

Etude de Textes de civilisation

British and American Civilizations Course for Third Year Students

Rachid Mehdi

Senior Lecturer in the Department of English

Faculty of Letters and Languages

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This course is an introduction to the social, political, and religious history of Britain and America, with close attention given to Puritans. Through this course of the history of the seventeenth-century Britain and America, students will learn Puritans as they were, their religious beliefs, and their political ambitions. The formats are lectures. In addition to increasing students' understanding of Early Modern Britain and America, the course is planned to allow them to examine and discuss some landmark events, which highly contributed to shape Britain's and America's cultures.

One question that arises when dealing with this topic, 'Why studying Puritanism?'

It is important to study Puritanism for two reasons: (1) the link between religious faith and political culture in seventeenth century was so strong, (2) the impact of Puritanism on Britain and America continuous to be felt.

First Semester

British Civilization Course for Third Year Students

First Stuarts (King James I & King Charles I) and Puritans

SYLLABUS

I. King James I (1603-1625) and Puritans

1. Hampton Court Conference
2. Aspects of Puritanism: Preaching - discipline - Sabbatarianism
3. Reaction of James to these aspects: *The Book of Sports* (1618)

II. Charles I and the Puritans

1. The accession of Charles
2. Charles and Parliament
 - a) Forced Loan
 - b) The Murder of the Duke of Buckingham
3. The Personal Rule of Charles I
4. William Laud and the Church

I. Hampton Court Conference

James arrived in England in 1603. English men were happy to have a male king after 45 years of female reign.

James faced 2 major problems:

- (1) he inherited debts in 1603: the Spanish war costed much money to England, and consequently the country knew a great inflation.
- (2) he was confronted to the religious problems. The question of religion was not dissociated/separated from the politics as the king was the chief of the state and church at once.

James witnessed 3 religious movements: Catholicism - Anglicanism - Puritanism

His accession had been seen by both Puritan and Catholic dissidents as an opportunity to try to win concessions they had long wanted under Elizabeth.

Right after his arrival in England, James received from Puritans a petition (Millenary Petition), asking him certain reforms.

The Millenary Petition was a list of requests given to James I by Puritans in 1603 when he was travelling to London in order to claim the English throne.

The Demands of the Millenary Petition

The Puritans rejected the following popish ceremonies:

- The signing of the cross during baptism.
- The administration of baptism by women.
- Use of the ring in marriage.
- Bowing at the name of Jesus.
- Dress of the ministers.

- They asked for toleration to practice their faith.
- They wanted better observance of the Sabbath (Sabbatarian), which was originally supported by James up until *The Book of Sports*.
- They wanted a new translation of the Bible

Here were moderate reforms. At the beginning of century, Puritans didn't call into question the Episcopate structure of the church (the government/organization of Anglican Church).

Puritans had high hopes that the king would help them to purify England, because James had received a Presbyterian education (though his mother, Mary Queen of Scots was catholic)

He was baptized by the pioneer of Calvinism, John Knox

James agreed somehow with such reforms. Accordingly, he called Puritans and representatives of Anglican Church to the memorable conference: Hampton Court Conference in 1604. But both sides were in disagreement.

James sided with Anglicanism, because the latter suited much more to the theories of government he had developed in his treaties (bishops were useful to him).

There he said his famous sentence: 'No Bishop, No King!' The two stood or fell together. He added in fury 'I shall make them [Puritans] to conform themselves or I will harry them out the land'.

Bishops depended on the crown for protection and promotion, so as a group they tended to elevate the royal prerogative.

Hence Bishops became strong.

Following on the abortive conference, 300 English Puritans were ejected from their livings.

Hence, the gap between James and Puritans deepened.

The Catholic opposition. As far as Catholics are concerned, they were disappointed by James, who had made them believe in greater tolerance. Even some thought that it would be the end of the discrimination and the suppression of anti-Catholic laws (Penal Laws). However, as the anti-Catholic sentiment was so intense in the Parliament and in the country, the king was compelled to take harsh measures against the Catholics.

