



Curriculum Units by Fellows of the Yale-New Haven Teachers Institute
2003 Volume II: Everyday Life in Early America

Leaving England and Coming to New Haven with John Davenport

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by Sheila Wade

Introduction

I teach fifth grade. Students in this age group are just developing the ability to think critically and to understand a different point of view. However the challenge remains to make this period of time come alive and interesting. Like many who are passionate about history I am confounded by the task of engaging others.

I begin this task at the very beginning. Who came to America? When did they come? Why did they come? Who settled in Connecticut? When? Why? I will ask such questions and then set about discovering the answers with my students. We will determine who was a puritan and were all the early colonists puritans? Did all puritans have the same beliefs? To make it more relevant students will conduct their historical inquiry from a colonist's point of view. Who lived in New England and more specifically Connecticut?

The Pilgrims, a group of Puritans who had left England and separated themselves from the Church of England and had lived for awhile in Holland, landed in Provincetown and sailed across the bay to establish a settlement Plymouth in November 1620. This was a mistake the captain had missed his destination, Jamestown in Virginia, by about 500 miles. The ship the Mayflower had 101 passengers and only 35 were Pilgrims. Who were these pilgrims and why were they called separatists? How quickly did the Plymouth colony and the Massachusetts Bay colony get settled? Three hundred ships arrived between 1620 and 1640.

The quest for land and religious control and freedom forced the expansion of settlements. The colonists looked to their leaders for organization. Important questions the students and I while explore is who became the leaders? Where all the colonists members of a church or congregation. Were the religious leaders and civic leaders the same? The answer is no. However, they were equally influential on the daily life of the colonists. The church leaders were elected by the civic leaders and the civic leaders were elders in the church.

This unit will trace the immigration of families from England to Massachusetts and to Connecticut. A series of lessons will discuss the passage. How many people were on the ship? Who came and why? The Reverend John Davenport sailed on the Boat the Hector and arrived in the Fall of 1637. His group did not remain in Massachusetts we will discover why they left for Connecticut and established the New Haven colony in the spring of 1638.

A very important important part of the fifth grade curriculum is the study of the Native Americans. How did they live? What influence did they have on the colonists. When they were friendly, why and when they became unfriendly why? This unit will analyze the contract that John Davenport made with the Quinnipiac natives in New Haven.

England in the 1600's. Why did John Davenport come to America.

American history books begin with little background on England's history. However, English History is important when discussing the beginning of American History and not only when we get to the American Revolution. Although Jamestown was founded in 1607 and later became a successful colony, it was not until the Pilgrims arrived in the Mayflower and settled in Plymouth in 1620 followed by John Withrop in 1630 settling the Massachusetts Bay Colony that we see cohesive successful colony incorporation. Much has been said about the steadfastness of this group and much of this has been attributed to their religion.

When Henry VIII the Tudor Monarch from 1509-1547 separated from the established Catholic Church he denounced the leadership and power of the pope in Rome. Henry wanted to divorce his wife, Catherine of Aragon, to marry Anne Boleyn and was not granted permission to do so. He started his own church the Anglican Church. The expectation was that this church would mirror the the pomp and circumstance so prevalent in the Roman Catholic Church and adhere the basic tenets held by the catholic church. At the same time there was a rise in Protestantism led by followers of Martin Luther and Calvin. This group protested the established Church thereby called protestants and wanted to purify the church therefore called their movement the Reformation.

It is important for the teacher of History to understand more in depth the relationship the successors of throne in England had on the politics and religion of early leaders of the colonies. Henry's divorce and subsequent marriages created heirs which had an impact on the rise of puritanism and fueled the ever present anti catholic sentiment of the English people. Henry had only one son, Edward VI, who inherited the throne at the age of ten. During his reign protestantism advanced. A common prayer book and article of faith were imposed by Parliament. Edward died six years after becoming king. Mary, the daughter of Catherine of Aragon, become queen. She was a catholic and began to restore the old ways of worship. During her reign Cranmer, the Archbishop of Canterbury, who was a strong influence during Edward's reign was burned at the stake. Mary died after a short reign and is known in folklore as "Bloody Mary." Elizabeth, daughter of Ann Boleyn, and last surviving child of Henry became the queen and reigned from 1558-1603. The fights which ensued as to the rightful heir to the throne as a result of Henry's different marriages fueled the Catholic vs. Protestant conflict.

