

AP[®] UNITED STATES HISTORY

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Question 1 — Document-Based Question

In what ways did ideas and values held by Puritans influence the political, economic, and social development of the New England colonies from 1630 through the 1660s?

The 8–9 Essay

- Contains a well-developed thesis that analyzes the ways in which Puritan ideas and values influenced the political, economic, and social development of the New England colonies from 1630 through the 1660s.
- Presents an effective analysis of the ways in which Puritan ideas and values influenced the political, economic, and social development of the New England colonies:
 - Discussion of the influence of Puritan ideas and values on the political, economic, and social development of the New England colonies may be somewhat imbalanced.
 - Discussion of one factor may be embedded in the discussion of other factors.
- Effectively uses a substantial number of documents.
- Supports thesis with substantial and relevant outside information.
- May contain minor errors but is clearly organized and well written.

The 5–7 Essay

- Contains a thesis addressing the ways in which Puritan ideas and values influenced the political, economic, and social development of the New England colonies from 1630 through the 1660s.
- Has limited analysis of the ways in which Puritan ideas and values influenced the political, economic, and social development of the New England colonies:
 - Discussion of the influence of Puritan ideas and values on the political, economic, and social development of the New England colonies may be imbalanced.
 - Discussion of one factor may be embedded in the discussion of other factors.
- Effectively uses some documents.
- Supports thesis with some relevant outside information.
- May have errors that do not seriously detract from the quality of the essay.
- Shows acceptable organization and writing; language errors do not interfere with comprehension.

The 2–4 Essay

- Contains a limited or undeveloped thesis.
- Deals with the question in a general manner; simplistic, superficial treatment of the subject.
- Merely paraphrases quotes or briefly cites documents.
- Contains little outside information or information that is inaccurate or irrelevant.
- May have major errors.
- May be poorly organized and/or written.

The 0–1 Essay

- Contains no thesis or a thesis that does not address the question.
- Exhibits inadequate or incorrect understanding of the question.
- Has little or no understanding of the documents or ignores them completely.
- Has numerous errors.
- Is written so poorly that it inhibits understanding.

The — Essay

- Is blank or completely off topic.

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Question 1 — Potential Outside Information

“An hour’s idleness is as bad as an hour’s drunkenness”	Jeremiads
Anglican Church	King Charles I
Antinomianism	King Philip (Metacom)
Apprenticeship	Magistrates
<i>Arabella</i> covenant (<i>Arbella</i>)	Majority rule
Archbishop William Laud	Mason, John
Banishment of Roger Williams (1635)	Massachusetts Bay Company
<i>Bay Psalm Book</i>	Massachusetts School Laws of 1642 and 1647
Bible (Holy) Commonwealth	Massachusetts tribe
Blue Laws (sumptuary laws)	Meetinghouse
“Body of Liberties,” 1641	Narragansetts
Bradstreet, Anne	New England Confederation
Calvin, John	<i>New England Primer</i>
Charter colony	New England town meetings
“City on a hill” (“light upon a hill”)	“New England Way”
Congregational Church	New Hampshire
Congregational rule	New Haven
Connecticut	Old Deluder Satan Law
Conversion experience	Original sin
Coverture	Paternalism
Dame schools	Patriarchal family
“Damned if you do, damned if you don’t”	Pequot Wars (1637–)
Davenport, John	Pilgrims (separatists/nonconformists)
Deserving poor	Plymouth Plantation
Direct democracy	Praying towns
“Drunkenness”	Predestination
Dyer, Mary	Profit motive (reasonable profit)
“Elect”	Protestant work ethic
Eliot, John	Providence Plantation
Establishment of public education	Public education
“Fall of the cow” — economic recession, 1640s	Puritan Utopia
Freedom of religion	Pynchon, William
Fundamental Orders of Connecticut	Quakers
General Court	Quasi-theocracy
“General Fundamentals” of Plymouth	Rhode Island
“God’s barn”	Rogue’s Island
“God versus cod”	“Sacred cod”
Gorton, Samuel	Salutary neglect
Great Puritan migration, 1630–1643	Separation of church and state
Halfway Covenant/Cambridge Agreement	Shipbuilding
Harvard College	Social reciprocity
Heresy/heretics	Standish, Miles
High population density (compact settlements)	Theocracy
Homogeneous makeup of New England	Town meetings
Hooker, Thomas	Township education system
Hutchinson, Anne (banished in 1638)	Trade and Navigation Acts
“Idle hands are the devil’s workshop”	Visible saints
Increase Mather (1639–1723)	Wampanoags
	West Indian trade

