

1: New England Bound | W. W. Norton & Company

Colonial Differences in Early America Essay Words | 4 Pages. The New England Colonies were a group of Puritans lead by John Winthrop who settled in Massachusetts and wanted religious reform.

This movement, impelled by powerful and diverse motivations, built a nation out of a wilderness and, by its nature, shaped the character and destiny of an uncharted continent. Today, the United States is the product of two principal forces—the immigration of European peoples with their varied ideas, customs, and national characteristics and the impact of a new country which modified these distinctly European cultural traits. Of necessity, colonial America was a projection of Europe. Across the Atlantic came successive groups of Englishmen, Frenchmen, Germans, Scots, Irishmen, Dutchmen, Swedes, and many others who attempted to transplant their habits and traditions to the new world. But, inevitably, the force of geographic conditions peculiar to America, the interplay of the varied national groups upon one another, and the sheer difficulty of maintaining old-world ways in a raw, new continent caused significant changes. These changes were gradual and at first scarcely visible. But the result was a new social pattern which, although it resembled European society in many ways, had a character that was distinctly American. The first shiploads of immigrants bound for the territory which is now the United States crossed the Atlantic more than a hundred years after the fifteenth- and sixteenth-century explorations of North America. These travelers to North America came in small, unmercifully overcrowded craft. During their six- to twelve-week voyage, they subsisted on meager rations. Many of the ships were lost in storms, many passengers died of disease, and infants rarely survived the journey. Sometimes tempests blew the vessels far off their course, and often calm brought interminable delay. To the anxious travelers the sight of the American shore brought almost inexpressible relief. The virgin forest with its profusion and variety of trees was a veritable treasure-house which extended over 1,000 miles from Maine in the north to Georgia in the south. Here was abundant fuel and lumber. Here was the raw material of houses and furniture, ships and potash, dyes and naval stores. The sea abounded in oysters and crabs, cod and lobster; and in the woods, there were turkeys "fat and incredible of weight," and quail, squirrels, pheasants, elk, geese, and so many deer that in places "venison is accounted a tiresome meat. Soon the newcomers found that grain would grow and that transplanted fruit trees flourished. And sheep, goats, swine, and cows thrived in the new land. The new continent was remarkably endowed by nature, but trade with Europe was vital for the import of articles the settlers could not yet produce. Here the coastline served the well. The whole length of shore provided innumerable inlets and harbors, and only two areas—North Carolina and southern New Jersey—lacked harbors for ocean-going vessels. Lawrence, held by the French, offered a water passage to the real interior of the continent. This lack of a waterway, together with the formidable barrier of the Appalachian Mountains, long discouraged movement beyond the coastal plains region. Only trappers and traders with light pack trains went beyond the seaboard. For a hundred years, in fact, the colonists built their settlements compactly along the eastern shore. It was the shoreline and the rivers that first spread population north and south along the band of coast traversed by the arteries of travel. The several colonies were independent communities with their own outlets to the sea. Their separateness, together with the distances between the settlements, prevented development of a centralized and unified government. Each colony instead became a separate entity, marked by a strong individuality which in the later history of the United States became the basis of the concept of "states rights. The coming of colonists in the seventeenth century was the result of careful planning and management, and of considerable expense and risk. Settlers had to be transported three thousand miles across the sea. They needed utensils, clothing, seed, tools, building materials, livestock, arms, ammunition. In contrast to the colonization policies of other countries and other periods, the emigration from England was not fostered by the government. Rather, the initiative was taken by unofficial groups or by individuals. Two colonies, Virginia and Massachusetts, were founded by chartered companies whose funds, provided by private investors, were used to equip, transport, and maintain the colonists. In the case of the New Haven later a part of Connecticut colony, well-to-do emigrants themselves financed the transport and equipment of their families and servants. Other settlements—New Hampshire, Maine, Maryland, the

Carolinas, New Jersey, and Pennsylvania - originally belonged to proprietors, members of the English gentry or nobility who, as landlords, advanced out of their own resources the funds for settling tenants and servants upon lands granted to them by the King in the same manner as they might be granted an estate at home. Charles I, for instance, granted to Cecil Calvert Lord Baltimore and his heirs the nearly seven million acres which were later to become the state of Maryland; the Carolinas and Pennsylvania were given as grants by Charles II. Lord Baltimore, for instance, gave the King two Indian arrowheads each year, and William Penn contributed two beaver skins annually. Several colonies were simply offshoots of other settlements. Rhode Island and Connecticut were founded by people from Massachusetts, the mother-colony of all New England. Still another, Georgia, was established largely for benevolent reasons by James Edward Oglethorpe and a few other philanthropic Englishmen. Their plan was to release imprisoned debtors from English jails and send them to America to establish a colony which would serve as a bulwark against the Spaniards to the south. Founded in by the Dutch, the colony of New Netherlands came under British rule forty years later and was renamed New York. The most impelling single motive which induced emigrants to leave their European homelands was the desire for greater economic opportunity. This urge was frequently reinforced by other significant considerations such as a yearning for religious freedom, a determination to escape political oppression, or the lure of adventure. Between and , economic difficulties swept England, and overflowing multitudes could not find work. Even the best artisans could earn little more than a bare living. Bad crops added to the distress. Concurrently, during the religious upheavals of the sixteenth and seventeenth centuries, a body of men and women called Puritans sought to reform the Established Church of England from within. Essentially, their program called for the more complete protestantization of the national church, particularly insofar as church responsibility for individual conduct was concerned. Their reformist ideas threatened to divide the people and to undermine royal authority by destroying the unity of the state church. A radical sect known as Separatists believed the Established Church could never be reformed to their liking. During the reign of James I, a small group of these - humble country folk - left for Leyden, Holland, where they were allowed to practice their religion as they wished. Some years later, a part of this Leyden congregation decided to emigrate to the new world where, in , they founded the "Pilgrim" colony of New Plymouth. The dotted section on this map indicates the extent of English colonization along the Atlantic Coast. Organized settlement had not yet spread very far in from the seaboard, and inland boundaries were not yet permanently established. As westward expansion progressed, these boundaries were to cause frequent disputes. Soon after Charles I ascended the throne in , Puritan leaders in England were subjected to what they viewed as increasing persecution. Several ministers, who were no longer allowed to preach, gathered their flocks about them and followed the Pilgrims to America. Unlike the earlier emigrants, however, this second group, which established Massachusetts Bay Colony in , included many persons of substantial wealth and position. Within the next decade, a Puritan stamp had been placed upon a half dozen English colonies. But the Puritans were not the only colonists driven by religious motives. Dissatisfaction with the lot of the Quakers in England led William Penn to undertake the founding of Pennsylvania. And many colonists in Pennsylvania and North Carolina were dissidents from Germany and Ireland who sought greater religious freedom as well as economic opportunity. Political considerations, together with religious, influenced many to move to America. In Germany, the oppressive policies of various petty princes, particularly with regard to religion, and devastation from a long series of wars helped swell the movement to America in the late seventeenth and eighteenth centuries. In many instances, men and women who had little active interest in a new life in America were induced to make the move by the skillful persuasion of promoters. William Penn publicized the opportunities awaiting newcomers to the Pennsylvania colony in a manner more than suggestive of modern advertising techniques. Ship captains, who received large rewards from the sale of service contracts of impecunious migrants, used every method from extravagant promises to out-and-out kidnapping to secure as many passengers as their vessels could transport. Of the mass of colonists who crossed the ocean, relatively few could finance the cost of passage for themselves and their families and of making a start in the new land. For the earliest colonists, the expenses of transport and maintenance were provided by colonizing agencies such as the Virginia Company and the Massachusetts Bay Company. In return, the settlers agreed to work a for the