The consequence was a missed attack against Parliament: Gunpowder Plot in 1605. The object was to blast the Parliament, when the king was present. The explosives were discovered thanks to anonymous warning. The plotters were severely punished.

This event intensified the English men and women's hate toward the Catholics. Accordingly, other anti-Catholic laws were passed in 1606.

I. Aspects of Puritanism: Preaching - discipline - Sabbatarianism

Of many aspects of Puritanism 3 only can be touched: preaching - discipline – calling - Sabbatarianism

1. The emphasis on preaching, on the intellectual element in religion as against the sacramental and liturgical (the Protestant emphasis on the individual conscience as opposed to external ceremonies) dates from the Reformation.

'Preaching of the Word was the chariot on which Salvation came riding into the hearts men'.

Royalists disagreed: there should be less preaching, for much preaching breeds faction.

Writing and preaching about controversial matters in religion was prohibited.

2. **Discipline.** The daily discipline. The clergy urged (i.e. preached) Puritans to subject themselves to a daily discipline. Puritans believed that the day should begin with a private time to pray and reflect upon one's life. They rose very early in the morning to pray and meditate. They thought that they could even feel God's presence with them at that time of the morning. This was also a time to commit their self-reflections. Clergy urged the believers to take time in the day to pray and read the Scripture. At the end of the day Puritans were to reflect on their behaviour, asking themselves how well he had fulfilled their daily duties.

3. **Religious calling and Worldly calling.** Just as the Puritans believed that they had received religious calling from God, so too they believed that they had been fitted by the creator with talents and skills that determined their earthly vocation. They thought that it was their duty to God to use those gifts effectively in the tasks to which they had been called. Possibility of overcoming poverty by discipline. Puritans put into people's head that, if discipline were planted, there should be no beggars nor vagabonds.

Puritan appeal: discipline would solve England's unemployment. The critical point for Puritan teaching was no matter what one was called to do, the call came from God. One was not merely fitted by the duty to be, say, a carpenter, one was obliged to respect those gifts by being the best carpenter one could be.

Discipline was something that concerned this world as well the next

NB. It is one the many points at which Puritanism appears to serve the needs of early capitalism: emphasis on the duty of working hard.

Men served God here on earth by productive labour for the welfare of the community.

4. **Puritan Sabbatarianism.**

In medieval England, and Catholic countries in the 17th c., the year was marked by over a 100 holy days, on which no work was done.

They thought a regular weekly rest more appropriate (no so many holy days, because this would hinder people from the hardworking requested by Puritanism).

For the Puritans the importance of the Sabbath was its association with preaching, Bible reading and household prayers.

Hence their disapproval of the Sunday sports, which kept men away from sermons.

I. Reaction of James to these aspects: *The Book of Sports* (1618)

Reaction of James: he published *The Book of Sports* in 1618 (in which he authorized sports on Sundays and other holy days) It was issued to counteract the growing Puritan calls for strict abstinence on the Christian sabbath (Sabbatarianism). (Puritans considered James's action as undisciplined and popish. *The Book of Sports* was encouraging debauchery). Puritan denounced this in their literature. The God's punishment of non-observing of Sabbath was a central theme in Puritan literature.

When James justified his Declaration of sports, his reasons were:

- a) men would associate the sports with popery, and became dissatisfied with the established Church if deprived of them;
- b) the common (men) would become unfit for military service;
- c) they would go in disgust to alehouse (tavern) (there they would have political discussions and speeches). The government feared that unoccupied men would talk sedition.

Migration. Hence Puritans fled where they could worship freely God as they pleased, according to their conscience. Many Puritans began to consider migration. In the early 17th c. the Netherlands (not to confuse with Holland) was the most attractive refuge for the English Puritans. Then they preferred to go to Americas, to establish the God's Kingdom. The decision to leave England was not an easy one. It meant cutting themselves off from many families and friends... They identified themselves with Characters of Bible: Moses and Abraham, Jesus.

