

Werk

Titel: Geography made easy

Autor: Morse, Jedidiah

Verlag: Hall

Ort: Boston

Jahr: 1791

Kollektion: Itineraria; Nordamericana

Digitalisiert: Niedersächsische Staats- und Universitätsbibliothek Göttingen

Werk Id: PPN247653810

PURL: <http://resolver.sub.uni-goettingen.de/purl?PPN247653810>

OPAC: <http://opac.sub.uni-goettingen.de/DB=1/PPN?PPN=247653810>

LOG Id: LOG_0015

LOG Titel: General Account of New-England

LOG Typ: chapter

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Britain acknowledged the independence and sovereignty of the United States of America ; and these articles, the following year, were ratified by a definitive treaty.

Thus ended a long, cruel and arduous civil war, in which Great-Britain expended near an hundred millions of money, with an hundred thousand lives, and won nothing. America endured every cruelty and hardship from her inveterate enemies—lost many lives and much treasure ; but gloriously delivered herself from a foreign dominion, and gained a rank among the nations of the earth.

From the conclusion of the war to the establishment of the New Constitution of Government in 1788, the inhabitants of the United States suffered many embarrassments from the extravagant importation of foreign luxuries—from paper money, and particularly from the weakness and other defects of the general government. Since the operation of the present Constitution, great and increasing attention has been paid to agriculture, manufactures, commerce, the mechanical arts, to the interests of literature, to useful inventions and various other improvements ; and every thing seems to wear the pleasing aspect of permanent tranquillity and happiness.

NEW-ENGLAND.

UNDER this general name, we include the States of New-Hampshire, Massachusetts, Rhode-Island and Providence Plantations, Connecticut and Vermont.

New-England lies in the form of a quarter of a circle. Its west line, beginning at the mouth of Byram river, which empties into Long-Island Sound at the south-west corner of Connecticut, lat. 41° , runs a little east of north till it strikes the 45th degree of latitude, and then curves to the eastward almost to the Gulf of St. Lawrence. Its length and breadth, for want of correct maps, cannot be accurately ascertained. From the

lengths and breadths of the several States which compose it, we venture the following as near the truth—

miles.
 Length 600 } between { 41° and 46° N. Latitude.
 Breadth 200 } { $1^{\circ} 30'$ and 8° E. Longitude.

Bounded north, by Canada ; east, by Nova-Scotia and the Atlantick ocean ; south, by the Atlantick and Long-Island Sound ; west, by the State of New-York.

Face of the country.] New-England is a high, hilly, and in some parts a mountainous country, formed by nature to be inhabited by a hardy race of free, independent republicans. The mountains are comparatively small, running nearly north and south in ridges parallel to each other. Between these ridges flow the great rivers in majestick meanders, receiving the innumerable rivulets and larger streams which proceed from the mountains on each side. To a spectator on the top of a neighbouring mountain, the vales between the ridges, while in a state of nature, exhibit a romantick appearance. They seem an ocean of woods, swelled and depressed in its surface like that of the great ocean itself.

There are four principal ranges of mountains, passing nearly from north-east to south-west, through New-England. These consist of a multitude of parallel ridges, each having many spurs, deviating from the course of the general range ; which spurs are again broken into irregular, hilly land.

These ranges of mountains are full of lakes, ponds and springs of water, that give rise to numberless streams of various sizes, which, interlocking each other in every direction, and falling over the rocks in romantick cascades, flow meandering into the rivers below. No country on the globe is better watered than New-England.

Rivers.] Connecticut river is the largest in New-England. It rises in the high lands that separate the United States from Canada. It falls into Long-Island Sound between Saybrook and Lyme. Its length, in a strait

strait line, is nearly 300 miles. Its course, several degrees west of South. It is from 80 to 100 rods wide 130 miles from its mouth. Its banks are very fertile, and well settled. It is navigable 50 miles to Hartford; and the produce of the country for 200 miles above is brought thither in boats. From this river are employed three brigs of 180 tons each, in the European trade; and about 60 sail, from 60 to 150 tons, in the West-India trade; besides a few fishermen, and 40 or 50 coasting vessels.