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Question 1 — Potential Outside Information (continued)

Puritan Beliefs and Values

- Predestination:
 - Doctrine of original sin.
 - Man is saved by God's grace alone.
- Success and good works were possible signs of salvation but not its cause.
- Passion for righteousness:
 - Desire to know and do God's will.
 - Strong belief in themselves, their mission to the world and their morality.
- An insistence on keeping the Sabbath holy.
- Church hierarchy and ritual were unnecessary:
 - Each Puritan congregation governed itself.
- One could lead a New Testament life and still profit financially.
- God dictated the Bible as a complete guide to life:
 - Education was central to understanding the Bible and conducting business.
- The Trinity maintained a direct line of communication with individual Christians through their consciences.
- A yearning to approach God directly without intermediaries.
- Desire to establish a "community," rather than a colony, through a covenant with God.
- Matrimony was a contract rather than a sacrament.
- Social reciprocity (the belief that the rich had an obligation to assist the poor and that the poor had an obligation to obey):
 - Social hierarchy was part of the natural order and divinely ordained.
- Protestant work ethic (idleness is a sin).
- Patriarchal family:
 - Family played a critical role in the community by transmitting religious beliefs and maintaining order.
 - Women played a subordinate role.

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Question 1 — Document Information and Inferences

Document A

Source: John Winthrop, “A Modell of Christian Charity,” 1630.

. . . wee must be knitt together, in this worke, as one man. Wee must entertaine each other in brotherly affection. Wee must be willing to abridge ourselves of our superfluties, for the supply of others' necessities. Wee must uphold a familiar commerce together in all meekeness, gentlenes, patience and liberality. Wee must delight in eache other; make other's conditions our owne; rejoyce together, mourne together, labour and suffer together, always haueing before our eyes our commission and community in the worke, as members of the same body. . . . The eies [eyes] of all people are upon us. Soe that if wee shall deale falsely with our God in this worke wee have undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world.

Document Information

- All must work and suffer together as one.
- The eyes of all people are upon us.
- We must not deal falsely with our God.
- If the effort fails, we will be ridiculed by the world.

Document Inferences

Puritans:

- believed they were undertaking God's work (covenant);
- wanted to establish Massachusetts Bay as an example of how to purify the Anglican Church;
- wanted to establish a Bible Commonwealth (quasi-theocracy/theocracy);
- emphasized cooperation and community over the individual;
- emphasized conformity;
- chose John Winthrop as the leader of Massachusetts Bay.

Potential Outside Information

Anglican Church
Bible Commonwealth
“City on a hill”
Salutary neglect

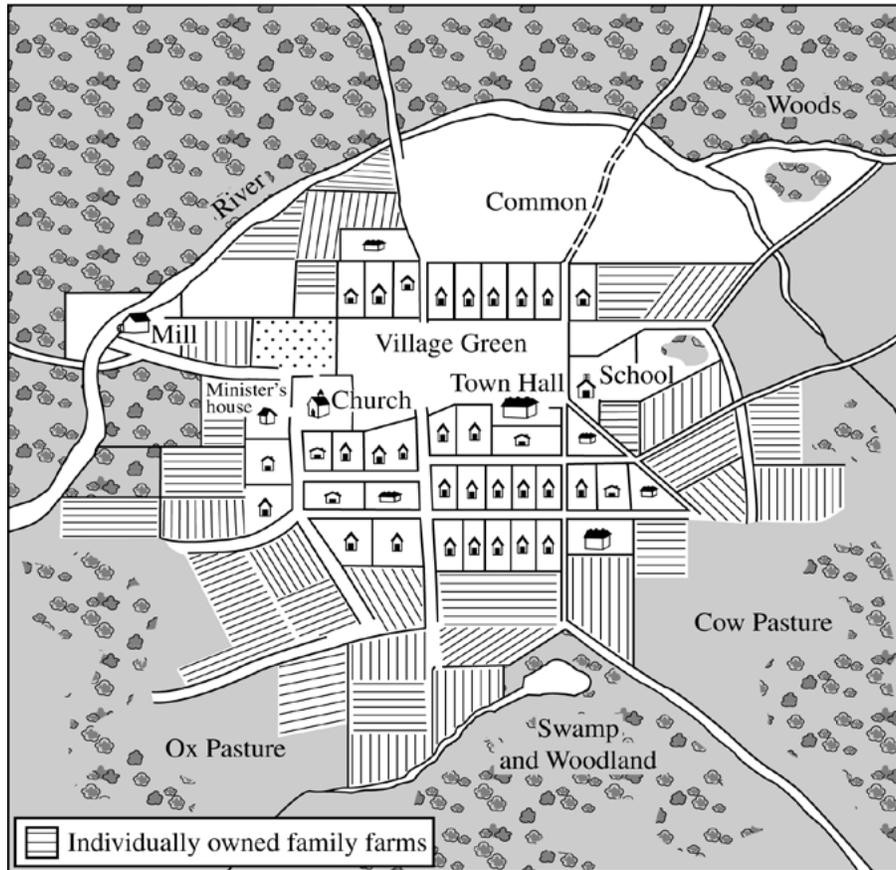
Arabella covenant
Charter colony
Massachusetts Bay Company
Social reciprocity