Conclusion

James was at first strict in imposing conformity, inducing a sense of persecution amongst many Puritans. The conflict between the Church of England and puritans, however, diminished during the mild reign of James, because the new Archbishop of Canterbury from 1611 to 1633, George Abbot, sympathized with many of the puritans' complaints and regarded Catholicism as the real threat against which Protestants should unite.

The King brought with him one good gift: the union with Scotland. He united the 2 crowns, but not the 2 distinct of Parliaments (which would be united in 1707)

One positive consequence of James's ruling was the translation of the Bible, well known by the name King James Bible (Authorized Version of the Bible). The King James Bible became the standard version in English for many centuries.

Charles I and the Puritans

I. The accession of Charles

II. Charles and Parliament

1) Forced Loan

2) The Murder of the Duke of Buckingham

III. The Personal Rule of Charles I

IV. William Laud and the Church

I. The accession of Charles I: the reign of Charles I (1625-1649)

Charles was a quiet, shy child and he remained reticent all his life - unable and unwilling to explain his actions to others.

Unlike his father, he was rigid and not ready to compromise, and religious man. He never gave his full confidence to his advisers, except his favourite friend Buckingham. He always suspected those who disagreed with him of the worst motives.

He did inherit the views of his father on the absolute power of monarchs. Unlike in James' case, his high theory of the Divine Right of Kings was not offset by early experience of the rough practicalities of Scottish politics. Throughout his life, Charles was dogmatic and unwilling to compromise. He was less prudent and crafty than his father.

This explains his frontal confrontation with Parliament (mostly Puritans). He was not a communicative man. When he wanted to do something, he often not explained his intentions or actions.

A common point with his father: they had the same adviser: George Villiers, Duke of Buckingham.

Buckingham kept exercising, during the first years of reign to his assassination in 1628, the power he had under James's reign. The man and his policy were the cause of the conflicts between Charles and the Parliaments.

James and Charles both admired the monarchies of Spain and France. The 2 kings were seeking how to rule without Parliament. James hoped by an understanding with Spain to restore peace in Europe, and so avoid having to call a Parliament.

James I sought a match with the great Catholic powers of Europe for his sons, Prince Henry and Prince Charles. The negotiations for an Anglo-Spanish match were first broached in 1604, beginning a long process of protracted consultations between the two powers. With Henry's death, James I looked back to Spain for a marriage alliance for his younger son, Charles, in 1619. After 6 months of negotiation in 1623, the scheme broke down humiliatingly, and Charles and Buckingham returned to England determined on war with Spain. Buckingham thought that the war against Spain necessitated an alliance with France. Buckingham negotiated a marriage for Charles with Henrietta Maria of France,

and he put pressure on James to make important (secret) concessions in the Marriage Treaty of 1624. Not only were Henrietta Maria and her household permitted to practice their Catholic faith, but it was also agreed to suspend the laws against English Catholics (Penal Laws). Still worse, in 1625 England agreed to send ships to help Louis XIII to suppress the Protestants of La Rochelle.

England found itself at war with both Spain (1624-1630) and France (1627-1629) at once.

There was strong opposition to these policies. The Parliament directly attacked Buckingham.

The Protestants burnt in Mary's reign had been popularised as the victims of Spain by Foxe's *Book of Martyrs*, of which there was a copy in many churches. The torture of Spanish Inquisitions, the Spanish Armada, Gunpowder Plot ... all these events had contributed to build up a picture of cruel Papists striving to dominate the world.

Hence the English opposed strongly to James's policy (match with Spain: the marriage). Puritans in the Parliament, instead, wanted since early in 17th c. war with Spain.

England declared war on Spain 1624

Charles and Henrietta were married in May 1625.

Charles' marriage to Henrietta Maria of France, destined to be the mother of many troubles to England and of more to the house of Stuart.

II. Charles I and Parliament

Charles summoned Parliament - convinced that it would readily vote large sums for the war with Spain.

