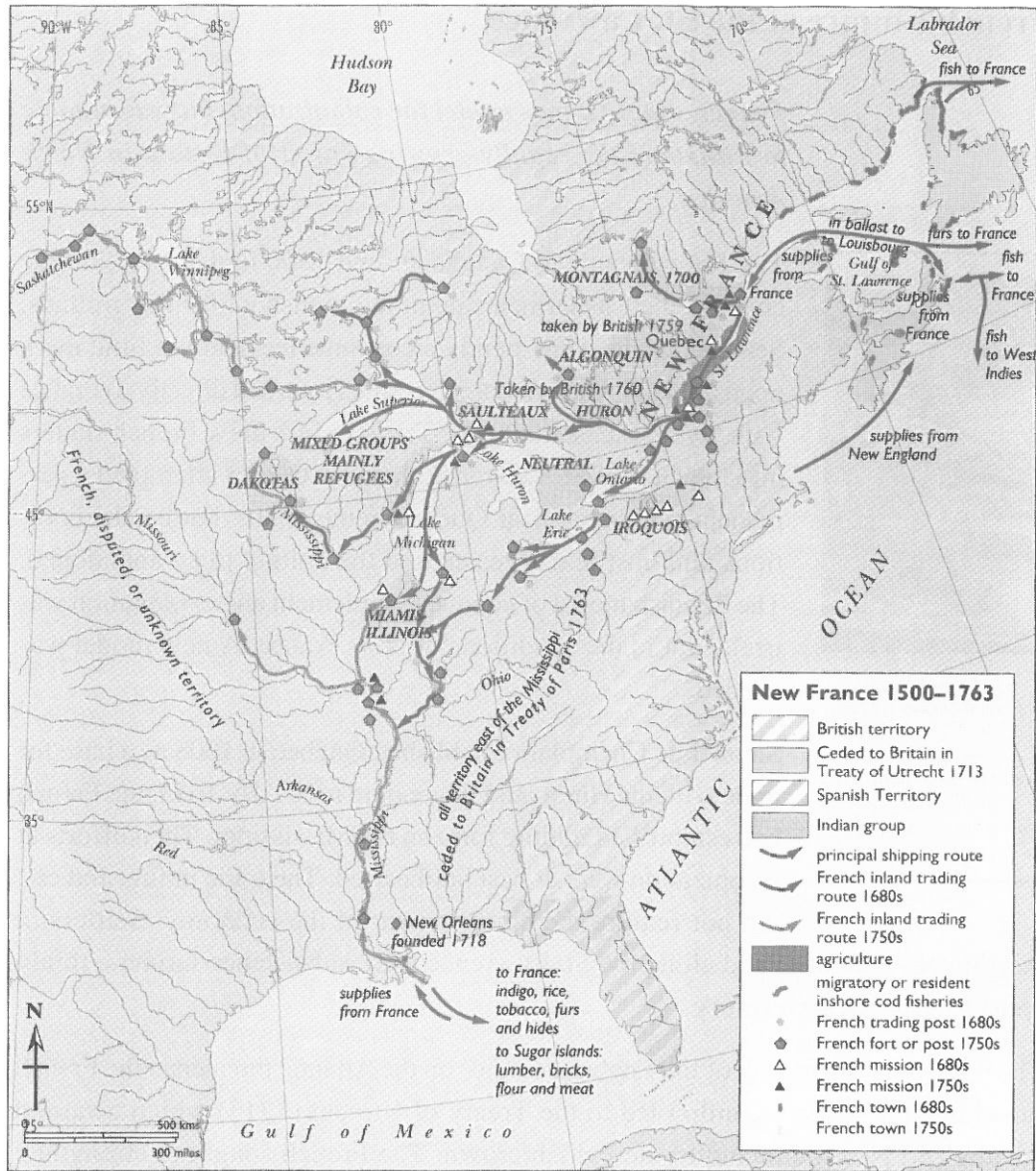
*The voyageur, from a French engraving made in 1722. Despite the absence of snow, he is wearing snowshoes. They travelled deep into the northern forests to trade for pelts.*