It was during Elizabeth's reign that the English defeated the Spanish Armada in 1588 and Drake sailed around the world in 1577-1580. Elizabeth was a much loved monarch she never married and was the last of the Tudor line. The next line of Monarchs were the Stuarts. The Stuarts were clearly Protestant rulers however, the conflict continued as to how pure they were willing to make the Church. For the most part the Kings and nobleman wished to maintain the pomp and circumstance of the Anglican Church. James I ruled from 1603-1625 he did not like the protestants but also disliked the Catholics. The pilgrims set sail in the Mayflower in 1620. Charles I ruled from 1625-1649 he married a Catholic princess and was soft on Catholicism. It was during his reign that 15,000 to 20,000 people crossed the ocean. John Davenport set sail to America in 1637.

The above is a brief and not very scholarly description of English history I tell it only to set the stage for the important influences it had on the founders of the New England colonies, in particular John Davenport, founder of the New Haven Colony.

John Davenport and the Puritans

Most of the information on the background of John Davenport is taken from a very old and precious volume found in Yale's Sterling Library, *The Lives of John Wilson, John Norton, and John Davenport* . written by A.W. M'Clure in 1846. I also found *The New Haven Colony* by Isabel Calder an invaluable source. I will discuss the influences of protestantism on the pilgrims by discussing the life of John Davenport. When we understand his story and his disagreements we get a better grasp on his motivation and a broader understanding of what was influencing the settlements in New England.

When Henry VIII established the Church of England he confiscated the wealth of the monasteries of the Church and distributed it to his friends and various lords. Since the medieval times the catholic church had accumulated large amounts of very desirable land for monasteries. This fueled the anti -papal sentiment. English lords resented their presence and wealth. Among the property which was left from the Church it was appropriated to laymen and called "Lay-impropriations." The wealthy noblemen and commoners took advantage of this situation and and bought and sold this property which had once belonged to the church. Only little of the church property remained for the church of England. The greed of the noblemen resulted in a little pittance for the vicar who in turn required the curate who was very poor to carry on the duties of the local Church. The result was that the working clergy was very disadvantaged. This was perceived by educated Puritan leaders as a grave injustice.

The Puritans were considered zealots by the Church of England and the established gentry. The wealthy did not take notice that the "lay impropriation" system had depleted the clerical class to a group of men who were of low qualifications and most often incompetent. The Puritans established a fund to purchase as many lay-impropriations as possible and to support preachers called lecturers. And as M'clure points out it was a sort of Home missionary society which became very successful. It raised over 6,000 pounds and purchased thirteen impropriations. Archbishop Laud was the head of the established Anglican Church under Charles II took alarm at the power of the Puritans. It seemed that they would soon take over all the available church property and establish the Puritans as prominent clergy in the Churches around England.

John Davenport, a young clergyman, was one of the "feoffees in trust" of this newly acquired property. This group was brought before the Court of Exchequer who "condemned the association as dangerous and illegal; confiscated to the king's use the whole of the property it had acquired;".... and condemned of the feoffees, as criminals. (M'clure p.262) This act illustrates the tensions of the court and the clergy during the reign of Charles II. When the court deprived the puritan clergy from buying this property it was a clear signal to the protestants that they would be unable to "purify the church." However, the decision was so unpopular that there was no punishment. It is clear that Davenport was a leader who had disagreed with the established authority. This experience may inform the teacher of the influences this experience may have had on John Davenport when he established his colony in Connecticut.

Up till this time John Davenport was a conforming clergyman. He was born in 1597 at Coventry in England. His father had been mayor of his town and his mother died shortly

after he was born. She was a very pious woman and wished her son to be a minister. He was admitted at the age of fourteen to Brazen-Nose College at Oxford in 1611(M'Clure p. 254).

At age nineteen he became an assistant to a clergyman and soon after that he became a vicar of St. Stephen's Church, in Coleman Street London. It was here that he reestablished a childhood friendship with Theophilus Eaton. Theophilus Eaton was a fellow parishioner and a wealthy merchant. This was the very same Theophilus Eaton who founded New Haven with John Davenport and who remained his lifelong friend, neighbor and confident until his death.

While in London John Davenport continued his studies in Oxford. He also became involved with a group of non-separating Congregationalists. According to the work and research of Isabel Calder this group entered into a covenant which stated "To Walke in the all the Ways of the God so farr as he hath made known to us, or shall make known to us, and to forsake all false ways,"(Calder, p.20). The writings and conversations with the theologians of the time influenced John Davenport to become a Non-conforming Puritan. Among those cited as having influenced John Davenport are John Cotton, prominent minister of Boston and Thomas Hooker, founder of Connecticut Colony.