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Question 1 — Document Information and Inferences (continued)

Document B

TOWN MAP, COLONIAL NEW ENGLAND



Document Information

- Shows the physical layout of a New England town.
- Includes individually owned farms, town hall, common, village green, church, school and mill.

Document Inferences

- New England towns had a relatively high population density (compact settlements).
- A sense of community developed in New England towns.
- The church occupied a central position in New England towns.
- Compact settlement in towns allowed the church to more closely monitor the behavior of its members and promote conformity.
- Farmers lived in towns rather than on the land they farmed.
- Common pastures and woodlands could be used by any member of the community.

Potential Outside Information

Bible Commonwealth (quasi-theocracy/theocracy)

Direct democracy

High population density

Homogeneous makeup of New England

Meetinghouse

New England town meetings

Township education system

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Question 1 — Document Information and Inferences (continued)

Document C

Source: The Enlarged Salem Covenant of 1636.

In public or private, we will willingly do nothing to the offence of the church . . .

We bind our selves to study the advancement of the gospel in all truth and peace; both in regard of those that are within or without [church membership] . . . not laying a stumbling block before any, no, not the Indians, whose good we desire to promote . . .

We do hereby promise to carry our selves in all lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord . . .

We resolve to approve our selves to the Lord in our particular callings; shunning idleness as the bane of any state; nor will we deal hardly or oppressingly with any, wherein we are the Lord's stewards.

Promising also unto our best ability to teach our children and servants the knowledge of God, and of His Will, that they may serve Him also; and all this not by any strength of our own, but by the Lord Christ . . .

Document Information

- We will do nothing to offend the church.
- We are bound to advance the gospel to both church members and nonchurch members, including Indians.
- We will shun idleness and not treat anyone oppressively.
- We promise to teach children about God.
- We will not treat harshly those who do not follow the Protestant work ethic.

Document Inferences

Puritans:

- desired to convert American Indians to Puritanism (may juxtapose Documents C and D);
- believed God wanted them to follow the laws of the church and state;
- believed that a function of the state was to enforce religious beliefs;
- believed in the importance of education: Children had to be educated so that they could read the Bible;
- believed in the Protestant work ethic.

Potential Outside Information

“An hour’s idleness is as bad as an hour’s drunkenness”

Bible Commonwealth (quasi-theocracy/theocracy)

Dame schools

Harvard College

Massachusetts School Laws (1642, 1647)

Pequot Wars

Protestant work ethic

Apprenticeship

Blue Laws

Eliot, John

“Idle hands are the devil’s workshop”

Old Deluder Satan Law

Praying towns

Public education

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Question 1 — Document Information and Inferences (continued)

Document D

Source: William Bradford, after the colonists' attack on the Pequot's Mystic River village, 1637.

It was a fearful sight to see them thus frying in the fire, and the streams of blood quenching the same; and horrible was the stink and scent thereof; but the victory seemed a sweet sacrifice, and they gave the praise thereof to God, who had wrought so wonderfully for them, thus to enclose their enemies in their hands, and give them so speedy a victory over so proud, insulting, and blasphemous an enemy.