The French came to Canada around 1500 to dry and cure the cod that their fishermen caught in the inshore fishing grounds. Seasonal visits were merely a convenience, and left little mark upon the land. The offshore fishermen returned directly to France with “wet” (i.e. salted) cod. Trade in furs drew French traders into the Gulf of St. Lawrence. Jacques Cartier attempted a permanent settlement near Québec in the 1530s, but harsh conditions and hostile natives caused the colony to be abandoned. The Spanish model of conquest, settlement and exploitation was irrelevant to the conditions of New France. A new model was needed.

Samuel de Champlain established Québec in 1608 as a base for trade with the Huron and Algonquin tribes. By 1685, the French had established trading forts on the Mississippi. Their efforts at colonization were at best halfhearted. The trade in furs and cod did not require the development of the economy. Settlers in Acadia (Nova Scotia) and along the St. Lawrence were subsistence farmers, thinly spread across a vast territory.

The numerical superiority of the English colonies on the Atlantic threatened the French position, and military conflict led to the Treaty of Utrecht (1713) which awarded Acadia and Newfoundland to the British crown. The French sought to strengthen their position by the founding of New Orleans in 1718, with a plantation economy worked by African slaves. With a total population of less than 80,000 in the 1750s, they were unable to resist the British onslaught which led to the fall of Louisbourg, Québec and Montréal. In the Treaty of Paris of 1763 they realistically abandoned the entire territory east of the Mississippi. For the first time the British were unchallenged on the eastern half of the continent.

30



French maps in the 17th century became increasingly accurate and detailed, recording the location of Indian tribes and settlements (Hochelaga), as well as French missions and trading posts.



## Britain: Jamestown and Massachusetts

*The English colonies survived because they adapted to local conditions, and possessed a strong sense of shared purpose.*