agency as contract laborers. But a colonist who came to the new world under such an arrangement soon discovered that, since he was expected to remain a servant or tenant, he would have been better off in England without adding the hardships and dangers of a wilderness frontier to his dependent lot. This system soon proved a handicap to successful colonization. In consequence, there developed a new method of encouraging settlers to come to America. Companies, proprietors, and independent families entered into a negotiable contract with the prospective settler. Free at the end of this term, he would receive freedom dues, sometimes including a small tract of land, usually fifty acres. The emigrants so involved were called "indentured servants. Usually they fulfilled their obligations under the contracts faithfully. A few, however, ran away from their employers at the first opportunity. They, too, were able to secure land easily and to set up homesteads either in the colony where they had originally settled or in a neighboring one. No social or other stigma attached to the family which had its beginnings in America under this semibondage arrangement. In every colony, in fact, many of the leading personages were, either former indentured servants or their children. They, like all other colonists, were the most valuable assets of a country whose greatest need was population. Indeed, the colonies and all groups interested in their success prospered in direct ratio to the number of settlers who migrated. For land and other natural resources were practically unlimited, and progress was entirely dependent on the size of the population available to develop them. Of the settlers who came to America in the first three quarters of the seventeenth century, the overwhelming majority was English. There was a sprinkling of Dutch, Swedes, and Germans in the middle region, a few French Huguenots in South Carolina and elsewhere, and here and there a scattering of Spaniards, Italians, and Portuguese. But these represented hardly ten per cent of the total population. After , England ceased to be the chief source of immigration, as great numbers came from Germany, Ireland, Scotland, Switzerland, and France for varied reasons. Thousands of Germans fled Europe to escape the path of war. A host of Scotch-Irish left northern Ireland to avoid the poverty induced by government and absentee landlord oppression. From Scotland and Switzerland came people also fleeing the specter of poverty. Immigration tended to move in waves, but over any period of years it was a steady stream. In , the population amounted to about a quarter of a million. It doubled every twenty-five years until in it numbered more than two and a half million. For the most part, non-English colonists adapted themselves to the culture of the original settlers. This did not, however, mean that all settlers transformed themselves into Englishmen abroad. True, they adopted the English language, law, customs, and habits of thought, but only as these had been modified by conditions in America.

2: NPR Choice page

Center Museum Although the Church of England (also known as the Anglican Church, and, today, as the Protestant Episcopal Church) commanded the loyalties of a great many churchgoers in early America, its history has received relatively little treatment from historians—especially compared with the.

Enjoy the Famous Daily Virginia: A charter for the southern section is given to a company of London merchants called the London Company, until its successful colony causes it be known as the Virginia Company. A company based in Plymouth is granted a similar charter for the northern part of this long coastline, which as yet has no European settlers. The Plymouth Company achieves little and has no connection with the Pilgrim Fathers who establish a new Plymouth in America in . The London Company succeeds in planting the first permanent English settlement overseas - but only after the most appalling difficulties. They continue up a broad waterway, which they name the James river in honour of their king, and a few weeks later they select an island to settle on. They call their settlement Jamestown. More than English settlers attempt to make their home in on the island of Jamestown. A year later disease, privation, hunger and attacks by local Indians have reduced their number to less than forty. But the hardship has produced the first notable leader in British colonial history. His energy, his resourcefulness and his skill in negotiating with the Indians soon establish him as the leader of the community. Smith soon becomes involved in a famously romantic scene or so he claims many years later, in a book of . He is captured by Indians and is about to be executed when Pocahontas , the year-old daughter of the tribal chieftain, throws herself between victim and executioner or so Smith maintains. Four more ships reach Jamestown in . The number of settlers is up to when Smith is injured, later that year, and has to sail home to England. During the next winter, in his absence, there is appalling famine - the are reduced to . They are joined by another group survivors of a shipwreck in Bermuda , but only after further reinforcements arrive, in , is it finally decided to persevere with this difficult attempt at colonization. The town of Williamsburg, first called Middle Plantation, is founded in . By mid-century in spite of an Indian attack in which kills colonists Virginia is at last secure. Ten or more counties, on the English pattern, have their own sheriff, constable and justices. Thirty-five of about passengers in the Mayflower have sailed once before from England to live according to their Christian consciences in a freer land. They were part of a Puritan group which moved in from Boston in Lincolnshire to Holland , famous at the time for religious toleration. Now, in spite of the dangers involved, they want to be even more free in a place of their own. Their sights are set on New England, the coast of which has been explored in by John Smith , the leader of the Jamestown settlers. His book *A Description of New England*, naming and describing the region, has been published in . The journey lasts eight weeks before they make their first landfall, on the tip of Cape Cod. It is not until mid-December that the little group selects a coastal site suitable for their village. They name it Plymouth, echoing their port of departure from the old world. To their surprise there appear to be no Indians in the vicinity. Only half the group survive that first winter and spring. Of eighteen married women, just five are alive when the first harvest is reaped in . A large indigenous fowl, the turkey , makes an admirable centrepiece. The settlers have found it living wild in the forests of New England. These pioneering families become known to their contemporaries as the Old Comers they are first referred to as Pilgrim Fathers in , and are more often known now in the USA simply as the Pilgrims. The ritual of Thanksgiving is not the only great tradition which the pilgrims bequeath to modern America. Their example of self-reliance becomes a central strand in the American ideal. It will be fully maintained by other English communities establishing themselves, just ten years later, further north in Massachusetts. Massachusetts and New England: The situation at home adds a further incentive. England is undergoing a recession; and William Laud bishop of London from , archbishop of Canterbury from is trying to impose the episcopalian form of Christianity on the country by force. Economics and conscience pull in the same direction. In a Puritan group secures from the king a charter to trade with America, as the Massachusetts Bay Company. Led by John Winthrop, a fleet of eleven vessels sets sail for Massachusetts in . The ships carry settlers, cows and 60 horses. Winthrop also has on board the royal charter of the company. The enterprise is to be based in the new world rather than in London. This device is