Document Information

- The Mystic River attack was a fearful sight.
- There were horrifying sights and smells.
- The victors gave praise to God for the victory.

Document Inferences

- Some Puritans viewed the American Indian religion as blasphemous.
- Despite the pledges made in Document C, some Puritans viewed American Indians as inferior beings.
- American Indian resistance was crushed early in southern New England.

Potential Outside Information

Majority rule

Pequot Wars

Praying towns

New England Confederation

Plymouth Plantation

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Question 1 — Document Information and Inferences (continued)

Document E

Source: A statement about education in New England, 1643.

After God had carried us safe to *New England*, and wee had builded our houses, provided necessaries for our livelihood, rear'd convenient places for Gods worship, and settled the Civil Government: One of the next things we longed for, and looked after was to advance *Learning*, and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust. And as wee were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. Harvard . . .

Document Information

- After the initial settlement (building), we sought to advance learning.
- We sought to advance learning in order to have an adequate supply of ministers.
- John Harvard's heart was stirred up.

Document Inferences

- Puritans valued education.
- Public education developed in New England.
- Harvard College was founded to train ministers.
- The township system required those who would form a new town to have a minister.
- Puritans believed that religious beliefs should be transmitted to future generations.

Potential Outside Information

Apprenticeship

Harvard College (education of ministers)

New England Primer

Public education

Dame schools

Massachusetts School Laws (1642, 1647)

Old Deluder Satan Law

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Question 1 — Document Information and Inferences (continued)

Document F

Source: Roger Williams, “A Plea for Religious Liberty,” 1644.

God requireth not a uniformity of religion to be enacted and enforced in any civil state; which enforced uniformity sooner or later is the greatest occasion of civil war, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls.

Document Information

- God doesn't require uniformity in religion. If the state enforces uniformity in religion, the result will be civil war.
- Enforcement of uniformity in religion destroys conscience, persecutes Christ and destroys souls.

Document Inferences

- The doctrine of separation of church and state was established in Rhode Island.
- Religious intolerance in Massachusetts Bay fostered religious toleration elsewhere.
- Roger Williams and Anne Hutchinson were banished from Massachusetts Bay.
- Freedom of religion was established in Rhode Island.

Potential Outside Information

Antinomianism

Connecticut

Dyer, Mary

Fundamental Orders of Connecticut

Hooker, Thomas

New Haven

Providence Plantation

Rogue's Island

Charter colony

Davenport, John

Freedom of religion

Gorton, Samuel

Hutchinson, Anne

Quakers

Rhode Island

Separation of church and state

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Question 1 — Document Information and Inferences (continued)

Document G

Source: Nathaniel Ward, *The Simple Cobbler of Aggawam*, 1647.

He that is willing to tolerate any religion, or discrepant way of religion, besides his own, unless it be in matters merely indifferent, either doubts of his own or is not sincere in it. . . .

That state that will give liberty of conscience in matters of religion, must give liberty of conscience and conversation in their moral laws, or else the fiddle will be out of tune, and some of the strings crack.

Document Information

- Those who tolerate other religions as well as their own are insincere.
- States that grant freedom of religion must also allow citizens liberty of conscience in moral laws.

Document Inferences

- Massachusetts Bay was religiously intolerant.
- Laws of the state should reflect the moral codes of the church.

Potential Outside Information

Blue Laws

Bible Commonwealth

“New England Way”

“Body of Liberties,” 1641

“General Fundamentals” of Plymouth

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Question 1 — Document Information and Inferences (continued)

Document H

Source: John Cotton, “Limitation of Government,” 1655.

Let all the world learn to give mortal men no greater power than they are content they shall use — for use it they will. And unless they be better taught of God, they will use it ever and anon. . . . No man would think what desperate deceit and wickedness there is in the hearts of men.

It is therefore most wholesome for magistrates and officers in church and commonwealth never to affect more liberty and authority than will do them good, and the people good: for whatever transcendent power is given will certainly overrun those that give it and those that receive it. . . .

It is therefore fit for every man to be studious of the bounds which the Lord hath set: and for the people, in whom fundamentally all power lies, to give as much power as God in His word gives to men. . . .

So let there be due bounds set — and I may apply it to families: it is good for the wife to acknowledge all power and authority to the husband . . .

And so for children and servants, or any other you are to deal with: give them liberty and authority you would have them use, and beyond that stretch not the tether; it will not tend to their good nor yours.