At home, the concessions to English Catholics ordered by Charles on his marriage made parliament suspicious and uncooperative. The Parliament (Commons) claimed the King was to execute the laws against the papists. This suspicion led the Commons to vote only about £140,000, not sufficient to run a war.

Charles tried to extract more money.

Not only did the Commons refuse to give Charles adequate money for a serious war-effort, it voted *tonnage and poundage* (the customs duties traditionally granted for life at the monarch's accession) for only one year. The Royalists considered this so insulting to Charles.

Charles dissolved the parliament and simply took tonnage and poundage without parliamentary authority. This produced another grievance that disrupted his future relations with parliament.

1. Forced Loan

The Parliament of 1626 had not voted any taxation and Charles desperately needed money. He decided to demand directly from his people what their representatives in parliament had refused to grant to give him money.

The vast majority of Charles's subjects refused to pay.

In September Charles levied a **Forced Loan**. Earlier monarchs had occasionally ordered individual subjects to lend money in emergency, but Charles aimed at extracting the equivalent of five subsidies. Anyone who refused to "lend" (with virtually no hope of repayment) was to answer to the Privy Council. These threats had their effect, and altogether about £250,000 was extracted.

Demanding money with menaces was not Charles' only unpopular move, he also began to billet his soldiers in the houses of civilians all along the South Coast of England. [Normally soldiers were lodged in taverns and inns, but Charles had no money to pay the tariffs]. These underpaid, undisciplined and unwelcome guests were immune from local law - being subject only to military courts.

Charles even used the billeting of troops as a form of punishment for local opposition. One town that suffered in this way was Banbury - Where Puritan opponent of Charles lived.

Most of those ordered to pay the Forced Loan had obeyed, and others who refused to pay were imprisoned. (Because **a king was a little God**: Divine Right of kings).

Charles encouraged the Church of England's ministers to preach in favour of the Forced Loan. **William Laud** (was bishop at the time) supported this Divine Right theory. In 1626 the clergy were instructed to preach that refusal of financial support for the King was sinful.

The right of the monarch to imprison (without bringing specific charges) people who posed a danger to the state had long been accepted, and the Judges found in Charles I's favour.

The royal prerogative to imprison without cause shown was widely accepted in the case of seditious conspirators. The political nation was not happy for it to be used against respectable citizens objecting to extraordinary levies.

The support given to some anti-Calvinists, and his lack of enthusiasm for penal laws against Catholics - convinced many people in England that Charles wanted to move the Church of England closer to Catholicism.

Charles I had married Henrietta Maria as part of a foreign policy aimed at attacking Spain and allying with France. But tensions between England and France soon became acute. Louis was angered by Charles' failure to extend the promised toleration to Catholics; Charles was annoyed with Louis for using English ships in the suppression of French Protestants. Buckingham declared war on France.

In 1627, Charles decided to help the French Protestants besieged in the town of La Rochelle.

Preparations began in May 1627, but the poor quality of recruits and lack of preparation and supplies boded badly for the expedition.

The defeat of the Expedition: Less than 3000 English soldiers of the approximately 7000 involved in the expedition returned alive to England in November 1627. The failure to relieve La Rochelle was 'the greatest dishonour that our nation ever underwent'. Buckingham had finally lost the confidence of the political nation.

Most of England regarded this failure as Buckingham's fault; Buckingham and Charles attributed it to their inability to extract sufficient financial support from England.

Charles was still determined to continue the war, but with his troops unpaid for months and on the verge of mutiny, he had to get some money. Early in January 1628, Charles released the imprisoned refusers of the Forced Loan, and at the end of the month summoned a new Parliament.

The House of Commons denounced (1) the Forced Loan, (2) imprisonment without cause shown in 1628.

2. The murder of the Duke of Buckingham

By 1628, Buckingham was the most unpopular man in England. He was widely blamed for exercising undue influence over Charles and for the failure of the expedition of La Rochelle.

After Buckingham's death, no one man took his place as favorite. Instead, Henrietta Maria (whose relationship with Charles was strained) gradually gained a greater share of her husband's affections.

