Editor's Note: This is the third of IS Articles exploring the theme, In Search of the American Dream. This article discusses the settling of America and the surprises encountered by colonists. The author is a professor of History at the University of California, Berkeley.

By WINTHROP D. JORDAN
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When Englishmen first began to scent opportunity in America, they were told two contradictory "facts" about the new land.

They were told, on the one hand, that it was a "desert," a "waste firmament."

They were told, at the same time, that "savages" lived there.

For Englishmen and Anglo-Americans both statements remained correct for centuries: America was both empty (a land that was empty but also inhabited by savages, some friendly, some otherwise. Painting is from Abby Aldrich Rockefeller Folk Art collection)

What we would call a relatively low density of population, Englishmen were then perfectly justified in perceiving as "few."

More importantly, Englishmen thought the Indians had no "settled habitations."

What we now know to have been eastern woodland Indian cultures which rested on a combination of agriculture and hunting.

They were perceived by Englishmen as a thoroughly uncouth (i.e., un-English) sort of people who neither occupied the land (properly) nor would stay put.

Initially, therefore, Englishmen had no notion of exterminating the native peoples, nor even of sweeping them aside; even though people already lived in America, Englishmen thought, such an immense land had plenty of room for more.

The warped perception that caused the English to see Indians as unsettled wanderers was in large measure a function of how they saw society at home.

The severe, almost catastrophic dislocations which accompanied the English Reformation and Henry VIII's fluctuating tempers had resulted in large numbers of displaced persons.

Thrown off the land onto English countryside and villages, they became the "wandering beggars" to whom Hakluyt, the "trumpet" of American colonization, had referred in his "Discourse Concerning Western Planting."

Social dislocation and what we would call "underemployment" persuaded many Englishmen that England was overpopulated in general and especially overpopulated by "undesirables."

Given the assumptions of the day, America was seen not as a dumping ground for these undesirables (as Australia was to seem much later).

But as an empty and fertile ground for the settlement, employment, and hence moral and social reformation of the offscourings of English society.

At the same time, as the Protestant Reformation took increasing hold on English society, certain religious fringe groups came to think of America as a refuge from a mounting threat of persecution.

They were not immune, any more than Englishmen generally, to the scent of opportunity which by the early 1600's was so very much in the air.

The various streams of attraction to America and propitiation from England were thoroughly mixed.

In retrospect, the early "great migration" (1600-1800) of the English to America is particularly striking in terms of the number and variety of people and motivations involved.

(continued on page 4)
Grass Roots II calls for help

by LINDA GENTRY

The director of San Luis Obispo’s Grass Roots II has issued a plea for volunteers to work on existing projects and to help implement new ones.

Maxine Lewis, who has been instrumental in establishing Grass Roots II three years ago, said that the program needs volunteers who have a knowledge of community problems and a strong desire to help other people.

Norma Stone, a member of Grass Roots II’s board of directors, described the organization as a non-profit corporation that “works on a broad spectrum of problems; mainly dealing with low income people and minority groups.”

Ms. Lewis added that the goal of the program is to get people involved in helping themselves and in helping each other. “It just means being a neighbor and being a friend,” she said.

Grass Roots II offers a wide variety of services. Ms. Lewis said, adding that these services are “mostly direct services.”

The Grass Roots II program offers counseling, employment information, home visits, transportation for senior citizens, and acts as a resource center to let people know what is available to them and who to contact for additional information, Ms. Lewis said.

Ms. Lewis said that the goal of the people who take advantage of Grass Roots II’s services do so because they are unable to deal with city, county, and state agencies without help.

“In the past many agencies have denied these people their rights,” he said. Grass Roots II workers try to see that this does not happen anymore.

The counselors at Grass Roots II are ministers, attorneys and members of the community at large who volunteer to help those in need of their services, Stone said. “A lot of the counseling is just someone taking the time to sit down and listen to the problem.”

Because of limited facilities, funds and personnel, the Grass Roots II staff is unable to offer an extensive training program for volunteers, Ms. Lewis said. “We can give a little training, but most of the volunteers just work at the things they already know how to do.”

Grass Roots II was organized three years ago when the original Grass Roots program was phased out due to lack of funds.

Today, Grass Roots II is funded by the city of San Luis Obispo and is under the Human Relations Commission. Ms. Lewis said, but we do not exclude anyone from the outreach area.”

Ms. Lewis said that Grass Roots II was given $16,340 for the 1974-75 fiscal year to pay the salaries of the director and the secretary-bookkeeper, the rent and utilities and to purchase office supplies. Grass Roots II also receives donations from church groups and private citizens, Ms. Lewis said, but this still is not enough to meet expenses and implement needed programs.

To raise additional money, Grass Roots II is holding a drawing for a DVD on May 20. Ms. Lewis said, and the proceeds will be used to pay salaries and for the purchase of office supplies.

Ms. Lewis, who became a Grass Roots worker in 1970, said that she has always been involved with people and that she became involved in Grass Roots II because “I am black and have seen a lot of racism, so I went to help my people.” As a Grass Roots worker she thought that she could help make things better.

Ms. Lewis said that persons interested in making contributions to Grass Roots II or volunteering to help with any of Grass Roots II’s programs contact her at 644-2333 or stop by the Grass Roots II office during business hours.

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Black use of art as communication is shown in senior project program

A program showing how the black people have used the arts as a means of communication throughout the ages was presented as part of Black Heritage Week Feb. 8.

The program, entitled "An Evening of Black Communications: Voice of Darkness," is a part of the senior project being completed by Alyce Dohle, a speech communication major.

The show began with a colorful representation of the black culture as it was. J'adore La Changue, a troupe composed of Cal Poly students, employed a wide variety of talents in depicting the native African culture to the capacity crowd.

The troupe then proceeded to portray the impact of slavery on the black culture. This situation was characterized by a white man, seeking out a black girl from a field of cotton pickers. "Turning to "Civil Rights Development," the troupe began with humorous skits and ended with emotional songs and somber poems.

The final segment of the program entitled "Coming Back Home," combined humor and controversy in an attempt to disprove a shrinking of black philosophy. The show bared black attitudes toward whites, slavery and other injustices, but in doing so, illustrated the pride of the black people.

At the close, the audience joined members of J'adore La Changue in denoting in up-to-date soul music.
Scent of opportunity

(continued from page 11)

Relative to the population of time before or since.

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In England, the English

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In the Defense of Christ's

in England's.

There were other such ex­

there was a great deal of
to men and women, and even children, seemed so wickedly inclined.

They enforced orthodoxy and discipline in the churches; they barred out religious dissenters and went so far as to hang two Quakers.

The Puritans were indeed pious, intolerant moralists, but they were not prudes. They punished sexual offenses but they were not in the least surprised by them.

They were colorful clothing, suitable, of course, to their social stations.

While it would be right to ascribe "religion" as the God's special project there.

It was devoid of real villagee

In the islands, sugar and the (continued from peg* 1)

In England, the English