Another incident occurred which caused John Davenport to come into conflict with the established Church of England. He supported missionaries in the Rhine which was against the orders of Bishop Laud. He was called again to report to the authorities and as a result he resigned as the pastor to Saint Stephen's Church. John Davenport fled to Holland and worked with Rev. John Paget who was a presbyterian. According to the account written by M'Clure all was well until they disagreed on who should be baptized. The Dutch church baptized all children who were presented. Rev. Davenport was against this practice. He felt that children should not be baptized until the character of the parents were taken into consideration that only those children whose parents were saved could be baptized. The conflict of who should be baptized was to become an issue again in John Davenport's life. In 1646 the commissioners of the United Colonies of New England assembled in New Haven and under the influence of John Davenport recommended "that the colonies of New England check spreading error and growing corruption in church and state by holding fast to the original rules and patterns, guarding the doors of God's house, admitting only those effectually called to the churches, and restricting baptism to members and their children"(Calder,p.102).

Finding himself at odds again, he decided to set sail for America. At the age of forty with his faithful friend Theophilus Eaton and a band of faithful followers they set sail aboard the Hector on the twenty-sixth of June, 1637. This was seventeen years after the settlement of Plymouth and seven years after John Winthrop and John Cotton settled in Boston. John Davenport who was the Governor of the Massachusetts Bay colony had come from a wealthy family in England, a family who had large land holdings. It is important to understand that John Davenport although, a clergyman, was a man who understood the finer things of life and was very pragmatic in this undertaking. Theophilus Eaton was a man of wealth and was in a position to help significantly finance this trip. When he arrived in New Haven Theophilus Eaton built a sixteen room house!

The Covenant / The Charter

In order to understand the motivation of John Davenport and his fellow puritans it is important to grasp the pervasive and encompassing concept of the the Covenant of Grace. In order to explore this relationship in depth it is important to turn to the work of Perry Miller and his book *The New England Mind*. In it Miller defines the theology and philosophy of the Protestant religion. It is separated into four books whose topics are Religion and Learning, Cosmology, Anthropology, and Sociology. I suspect many current teachers, who are not themselves protestant nor have not studied protestant theology in depth, are like myself unaware of the depth of the theological writings and influence on the seventeenth century society of protestants who settled in New England. Other sources I used for this discussion were two books by Edmund Morgan, *The Puritan Family* and *The Puritan Dilemma*. In *The Puritan Family* Morgan describes the relationships of the citizens; to each other, the family relationships of husband to wife and parents to children. In *The Puritan Dilemma* he describes the settlement of the Massachusetts Bay Colony. In one we learn of the covenant and in the other we learn of the charters necessary to begin a settlement and establish a form of government. I would recommend both books to teachers who wish to fully comprehend the motivation and influence of the colonial settlement.

In this section I will discuss the covenant and the role of the charter on the establishment of the the Massachusetts Bay Colony.

For the purpose of this unit I will discuss the concept of the Covenant of Grace. The Protestant leaders held that all truth was in the Bible. Up until the protestant movement the bible was in Latin and held sacred only to be read and interpreted by the Roman Catholic clergy. They concluded that the covenant Abraham made with God in the Old Testament was the very same covenant they were to make with God. Each individual made their own covenant with God through Baptism. A father could make a covenant with God for his whole family. Only those chosen by God through this covenant could be saved. Good works did not guarantee an afterlife with God but good works were a sign in those who had attained grace through the covenant.

All prescriptions to lead a sanctified life could be found in the Bible and in the Ten Commandments. "They studied minutely every phrase of the Scriptures and extracted from it the last ounce of meaning, so that each one of the Ten Commandments meant volumes of prohibitions and injunctions to them." (Morgan, *The Puritan Family* , p.11) According to Morgan the commandment which truly defined the organization and behavior of the puritan was the fifth commandment which required all to honor their father and mother. "This command summarized all of God's laws concerning the organization of society, not only his laws about family organization, but his laws about political and ecclesiastical organization as well" (Morgan, *The Puritan Family*, p.12). Ministers spent many hours writing and delivering sermons to their congregants explaining and interpreting the Bible according their logic.

Their interpretations encompassed every relationship. According to their logic "the God of order who made the creatures subordinate to man had arranged human society into a network of dual relationships in which one part was usually subordinate to the other: ruler and subject, husband and wife, parent and child, master and servant(Morgan, *The Puritan* , p.25). All relationships which were not natural as in husband and wife of parent and child were entered into voluntarily and came through a covenant. According to Samuel Willard's, *Covenant Keeping the Way to Blessedness* written in 1682 a covenant ..."is a mutual Engagement between two parties"(Morgan, *The Puritan Family*, p. 26). According to the American Heritage College Dictionary a covenant is "A binding agreement; a compact."