used to justify a claim later passionately maintained by the new colony - that it is an independent political entity, entirely responsible for its own affairs. In Winthrop selects Boston as the site of the first settlement, and two years later the town is formally declared to be the capital of the colony. They are Congregationalists, committed to the notion that the members of each church are a self-governing body. The towns of Massachusetts become like tiny city-states - each with a church at its centre, and with the church members as the governors. This is oligarchy rather than democracy, but it is an oligarchy based on perceived virtue rather than wealth or birth. All male church members have a vote. But a man may only become a church member on the invitation of those already enjoying this exalted status. The Massachusetts system proves an extremely efficient way of settling new territory. A community, granted a tract of land by Winthrop and his governing body in Boston, immediately becomes responsible for making a success of the new enterprise - building a church and houses while bringing the surrounding land into cultivation. Standards of education and literacy are high in the colony the university of Harvard is founded as early as 1636. The appeal of Massachusetts proves so great that in the first eleven years, to 1640, some 20,000 settlers arrive from England. In subsequent decades, as the population grows and colonization extends further afield, regions evolve into separate colonies. Connecticut emerges in 1636, and New Hampshire in 1776. In a reverse process, the original settlement of Plymouth becomes absorbed within Massachusetts in 1790. Vermont and Maine remain part of Massachusetts until 1791 and 1820 respectively. Rhode Island is an exception within New England, going its own way very early from because of the religious intolerance in self-righteous Massachusetts. It is founded by Roger Williams, a clergyman banished by the Boston authorities for his radical views. Williams establishes the town of Providence on land which he buys from the Indians itself a novelty among English settlers. He welcomes persecuted sects, such as Anabaptists and Quakers, and turns Rhode Island into a haven of tolerance. In this respect the small colony prefigures Pennsylvania. This region is being colonized by the Dutch. Now, in 1614, a party of thirty families is sent out to establish a colony. They make their first permanent settlement at Albany, calling it Fort Orange. In Peter Minuit is appointed governor of the small colony. He purchases the island of Manhattan from Indian chiefs, and builds a fort at its lower end. He names the place New Amsterdam. The Dutch company finds it easier to make money by piracy than by the efforts of colonists the capture of the Spanish silver fleet off Cuba in 1628 yields vast profits, but the town of New Amsterdam thrives as an exceptionally well placed seaport - even though administered in a harshly authoritarian manner by a succession of Dutch governors. The only weakness of New Amsterdam is that it is surrounded by English colonies to the north and south of it. This place seems to the English both an anomaly and an extremely desirable possession. Both themes are reflected in the blithe grant by Charles II in 1664 to his brother, the duke of York, of the entire coastline between the Connecticut and Delaware rivers. New Amsterdam, and in its hinterland New Netherland, lie exactly in the middle of this stretch. When an English fleet arrives in 1674, the Dutch governor Peter Stuyvesant accepts the reality of the situation and surrenders the territory without a shot being fired. Thus New Amsterdam becomes British and two years later, at the end of hostilities between Britain and the Netherlands, is renamed New York. The town has at the time about 10,000 inhabitants, with a total population of perhaps 20,000 Europeans in the whole region of New Netherland - which now becomes the British colony of New York. The Dutch have recently begun to settle the coastal regions further south, which the British now also appropriate as falling within the region given by Charles II to the duke of York. It becomes the colony of New Jersey. Whereas the New England colonies are in the hands of independent Puritan communities, creating their own future as small farmers in a relatively harsh environment, the southern colonies are given by the British monarch to powerful aristocrats under whose protection settlers are shipped across the Atlantic. The first such grant is that of Maryland to Lord Baltimore in 1632. The next grant is that of Carolina, given to a consortium of eight proprietors in 1663. The two parts, north and south, develop rather differently. In the south, where rice proves a profitable crop, large plantations are established using African-American slave labour. The north, relying more on tobacco grown in small holdings, is less prosperous. The north becomes a separate colony in 1733, introducing the lasting division between North and South Carolina. The last of these proprietary colonies is Georgia, granted in 1732 to a group of British philanthropists. Their aim is to give a new start in life to debtors and to others with no means of support.

3: Field Guide to Early American Gravestones in New England | Maplewood Press

British-American relations, also referred to as Anglo-American relations, encompass many complex relations ranging from two early wars to competition for world markets. Since they have been close military allies enjoying the Special Relationship built as wartime allies, and NATO partners.

History of Religion in America Introduction The issue of religious freedom has played a significant role in the history of the United States and the remainder of North America. Europeans came to America to escape religious oppression and forced beliefs by such state-affiliated Christian churches as the Roman Catholic Church and the Church of England. Its history includes the emergence of utopian experiments , religious fanaticism, and opening the door to such exotic religions as Buddhism, Hinduism, Islam, and Taoism. Such has been the winding road of religious evolution in America. The role of religion among American Indians For untold generations before Europeans came to America, native peoples celebrated the bounty given to them by the Great Spirit. Across America, such Indian tribes as the Algonquians , the Iroquois , Sioux , and the Seminoles worshiped the Great Spirit, who could be found in animals as well as inanimate objects. As white colonists drove Indians onto reservations, the fervency of their religious practices increased, even as Christian missionaries made inroads that influenced their spirituality. Colonial religious splintering Religious persecution and iron-fisted rule by state-affiliated Christianity in Europe began to loosen its hold in the 16th century when, for the sake of debate, Martin Luther nailed his 95 theses on the door of the Castle Church in Wittenburg, Germany. In later attempts to free themselves from the tie of the state governmental system imposed by the Church of England Anglican Church , such denominations as the Reformed-Presbyterian churches and the European Free Church were formed. Those religious parents gave birth to the next wave of Christian denominations. Reforms were brought by the Puritans to the American colonies. As later cries for reform and renewal took place, further splintering occurred among the Methodists , Pentecostals, Fundamentalists and Adventists, each bearing a diminished resemblance to their original parents. Evangelical movement roots and branches Evangelism has played an integral part in the history of religion in America, from colonial times to the present, while its methods of dissemination have changed dramatically. During the Great Awakening of the s, white Protestant evangelists proselytized to black Americans. During the 19th century, Methodists held camp meetings in the frontier states. Evangelism turned to elaborate crusades in the 20th century when such preachers as Billy Sunday attempted to convince nonbelievers that they should "jump ship" from their ancestral Christian denominations. Tent revivals, broadcast by radio and television, were dynamic with charismatic preachers who captured the attention of millions of people. While they were relegated to cable TV networks, evangelistic websites slowly began to crop up on the Internet during the early s. Because of the anonymous nature of that interactive communication tool, people felt more comfortable sharing their personal beliefs and faith over the Internet with a large audience, or with one unknown person. Media evangelists incorporated multimedia presentations with sound, the written word, movies and video technologies. To prevent a return to a centralized, overbearing government, the Bill of Rights was added to the Constitution, without which ratification by Virginia and New York would not have occurred. To fully understand the impact of the spread of Christian denominations in America, it is important to look at them and their origins individually. Listed below is a brief summary of those denominations, beginning with a proto-denomination, the Puritans. Puritans The Puritans came to the New England colonies to escape religious persecution. The Puritans later gave birth to the Baptists and the Congregationalists. Using the New Testament as their model, they believed that each congregation and each person individually was responsible to God. Their belief that their destiny was predetermined, their self-imposed isolation, and religious exclusivity, would later lead to witch hunts beginning in The Puritans also were responsible for the first free schooling in America and established the first American college, Harvard College , in Cambridge, Massachusetts. Congregationalists Based on the Calvinist Reformed tradition and strictly opposed to external authorities, Congregationalists came to New England and established the Plymouth Colony in As part of the Separatist movement, Congregationalists broke from the Anglican Church and established independent congregations in