Population, Military Strength, Manners, Customs and Diversions.] New-England is the most populous part of the United States. It contains at least a million of souls. One fifth of these are fencible men. New-England then, should any sudden emergency require it, could furnish an army of 200,000 men. The great body of these are landholders and cultivators of the soil. The former attaches them to their country; the latter, by making them strong and healthy, enables them to defend it. The boys are early taught the use of arms, and make the best of soldiers. Few countries on earth, of equal extent and population, can furnish a more formidable army than this part of the Union.

New-England may, with propriety, be called a nursery of men, whence are annually transplanted, into other parts of the United States, thousands of its natives. Vast numbers of the New-Englanders, since the war, have emigrated into the northern parts of New-York, into Kentucky and the Western Territory, and into Georgia; and some are scattered into every State, and every town of note in the Union.

The inhabitants of New-England are almost universally of English descent; and it is owing to this circumstance, and to the great and general attention that has been paid to education, that the English language has been preserved among them so free of corruption.

The New-Englanders are generally tall, stout, and well-built. They glory, and perhaps with justice, in possessing that spirit of freedom, which induced their ancestors to leave their native country, and to brave the

the dangers of the ocean, and the hardships of settling a wilderness. Their education, laws and situation, serve to inspire them with high notions of liberty. Their jealousy is awakened at the first motion toward an invasion of their rights. They are indeed often jealous to excess; a circumstance which is a fruitful source of imaginary grievances, and of innumerable groundless suspicions, and unjust complaints against government. But these ebullitions of jealousy, though censurable, and productive of some political evils, shew that the essence of true liberty exists in New-England; for jealousy is the guardian of liberty, and a characteristick of free republicans. A law, respecting the descent of estates, which are generally held in fee simple, which for substance is the same in all the New-England States, is the chief foundation and protection of this liberty. By this law, the possessions of the father are to be equally divided among all the children. In this way is preserved that happy mediocrity among the people, which, by inducing economy and industry, removes from them temptations to luxury, and forms them to habits of sobriety and temperance. At the same time, their industry and frugality exempt them from want, and from the necessity of submitting to any encroachment on their liberties.

In New-England, learning is more generally diffused among all ranks of people than in any other part of the globe; arising from the excellent establishment of schools in every township.

Another very valuable source of information to the people is the Newspapers, of which not less than thirty thousand are printed every week in New-England, and circulated in almost every town and village in the country.

A person of mature age, who cannot both read and write, is rarely to be found. By means of this general establishment of schools, the extensive circulation of Newspapers, and the consequent spread of learning, every township throughout the country is furnished with men capable of conducting the affairs of their

town with judgment and discretion. These men are the channels of political information to the lower class of people ; if such a class may be said to exist in New-England, where every man thinks himself at least as good as his neighbour, and believes that all mankind are, or ought to be equal. The people from their childhood form habits of canvassing publick affairs, and commence politicians. This naturally leads them to be very inquisitive. It is with knowledge as with riches, the more a man has, the more he wishes to obtain ; his desire has no bound. This desire after knowledge, in a greater or less degree, prevails throughout all classes of people in New-England ; and from their various modes of expressing it, some of which are blunt and familiar, bordering on impertinence, strangers have been induced to mention *impertinent inquisitiveness* as a distinguishing characteristic of New-England people.

A very considerable part of the people have either too little, or too much learning to make peaceable subjects. They know enough, however, to think they know a great deal, when in fact they know but little. "A little learning is a dangerous thing." Each man has his independent system of politics ; and each assumes a dictatorial office. Hence originates that restless, litigious, complaining spirit, which forms a dark shade in the character of New-England men.

This litigious temper is the genuine fruit of republicanism—but it denotes a corruption of virtue, which is one of its essential principles. Where a people have a great share of freedom, an equal share of virtue is necessary to the peaceable enjoyment of it. Freedom, without virtue or honour, is licentiousness.

Before the late war, which introduced into New-England a flood of corruptions, with many improvements, the sabbath was observed with great strictness ; no unnecessary travelling, no secular business, no visiting, no diversions were permitted on that sacred day. They considered it as consecrated to divine worship, and were generally punctual and serious in their attendance upon it. Their laws were strict in guarding the sab-

bath against every innovation. The supposed severity with which these laws were composed and executed, together with some other traits in their religious character, have acquired, for the New-Englanders, the name of a superstitious, bigotted people. But superstition and bigotry are so indefinite in their significations, and so variously applied by persons of different principles and educations, that it is not easy to determine whether they ever deserved that character. Leaving every person to enjoy his own opinion in regard to this matter, we will only observe, that, since the war, a catholick, tolerant spirit, occasioned by a more enlarged intercourse with mankind, has greatly increased, and is becoming universal; and if they do not break the proper bound, and liberalize away all true religion, of which there is much danger, they will counteract that strong propensity in human nature, which leads men to vibrate from one extreme to its opposite.