Document Information

- The power of government should be limited.
- Magistrates and church officials should limit their authority to what will do the people good.
- God limits the power given to man.
- Husbands should have authority over wives.
- Children and servants should have limited liberty and authority.

Document Inferences

Puritans:

- believed in the doctrine of original sin;
- believed that the power of government should be limited so that man does not abuse that power;
- believed, to some degree, in democracy (ultimate power to govern rests with the people);
- established a patriarchal society and believed in a social hierarchy;
- believed that women and children should play a subordinate role to men.

Potential Outside Information

Bible Commonwealth	“Body of Liberties,” 1641
Congregational rule	Direct democracy
“Elect”	“General Fundamentals” of Plymouth
Majority rule	Original sin
Paternalism	Patriarchal family
Quasi-theocracy/theocracy	Town meetings

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Question 1 — Document Information and Inferences (continued)

Document I

Source: Robert Keayne, in his last will and testament, 1653.

[My account books] . . . testify to the world on my behalfe that I have not lived an idle, lazie or dronish life nor spent my time wantonly, fruitlessly or in company keeping as some have beene too ready to asperse [criticize] me or that I have had in my whole time either in Old England or New, many spare houres to spend unprofitably away or to refreshe myself with recreations . . . but have rather studyed and endeavored to redeeme my time as a thing most deare and precyous to me and have often denied myself in such refreshings that otherwise I might lawfully have made use of.

Document Information

- I have not lived an idle or lazy life.
- I have studied to redeem myself.
- I have denied myself refreshments.

Document Inferences

Puritans:

- believed in the Protestant work ethic;
- believed in moderation and self-sacrifice;
- valued education.

Potential Outside Information

“An hour’s idleness is as bad as an hour’s drunkenness”

“Elect”

Protestant work ethic

“Idle hands are the devil’s workshop”

Visible saints

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Question 1 — Document Information and Inferences (continued)

Document J

Source: John Higginson, “The Cause of God and His People in New England,” 1662.

My Fathers and Brethren, this is never to be forgotten that New England is originally a plantation of Religion, not a Plantation of Trade. Let merchants and such as are increasing *Cent per Cent* remember this. . . . that worldly gain was not the end and designe of the people of New England, but Religion.

Document Information

- New England was originally a plantation of religion, not trade.
- People who are making money should remember the original religious purpose of the colony.

Document Inferences

- Conflict arose between religious and profit motives.
- The original Puritan mission was less important to second-generation Puritans in New England.
- The Puritans were losing influence in New England.
- Economic changes were leading to declining church membership.
- Increased wealth disrupted the Puritan community.
- Jeremiads (warnings concerning harmful changes in society) became more frequent.

Potential Outside Information

“City on a hill”

Jeremiads

Profit motive

Halfway Covenant

“New England Way”

Circle the Section II question number you are answering on this page.

Mandatory 1	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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1A
(1 of 6)

The New England colonies developed quickly and rapidly through the early 1600s. The colonies' development was largely influenced by the Puritans, who had helped found most of the colonies in the region after emigrating from Britain. The philosophies, ideas, and values of the Puritans greatly shaped the development of the colonies in a number of distinct ways. Politically, the idea of a united, representative government that later became a staple of the US was derived from Puritan ideals. Economically, the ideals of fair pricing and the celebrated "Yankee frugality and thriftiness" originated from the Puritans. Socially, emphasis on church, religion, and community was another lasting influence of the Puritans. Clearly, the values held by the Puritans greatly influenced the political, economic, and social development of the New England colonies from 1630 through the 1660s.

The Puritans ~~greatly~~ ^{greatly} impacted the political development of the New England colonies. Firstly, the idea of a representative government was derived from Puritan ritual. Much as the Puritans believed the congregation should elect the reverend, the Puritans also believed that the government should get its power from the

Circle the Section II question number you are answering on this page.