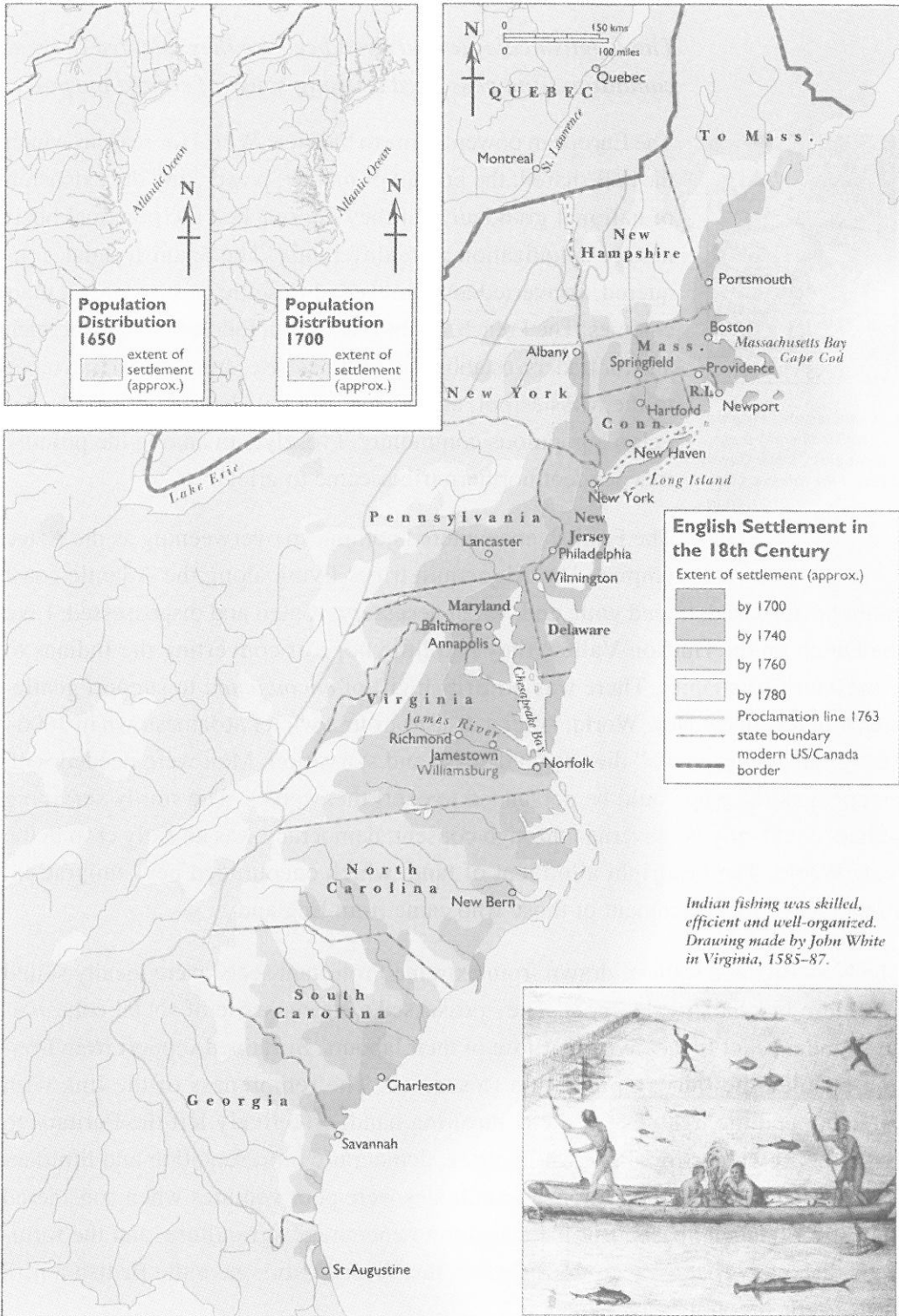


*Colonial leisure: Virginia gentlemen enjoy a pipe and a glass, while slaves harvest the tobacco crop. Label for Virginia Tobacco, London, c. 1700.*

The European powers came to the New World for reasons which they all shared: the pursuit of money, power, and the extension of national grandeur, but they approached the practical business of colonization quite differently. The Spanish came, conquered, converted and proceeded to settle and transform their colonies. The French, on the other hand, followed their fishermen and fur traders, establishing fortified bases from the St. Lawrence to the Mississippi, and made only half-hearted efforts to develop a populous community. Proselytism among the proudly independent northern tribes came to grief.

The English encountered nothing so overweening as the Aztec empire. The Algonquin tribes living along the Atlantic coast could be appeased, traded with, and, when necessary, routed and dispossessed. Like the Dutch on the Hudson Valley, they had little hope of converting the Indians to Protestant Christianity. There was no British gift of *encomienda* to support gentlemen loiterers in the New World. After a disastrous first winter at Jamestown in 1606–1607, half the “planters” died from disease and starvation. Men were needed with practical skills, who could be persuaded to exert themselves. The sturdy surviving settlers could only be governed through consent; democracy was an early crop in the New World. The headright allotment of land, which encouraged new emigration, strengthened the attachment of those who came from England.

The New England settlers, drawn from extreme Protestant sects, were ideally suited to endure in a harsh wilderness. They possessed a strong sense of social cohesiveness, and a belief in the divine purpose of their labours. Sustained support from London enabled the Puritan plantation to survive. The remoteness of the link with England, and the lightness of the controlling hand, effectively left the Puritans to settle their own destiny. Political liberties, democratic representation and limitless free land encouraged emigration. The colonies were poor ventures when considered on a strict financial basis. But the decision to encourage agriculture, and the fortuitous discovery that tobacco flourished in the Virginia soil, gave the British a firm basis for their colonies.