There is one distinguishing characteristick in the religious character of this people, which we must not omit to mention; and that is, the custom of annually celebrating Fasts and Thanksgivings. In the spring, the several Governours issue their proclamations, appointing a day to be religiously observed in fasting, humiliation and prayer throughout their respective States, in which the predominating vices, that particularly call for humiliation, are enumerated. In autumn, after harvest, that gladsome era in the husbandman's life, the Governours again issue their proclamations appointing a day of publick thanksgiving, enumerating the publick blessings received in the course of the foregoing year.

This pious custom originated with their venerable ancestors, the first settlers of New-England; and has been handed down as sacred, through the successive generations of their posterity. A custom so rational, and so happily calculated to cherish in the minds of the people a sense of their dependence on the GREAT BENEFactor of the world for all their blessings, it is hoped, will ever be sacredly preserved.

There is a class of people in New-England of the
 baser

bafer fort, who, averfe to honeft induftry, have r  cours   to knavery for fubfiftence. Skilled in all the arts of difhonefty, with the affumed face and franknefs of integrity, they go about, like wolves in fheep's clothing, with a defign to d  fraud. Thefe people, enterprizing from neceffity, have not confined their knaviſh tricks to New-England. Other States have felt the effects of their villainy. Hence they have characterized the New-Englanders, as a knaviſh, artful, and difhoneft people. But that conduct which diſtinguiſhes only a ſmall clafs of people in any nation or ſtate, ought not to be indiscriminately aſcribed to all, or be suffered to ſtamp their national character. In New-England, there is as great a proportion of honeft and induſtrious citizens, as in any of the United States.

The people of New-England generally obtain their estates by hard and persevering labour: They of consequence know their value, and spend with frugality. Yet in no country do the indigent and unfortunate fare better. Their laws oblige every town to provide a competent maintenance for their poor; and the necessitous stranger is protected, and relieved from their humane institutions. It may in truth be said, that in no part of the world are the people happier, better furnished with the necessaries and conveniencies of life, or more independent than the farmers in New-England. As the great body of the people are hardy, independent freeholders, their manners are, as they ought to be, congenial to their employment, plain, simple, and unpolished. Strangers are received and entertained among them with a great deal of artless sincerity, and friendly, unformal hospitality. Their children, those imitative creatures, to whose education particular attention is paid, early imbibe the manners and habits of those around them; and the stranger, with pleasure, notices the honest and decent respect that is paid him by the children as he passes through the country.

As the people, by representation, make their own laws and appoint their own officers, they cannot be oppressed ; and living under governments, which have few

few lucrative places, they have few motives to bribery, corrupt canvassings or intrigue. Real abilities and a moral character unblemished, are the qualifications requisite in the view of most people, for officers of publick trust. The expression of a wish to be promoted, is the direct way to be disappointed.

The inhabitants of New-England are generally fond of the arts and sciences, and have cultivated them with great success. Their colleges have flourished beyond any others in the United States. The illustrious characters they have produced, who have distinguished themselves in politicks, law, divinity, the mathematics and philosophy, natural and civil history, and in the fine arts, particularly in poetry, evince the truth of these observations.

Many of the women in New-England are handsome. They generally have fair, fresh, and healthful countenances, mingled with much female softness and delicacy. Those who have had the advantages of a good education (and they are considerably numerous) are genteel, easy, and agreeable in their manners, and are sprightly and sensible in conversation. They are early taught to manage domestick concerns with neatness and economy. Ladies of the first rank and fortune, make it a part of their daily business to superintend the affairs of the family. Employment at the needle, in cookery, and at the spinning wheel, with them is honourable. Idleness, even in those of independent fortunes, is universally disreputable. The women in the country manufacture the greatest part of the clothing of their families. Their linen and woollen cloths are strong and decent. Their butter and cheese is not inferiour to any in the world.

