# Week 21 - Puritans in New England

**General Information for All Grades -** This week, in addition to studying the founding of the Dutch colony of New Amsterdam, we will be focusing on the settlement of Plymouth, another early English colony well north of Jamestown. There are some similarities to note between the two English colonies, but the differences between them are more striking. As we saw last week, Englishmen who formed a joint-stock company to get rich quick sent those who were primarily looking for quick monetary gain in the New World to found Jamestown. They met with problem after problem, and the colony was a sickly, fretful entity for many years.

As with Jamestown, Englishmen who wanted to make money in America financed the Plymouth ex-pedition, but a sizeable number of those who actually emigrated did not go to increase their worldly wealth. To understand these men and women well, we must continue to follow the history of the Reformation under James I. James was a Protestant, as we have learned. As the English king, he presided over both the English government and the Church of England (or Anglican Church). In this capacity, the king appointed or dismissed church leaders, and church and state were so intertwined that, in many cases, to criticize the church was to engage in treason. During the reign of Elizabeth I, England had remained peaceful throughout times of religious turmoil as a result of a compromise between Protestant doctrines and Catholic practices called the *Via Media* (middle way).

When James came to the throne, those who wished for less Catholic ritual and a greater "purification" of Christian teaching and practices in the Church of England were very hopeful, especially when James appointed several prominent Puritans to elevated positions within the Church of England. Though he had been raised in Scotland, where Calvinist theology had resulted in a Presbyterian government, James was not a Puritan. He had adopted the view that he had a divinely appointed right to rule, absolutely and unquestioned, over both government and church in England. He therefore saw the Puritan movement, which upheld each individual's responsibility to interpret scripture, as potentially dangerous to his power in both arenas. His authorization of the King James Bible was given partially to reinforce Anglican orthodoxy and counter the influence of the Geneva Bible, which included anti-royalist interpretations of key Scriptures, as well as Calvin's notes on the submission of both church and secular leaders to the authority of Scripture. To separate from the established (meaning, state-sponsored and lawful) Anglican Church was both illegal and dangerous. Some chose to remain in the Church of England and work for purification from within. These people were dubbed "Puritans." Some decided that they must shake the dust off their feet and separate themselves and their families from the church which, from their standpoint, compromised Scriptural directions for faith and practice. These people were called "Separatists."

Often, Separatists found it necessary to emigrate as part of their separation because the close connection between church and state made their decision of faith and conscience a state matter as well. They were harried and even persecuted if they did not attend Anglican services. In 1607, the year Jamestown was founded, a group of Separatists from the English East Midlands left England for Protestant Holland, where they lived for about twelve years.

Forty-one Puritan Separatists and sixty-one other Englishmen who hoped to better their lives by moving to America founded Plymouth, with the support of the Plymouth Company based in London. The Separatist settlers felt that their children were in danger of becoming worldly Dutchmen and they feared that war would soon break out between Holland and Spain. So they dared to cross the ocean and begin a new life, despite the dreadful reports about living in America that they must have heard from Jamestown. As you study these colonists this week, look for the many examples of God's direct intervention to help His people create a new home in the wilderness. Note, too, that sometimes God does call His people to suffer and die in His service. These Pilgrims, as they came to be called, suffered much for their principles and profoundly affected the development of America in the process.

**READING**

**ALL READING**

- ☐ **Streams of Civilization by Jackson J. Moes  p 54-55, (Descartes) 76-84 (stop at "Lutheran and Moravian Pietism")**
- ☐ **Trial and Triumph y Richard Hannula chapter 27**
- ☐ **Study William Bradford**

**LG Reading**

- ☐ **The Young Pilgrims by Cheryl Harness**
- ☐ **If you Sailed on the Mayflower in 1620**
- ☐ **Where Am I?  By A.G. Smith p 64-65**

**UG Reading**

- ☐ **Story of the World, Vol. 3 by Susan Wise Bauer, Chapters 4-6 (first section only) and 7-9**
- ☐ **Anything about the Plymouth Colony from your own or the public library.**

**DIALECTIC & RHET Reading**

- ☐ The Story of Liberty by Charles Coffin, chapters XXX-XXXI
- ☐ **Streams of Civilization by Jackson J. Moes  p 54-55, (Descartes) 76-84 (stop at "Lutheran and Moravian Pietism")**
- ☐ Mayflower Compact: A Model of Christian Charity, by John Winthrop.@
  - ☐ https://teachingamericanhistory.org/document/a-model-of-christian-charity/

- **Lower Grammar Words**

settlement

smallpox

pneumonia

Pilgrim

charter

compact

congregation

pastor

## Upper Grammar Words (All Lower Grammar Words +)

voyage

merchant

grant

scurvy

treaty

native

emigrant

passage

Separatist

**Lower Grammar People**

John Robinson

# John Carver

# William Bradford

# William Brewster

# Miles Standish

# Squanto

## Upper Grammar People  (All LG people +)

# Samoset

# Henry Hudson

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**Rhetoric People – Look up all +**

# John Winthrop

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**Rhetoric Thinking and Accountability Questions – Please print out page 16 in from the website Research and Resources File.**