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View of Book Review: The Infortunate: The Voyage and ...
In his autobiography The Infourtunate: or the Voyage and Adventures of William Moraley, Written by Himself, originally published in 1743, Moraley gives a different view of colonial America, commenting on the lives of slaves, servants and Native Americans, topics not often mentioned by other writers of the time.

William Moraley - Wikipedia
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A rare memoir from the early eighteenth century by an Englishman who traveled to the New World as an indentured servant.

Thousands crossed the Atlantic to labor as bound workers in the Quaker colony. They came with little more than vague promises that servitude would propel them toward a future that would enable them to lead independent lives. What motivated them to take th

Marital status was a fundamental legal and cultural feature of women's identity in the eighteenth century. Free women who were not married could own property and make wills, contracts, and court appearances, rights that the law of coverture prevented their married sisters from enjoying. Karin Wulf explores the significance of marital status in this account of unmarried women in Philadelphia, the largest city in the British colonies. In a major act of historical reconstruction, Wulf draws upon sources ranging from tax lists, censuses, poor relief records, and wills to almanacs, newspapers, correspondence, and poetry to recreate the daily experiences of women who were never-married, widowed, divorced, or separated. With its substantial population of unmarried women, eighteenth-century Philadelphia was much like other early modern cities, but it became a distinctive proving ground for cultural debate and social experimentation involving those women. Arguing that unmarried women shaped the city as much as it shaped them, Wulf examines popular literary representations of marriage, the economic hardships faced by women, and the decisive impact of a newly masculine public culture in the late colonial period.

In 1755 Benjamin Franklin observed "a man without a wife is but half a man" and since then historians have taken Franklin at his word. In Citizen Bachelors, John Gilbert McCurdy demonstrates that Franklin's comment was only one side of a much larger conversation. Early Americans vigorously debated the status of unmarried men and this debate was instrumental in the creation of American citizenship. In a sweeping examination of the bachelor in early America, McCurdy fleshes out a largely unexamined aspect of the history of gender. Single men were instrumental to the settlement of the United States and for most of the seventeenth century their presence was not particularly problematic. However, as the colonies matured, Americans began to worry about those who stood outside the family. Lawmakers began to limit the freedoms of single men with laws requiring bachelors to pay higher taxes and face harsher penalties for crimes than married men, while moralists began to decry the sexual immorality of unmarried men. But many resisted these new tactics, including single men who reveled in their hedonistic reputations by delighting in sexual horseplay without marital consequences. At the time of the Revolution, these conflicting views were confronted head-on. As the incipient American state needed men to stand at the forefront of the fight for independence, the bachelor came to be seen as possessing just the sort of political, social, and economic agency associated with citizenship in a democratic society. When the war was won, these men demanded an end to their unequal treatment, sometimes grudgingly, and the citizen bachelor was welcomed into American society. Drawing on sources as varied as laws, diaries, political manifestos, and newspapers, McCurdy shows that in the course of the seventeenth and eighteenth centuries the bachelor was a simultaneously suspicious and desirable figure: suspicious because he was not tethered to family and household obligations yet desirable because he was free to study, devote himself to political office, and fight and die in battle. He suggests that this dichotomy remains with us to this day and thus it is in early America that we find the origins of the modern-day identity of the bachelor as a symbol of masculine independence. McCurdy also observes that by extending citizenship to bachelors, the founders affirmed their commitment to individual freedom, a commitment that has subsequently come to define the very essence of American citizenship.

William Penn established Pennsylvania in 1682 as a "holy experiment" in which Europeans and Indians could live together in harmony. In this book, historian Kevin Kenny explains how this Peaceable Kingdom--benevolent, Quaker, pacifist--gradually disintegrated in the eighteenth century, with disastrous consequences for Native Americans. Kenny recounts how rapacious frontier settlers, most of them of Ulster extraction, began to encroach on Indian land as squatters, while William Penn's sons cast off their father's Quaker heritage and turned instead to fraud, intimidation, and eventually violence during the French and Indian War. In 1763, a group of frontier settlers known as the Paxton Boys exterminated the last twenty Conestogas, descendants of Indians who had lived peacefully since the 1690s on land donated by William Penn near Lancaster. Invoking the principle of "right of conquest," the Paxton Boys claimed after the massacres that the Conestogas' land was rightfully theirs. They set out for Philadelphia, threatening to sack the city unless their grievances were met. A delegation led by Benjamin Franklin met them and what followed was a war of words, with Quakers doing battle against Anglican and Presbyterian champions of the Paxton Boys. The killers were never prosecuted and the Pennsylvania frontier descended into anarchy in the late 1760s, with Indians the principal victims. The new order heralded by the Conestoga massacres was consummated during the American Revolution with the destruction of the Iroquois confederacy. At the end of the Revolutionary War, the United States confiscated the lands of Britain's Indian allies, basing its claim on the principle of "right of conquest." Based on extensive research in eighteenth-century primary sources, this engaging history offers an eye-opening look at how colonists--at first, the backwoods Paxton Boys but later the U.S. government--expropriated Native American lands, ending forever the dream of colonists and Indians living together in peace.