In the winter season, while the ground is covered with snow, which is commonly two or three months, sleighing is the general diversion. A great part of the families throughout the country are furnished with horses and sleighs. The young people collect in parties, and, with a great deal of sociability, resort to a place of rendezvous, where they regale themselves for

a few hours, with dancing and a social supper, and then retire. These diversions, as well as all others, are many times carried to excess. To these excesses, and a sudden exposure to extreme cold after the exercise of dancing, physicians have ascribed the consumptions, which are so frequent among the young people in New-England.

History.] New-England owes its first settlement to religious persecution. Soon after the commencement of the reformation* in England, which was not until the year 1534, the Protestants were divided into two parties, one the followers of Luther, and the other of Calvin. The former had chosen gradually, and almost imperceptibly, to recede from the church of Rome; while the latter, more zealous, and convinced of the importance of a thorough reformation, and at the same time possessing much firmness and high notions of religious liberty, were for effecting a thorough change at once. Their consequent endeavours to expunge from the church all the inventions which had been brought into it since the days of the Apostles, and to introduce the

* The reformation was begun by *Martin Luther*, a native of *Saxony*, born in the year 1483. He was educated in the Roman Catholic religion, and was an Augustin Friar, when, in 1517, having written ninety-five Theses against the Pope's indulgencies, he exhibited them to publick view on the church door at *Wirtemburg*, in *Saxony*, and thus began the reformation in *Germany*. In 1528, the reformed religion was introduced into *Switzerland* by *Zuinglius*, *Oecolampadius*, and others.

The year following, the *Diet* of the *German Empire* assembled at *Spire*, and issued a decree against the reformation. Against this decree, the *Eleſtor* of *Saxony*, *George*, *Marquis* of *Brandenburg*, *Erneſt* and *Francis*, *Duke* of *Lunenburgh*, the *Landgrave* of *Heſſe*, and the *Count* of *Anbalt*, who were joined by several of the cities, publicly read their *PROTEST*, and in this way acquired for themselves and their successors down to the present time, the name of *PROTESTANTS*.

CALVIN, another celebrated reformer, was born at *Noyon*, in *France*, in the year 1509. He improved upon *Luther's* plan—expunged many of the Romish ceremonies which he had indulged—entertained different ideas concerning some of the great doctrines of Christianity, and set the Protestant at a greater remove from the Roman Catholic religion. The followers of *Luther* have been distinguished by the name of *LUTHERANS*; and the followers of *Calvin* by the name of *CALVINISTS*.

Such was the rapid growth of the Protestant interest, that in 1563, only 46 years after the commencement of the reformation by *Luther*, there were in *France* 2150 assemblies of Protestants.

the 'Scripture purity,' derived for them the name of **PURITANS**. From these the inhabitants of New-England descended.

During the successive reigns of Henry VIII, Mary, Elizabeth, and James the first, the Protestants, and especially the Puritans, were the objects of bloody persecution; and thousands of them were either inhumanly burnt, or left more cruelly to perish in prisons and dungeons.

In 1602, a number of religious people from the north of England, removed into Holland, to avoid persecution. Here they remained under the care of the learned and pious Mr. Robinson, till 1620, when a part of them came to America, and landed at a place, which, in grateful commemoration of Plymouth in England, the town which they last left in their native land, they called **PLYMOUTH**. This town was the first that was settled by the English in New-England.

The whole company that landed consisted of but 101 souls. Their situation was distressing, and their prospects truly dismal and discouraging. Their nearest neighbours, except the natives, were a French settlement at Port-Royal, and one of the English at Virginia. The nearest of these was 500 miles from them, and utterly incapable of affording them relief in a time of famine or danger. Wherever they turned their eyes, distress was before them. Persecuted for their religion in their native land; grieved for the profanation of the holy sabbath, and other licentiousness in Holland; fatigued by their long and boisterous voyage; disappointed, through the treachery of their commander, of their expected country; forced on a dangerous and unknown shore, in the advance of a cold winter; surrounded with hostile barbarians, without any hope of human succour; denied the aid or favour of the court of England; without a patent; without a publick promise of the peaceable enjoyment of their religious liberties; worn out with toil and sufferings; without convenient shelter from the rigours of the weather—Such were the prospects, and such the situation

tion of these pious, solitary Christians. To add to their distresses, a general and very mortal sickness prevailed among them, which swept off forty-six of their number before the opening of the next spring. To support them under these trials, they had need of all the aids and comforts which Christianity affords; and these were sufficient. The free and unmolested enjoyment of their religion, reconciled them to their humble and lonely situation; they bore their hardships with unexampled patience, and persevered in their pilgrimage of almost unparalleled trials, with such resignation and calmness, as gave proof of great piety and unconquerable virtue.