Yet Buckingham's death did nothing to improve relations with the House of Commons. This was in part because of the policies Charles followed in the Church of England (his position toward Catholics).

James I had counteracted Puritan attempts to reform English Church worship and government, but he had been an orthodox Calvinist in his doctrine. Charles, in contrast, supported churchmen who voiced doubts about the Calvinist doctrine of predestination.

To the 1628 Articles of Religion, Charles prefaced a declaration forbidding the clergy to preach or publish on the issue of predestination. The Declaration also stated that the King in the Convocation of clergy should govern the church (ignoring Parliament).

Charles I's chief advisor in religious matters was William Laud, who in July 1628 was promoted to the Bishopric of London. Almost all English books were printed in London, and so, as Bishop, Laud now controlled which books were licensed.

Many MPs feared that dangerous innovations were being made in the Church of England. In a few places, clergymen had railed in their communion tables at the east end of the church and begun to call these "altars".

The advocates of railed altars thought this simply displayed proper respect. Their puritan opponents regarded the practice as a return to popery - if not outright idolatry.

Charles dissolved the Parliament in 1629.

III. The Personal Rule of Charles I (Divine Right of Kings) (dictatorship) (He was in many ways the icon that James described in *Basilikon Doron*)

Parliament was dissolved 3 times 1625-1629

In 1629, passions and frustrations reached such a peak that Charles decided for the future he would govern without calling Parliament.

From the dissolution of Parliament in 1629, until 1640, Charles I ruled alone.

Charles was still short of money, and the first step towards rep airing his finances was to stop spending money in unsuccessful warfare.

A peace was concluded with France in 1629 and with Spain in 1630.

Charles I continued to collect tonnage and poundage, and also extended monopolies and impositions.

By far the most important new source of finance was **Ship Money**. English kings had customary rights to call on coastal communities to provide ships to defend the realm. If no ships were available, a payment of "ship money" could be made in lieu.

In 1635, Charles issued a writ demanding ship money not only from coastal counties but from all English counties. (**This was one of the causes of the English Civil Wars**)

Parliament insisted that parliament was the proper body to vote taxation, but a majority of the Judges found were against

Despite the Judges' confirmation of Charles I's legal right to levy ship money, there was widespread dissatisfaction and some open opposition.

IV. William Laud and the Church

Finance was not the only area where Charles adopted unpopular measures. He was alienating a huge majority of his people by his religious policies, for his support for Archbishop William Laud.

George Abbot died in August 1633, and Charles gave his place as Archbishop of Canterbury to William Laud.

Two things about William Laud which dangerously weakened loyalty to the Crown.

1) One of Laud's first moves was to issue a Declaration of Sports establishing the lawfulness of pursuing various forms of relaxation and recreation on Sundays. The Declaration was deeply offensive to puritans and Sabbatarians who regarded the Lord's Day set apart for worship, not fun.

2) Many of the practices encouraged by Laud were reminding of Roman Catholic beliefs and ritual. With Laud himself maintaining that the Roman Church was a true church, though corrupt one, it became widely believed that the Church was being betrayed and abandoned.

Laud's own priority was to restrict Englishmen to a thorough conformity to the letter of the Common Prayer Book. The 1559 *Common Prayer Book* was not only necessary but sufficient. Direct clash with Puritans.

Laud enforced his policies by a savage repression of Puritans previously unseen in England.

Hence many Puritans fled England convinced that the country was fatally sinful and wicked, and, consequently, impossible to solve the problem: John Cotton and others set out to the New England (sometimes through Holland). Persuaded to be elected by God, they identified themselves to Moses and the Hebrews who had fled from Egypt to the Promised Land, Canaan.

Among those who stayed in England, some opponents (Puritans) were sentenced in 1634 to imprisonment and the loss of his ears, such as William Prynne.

Laud wanted to humiliate his opponents, but instead Prynne, and others became popular heroes.