Mandatory 1	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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1A
(2 of 6)

people. This experiment in democracy was one of the hallmarks of Puritan influence on the New England colonies. Extending that idea was the idea of unity, politically speaking. As said by John Winthrop, "Wee must be knitt together... as one man... wee must delight in eache other, make other's conditions our own." [Doc. A]. The concept of unity and loyalty to one another and to a government greatly shaped future development in the New England colonies. Furthermore, the religion-centric approach of the New England colonies also has its roots in Puritan ideology. The Enlarged Salem Covenant of 1636 proclaims, "We will do nothing to the offence of the Church... we do hereby promise to carry ourselves in all lawful obedience to those that are over us, in Church or Commonwealth." [Doc. C]. This steadfast pride & devotion to both Church & commonwealth (or government), as well as their respective rules and regulations, again shapes the New England colonies, later manifesting itself in the American Revolution. A third interesting political influence is the origin of religious freedom, or at least the demand for it. Though the Puritans were notoriously zealous to their own faith, even in those times the cries for

Circle the Section II question number you are answering on this page.

1 A

(3 of 6)

Mandatory ①	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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religious tolerance were present. Roger Williams, later the founder of Rhode Island, ~~pleads~~ pleads, "God requireth not a uniformity of religion..." [Doc F]. The origins of religious freedom take root in this Puritan's quest for equality to all. A final political influence of the Puritans was the responsibility to a higher power. The deeply religious Puritans believed in salvation, and the existence of a power capable of accepting or denying that salvation. Thus, they hit upon the "Limitation of government," as explained by John Cotton: "Let all the world ~~know~~ learn to give mortal men no greater than they are content to use... it is most unwholesome for magistrates... in commonwealth never to affect more liberty and authority than will do them good" [Doc H]. Thus, the governments of the New England colonies were duly impacted to account for this limitation. Thus, it is ~~clear~~ clear that the Puritans greatly affected the political development of the New England colonies.

Economically speaking, the Puritans again exerted a considerable amount of influence on development in that regard. The Puritans believed that idleness was a "sin"; more specifically, the blatant waste of time and lack of any substantive achievement was, in a word, wasteful. Thus, the

Circle the Section II question number you are answering on this page.

Mandatory 1	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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1 A
4 of 6

Very economic culture of the New England colonies was impacted. As Robert Keayne proudly proclaims in his last will & testament, "My account books... testify to the world on my behalf that I have not lived an idle, lazie or drowsish life nor spent my time wantonly, fruitlessly..." [Doc I]. His words provide a glimpse at the power the Puritans had over economics; their philosophies shaped the way people did business. The concept later known as "Yankee (northern) frugality and Thriftiness" had its' roots in Puritan theology. The Puritans' distaste for idleness lead to low unemployment. Nearly all ~~were~~ work-eligible men would get either a job or an apprenticeship, for fear of the wrath of the Church & God should they remain jobless. Moreover, the Puritans even directly impacted prices in the colonies. Though the Puritans appreciated economic success, they did not believe in extorting people merely for the sake of getting rich. "Let merchants and such as [who] are increasing cent per cent remember that worldly gain was not the end & design of the people of New England, but Religion" [Doc II]. This shot-across-the-bow fired at merchants reveals just how influential the Puritans

Circle the Section II question number you are answering on this page.

Mandatory ①	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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1A
(5/6)

were, even in economics. Obviously, the Puritans' ^{ideals} greatly impacted economic development in the New England colonies.

A tertiary influence of the Puritan faith rested on the social development of New England. Again, the Puritans' ideas wrought great changes in the social fabric of the northern colonies. Primarily, this influence could be seen as a strong emphasis on church & education. As seen in Doc. B, a map of a colonial New England town shows the center of a normal Puritan town, with a village green boxed in by various buildings. Of those buildings, prominently featured are both the church and the school. The church was the religious and social center of a Puritan town, with all people striving to better understand the ways of God and His people on earth. This belief also caused the Puritans to think of themselves as anointed by destiny: As put by William Bradford, a governor, after a battle against some Native Americans, "and they gave the praise thereof to God... who had wrought so wonderfully a [victory]" [Doc D]. The faith in religion & church is also shown by the clearly labelled "Minister's House" on the map, right next to the church.

Circle the Section II question number you are answering on this page.

Mandatory 1	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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1A
(6 of 6)

The Puritan love of religion also drove them to educate their children in similar fashion. Compared to all other colonies, the New England colonies had the best educational system, focused on religion and reading/writing. The school is the third largest building in the town, second to only the town hall and church. Advanced educational opportunities were also available; to "Advance learning... it pleased God to stir up the heart of one Mr. Harvard" [Doc E]; the same Harvard who founded Harvard College. Finally, the sense of community & togetherness drove the creation of towns & cities. Built on a people-centric faith, Doc. B's map clearly shows the communal, societal influence of Puritanism. Clearly, the Puritan faith greatly impacted societal development in New England.