This contract or covenant which originated in the Bible had enormous impact on the social relationships in a civil society. Covenant is a contract, a promise a person enters into and cannot be broken. ... "Where two parties do stand mutually obliged one to another in a voluntary Agreement, there is a Covenant."(Miller, p.375) How this covenant with God encompassed the covenant of the magistrates over their people gave a religious stamp of approval of those who determined or interpreted what was logical or correct. The ministers of the protestant sect spent many hours writing and interpreting this leap from God to Civil society. John Davenport in his election sermon as reported in Miller's book, *The New England Mind* , stated, "The orderly ruling of men over men, in general, is from God, in its root, though voluntary in the manner of coalescing" (Miller, p. 421).

For the purpose of this unit I have given this background information of the covenant which is by no means complete, but will inform the teacher and the students hopefully the seriousness which the Protestant leaders took this concept of Covenant. The Covenant which leaders entered into had as their foundation the Word of God!

The Charter is a legal document which gives the right to occupy land in the new world. To understand the influence of the Charter on the settlement in New England we will examine the experience of John Winthrop and the Massachusetts Bay colony. This was the next large settlement following the arrival of the Pilgrims in Plymouth. The Massachusetts Bay Company was a trading corporation which held by the authority of the King of England the right to settle in Massachusetts. John Winthrop while still in England was enlisted by Isaac Johnson, a member of the Massachusetts Bay Colony, who himself was planning to emigrate, to be part of the design of the new government (Morgan, *The Puritan Dilemma* , p. 45). The meetings of the trading companies were usually held in England therefore control was assured. According to Morgan's research no place was determined for the meetings so in reality the meetings were held in the new colony. What in effect this accomplished was that the new colony became self governing. This was an important consideration for John Winthrop and helped in his decision to make the move.

The goal of the Massachusetts Bay colony was to create a more perfect society with governing rules in accordance to God's demands. It was quite clear that England could not be made more pure because of the political turmoil and corrupt influences of those wanting power. John Winthrop and his colleagues saw this as an opportunity to create from scratch a world of Protestantism. John Winthrop and his fellow protestants felt that this holy experiment would result in a beacon, a "City on the Hill," which England then would be able to emulate. These protestants were not the separatists who settled in Plymouth but members of the Protestant English Church who felt they were doing what was best for the English Church.

Much has been said of the separation of the Church and state as a foundation of the early American settlement. Like most early concepts this has taken on new meaning over the years. It was true that the civic leaders elected the Church leaders and they were not the same. It was also true the early colonists were very suspicious of tyranny and control. However, the leaders of the Massachusetts Bay Colony took very seriously their commitment of establishing a kingdom of God on earth (Morgan, *The Puritan Dilemma* , p. 69). In order to do this all were required to work together, not allow selfish motivations and personal gain interfere with God's plan. John Winthrop felt that this covenant with God was similar to the covenant that God made with Israel. In this context difference was not allowed. All members of the colony were required to read and attend church services. Only Saints were allowed to hold positions of power. Saints were those who were chosen by God and therefore the official members of the Church.

Now that the Charter and headquarters of the company rested in New England with John Winthrop and eight

other colonists they had the authority to establish the governance of the settlement. The charter granted authority: "to make, ordain, and establish all manner of wholesome and reasonable orders, lawes, statutes, and ordinaces, directions, and instructions, not contrarie to the lawes of this our realm of England, as well for settling of the forms and ceremonies of government and magistracy fitt and necessary for the said plantation, and the inhabitants there, and for nameing and stiling of all sortes of officers, both superior and inferior, which they shall finde needeful for that government and plantation, and the distinguishing and setting forth of the severall duties, powers, and lymytts of every such office and place" (Morgan, *The Puritan Dilemma*, p. 84).

What in effect John Winthrop and his fellow members of the Massachusetts Bay Colony established was an unlimited authority to establish the government they wanted. This they did as though it were a covenant with God; establishing rules, assuring all rules were followed, and that all rules were established for a more perfect society, so as to give honor to God.