which God was the absolute authority. Prone to splintering, those congregations experienced a great number of local schisms during the first Great Awakening in the s. During the s, membership declined as their Methodist and Baptist cousins continued to gain strength. Unitarianism developed as an offshoot of COngregationalism, initially due to disagreement over the reality of the Trinity. Over the years, their resistance to dependence and external secular and clerical authority has lessened. Many Congregationalist churches have subsequently merged with other churches from the Reformed tradition. Today their membership in the U. Methodists The tap root of Methodism was a group of Oxford University students, amongst whom were its founders, John and Charles Wesley. Asbury promoted circuit riding and thus increased American Methodism to , by the time of his death in One of the more liberal Christian denominations, the United Methodist Church has become the second-largest Protestant denomination in America with 8. Lutherans In no other American Christian denomination did national origin play such an important role in its history as the Lutheran Church. The Lutherans settled on the East Coast and American Midwest, and celebrated worship services in their native tongues. From their first foothold in , Lutherans began to establish a sum total of synods. In the late 19th century, they began to merge as the Americanization process eliminated the language barriers that had previously kept them separate. After many previous mergers, three of the larger Lutheran bodies came together in to become the Evangelical Lutheran Church in America ELCA , which currently counts more than half of the Lutheran membership in the U. A more conservative branch is the Missouri Synod. Presbyterians Bearing little resemblance to the liturgy, structure, and tradition associated with the Roman Catholic Church, the Presbyterian and Reformed churches share a common origin in the teachings of John Calvin and the 16th century Swiss Reformation. By definition, the Presbyterian denomination is anchored in an active, representational leadership style for both ministers and lay members. Presbyterians mostly came from England, Scotland, and Ireland. William Penn , whose writings about freedom of conscience while imprisoned in England formed the basis of religious understanding for Quakers around the world. Penn established what would later be called Pennsylvania , an American religious sanctuary in the late 17th century. He believed in religious toleration, fair trade with Native Americans, and equal rights for women. They also shared an abhorrence of violence. Major liturgical denominations in the colonies The oldest Christian churches: Roman Catholicism, Anglicanism, and Eastern Orthodoxy, have left their unique stamp on the history of religion in America. They practice an allegiance to certain creeds or doctrines that originated in the early centuries of the Christian church, and profess a succession of leadership from the founding of the Christian church at Pentecost. Roman Catholicism Even though it was not the first to arrive in the colonies, Roman Catholicism ranks as the largest Christian tradition in the U. Arriving with the Spanish in what is now Florida in , and in the southwest and on the Pacific coast when Junipero Serra began to build missions in California , they received additional members when a group of colonists settled in Maryland in Roman Catholics had at one time held tightly to their cultural roots, but later joined the rest of American society. The American church has continued its allegiance to the pope, even though many of its members disagree with him on such issues as birth control, abortion, and women in the priesthood. Their worship services are similar in some ways to those of Roman Catholicism, and their clergy orders are the same: They espouse an inclusive policy toward membership. Orthodoxy in America consists of more than a dozen church bodies whose national origin is reflected by their names, such as the Greek Orthodox Archdiocese, Romanian Orthodox Episcopate of America, and the Russian Orthodox Church Outside Russia. Eastern Orthodox beliefs are based on holy tradition, or doctrines from early Christianity, and the Bible. The decrees of church councils and the writings of early church fathers establish the authority of church beliefs. Their clergy consist of bishops, priests, and deacons. Their worship services are the most elaborate of all Christian traditions.

4: Religion in Colonial America: Trends, Regulations, and Beliefs | Facing History and Ourselves

The colonial history of the United States covers the history of European colonization of the Americas from the start of colonization in the early 16th century until their incorporation into the United States of America.

The American Colonies were expected to help repay debt that had accrued during the French and Indian War. Tensions escalated from to over issues of taxation without representation and control by King George III. Stemming from the Boston Massacre of when British Redcoats opened fire on civilians, rebellion consumed the outraged colonists. The British Parliament had imposed a series of taxes such as the Stamp Act of , and later the Tea Act of , against which an angry mob of colonists protested in the Boston Tea Party by dumping chests of tea into Boston Harbor. The British Parliament responded to the defiance of the colonists by passing what the colonials called the Intolerable Acts in . This course of events ultimately triggered the first shots fired in the Battles of Lexington and Concord in and the beginning of the American War of Independence. While the goal of attaining independence was sought by a majority known as Patriots , a minority known as Loyalists wished to remain as British subjects indefinitely. When the Second Continental Congress convened in Philadelphia in May , deliberations conducted by notable figures such as Benjamin Franklin , Thomas Jefferson , John Hancock , Samuel Adams , and John Adams eventually resulted in seeking full independence from the mother country. Thus, the Declaration of Independence , unanimously ratified on 4 July , was a radical and decisive break. The United States of America became the first colony in the world to successfully achieve independence in the modern era. The British returned in force in August , and captured New York City, which became their base until the war ended in . After the Patriots captured a British invasion force moving down from Canada in the Saratoga campaign of , France entered the war as an ally of the US, and added the Netherlands and Spain as French allies. Britain lost naval superiority and had no major allies and few friends in Europe. The British strategy was then refocused on the South, where they expected large numbers of Loyalists would fight alongside the redcoats. Far fewer Loyalists took up arms than Britain needed; royal efforts to control the countryside in the South failed. When the British army tried to return to New York, its rescue fleet was turned back by the French fleet and its army was captured by combined French-American forces under General George Washington at the Siege of Yorktown in October . That effectively ended the fighting. Peace treaty[edit] The Treaty of Paris ended the war in on terms quite favourable to the new nation. France was exhausted by the war, and everyone wanted peace except Spain, which insisted on continuing the war until it captured Gibraltar from the British. Vergennes came up with a deal that Spain would accept instead of Gibraltar. The United States would gain its independence but be confined to the area east of the Appalachian Mountains. Britain would take the area north of the Ohio River. In the area south of that would be set up an independent Indian state under Spanish control. It would be an Indian barrier state. The Americans realised that French friendship was worthless during these negotiations: John Jay promptly told the British that he was willing to negotiate directly with them, cutting off France and Spain. He was in full charge of the British negotiations and he now saw a chance to split the United States away from France and make the new country a valuable economic partner. The northern boundary would be almost the same as today. It was a highly favourable treaty for the United States, and deliberately so from the British point of view. Shelburne foresaw a highly profitable two-way trade between Britain and the rapidly growing United States, which indeed came to pass. The British evacuated their soldiers and civilians in New York, Charleston and Savannah in late . Over 80 percent of the half-million Loyalists remained in the United States and became American citizens. The others mostly went to Canada, and referred to themselves as the United Empire Loyalists. Merchants and men of affairs often went to Britain to reestablish their business connections. The British also took away about free blacks, former slaves who fought the British army; they went to Nova Scotia. Many found it inhospitable and went to Sierra Leone , the British colony in Africa. Lawrence River and the Great Lakes. The Native American tribes allied with Britain struggled in the aftermath; the British ignored them at the Peace conference, and most came under American control unless they moved to Canada or to Spanish territory. The British kept forts in the American Midwest especially in Michigan and Wisconsin ,