The Puritans may be long dead, but their influences live on today. Their faith, beliefs, and ideas shaped the New England colonies, and to a great extent the United States as we know it. In conclusion, politically, socially, and economically, the ideas and values held by the Puritans shaped the development of the New England colonies in these three areas.

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Mandatory ①	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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In 1630, John Winthrop wrote his ideas for his City on a Hill on paper in his "A Modell of Christian Charity" (Doc A). In this work, Winthrop outlined the ideas and values which would be key in influencing the political, economic and social development of Puritan Society in New England from ~~1630~~ 1630 through the 1660s. The most important ideas and values, religion, working together and the family-helped shape ^{all aspects} of life in New England for ~~over~~ ^{more than} thirty years.

By looking at maps of towns from the mid 1600s, (Doc B) it is obvious that the town revolves ~~and~~ around the church and the town hall, or meeting hall. In these societies, religion was key in the political sphere, as only those who had had a public conversion and become saints could vote and have a say in what ~~the~~ political actions were to take place. The town elders, or the oldest and most notable saints, had ^{the most} control over the towns. ^{political sphere} At one point in "The Enlarged Salem Covenant of 1636," it is written that they will do ^{only} what is right by God (Doc C). The elders and saints of most Puritan societies felt the same way, and called upon religion for everything, even praising God after an attack on ^{an Indian} ~~another~~ village (Doc D). In John Cotton's "Limitation of Government" of 1655, (Doc H), he reiterates that power not necessary should be left to God, lest it be given to those who may become corrupt. In Puritan politics, religion ~~was~~ ^{played} the biggest role.

so that although magistrates held some power, God was still the main ruler of Puritan townships.

Circle the Section II question number you are answering on this page.

Mandatory ①	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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1B
2 of 4

Winthrop's economic goals were simple - have a community which all works together for the good of the society as a whole. In John Higginson's "The Cause of God and his people in New England", Winthrop's goals for a society which revolved more around religion than personal gain are clearly stated. The Puritans each had family owned farms, but working these farms ~~were~~^{was} to be more for the good of the family and the growth of the community than to become wealthy. The fact that houses were all in the same general location of the town says a lot - that everyone in the community was to work together for the betterment of everyone in the area, and that no one was distant or separated from the majority. Togetherness was a huge part in the economic factor.

Religion also played a key part in the development of the social scene, from the importance of education to the role of women within the family. New England was known to have more literate men than any of the other colonies, because of its focus on religion. Not wanting to have illiterate ministers and saints, who helped decide the future of the towns, the Puritans founded Harvard (Doc E) and other primary schools to teach boys what they needed to know to be literate, functioning religious members of society. Another social development which occurred from the value of religion was the lack of religious toleration. Clearly stated in Nate

Circle the Section II question number you are answering on this page.

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Mandatory ①	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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Ward's "The Simple Cobbler of Aggawam," (Doc G) religious toleration was seen as something that would only bring strife to New England. This stance stirred up rebellion however, and eventually compromises Roger Williams, who wrote "A Plea for Religious Liberty" (Doc F) and Anne Hutchinson were two of those who rebelled against the strict religious conformity. They were ~~banished~~^{expelled} from their respective homesteads, and ~~re~~ founded new colonies, including Williams' Rhode Island, to which many dissenters followed. The development of the family also played a key role in ~~the~~ Puritan society. Women were seen as inferior to men, given less education and told to tend to the families. If they had jobs, they worked ^{household} ~~as~~ services, such as as a seamstress ~~of~~ midwife. This ~~way of~~ familial set-up remained the same even after the Puritan Way had declined.

After the 1660s, the Puritan Way began to fade. Trust in the elder's to make political decisions faded, in part because of Anne Hutchinson; The closeness of the towns diminished as settlers moved farther away from town to help themselves get ~~re~~ ahead economically; and religious unity and a desire to be a part of the church faded, as evidenced by the Half-Way Covenant. However, the values and ideas held dear by John Winthrop in ~~the~~ 1630 helped the development of Puritan Society in New England from 1630 through the

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1C
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Puritans should be credited for the foundation of US development. Puritans believed in core values including community, good morals, work ethic and education. ~~These values are responsible~~ When the Puritans migrated to the new world in about 1630, they were escaping Old England, an imperfect society, to found their own model society. These values and ideas the Puritans ~~cherished~~ cherished are responsible for the political, economic, and social development of the New England colonies from 1630 to 1660.