Hannah Callender Sansom (1737-1801) witnessed the effects of the tumultuous eighteenth century: political struggles, war and peace, and economic development. She experienced the pull of traditional emphases on duty, subjection, and hierarchy and the emergence of radical new ideas promoting free choice, liberty, and independence. Regarding these changes from her position as a well-educated member of the colonial Quaker elite and as a resident of Philadelphia, the principal city in North America, this assertive, outspoken woman described her life and her society in a diary kept intermittently from the time she was twenty-one years old in 1758 through the birth of her first grandchild in 1788. As a young woman, she enjoyed sociable rounds of visits and conviviality. She also had considerable freedom to travel and to develop her interests in the arts, literature, and religion. In 1762, under pressure from her father, she married fellow Quaker Samuel Sansom. While this arranged marriage made financial and social sense, her father's plans failed to consider the emerging goals of sensibility, including free choice and emotional fulfillment in marriage. Hannah Callender Sansom's struggle to become reconciled to an unhappy marriage is related in frank terms both through daily entries and in certain silences in the record. Ultimately she did create a life of meaning centered on children, religion, and domesticity. When her beloved daughter Sarah was of marriageable age, Hannah Callender Sansom made certain that, despite risking her standing among Quakers, Sarah was able to marry for love. Long held in private hands, the complete text of Hannah Callender Sanson's extraordinary diary is published here for the first time. In-depth interpretive essays, as well as explanatory footnotes, provide context for students and other readers. The diary is one of the earliest, fullest documents written by an American woman, and it provides fresh insights into women's experience in early America, the urban milieu of the emerging middle classes, and the culture that shaped both.

The captivating story of four young people—English and Powhatan—who lived their lives between cultures In Pocahontas and the English Boys, the esteemed historian Karen Ordahl Kupperman shifts the lens on the well-known narrative of Virginia’s founding to reveal the previously untold and utterly compelling story of the youths who, often unwillingly, entered into cross-cultural relationships—and became essential for the colony’s survival. Their story gives us unprecedented access to both sides of early Virginia. Here for the first time outside scholarly texts is an accurate portrayal of Pocahontas, who, from the age of ten, acted as emissary for her father, who ruled over the local tribes, alongside the never-before-told intertwined stories of Thomas Savage, Henry Spelman, and Robert Poole, young English boys who were forced to live with powerful Indian leaders to act as intermediaries. Pocahontas and the English Boys is a riveting seventeenth-century story of intrigue and danger, knowledge and power, and four youths who lived out their lives between cultures. As Pocahontas, Thomas, Henry, and Robert collaborated and conspired in carrying messages and trying to smooth out difficulties, they never knew when they might be caught in the firing line of developing hostilities. While their knowledge and role in controlling communication gave them status and a degree of power, their relationships with both sides meant that no one trusted them completely. Written by an expert in sixteenth- and seventeenth-century Atlantic history, Pocahontas and the English Boys unearths gems from the archives—Henry Spelman’s memoir, travel accounts, letters, and official reports and records of meetings of the governor and council in Virginia—and draws on recent archaeology to share the stories of the young people who were key influencers of their day and who are now set to transform our understanding of early Virginia.

This collection of previously untranslated court documents, testimonials, and letters portrays the Spanish Inquisition in vivid detail, offering fresh perspectives on such topics as the Inquisition's persecution of Jews and Muslims, the role of women in Spanish religious culture, the Inquisition's construction and persecution of witchcraft, daily life inside an Inquisition prison, and the relationship between the Inquisition and the Spanish monarchy. Headnotes introduce the selections, and a general introduction provides historical, political, and legal context. A map and index are included.

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