Second Semester

American Civilization Course for Third Year Students

Early American History: Puritan New England

SYLLABUS

I. Puritan Migration: Separatists

1. The Pilgrim Fathers
2. The Mayflower Compact
3. The Pilgrims' Typological Hermeneutics

II. Puritans' Great Migration: Non-Separatists

1. Puritans' Settlement
2. Winthrop's City upon the Hill

Conclusion: The Impact of Puritanism on American Culture

FIRST LECTURE

INTRODUCTION

But, for a better understanding of this course, it is necessary to look back upon the Puritans' situation in England.

Rapid overview of Puritans' situation in England

Two dynasties (Tudors and Stuarts) had played a key role in emerging Puritan movement in America.

Under Tudor dynasty:

Henry VIII and Roman Catholic Church

Edward

Mary and Protestants

Elizabeth and the return of Marian exiles

Under Stuart dynasty:

James favoured Anglicans

Puritans' persecution

Migration to Leyden 1608 then to America in 1620

1) Tudors: Elizabeth's reign is important.

The power was given by God (God's gift). It was her duty to secure her subjects against any threat. She wanted to assure social order; she wanted to avoid a civil war.

Solution: religious unity, that is to say uniformity.

The religion must teach the duty of obedience and submission to the monarchy.

But many Englishmen demanded more.

Protestantism had built-in democratic tendency in that it encouraged the literate to search the Scriptures for themselves and act in the light of what they found there.

Some devout Protestants 'separated' from the sinful national Church, and organized little 'separatist' churches, they were called conventicles.

These Protestants (later called Puritans) with return to country saw England either Catholic or indifferent. Their business was to bring the full Reformation to pass; to achieve the conversion of England. They agreed with Elizabeth for religious unity, a national church, but it must be governed on the lines that John Calvin inferred from the Bible.

Elizabeth refused.

So the Puritans were compelled to turn from political to purely pastoral labours.

They started preaching their countrymen. By 1603 they were succeeding spectacularly.

Elizabeth (State and Church) could do nothing against these devout people.

2) Stuarts: King James exhorted Puritans to conform to the established Church or he would harry them out of the land.

Among the persecuted, there was a group of Separatists. The leaders of this conventicle were educated but its members were for the most part lowly, sincere, godly...

Their piety was seen offensive to the authorities. Thus they fled the persecution of their mother country.

SECOND LECTURE

I. Puritan Migration: Separatists

The Pilgrim Fathers

These persecuted devout prayers decided around 1607 to emigrate to Holland, where they heard there was a freedom of religion for all men.

They lived in Leyden over 10 years.

But Leyden could not be a permanent resting place:

- (1) there was a danger of Spanish conquest;
- (2) poverty;
- (3) the children of the English threatened to turn Dutch (i.e. threatened to forget their English culture).

It would be better to move again.

But where?

England was closed and the Church was corrupt.

Their minds began to turn to 'unpeopled' regions of America.

During that time, great promotion literature advertised to travel to America.

John Smith embodied this type of literature. In his *A Description of New England* he galvanised people to explore the New World.

Puritan Separatists might well be encouraged by such literature.

They agreed with Virginia Company of London to emigrate to the New World.

They prepared themselves during 2 years.

A large ship, *Mayflower*, was hired to carry them to America.

On 16 September *Mayflower* sailed from Plymouth.

She carried, besides the officers and crew, 105 persons of whom 35 only were certainly Pilgrims. The Puritans called themselves as

'Saints'. The rest were travelling for a variety of reasons, many of them financial. They were called by Pilgrims 'Strangers'.

They hoped to sail south and settle in the northern Virginia but wind forced them north. On 11 December 1620, led by William Bradford, they found their way into Plymouth Harbour. Plymouth was chosen to be their home.

When the landing in America had been made and the winter had come, the mortality was frightful. Half of the settlers died in the first year.

The Pilgrim Fathers had to suffer.