where they supplied weapons to Indian tribes. Role of Jay Treaty[edit] Privately printed pamphlet containing the text of the Jay Treaty Trade resumed between the two nations when the war ended. The British allowed all exports to America but forbade some American food exports to its colonies in the West Indies. The imbalance caused a shortage of gold in the US. King George III received him graciously. Tensions were subdued when the Jay Treaty was signed in , which established a decade of peace and prosperous trade relations. In his view, the treaty worked for ten years to secure peace between Britain and America: Two controversies with Franceâ€ pushed the English-speaking powers even more closely together. It bet, in effect, on England rather than France as the hegemonic European power of the future, which proved prophetic. It recognised the massive dependence of the American economy on trade with England. In a sense it was a precocious preview of the Monroe Doctrine , for it linked American security and economic development to the British fleet, which provided a protective shield of incalculable value throughout the nineteenth century. Mostly, it postponed war with England until America was economically and politically more capable of fighting one. Thomas Jefferson had bitterly opposed the Jay Treaty because he feared it would strengthen anti- republican political enemies. When Jefferson became president in , he did not repudiate the treaty. He kept the Federalist minister, Rufus King in London to negotiate a successful resolution to outstanding issues regarding cash payments and boundaries. The amity broke down in , as relations turned increasingly hostile as a prelude to the War of Jefferson rejected a renewal of the Jay Treaty in the Monroeâ€Pinkney Treaty of as negotiated by his diplomats and agreed to by London; he never sent it to the Senate. The legal international slave trade was largely suppressed after Great Britain passed the Abolition of the Slave Trade Act in War of [edit] See also: The approaching conflict was about violations of American rights, but it was also vindication of American identity. The American strategy called for a war against British shipping and especially cutting off food shipments to the British sugar plantations in the West Indies. Conquest of the northern colonies that later became Canada was a tactic designed to give the Americans a strong bargaining position. To enlist allies among the Indians, led by Tecumseh , the British promised an independent Indian state would be created in American territory. Repeated American invasions of Canada were fiascoes, because of inadequate preparations, very poor generals, and the refusal of militia units to leave their home grounds. The Americans took control of Lake Erie in and destroyed the power of the Indian allies of the British in the Northwest and Southeast. The British invasion of the Chesapeake Bay in culminated in the " Burning of Washington ", but the subsequent British attack on Baltimore was repelled. The British invasion of New York state in was defeated at the Battle of Plattsburgh, and the invasion of Louisiana that launched before word of a ceasefire had reached General Andrew Jackson was decisively defeated at the Battle of New Orleans in Negotiations began in and produced the Treaty of Ghent , which restored the status quo ante bellum. No territorial gains were made by either side, and the British plan to create an Indian nation was abandoned. The United Kingdom retained the theoretical right of impressment, but stopped impressing any sailors, while the United States dropped the issue for good. Tensions between the US and Canada were resolved through diplomacy. The War of marked the end of a long period of conflict â€ and ushered in a new era of peace between the two nations. Disputes â€60[edit] The Monroe Doctrine , a unilateral response in to a British suggestion of a joint declaration, expressed American hostility to further European encroachment in the Western hemisphere. Nevertheless, the United States benefited from the common outlook in British policy and its enforcement by the Royal Navy. In the s several states defaulted on bonds owned by British investors. London bankers avoided state bonds afterwards, but invested heavily in American railroad bonds. Rebels from British North America now Ontario fled to New York and used a small American ship called the Caroline to smuggle supplies into Canada after their rebellion was suppressed. In late , Canadian militia crossed the border into the US and burned the ship, leading to diplomatic protests, a flare-up of Anglophobia , and other incidents. The most heavily disputed portion is highlighted Tensions on the vague Maineâ€New Brunswick boundary involved rival teams of lumberjacks in the bloodless Aroostook War of There was no shooting but both sides tried to uphold national honor and gain a few more miles of timber land. Each side had an old secret map that apparently showed the other side had the better legal case, so compromise was easily reached in the Websterâ€Ashburton Treaty of , which settled the border in Maine and Minnesota. However British

middle-class public opinion sensed a " special relationship " between the two peoples based on language, migration, evangelical Protestantism, liberal traditions, and extensive trade. This constituency rejected war, forcing London to appease the Americans. During the Trent affair of late , London drew the line and Washington retreated. The area was largely unsettled, making it easy to end the crisis in by a compromise that split the region evenly, with British Columbia to Great Britain, and Washington, Idaho, and Oregon to America. The US then turned its attention to Mexico, which threatened war over the annexation of Texas. Britain tried without success to moderate the Mexicans, but when the war began it remained neutral. The US gained California, in which the British had shown only passing interest. The result was a vast American expansion. The discovery of gold in California in brought a heavy demand for passage to the gold fields, with the main routes crossing Panama to avoid a very long slow sailing voyage around all of South America. A railroad was built that carried , despite the dangerous environment in Panama. A canal in Nicaragua was a much more healthier and attractive possibility, and American businessmen gained the necessary permissions, along with a U. However the British were determined to block an American canal, and seized key locations on the mosquito coast on the Atlantic that blocked it. The Whigs were in charge in Washington and unlike the bellicose Democrats wanted a business-like peaceful solution. The Whigs took a lesson from the British experience monopolizing the chokepoint of Gibraltar, which produced no end of conflicts, wars, and military and naval expenses for the British. Tensions escalated locally, with small-scale physical confrontations in the field. Washington and London found a diplomatic solution. Each agreed not to colonize Central America. However, disagreements arose and no Nicaragua canal was ever started. By , the London government dropped its opposition to American territorial expansion. Americans lost interest in canals and focused their attention on building long-distance railways.

5: Colonial history of the United States - Wikipedia

New England Bound: Slavery and Colonization in Early America By Wendy Warren In a work that fundamentally recasts the history of colonial America, Wendy Warren shows how the institution of slavery was inexorably linked with the first century of English colonization of New England.

Visit Website But between and a series of interconnected developments occurred in Europe that provided the impetus for the exploration and subsequent colonization of America. These developments included the Protestant Reformation and the subsequent Catholic Counter-Reformation, the Renaissance, the unification of small states into larger ones with centralized political power, the emergence of new technology in navigation and shipbuilding, and the establishment of overland trade with the East and the accompanying transformation of the medieval economy. Protestantism emphasized a personal relationship between each individual and God without the need for intercession by the institutional church. Thus, the rise of Protestantism and the Counter-Reformation, along with the Renaissance, helped foster individualism and create a climate favorable to exploration. At the same time, political centralization ended much of the squabbling and fighting among rival noble families and regions that had characterized the Middle Ages. With the decline of the political power and wealth of the Catholic church, a few rulers gradually solidified their power. Portugal, Spain, France, and England were transformed from small territories into nation-states with centralized authority in the hands of monarchs who were able to direct and finance overseas exploration. As these religious and political changes were occurring, technological innovations in navigation set the stage for exploration. Bigger, faster ships and the invention of navigational devices such as the astrolabe and sextant made extended voyages possible. But the most powerful inducement to exploration was trade. The Orient became a magnet to traders, and exotic products and wealth flowed into Europe. Those who benefited most were merchants who sat astride the great overland trade routes, especially the merchants of the Italian city-states of Genoa, Venice, and Florence. The newly unified states of the Atlantic—France, Spain, England, and Portugal—and their ambitious monarchs were envious of the merchants and princes who dominated the land routes to the East. The desire to supplant the trade moguls, especially the Italians, and fear of the Ottoman Empire forced the Atlantic nations to search for a new route to the East. Portugal led the others into exploration. Encouraged by Prince Henry the Navigator, Portuguese seamen sailed southward along the African coast, seeking a water route to the East. They were also looking for a legendary king named Prester John who had supposedly built a Christian stronghold somewhere in northwestern Africa. Henry hoped to form an alliance with Prester John to fight the Muslims. His school developed the quadrant, the cross-staff, and the compass, made advances in cartography, and designed and built highly maneuverable little ships known as caravels. Dias sailed around the tip of Africa and into the Indian Ocean before his frightened crew forced him to give up the quest. A year later, Vasco da Gama succeeded in reaching India and returned to Portugal laden with jewels and spices. Born in Genoa, Italy, around 1451, Columbus learned the art of navigation on voyages in the Mediterranean and the Atlantic. Columbus, hoping to make such a voyage, spent years seeking a sponsor and finally found one in Ferdinand and Isabella of Spain after they defeated the Moors and could turn their attention to other projects. After ten weeks he sighted an island in the Bahamas, which he named San Salvador. Thinking he had found islands near Japan, he sailed on until he reached Cuba which he thought was mainland China and later Haiti. But the territorial disputes between Portugal and Spain were not resolved until when they signed the Treaty of Tordesillas, which drew a line leagues west of the Azores as the demarcation between the two empires. Despite the treaty, controversy continued over what Columbus had found. He made three more voyages to America between 1492 and 1498, during which he explored Puerto Rico, the Virgin Islands, Jamaica, and Trinidad. Each time he returned more certain that he had reached the East. In 1499 and Pedro de Mendoza went as far as present-day Buenos Aires in Argentina, where he founded a colony. Religious Motivations The impulse for exploration was further fueled by the European imagination. That idea had two parts: Ancient tales described distant civilizations, usually to the west, where European-like peoples lived simple, virtuous lives without war, famine, disease, or poverty. Such utopian visions were reinforced by