## Slave Trade

*Slave labour existed in every colonial possession in the New World and in 1619 slaves were introduced to Virginia.*

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*William  
Whittington sells  
to John Potts,  
'one Negro girl  
named Jowan;  
aged about Ten  
years and with  
her Issue. . . for  
their life tyme.  
And their Succes-  
sors forever'.  
Bill of Sale,  
Maryland. 1652.*

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Africans captured by Arab slavers or sold into bondage by tribal enemies had long formed a staple of commerce across the Medi-  
terranean. In the 15th century, Europeans bought slaves in the 5  
great slave markets of Lisbon, Seville and Venice. In 1441 a  
Portuguese raiding party travelling along the African coast cap-  
tured ten natives who had been sold into slavery, and returned  
them to Lisbon for sale; it was a lucrative cargo.

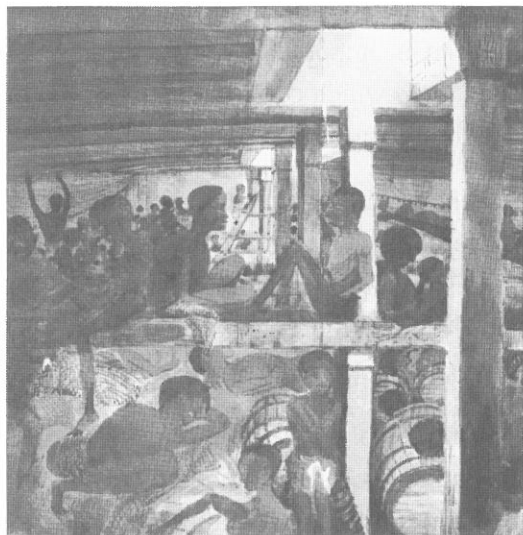
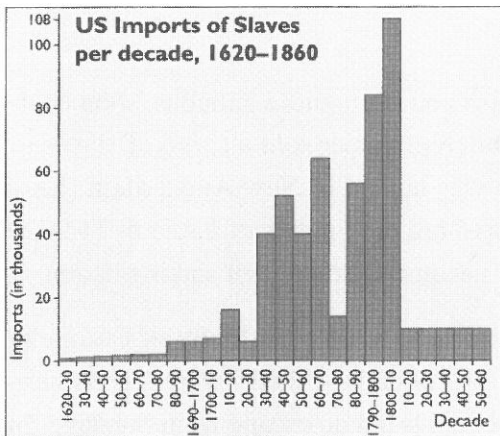
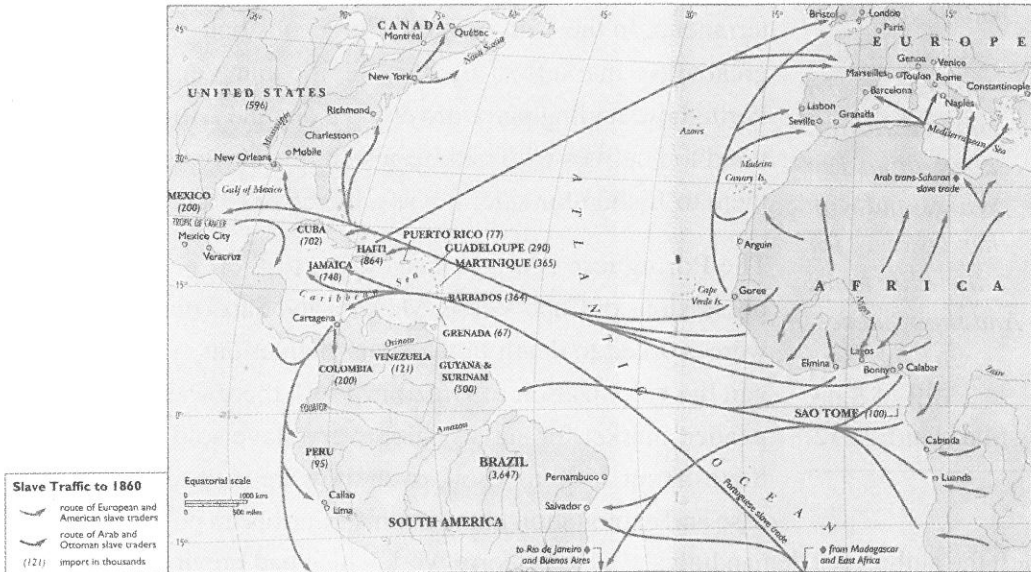
The Portuguese sent African slaves to their newly-captured 10  
possessions of Cape Verde, Madeira and Sao Tomé, where they  
were worked to death in the sugar plantations. When they be-  
gan the colonization of Brazil in 1530, there was a greatly ex-  
panded market for slaves. (For every slave sold to the United  
States from 1500 to 1860, over six were sold to Brazil). Dis- 15