THIRD LECTURE

The Mayflower Compact

Being now in America, far from all the sanction of English government, conflicts appeared among the Strangers and Saints. The former wanted not to keep the charter they made with the Virginia Company, since they landed away from Virginia territory covered by the charter. While the latter disagreed. The Saints realized the emergency to have an agreement among all passengers. A constitution was thus needed to avoid anarchy. Accordingly, the Mayflower Compact emerged. The signers pledged to obey laws agreed to by the majority



"Signing of the Mayflower Compact" (c. 1900) by Edward Percy Moran

The Mayflower Compact

In the name of God Amen. We whose names are underwritten,
the loyal subjects of our dread sovereign Lord King James
by the grace of God, of great Brittain, France, & Ireland King,
defender of the faith, &c
Having undertaken, for the glory of God, and advancement
of the Christian^{faith} and honour of our King & Country, a voyage to
plant the first Colonie in the Northern parts of Virginia. Do
by these presents solemnly & mutually in the presence of God, and
one of another, Covenant, & combine our selves together into a
Civill body politicke; for the better ordering, & preservation & fur-
therance of the ends aforesaid; and by vertue hereof to enacte,
constitute, and frame such just & equall Lawes, ordinances,
Acts, constitutions, & offices, from time to time, as shall be thought
most meete & convenient for the generall good of the Colonie: unto
which we promise all due submission and obedience. In witness
whereof we have hereunder subscribed our names at Cap-
codd the 11. of November, in the year of the raigne of our sovereign
Lord King James of England, France, & Ireland the eighteenth
and of Scotland the fiftie fourth. An. Dom. 1620.]

| | | |
|-------------------|---------------------|-------------------|
| John Carver. | Samuel Fuller. | Edward Tilly. |
| William Bradford. | Christopher Martin. | John Tilly. |
| Edward Winslow. | William Mullins. | Francis Cook. |
| William Brewster. | William White. | Thomas Rogers. |
| Isaac Allerton. | Richard Warren. | Thomas Tinker. |
| Miles Standish. | John Howland. | John Ridgdale. |
| John Alden. | Steven Hopkins. | Edward Fuller. |
| John Turner. | Digery Priest. | Richard Clark. |
| Francis Eaton. | Thomas Williams. | Richard Gardiner. |
| James Chilton. | Gilbert Winslow. | John Allerton. |
| John Craxton. | Edmond Margeson. | Thomas English. |
| John Billington. | Peter Brown. | Edward Doten. |
| Josef Fletcher. | Richard Bitteridge. | Edward Liester. |
| John Goodman. | George Soxle. | |

The Mayflower Compact is one of the most important documents of American history. The Mayflower Compact prepared the way for the greatest compact of all, the Constitution of the United States.

This compact contains two types of contract: religious contract and social contract.

- 1) Religious Contract: there is a contract between man and God, this is called Covenant theology, or federal theology
- 2) Civil Contract: the concept of covenant had shaped civil and political life of early America. The Pilgrims maintained that they could govern themselves through vote and participation for the better of the community.

FORTH LECTURE

The Pilgrims' typological hermeneutics

Separatists were great believers in typology. They viewed life loaded of meanings (providence). Indeed, typological hermeneutics was the core of American Puritanism.

The Puritans used typology as a way for reading the Bible and for understanding the meaning of current events.

Typology is the approach which rely on signs in the Old Testament in order to explain the significance of events and characters in the New Testament.

Puritans read the Old Testament not only to explain the significance of the events of the New Testament but also their own historical situation and experiences.

By means of typological interpretation Puritans believed themselves the Jews who left Egypt and founded the nation Israel: in the manner of Jews led by Moses to leave Egypt, the Puritan Separatists, led by William Bradford, fled England and its king (Pharaoh), crossed the Atlantic Ocean (the Red Sea) to the Promised Land - America-.

In *Of Plymouth Plantation*, William Bradford stressed the idea that the Pilgrims were God's chosen people freed from bondage of corrupt of Anglican Church and destined to the Promised Land.

We know a good deal about the Pilgrims, because their leaders left detailed accounts. William Bradford was elected governor of Plymouth in 1621. Bradford's *Of Plymouth Plantation* is an extraordinarily vivid account of the Pilgrims.