When the puritan pilgrims landed on Plymouth rock, they developed a document that established a form of self-government known as the Mayflower Compact. Based ~~completely~~ off of their fundamental beliefs of their purified religion, they set up a system in which ~~they~~ the people had a say in the government directly through town meetings, for example. Their laws were also based off of their Puritan values. John Winthrop once wrote, "Wee ~~are~~ [sin] must uphold a familiar commerce together in all meekness, gentleness, patience and liberality." (Doc A). This supports the togetherness and community involvement ^{behind} self-governing. ~~They~~ ~~the~~ ~~economist~~ also cherished "to carry ourselves in all lawful obedience," as described by The Enlarged Salem Covenant of 1636, "... knowing how well pleasing it will be to the lord." (Doc C). This demonstrates

Circle the Section II question number you are answering on this page.

Mandatory 1	Part B — Circle one 2 or 3	Part C — Circle one 4 or 5
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the ~~part~~ influence of Puritan morality which founded the making of civilized laws. ^{They also saw fit "studious bounds" as John Cotton described}

~~Social~~ development in the New England colonies was also greatly influenced by Puritan ideals. ~~the~~ Since ~~set~~ Puritan settlers of the New England colonies tended to flock to America in whole communities rather than individually, they were able to set up new communities and towns rather easily. ~~As~~ As visible in the Town Map, Colonial New England (Doc B), ~~one~~ one can see how the community came together ~~and~~ complete with centralized housing, churches and schools. In addition, ~~education~~ the value of education reflected the influence of Puritan development. ~~Rooting from the~~ ~~the~~ Puritans valued education to "advance learning, and perpetuate it to posterity. . ." as one statement read about education in New England 1643 (Doc E). Again, the core values of their beliefs influenced the social development of education as ~~the~~ the New Englanders began to teach children and servants the knowledge of God, as portrayed by the Enlarged Salem Covenant 1636 (Doc C). Robert Keayne, a New Englander, admitted that he "studied and endeavored ~~to~~ in his last will and testament in 1653 (Doc I). The sense of community also ^{influenced} ~~helped~~ establishment ^{and} ~~of~~ economic development.

~~The~~ The centralization of community, as seen in the

Circle the Section II question number you are answering on this page.

1C

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town map (Doc B), ~~had~~ made trade come easy from plantation to plantation since they had a town market. In addition, since "New England is originally a plantation of religion," as John Higginso described it, (Doc J) the value of good work ethics became a characteristic ideal in the economics of New England as they later became prosperous in the trades of shipbuilding and fishing.

The core values of the Puritan settlers such as education, work ethic, sense of community and togetherness, greatly influenced development in New England, which became the roots of the founding fathers.

AP[®] UNITED STATES HISTORY 2010 SCORING COMMENTARY

Question 1

Overview

The document-based question asked students to analyze the ways in which Puritan ideas and values influenced the political, economic, and social development of the New England colonies from 1630 through the 1660s. The question measured students' grasp of intellectual and social history in the colonial period by focusing on religion and social life in Puritan New England.

Sample: 1A

Score: 8

This is an exceptionally well-written essay that effortlessly analyzes every document except one and addresses all parts of the question thoroughly and effectively. It provides a great deal of relevant outside information, such as discussion of representative government, "Yankee frugality," Rhode Island, the church as the "religious and social center" of the community, Puritans seeing themselves as "anointed" people, and Harvard College. This is clearly a superior essay.

Sample: 1B

Score: 5

This is a well-written essay that correctly discusses "the Puritan Way" throughout and utilizes a range of outside information, such as the idea that "everyone in the community was to work together" and the fact that there was a "lack of religious toleration," as well as mention of Anne Hutchinson, Rhode Island and the Halfway Covenant. It attempts to provide a balanced analysis of the three areas of development — political, economic and social.

Sample: 1C

Score: 3

This essay contains a limited thesis and unevenly uses some documents (Documents A, C, B, E, I, J), offering very minimal relevant outside information. It does not fully address the three components of development (political, economic and social).