It is important for teachers of American History to understand the concept and influence of the Charter. According to Isabel Calder John Winthrop and leaders maintained the nomenclature of the charter grant which called for governor, deputy governor, assistants, freemen, general courts, and courts of assistants. The governor was now the chief of a colony and the freemen were not the stockholders, as designed by the charter, to make money while absent from the plantation but voters and officeholders and as such needed to be members in good standing of a Church. It is stated in the Massachusetts Colony Records the general court of May 18, 1631 had "ordered and agreed that for time to come noe man shalbe admitted to the freedome of this body polliticke, but such as are members of some fo the cyurches withinj the lymitts of the same" (Calder, p.39)It was unique to New England in 1630 that John Winthrop, and not absentee landholders, held the charter.

A key concept was that members of thebody politic must be members of a church within their limits. John Winthrop welcomed all who left England to be part of this experiment. As the numbers of immigrants rose to the thousands it was important to establish churches and to deal with those who carried "separatist" ideas There was a great deal of discussion on how many made up a church and how the churches were to be organized. There were two prevalent groups who had ideas about the structure of the Church heirarchy; the presbyterians and the congregationalists. The presbyterians wanted a structure of heirarchy where "groups of churches would be formed into presbyteries, presbyteries into synods, and these collective bodies would exercise supervisory control over their members"(Morgan, *The Puritan Dilemma*, p.77). However, the other group of Puritans who became known as the Congregationalists wanted each Church to have its own authority and autonomy. The presbyterians were willing to admit all those who lived a good life whereas the congregationalists "insisted that membership be confined to persons who could prove, beyond a reasonable doubt, that they had been singled out by God for salvation"(Morgan,ibid. p.77). All must attend Church, however, only saints had power. It does not take too much imagination to see how much trouble could be caused by individual members of churches determining who was saved. It is a tribute to John Winthrop who governed this quickly growing community, dedicated to bringing honor to God, that there was cohesion at all. This forced conformity and elite leaders had an enormous impact on the spirit of the New England Colony and the subsequent political development of our Country.

The Journey and Arrival

The information about the Hector and its' passengers and cargo was mainly taken from, *History of the Colony of New Haven* , written by Edward Atwater. This volume is found in the New Haven Colony Historical Society. The bulk of cargo on the ships which left England for New England consisted of apparel, bedding food, arms, ammunition and seeds. Neat-cattles and goats were usually taken and sometimes horses. The Massachusetts Bay company had a rule, that a ship of two hundred tons should not carry above one hundred passengers and other ships adhered to the same proportions. The cost was 5 pounds for an adult and 4 pounds for a ton of goods. The voyage took usually two months and the Hector arrived in Boston on the 26th of June, 1637. Another ship traveled with them as was common however, the name of that ship has been lost. Records of voyages tell of the seasickness.

They remained in Boston for about nine months. They were well received by their fellow Puritans and were asked to stay in Salem. It is important to note that Mr. Davenport arrived during the trial of Anne Hutchinson who was challenging the authority of the Church. I will not go into the theological arguments for this paper of Anne Hutchinson. However, it is important to note that she was a popular charismatic woman who held discussions in her home concerning the state of sanctified man. She held that "the fact that a man behaved in a a sanctified manner, breaking none of God's laws, was no evidence that he was saved" (Morgan, *Puritan Dilemma* . p.138).Mr. Davenport was involved in the trial and tried to convince Anne Hutchinson to conform. It appears that Anne was very intelligent and and attracted followers. Her downfall as I see it may have been that she made a fool of those who were in charge. In any case Anne Hutchinson was banned to Rhode Island. I tell it to illustrate that difference was not tolerated in the community. Anyone, who held differing points of view, was seen as a threat. We may ask the students if people with different points of view are a threat to a society?

Whether this turmoil led to the decision for John Davenport and company to leave is speculative. It is recorded that," Mr. Davenport and his companions gave as their principal reason for removing to New Haven after nine months' stay in the older colony, that most of them were Londoners, who were not well fitted fro an agricultural, as of a commercial, settlement: which they thought might be formed with better prospects at Quinnipiac than at any unoccupied place on the Bay" (M'Clure p.274). Scouts had been sent to survey the area of the harbor and to determine if the native Americans were amendable to trade. Davenport did not have a Charter from England to settle this area. The Dutch were in New York and it was feared that they would come into the Connecticut area.