Bradford thought that Indians were savage people, who are cruel, barbarous, and most treacherous.

The Pilgrims believed to be the Chosen People (Roman Catholic Church was corrupt and its Anglican successor). This idea, spirit, has contributed significantly to the widely accepted idea that the United States of America has an exceptional status among nations and still has a historical mission. That idea is part of the standard rhetoric of recent American presidents. For example, Ronald Reagan, George

Bush, and his son *George W. Bush*, were proud to assert that America was the beacon of the world.

FIFTH LECTURE

II. Puritans' Great Migration: Non-Separatists

Puritans' Settlement

As soon as Charles I ruled alone in England (the Eleven Years Tyranny), William Laud took repressive measures against Puritans.

Very persecuted, Puritans left England in 1630. 700 passengers set out aboard 7 ships for the New World. At their arrival, they founded the Massachusetts Bay Colony whose first governor was John Winthrop.

Puritans disagreed with the Separatists' view that the English Church was no longer reformable, hence they separated themselves from it. But King Charles's religious and political policies gave somehow reason to the Separatists that the Anglican Church was so corrupt that it was impossible to reform it from within. In sailing to the New World, the Puritans were acting like the Pilgrims. But the Massachusetts Puritans were not voluntarily favouring separation: they were forced to move out by Charles and his advisor, Laud. Indeed, before leaving England, Winthrop and his friends asserted in a declaration that they remained loyal to the Church of England. They had no wish to seem dissenters. But being so far from England, 3000 miles of ocean, they felt themselves free to follow their religious principles: Bishops and the Book of Common Prayer were abandoned. Every New England church was to rule itself.

Winthrop's City upon the Hill

Led by John Winthrop, the Puritans fled England and sailed for New England, convinced that God was going to destroy England, and had prepared the new land as a refuge for the elects.

Winthrop openly set out to create a 'City upon Hill' in the New World, so that Puritans would worship God according to their Calvinist belief. And 'City upon Hill' should be the model for the world.

During his journey in 1630, Winthrop delivered what was to be one of the most important documents of American history: 'A Modell of Christian Charitie', in which he stressed some concepts which would become the core components of the American Puritanism: such as the divine covenant, the City upon the Hill, and model for the world.

This Puritans' typological interpretation as being the Chosen People has shaped American society till nowadays. New England culture has highly influenced the future of United States; 'a Colony of Chosen People' has strongly impacted the United States of America.

The Impact of Puritanism on American Culture

Thanks to their morality, theology and religion, these Puritans were to shape the culture of America. Their influence was potent on all the fields of society, economics, politics and education.

- American Puritans believed that their future prosperity could be achieved through self-discipline and hard-working. A Puritan man believed if he was a tinker, for example, not only it was the duty to respect this vocation, given freely by God, but he had to perfectly exploit this skill to be the best tinker in order to be more useful for his community.

According to the Puritans, prosperity of a community was a sign of God's election of the members of this community. This conception of salvation which energized many individuals to be more productive has led Weber to claim that the early Puritanism played an important role in emerging American capitalism.

- Another Puritan contribution to shaping American society is democracy. While Anglicans advocated an Episcopal system for church governance, early Puritan Americans, conversely, believed that they could govern themselves through vote and participation, as they entered into a covenant with God. Historians have always stressed that the Mayflower Compact was the starting point of democracy in America.
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- Puritans who believed that the Bible should be accessible to everyone invested considerable energy to promote education, as the latter was regarded to be the only tool allowing simple and uneducated peasants and farmers to understand the Holy Writ. The first American Puritans were always encouraged to read and interpret the Scripture on their

own. Children (and Indians) were, above all, those who highly needed instruction. No wonder that most of the ancient schools in the United States were built by Puritans.

Because of all this, the Puritanism's spirit (hard-working, education, search of freedom) continues to exercise a profound influence on American people. Even some presidents, like Donald Reagan and George W. Bush, boasted to be descendants of the first emigrated Puritans