religious notions. Early Christian Europeans had inherited from the Jews a powerful prophetic tradition that drew upon apocalyptic biblical texts in the books of Daniel, Isaiah, and Revelations. They connected the Christianization of the world with the second coming of Christ. If secular and religious traditions evoked utopian visions of the New World, they also induced nightmares. The ancients described wonderful civilizations, but barbaric, evil ones as well. European encounters with the New World were viewed in light of these preconceived notions. To plunder the New World of its treasures was acceptable because it was populated by pagans. As European powers conquered the territories of the New World, they justified wars against Native Americans and the destruction of their cultures as a fulfillment of the European secular and religious vision of the New World. In 1492, Giovanni da Verrazano was commissioned to locate a northwest passage around North America to India. He was followed in by Jacques Cartier, who explored the St. Lawrence River as far as present-day Montreal. In 1564, Jean Ribault headed an expedition that explored the St. Johns River area in Florida. But the Spanish soon pushed the French out of Florida, and thereafter, the French directed their efforts north and west. Instead, the French traded with inland tribes for furs and fished off the coast of Newfoundland. New France was sparsely populated by trappers and missionaries and dotted with military forts and trading posts. Although the French sought to colonize the area, the growth of settlements was stifled by inconsistent policies. Initially, France encouraged colonization by granting charters to fur-trading companies. Then, under Cardinal Richelieu, control of the empire was put in the hands of the government-sponsored Company of New France. The company, however, was not successful, and in 1663 the king took direct control of New France. Although more prosperous under this administration, the French empire failed to match the wealth of New Spain or the growth of neighboring British colonies. The Netherlands The Dutch were also engaged in the exploration of America. Formerly a Protestant province of Spain, the Netherlands was determined to become a commercial power and saw exploration as a means to that end. In 1614 the newly formed New Netherland Company obtained a grant from the Dutch government for the territory between New France and Virginia. About ten years later another trading company, the West India Company, settled groups of colonists on Manhattan Island and at Fort Orange. The Dutch also planted trading colonies in the West Indies. By the mid-sixteenth century, however, England had recognized the advantages of trade with the East, and in 1577 English merchants enlisted Martin Frobisher to search for a northwest passage to India. Between 1577 and 1581 Frobisher as well as John Davis explored along the Atlantic coast. Gilbert headed two trips to the New World. He landed on Newfoundland but was unable to carry out his intention of establishing military posts. By the seventeenth century, the English had taken the lead in colonizing North America, establishing settlements all along the Atlantic coast and in the West Indies. This colony was short-lived, however, and was taken over by the Dutch in 1672. Croix and other islands in the cluster of the Virgin Islands. The Northern Voyages, a. Parry, The Spanish Seaborne Empire ; 2nd ed. Eric Foner and John A.

6: New England Bound: Slavery and Colonization in Early America by Wendy Warren

Although the Church of England (also known as the Anglican Church, and, today, as the Protestant Episcopal Church) commanded the loyalties of a great many churchgoers in early America, its history has received relatively little treatment from historians-especially compared with the attention lavished on the Puritans.

In the early years of what later became the United States, Christian religious groups played an influential role in each of the British colonies, and most attempted to enforce strict religious observance through both colony governments and local town rules. Most attempted to enforce strict religious observance. Laws mandated that everyone attend a house of worship and pay taxes that funded the salaries of ministers. Although most colonists considered themselves Christians, this did not mean that they lived in a culture of religious unity. Instead, differing Christian groups often believed that their own practices and faiths provided unique values that needed protection against those who disagreed, driving a need for rule and regulation. In Great Britain, the Protestant Anglican church had split into bitter divisions among traditional Anglicans and the reforming Puritans, contributing to an English civil war in the 17th century. In the British colonies, differences among Puritan and Anglican remained. Between Anglicanism and Congregationalism, an offshoot of the English Puritan movement, established themselves as the main organized denominations in the majority of the colonies. In some areas, women accounted for no more than a quarter of the population, and given the relatively small number of conventional households and the chronic shortage of clergymen, religious life was haphazard and irregular for most. The fear of such practices can be gauged by the famous trials held in Salem, Massachusetts, in 1692. As we might expect, established clergy discouraged these explorations. In turn, as the colonies became more settled, the influence of the clergy and their churches grew. Slavery—which was also firmly established and institutionalized between the 17th and 18th centuries—was also shaped by religion. If they received any Christian religious instructions, it was, more often than not, from their owners rather than in Sunday school. Local variations in Protestant practices and ethnic differences among the white settlers did foster a religious diversity. Wide distances, poor communication and transportation, bad weather, and the clerical shortage dictated religious variety from town to town and from region to region. With French Huguenots, Catholics, Jews, Dutch Calvinists, German Reformed pietists, Scottish Presbyterians, Baptists, Quakers, and other denominations arriving in growing numbers, most colonies with Anglican or Congregational establishments had little choice but to display some degree of religious tolerance. Only in Rhode Island and Pennsylvania was toleration rooted in principle rather than expedience. The meetinghouse, which served secular functions as well as religious, was a small wood building located in the center of town. People sat on hard wooden benches for most of the day, which was how long the church services usually lasted. These meeting houses became bigger and much less crude as the population grew after the 17th century. Steeples grew, bells were introduced, and some churches grew big enough to host as many as one thousand worshippers. After the 17th century, with many more churches and clerical bodies emerging, religion in New England became more organized and attendance more uniformly enforced. In even sharper contrast to the other colonies, in New England most newborns were baptized by the church, and church attendance rose in some areas to 70 percent of the adult population. The New England colonists—with the exception of Rhode Island—were predominantly Puritans, who, by and large, led strict religious lives. The clergy was highly educated and devoted to the study and teaching of both Scripture and the natural sciences. The Puritan leadership and gentry, especially in Massachusetts and Connecticut, integrated their version of Protestantism into their political structure. Government in these colonies contained elements of theocracy, asserting that leaders and officials derived that authority from divine guidance and that civil authority ought to be used to enforce religious conformity. Their laws assumed that citizens who strayed away from conventional religious customs were a threat to civil order and should be punished for their nonconformity. Despite many affinities with the established Church of England, New England churches operated quite differently from the older Anglican system in England. Massachusetts Bay and Connecticut had no church courts to levy fines on religious offenders, leaving that function to the civil magistrates. In those colonies, the civil government dealt harshly with religious dissenters, exiling the likes of