According to research found in *Historic Connecticut* by Marguerite Allis the arrival is described as follows:"In the Spring of 1638 a heavily laden sloop rounded the eastern point and crept up a little waterway, which at the time entered the bay near where the railroad now stands, and landed its passengers at a point where College Street now meets George." (Allis, p.209)

The colonists spent 14 months erecting their homesteads and clearing the lands. The new settlers had two contracts to negotiate in their new settlement, one was with the Native Americans, the Quinnipiacs whose sachem was Mamouquin. The other contract was among themselves. They assembled on June 4, 1639 in a barn for the purpose of organizing a civil government. They signed their contract and twelve men of good standing lay the foundation of the new church. Only members in good standing of a Church were considered freemen of the colony and allowed to vote in local governance.

Introduction to Lessons

When developing this unit and determining the design of lessons I looked to the New Haven School District Social Studies curriculum guide for fifth grade. Colonial America is the required unit of study for the fifth grade. The skills which students are expected to develop include: interpreting, understanding, and creating maps; gathering, interpreting and synthesizing data; discussing events, people, problems, and issues from multiple perspectives; analyzing cause and effect; communicating knowledge through oral, written, artistic or other means. Essential questions to ask when developing lessons and assessing knowledge are:

How does local government work?

What are the characteristics of a map, globe, and other geography tools?

What are characteristics of people today compared to people of the past?

Who are the settlers? Where did they settle and why?

Why did they come to New Haven?

The lessons I developed for this unit comply with national content standards in particular Standard 1 which states:

Content standard 1: Historical Thinking

Students will develop historical thinking skills, including chronological thinking and recognizing change over time; contextualizing, comprehending and analyzing historical literature; researching historical sources; understanding the concept of historical causation; understanding competing narratives and interpretation; and constructing narratives and interpretations.

I will begin this unit by giving each student a journal. I will ask that all their notes and reflections will be kept in this journal. I will ask that each student adopt a family from the list of New Haven settlers and pretend they are ten or eleven years old and are coming on the Hector with John Davenport to settle in New Haven. This journal will be used as assessment tool to evaluate each student's comprehension of the lessons in the unit.

Lesson 1. Why leave England?

Objective of the Lesson:

To Provide historical background information

To understand why families left England.

Define the characteristics of a protestant.

Define Covenant and Charter

Procedure:

Each student will be given a diary to record their impressions of this period of history. This will serve as their notebook for history notes.

For background information we begin with a discussion of Henry VIII. There is a wonderful record by Hermann' Hermits from the early 1960's " I'm Henry the VIII I am I am". If I could locate I would play. The intent is to give this information without getting bogged down in detail.

Students will record and define in their note book key terms: Protestant, Charter, Covenant.

Simply put:

Henry VIII was the king of England from 1509-1507. He wanted a divorce which the Pope in Rome would not allow so he started his own Church. This is the Anglican or Episcopalian church as we know it.

During that time there were also different church leaders who were dismayed with the power of the current Catholic Church and protested against it. These groups were called the protestants. The protestants wanted to purify the church and felt that the pomp and circumstance evident in the Catholic and Anglican Church were signs of corruption.

What distinguished the protestants was their belief in a covenant. (See essay on Covenant in beginning of this unit) They believed that the covenant Abraham made with god in the Old Testament was the very same covenant they made with God.

In order for families to leave and settle in the new colony they needed to have a charter which allowed them to occupy land which was owned by the king. The King gave this charter to acquaintances who became stockholders. These stockholders invested and financed the cost of the settlement. The people who left were colonists who owed money to the stockholders.

The Plymouth colony was settled by protestants in 1620.

Following the success of that settlement three hundred ships arrived between 1620 and 1640. By 1640 New England's white population was 13,500(Cressy, p.70).

Lesson 2. Charter/ Covenant

Objective of the Lesson:

To Distinguish the difference between Charter and Covenant

Establish a classroom government

Procedure:

Create a **charter** of the schools rules and regulations. Ask the Principal to present this charter. The goal is to have the students understand that in order to **settle** in Room ____ in this School they need to accept the conditions of the school. The Principal like the King gives the authority to allow a settlement.

Next students will create a **covenant** among the members of the colony(class) to successfully fulfill the conditions of the Charter. Students will be asked to sign the covenant. Those who do not obey the conditions of the covenant will be tried by the elected governor and assistants.

Lesson 3. The Journey

Objectives of the Lesson:

To develop an appreciation for an unknown world.

Students will learn how long the voyage took, they will chart the course from England to New England.

Procedure:

Students will be assigned to a vessel. It will be the Hector headed by John Davenport. Each student will be given a diary to record their impressions of this voyage. This will serve as their notebook for history notes. We will record the members of our family. How much the voyage cost? Why we are going? What we have been able to bring with us.