The first *duel* in New-England was fought with sword and dagger between two servants. Neither of them was killed, but both were wounded. For this disgraceful offence, they were formally tried before the whole company, and sentenced to have "their heads and feet tied together, and so to be twenty-four hours without meat or drink." Such, however, was the painfulness of their situation, and their piteous intreaties to be released, that, upon promise of better behaviour in future, they were soon released by the Governour. Such was the origin, and such, I may almost venture to add, was the termination of the odious practice of duelling in New-England, for there have been very few duels fought there since. The true method of preventing crimes is to render them disgraceful. Upon this principle, can there be invented a punishment better calculated to exterminate this criminal practice, than the one already mentioned?

Such was the vast increase of inhabitants in New-England by natural population, and particularly by emigrations from Great-Britain, that in a few years, besides the settlements in Plymouth and Massachusetts, very flourishing colonies were planted in Rhode-Island, Connecticut, New-Haven, and New-Hampshire. The dangers to which these colonies were exposed from the surrounding Indians, as well as from the Dutch, who, although very friendly to the infant colony at Plymouth, were now likely to prove troublesome neighbours, first induced

induced them to think of an alliance and confederacy for their mutual defence. Accordingly in 1643, the four colonies of Plymouth, Massachusetts, Connecticut, and New-Haven, agreed upon articles of confederation, whereby a Congress was formed, consisting of two commissioners from each colony, who were chosen annually, and when met were considered as the representatives of "The United Colonies of New-England." The powers delegated to the commissioners, were much the same as those vested in Congress by the articles of confederation, agreed upon by the United States in 1778. The colony of Rhode-Island would gladly have joined in this confederacy, but Massachusetts, for particular reasons, refused to admit their commissioners. This union subsisted, with some few alterations, until the year 1686, when all the charters, except that of Connecticut, were in effect vacated by a commission from James the II.

Three years before the arrival of the Plymouth colony, a very mortal sickness, supposed to have been the plague, raged with great violence among the Indians in the eastern parts of New-England. Whole towns were depopulated. The living were not able to bury the dead; and their bones were found lying above ground, many years after. The Massachusetts Indians are said to have been reduced from 30,000 to 300 fighting men. In 1633, the small-pox swept off great numbers of the Indians in Massachusetts.

In 1763, on the island of Nantucket, in the space of four months, the Indians were reduced by a mortal sickness, from 320 to 85 souls. The hand of Providence is noticeable in these surprising instances of mortality among the Indians, to make room for the English. Comparatively few have perished by wars. They waste and moulder away; they, in a manner unaccountable, disappear.

When the English first arrived in America, the Indians had no times nor places set apart for religious worship. The first settlers in New-England were at great pains to introduce among them the habits of civilized

ized life, and to instruct them in the Christian religion. A few years intercourse with the Indians, induced them to establish several good and natural regulations. They ordained that if a man be idle a week, or at most a fortnight, he should pay five shillings. Every young man, not a servant, shall be obliged to set up a wigwam, and plant for himself. If an unmarried man shall lie with an unmarried woman, he shall pay twenty shillings. If any woman shall not have her hair tied up, she shall pay five shillings, &c.

Concerning the religion of the untaught natives of America, Mr. Brainard, who was well acquainted with it, informs us, that after the coming of the white people, the Indians in New-Jersey, who once held a plurality of Deities, supposed there were only three, because they saw people of three kinds of complexions, viz. English, Negroes, and themselves.

It was a notion pretty generally prevailing among them, that it was not the same God made them who made us; but that they were created after the white people. And it is probable they suppose their God gained some special skill by seeing the white people made, and so made them better; for it is certain they look upon themselves, and their methods of living, which they say their God expressly prescribed for them, vastly preferable to the white people, and their methods.

With regard to a future state of existence, many of them imagine that the *chichung*, i. e. the shadow, or what survives the body, will, at death, go southward, and in an unknown, but curious place, will enjoy some kind of happiness, such as hunting, feasting, dancing, and the like. And what they suppose will contribute much to their happiness in the next state, is, that they shall never be weary of those entertainments.