Anne Hutchinson and Roger Williams for their outspoken criticism of Puritanism, and whipping Baptists or cropping the ears of Quakers for their determined efforts to proselytize. The Toleration Act, passed by the English Parliament in 1689, gave Quakers and several other denominations the right to build churches and to conduct public worship in the colonies. Mid-Atlantic and Southern Colonies Inhabitants of the middle and southern colonies went to churches whose style and decoration look more familiar to modern Americans than the plain New England meeting houses. They, too, would sit in church for most of the day on Sunday. After 1700, as remote outposts grew into towns and backwoods settlements became bustling commercial centers, Southern churches grew in size and splendor. Church attendance, abysmal as it was in the early days of the colonial period, became more consistent after 1700. Much like the north, this was the result of the proliferation of churches, new clerical codes and bodies, and a religion that became more organized and uniformly enforced. Toward the end of the colonial era, churchgoing reached at least 60 percent in all the colonies. The middle colonies saw a mixture of religions, including Quakers who founded Pennsylvania, Catholics, Lutherans, a few Jews, and others. The southern colonists were a mixture as well, including Baptists and Anglicans. In the Carolinas, Virginia, and Maryland which was originally founded as a haven for Catholics, the Church of England was recognized by law as the state church, and a portion of tax revenues went to support the parish and its priest. Virginia imposed laws obliging all to attend Anglican public worship. Baptist preachers were frequently arrested. Mobs physically attacked members of the sect, breaking up prayer meetings and sometimes beating participants. As a result, the 1730s and 1740s witnessed a rise in discontent and discord within the colony some argue that Virginian dissenters suffered some of the worst persecutions in antebellum America. With few limits on the influx of new colonists, Anglican citizens in those colonies needed to accept, however grudgingly, ethnically diverse groups of Presbyterians, Baptists, Quakers, members of the Dutch Reformed Church, and a variety of German Pietists. Maryland was founded by Cecilius Calvert in 1634 as a safe haven for Catholics. Clergy and buildings belonging to both the Catholic and Puritan religions were subsidized by a general tax. Their faith influenced the way they treated Indians, and they were the first to issue a public condemnation of slavery in America. In retrospect, the Great Awakening contributed to the revolutionary movement in a number of ways: In a surprising way, these principles sat very well with the basic beliefs of rational Protestants and deists. They also helped clarify their common objections to British civil and religious rule over the colonies, and provided both with arguments in favor of the separation of church and state. The political edge of this argument was that no human institution—religious or civil—could claim divine authority. At the core of this rational belief was the idea that God had endowed humans with reason so that they could tell the difference between right and wrong. Knowing the difference also meant that humans made free choices to sin or behave morally. The radicalization of this position led many rational dissenters to argue that intervention in human decisions by civil authorities undermined the special covenant between God and humankind. Many therefore advocated the separation of church and state. Taken further, the logic of these arguments led them to dismiss the divine authority claimed by the English kings, as well as the blind obedience compelled by such authority. Thus, by the 1760s, they mounted a two-pronged attack on England: Once the link to divine authority was broken, revolutionaries turned to Locke, Milton, and others, concluding that a government that abused its power and hurt the interests of its subjects was tyrannical and as such deserved to be replaced. Bonomi, *Under the Cape of Heaven*: Oxford University Press, 2003. Bonomi, *Under the Cape of Heaven*, John Butler, *Awash in a Sea of Faith*: Harvard University Press, 2003. Ragosta, *Wellspring of Liberty*: Oxford University Press, 2003, 3. Ragosta, *Wellspring of Liberty*.

7: New England Colonies

While these early settlements did little to establish England as a global empire, they set the stage for Elizabeth's successor, King James I. In 1607, James I ordered the establishment of Jamestown, the first permanent settlement in America.

Early Colonial Era Beginnings to A. On October 12, sailing the Santa Maria, he lands in the Bahamas, thinking it is an outlying Japanese island. Cabot is the first of many European explorers to seek a Northwest Passage northern water route to Asia. Augustine Florida by the Spanish. By the end of the year, starvation and disease reduce the original settlers to just 32 survivors. In December, the first items of export trade are sent from Jamestown back to England and include lumber and iron ore. In September he sails up the Hudson River to Albany. It consists of 22 burgesses representing 11 plantations. On November 11, the Mayflower Compact is signed by the 41 men, establishing a form of local government in which the colonists agree to abide by majority rule and to cooperate for the general good of the colony. The Compact sets the precedent for other colonies as they set up governments. Williams had been banished from Massachusetts for "new and dangerous opinions" calling for religious and political freedoms, including separation of church and state, not granted under the Puritan rules. Providence then becomes a haven for many other colonists fleeing religious intolerance. She then travels with her family to Rhode Island. On January 30, 1649, King Charles I is beheaded. England then becomes a Commonwealth and Protectorate ruled by Oliver Cromwell. Peter Stuyvesant surrenders to the British following a naval blockade. The bloody war rages up and down the Connecticut River valley in Massachusetts and in the Plymouth and Rhode Island colonies, eventually resulting in English colonials being killed and 3, Native Americans, including women and children on both sides. In New Hampshire and Maine, the Saco Indians continue to raid settlements for another year and a half. Andros in protest of taxation without representation. Andros imposes a limit of one annual town meeting for New England towns. The Governor then orders all militias to be placed under his control. In July, the English government orders Andros to be returned to England to stand trial. A special court is then set up by the governor of Massachusetts. Between June and September, persons are accused, with 20 persons, including 14 women, being executed. By October, the hysteria subsides, remaining prisoners are released and the special court is dissolved. In April, the Navigation Act of 1651 is passed by the English Parliament requiring colonial trade to be done exclusively via English built ships. The Act also expands the powers of colonial custom commissioners, including rights of forcible entry, and requires the posting of bonds on certain goods. Jurors sign a statement of regret and compensation is offered to families of those wrongly accused.

8: The History Place - American Revolution: Early Colonial Era

American slavery predates the founding of the United States. Wendy Warren, author of New England Bound, says the early colonists imported African slaves and enslaved and exported Native Americans.

Courtesy Billy Graham Center Museum Although the Church of England also known as the Anglican Church, and, today, as the Protestant Episcopal Church commanded the loyalties of a great many churchgoers in early America, its history has received relatively little treatment from historians—especially compared with the attention lavished on the Puritans. True, the Church of England in the colonies suffered from a sluggish rate of growth and a shortage of clergymen throughout much of the seventeenth century. Anglican churches spread along the length of the Atlantic seaboard, the largest concentration being in the coastal South. In these colonies, Anglicanism also enjoyed the advantage of being the established, state-supported church, as it had been in England since the sixteenth century. Henry aimed merely to supplant the pope as the head of the English church—not to remodel it along the lines approved by Protestant reformers. But under his Protestant successors, especially Elizabeth I, that was what happened—although not at all to the extent desired by English Puritans like the Presbyterians and Congregationalists. Indeed, the Church of England continued to bear a close resemblance the Roman Catholic Church, as it does down to the present. And, like Roman Catholics, Anglicans have always favored elegantly constructed churches with ornately decorated interiors. The purpose of all this outward show is to instill those attending worship with a sense of awe and piety. Finally, like Roman Catholics, most if not all Anglicans reject Calvinism, with its emphasis on predestination and conversion, and the evangelical ethos often associated with that theology. Anglicans instead stress the capacity of humankind, enlightened by reason, to earn salvation by leading upright, moral lives. This mode of organization also prevailed in early modern Britain, but the American colonies, lacking a bishop, entrusted enormous authority to local church vestries composed of the most eminent laymen. This was especially true in the South, which led to frequent contests for control and influence between parsons and the vestry.