I will provide the list of passengers and students will determine which family they wish be part of. This information I have included from the Colonial Records from the New Haven Colony Historical Society.

Lesson 4 The Arrival

Objectives of the Lesson:

How colonists lived their everyday lives.

What their houses looked like, how they dressed, what they ate.

The Hector arrived in Salem in the Fall of 1637. The pilgrims arrived on the Mayflower in 1620. On March 29, 1630 eleven ships containing 900 Puritans left England followed quickly by others. By the end of the first summer in 1630 2,000 colonists were living in and around the city of Boston.

Procedure:

I will use children's books from the Library. Each student will choose a book and make a report about early colonial life.

The arrival of the family to Salem will include this family staying with cousins who lived here. They will share a meal. This lesson may include cooking a simple meal which would be typical and sharing it. We may dress up if possible in "Puritan" clothing. We will play games with our cousins and share the chores.

Lesson 5 The Move to Connecticut

Objectives of the Lesson:

Students will interpret a quote from John Davenport about why he wanted to move to New Haven.

Students will describe the difference between agricultural and commercial. Describe the difference between coastal and rural. How they are similar and different.

Procedure:

As the families get ready to take their leave of the friends they made in Salem Students hear the following quote John Davenport gave to his friends and colleagues in Salem who wanted him to stay:

"that most of them were Londoners, who were not so well fitted for an agricultural, as for a commercial settlement: which they thought might be formed with better prospects at Quinnipiac than any other unoccupied place on the Bay." (M'Clure p.274)

They will interpret that quote and record in their journal what it means to be agricultural and commercial.

Lesson 6 Native Americans

By the time of European contact. approximately 75,000 to 100,000 natives lived predominately in Southern New England. They governed themselves under a strong monarchy through the maternal line. The tribes held agriculture, fishing and hunting

resources and land in common. They traded extensively across the continents, establishing a sophisticated barter economy. For the most part, the tribes lived in peace with one another through treaty relationships. There was conflict with the Mohawk of the Iroquois confederacy and some of the larger New England tribes for domination in the region. (Source: Teacher Resource Guide, The Native Americans of Connecticut, publ. Connecticut State Department of Education)

When John Davenport and his followers arrived in New Haven the fourteenth of April 1638 the area was settled by the Quinnipiac tribe. Its' Sachem was Mamouquin. According to Rolin Osterweis in *Three Centuries of New Haven*,

" Local tribes had been weakened almost to extinction by a series of scourges: Pequot raiders from the east, Mohawk marauders from the west, and finally the deadly plague. The tribe headed by Momauguin numbered only 47 braves: while Montowese , sachem of the little group to the northeast of the harbor, commanded but ten warriors. From these two chiefs Davenport and Eaton purchased tracts of land covering the original towns of New haven, East haven,Branford, North Branford, North Haven, Wallingford, Cheshire, and parts of Orange, Woodbridge,Bethany Prospect, and Meriden" (Osterweiss, p.10).

Objective:

Students will read and interpret the original contract that John Davenport made with the Quinnipiacs thorough their Sachem Mamouquin.

Students will discuss if this was fair.

Procedure:

I will provide the original contract which is available form the New Haven Colony Historical Society. It is quite long. I will assign each section to a pair of students. Students will practice and interpret their section and prepare to read to class. When students have recorded their responses to this contract and we have discussed I will read from Roland Osterweiss an historians response to the contract.(Osterweiss, p.10) We will compare our responses to the historians.

Other Lessons for this unit will include the Native American lifestyle.

Students will explore the lifestyle of the Native Americans.

Students will determine how and where they lived.

Students will identify the various tribes of the region and describe the relationships they had with each other.

Students will describe how the Native Americans lived, how they governed, what they ate.

Students will describe the relationship the Indians had with the colonists 1630.

Procedure:

There are many resources for lessons on the Native Americans. I would contact the Mashantucket Pequot Museum and arrange a field trip. I will use the Teacher Resource Guide, The Native Americans of Connecticut holding on and Moving Forward published by the Connecticut State Department of Education-2000.

Bibliography

Allis, Marguerite. *Historic Connecticut*. (New York: Grossit & Dunlap, New York) 1934.

This Book has a wonderful description of how New haven looked and the the mansion of Theophilus Eaton. It also tells wonderful tale of Theophilis and his wife Anne who left him and returned to England.

Atwater, Edward. *History of the Colony of New Haven*. (New Haven: Printed for the author) 1881.

This is a wonderfully written report of the settlement of the New Haven colony. I would copy excerpts from this book for students to read and interpret.