ease and exploitation in the Spanish Caribbean possessions soon  
left the authorities demanding slaves to perform work which had previously been done  
by Indians. To prevent the harsh treatment of *encomienda* Indians in Mexico, Cortés  
allowed the importation of African slaves. In 1518 the Spanish king, Charles V, granted  
an *asiento* which confirmed the importation. From that date, the Atlantic slave trade 20  
began in earnest.

Dutch and English raiders, preying on Spanish and Portuguese galleons, soon chal-  
lenged for control of the trade. In 1619, a Dutch privateer sold a cargo of slaves in  
Jamestown. Six years later, a similar cargo was landed in New Amsterdam (New  
York). When the Treaty of Utrecht of 1713 assured the English of a sale of 144,000 25  
slaves per year to the Spanish colonies, they became the dominant slaving nation.

The tobacco traders at Jamestown, who had to rely upon indentured European  
labourers, welcomed slave labour. In 1662, the children of slaves were legally con-  
demned to lifelong servitude. Even baptism could bring no escape from bondage. In  
the 18th century the legal restrictions which separated white Virginians from their 30  
slaves grew harsher and more systematic, planting the seeds for the full maturing of  
the slave plantation system after the War of Independence.

Below: This watercolour was done by a young naval officer in a Spanish slave ship captured by HMS Albaroz. The atrocious conditions in the slave ships was among the causes for the widespread revulsion against the slave trade.



## Imperial Rivalries

*A bloody battle in backwoods Pennsylvania began the Seven Years' War in 1755. At the end of the war, New France surrendered to the victorious British.*

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*"The Marquiss [sic] de montcalm is at the head of a great number of bad soldiers. And I am at the head of a small number of good ones, that wish nothing so much as to fight him."*

General James Wolfe, writing to his mother immediately before the Battle of the Plains of Abraham, 1759.

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The rivalry between the British and the French extended across the planet, a chess game of bluff and counter-bluff, of bold assaults and cold-blooded massacre. The Indian allies on both sides in North America murdered civilians and tortured and sometimes killed captured enemy soldiers. Nothing less than control of the expanding world economic system was at stake. Together with their Indian allies in the 1750s, the French effectively blocked the advance westward of the British colonies which lined the Atlantic coast. With a total of 80,000 inhabitants in New France facing 1,250,000 British colonists, the struggle was doomed, although British military incompetence and brilliant French generalship did much to even the odds.

The Seven Years' War in Europe saw Britain subsidising the Prussians, who proved more than a match for the French, Austrians and Swedes. In the New World, the war began in July 1755 with an attempt by General Edward Braddock to dislodge the French from Fort Duquesne in western Pennsylvania. Braddock's death and the rout of his force of 1400 redcoats and 450 'blues' (provincial soldiers, including the young Major George Washington and the frontiersman Daniel Boone) began

*Wolfe (1727–59) commanded the British forces which made a surprise landing to the north of Québec and defeated Montcalm and the French on the Plains of Abraham. Both generals died in the battle.*