Calder, Isabel MacBeth. *The New Haven Colony*. (New Haven: Yale University Press) 1934.

Wonderful details on the early settlement and surrounding settlements.

Cressy, David. *Coming Over Migration and communication between England and New England in the seventeenth century*, (New York: Cambridge University Press), 1987.

If you want the facts this is where you will find them. This book contains charts on the numbers of passengers and in what years. A wonderful source.

Hardin, Terri. *Legends and Lore of the American Indians*, (New York: Barnes and Noble Books) 1993.

A current and comprehensive resource for the history, customs, and legends of the Native Americans. Separated by areas and states.

Lambert, Edward. *History of the Colony of Connecticut*, (New Haven: Hitchcock & Stafford) 1838.

This is only available at the New Haven Colony Historical Society. It has the lists of settlers.

M'Clure, A.W. *The lives of John Wilson, John Norton, and John Davenport*. (Boston: Massachusetts Sabbath School Society) 1846.

This is a very old book from the Sterling Library. It was a good read about the life of John Davenport. It made him very human.

Miller, Perry. *The New England Mind the Seventh Century*, (Cambridge Massachusetts: Harvard University Press) 1954.

This is an incredibly thorough explanation of the Protestant religion; the philosophy, influences and how it impacted society.

Miller, Perry. *Errand into the Wilderness*, (Cambridge Massachusetts: The Belknap Press of Harvard University) 1956.

A better choice than the New England Mind to examine the distinctions of the Puritan and Protestant philosophy and theology.

Morgan, Edmund. *The Puritan Dilemma, The Story of John Winthrop*, (Boston: Little, Brown and Company) 1958.

This book is an invaluable source describing the early settlement of the Massachusetts Bay Colony and the conflicts. It is an easy read.

Morgan, Edmund. *The Puritan Family*. (New York: Harper & Row, Publishers) 1966.

This book tells of the relationships of the puritan family and society. An excellent book. One I will try to locate and buy. I got it from the Sterling Library.

Norton, Mary Beth. *Founding Mothers and Fathers*. (New York: Vintage Books Random House) 1997.

Osterweis, Rollin G. *Three Centuries of New Haven, 1638-1938*. (New Haven: Yale University Press) 1953.

Salisbury, Neal. *The Indians of New England, A Critical Bibliography*. Bloomington: Indiana University Press. 1982

This critical bibliography a wonderful resource to begin a study of Indian Tribes in New England.

Washburn, Wilcomb. *The Indian in America*. (New York: Harper and Row)1975.

This book provides a description of the Indian personality and the relationship with the white settlers. It was printed in 1975. It may not be easy to find I bought it in a used book store.

The New Haven Colonial Records- 1638-1649. The New Haven Colony Historical Society.

An invaluable source only available from the New Haven Colony Historical Society. It contains copies of the original contract with the Native Americans and the compact settlers made fourteen months after their arrival.

Children's Bibliography

Madison, Arnold. *How the Colonists Lived*. New York: David McKay Company, Inc.1981.

Halliburton, Warren J. *The People of Connecticut*. Norwalk, Connecticut: Connecticut Yankee Publications, Inc. 1984.

Kagan, Myrna. *Vision in the Sky*. (New York: Linnet Books) 1989.

Wilbur, Keith C. *The New England Indians*. Chester, Connecticut: The Globe Pequot Press. 1978

Wayne, Bennett Ed. *Indian Patriots of the Eastern Woodlands*. Champaign, Illinois:Garrard Publishing Company, 1976.

Classroom Resources

New Haven' Cultural Landscape: Its changing People and places. An Architecture Resource Center Publication.This is a text available for the New Haven School system for the fifth grade curriculum.

Mashantucket Pequot Museum and Research Center. 110 Pequot Trail Mashantucket, CT. 06339 Tel: 860-396-6839 This museum offers Student tours and programs and Professional Development workshops for teachers.

Teacher Resource Guide: The Native Americans of Connecticut Holding on and Moving Forward. Connecticut State Department of Education- 2000

Yale British Art Center. 1080 Chapel Street. Tel: 203 432-2800 The education department has designed a curriculum for fifth grade students. It gives a wonderful sense of England when the colonists left.

Yale Art Gallery 1111 Chapel Street. Tel: 203 432-0600. The education Department offers tours for students. It has an extensive collection of early American painting and furniture.

The New Haven Colony Historical Society. 114 Whitney Avenue. New Haven Connecticut 06510 Tel: 203 562-4183.

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