Guiding Student Discussion So what your students really need to know is that there was more than one distinctive form of Protestantism in early America: On the contrary, there were many diverse groups of Protestants within the white population—Congregationalists, Presbyterians, Baptists, and Dutch Reformed as well as Anglicans, Quakers, and Lutherans, to mention only the most numerous. The culture of Reformed groups—the simplicity of their church structures, the emphasis upon the sermon rather than formal rituals and set prayers—contrasted sharply with that of Anglicanism. Important as these points are, there is an even more telling contrast. While many Reformed churches embraced an evangelical ethos, especially in the mid-eighteenth century as the Great Awakening spread throughout British North America and revivals simultaneously swept Protestant Europe, most Anglicans the Methodists in their ranks being the great exception rejected evangelical influences. Another way of saying this is that, compared to Reformed churches, Anglicans made less stringent demands on the inner resources of individuals. Belonging to the Church of England did not require individuals to testify to a conversion experience or to submit to an ascetic code of conduct enforced by the clergy and watchful lay members. Nor was any premium placed on strict doctrinal conformity, for, unlike the members of the Reformed tradition, Anglicans had little taste for dogmatism and tolerated differences of opinion on many points of theology. Instead, their clergy encouraged a temperate, practical piety among the laity through liturgical observance and moral admonition. And many colonials found great comfort in this form of Protestantism. Ordinary Anglican lay people found spiritual satisfaction in hearing intoned from the pulpit the familiar, stately cadences of the Book of Common Prayer, the basis of worship services in the Church of England. They were uplifted and sustained by participating in the yearly cycle of rituals commemorating holy days and by savoring the music supplied by choirs and organs. And they took consolation from carefully composed sermons emphasizing the reasonableness of Christianity, the benevolence of God, and the innate capacity of men and women to make proper moral judgments. So here is the key difference to stress to your students: This is not to say that Anglicans disparaged profound religious emotion, nor is it to say that Reformed churches devalued the importance of leading a moral life. But it is to

say that the religious messages of these two Protestant groups differed in their EMPHASIS—in what they told the laity was most essential in seeking God and attaining assurance of salvation. In general, it is accurate to say that Anglicans mistrusted sudden, strong, public expressions of religious emotion—the weeping, shrieking, and trembling that overcame some participants in evangelical revivals. Such behavior most Anglicans disdained as unseemly and disorderly. Above all, what bears emphasizing in the classroom is that both the Anglican and Reformed versions of Protestantism were and are equally authentic modes of Christian spirituality. Put another way, the question that should never be asked in any historical discussion of early American religious life is: Most of the young people in my classes at a public university in the mid-Atlantic, no matter what their religious backgrounds, respond to such discussions with great enthusiasm and curiosity, if only because they know so little about the full range of spiritual options even within the Protestant tradition. As all veterans in the classroom know, most adolescents run deeper than they let on to adults, and teaching this material probably will confirm that observation. Historians Debate Until recently, colonial Anglicanism has not received evenhanded, dispassionate treatment from most American historians—and for several reasons. Part of the difficulty is that some supporters of the Church of England emerged as outspoken loyalists during the revolutionary struggle, which led the ardently patriotic historians of the nineteenth century to portray all Anglicans as traitors to the cause of liberty. Then, too, in the wake of the American Revolution and disestablishment, popular support for Anglicanism all but collapsed: So it fell to the lot of those victorious evangelical denominations in the nineteenth century—Congregationalists, Presbyterians, and Baptists—to write the first histories of American religious life. Not surprisingly, they gave their former competitors short shrift, portraying Anglican parsons as a despicable lot of incompetents, timeservers, and wastrels, who neglected the spiritual needs of the colonial laity while indulging themselves in drink, dance, and other unmentionable forms of dissipation. Such negative stereotypes persisted well into the twentieth century; even those historians with no denominational axe to grind routinely depicted Anglicanism as a lackluster religious tradition that drew adherents mainly from the ranks of the colonial elite—and only because the Church of England so staunchly upheld their privileged position. Fortunately, the scholarship of the last two decades has restored greater balance to our understanding of colonial Anglicanism. This research has demonstrated that the link between membership in the Church of England and loyalist affinities was tenuous at best—and in the South, the stronghold of Anglicanism, virtually non-existent. On the contrary, many of the so-called Founding Fathers accounted themselves members of the Church of England. The same studies have established that nowhere in the American colonies was membership in the Church of England restricted to a narrow elite of well-to-do merchants, planters, and lawyers; instead, Anglican communicants were drawn from a cross section of colonial society. And while it is true that Anglican clergymen were less than zealous in carrying their message into western backcountry districts, most preferring the comforts of their settled parsonages along the coast, they were not, as a group, notorious for incompetence or immorality. As for the Anglican laity—the ordinary men and women who were communicants in that church—they appear to have been no less committed than other Protestants to regimens of frequent family prayer, Bible reading, and moral exhortation. And they took as much solace in Anglican forms of worship as members of the Reformed tradition did in their religious practices. On the other hand, most contemporary scholars would agree that colonial Anglicanism was unwavering in its support of the status quo—the prevailing hierarchies of class, race, and gender that at least some early evangelicals were more inclined to challenge. In short, the current consensus is that Anglicanism was a socially conservative tradition that nonetheless commanded a broad base of support by virtue of its spiritual appeal to the laity. For an overview of the attractions of Anglicanism to the southern white laity, see Rhys Isaac, *The Transformation of Virginia*, and the opening chapter of Christine Leigh Heyrman, *Southern Cross*. She holds a Ph. Heyrman is the author of *Commerce and Culture*:

9: The Church of England in Early America | VirtueOnline – The Voice for Global Orthodox Anglicanism

In the late 16th century, England, France, Spain and the Netherlands launched major colonization programs in eastern North America. Small early attempts often disappeared; the death rate was very.

Reconstruction in Practice New England Colonies It has long been understood that the prime motive for the founding of the New England colonies was religious freedom. Certainly what those early colonists wanted was the freedom to worship God as they deemed proper, but they did not extend that freedom to everyone. Those who expressed a different approach to religious worship were not welcome. Puritans especially were intolerant toward those who held views other than their own. Much of the religious disaffection that found its way across the Atlantic Ocean stemmed from disagreements within the Anglican Church, as the Church of England was called. They argued that the Church of England was following religious practices that too closely resembled Catholicism both in structure and ceremony. The Anglican clergy was organized along episcopalian lines, with a hierarchy of bishops and archbishops. A more extreme view was held by the Separatists, a small group mainly from the English town of Scrooby, who opposed any accommodation with the Anglican Church. At first, the Separatists left England for the more tolerant atmosphere of the Netherlands, but after a while, their leaders found the Dutch a little too tolerant; their children were adopting Dutch habits and culture. When the opportunity arose to settle on land granted by the Virginia Company of London, the Separatists accepted the offer. In 1620, they set sail for America on the Mayflower. As a result of their migrations, the Separatists became known as the Pilgrims, people who undertake a religious journey. Instead of landing on Virginia Company land, however, the Pilgrims found themselves in what is now southern Massachusetts. Because they were outside the jurisdiction of the company and concerned that new Pilgrims among them might cause problems, the leaders signed the Mayflower Compact, an agreement establishing a civil government under the sovereignty of King James I and creating the Plymouth Plantation colony. The Pilgrims endured terrible hardships in their first years at Plymouth, with disease and starvation taking a toll. The infant colony grew slowly, raising maize and trading furs with the nearby Dutch as well as with the Indians. Plymouth Plantation was the first permanent settlement in New England, but beyond that distinction, its place in American history is somewhat exaggerated. The Massachusetts Bay colony. Almost overnight, they founded a half dozen towns, setting up churches on the congregationalist pattern under the Reverend John Cotton. These churches ran their own affairs, taxed the community to finance operations, and hired and fired ministers. Although church attendance was compulsory, not everyone was deemed worthy of membership. This intimidating test ultimately served to limit church membership and forced the next generation to modify procedures. Education was a high priority in Puritan society because literacy was essential to Bible study. Laws were passed calling for the creation of grammar schools to teach reading and writing, and Harvard College was founded in 1636 to train the clergy. The narrow views of the Puritan leaders regarding religious conformity provoked opposition. Roger Williams argued for the separation of church and state, and the right of privacy in religious belief, and against compulsory church service. Banished from Massachusetts Bay in 1639, he went south to Narragansett Bay and founded the Providence settlement. In 1644, Williams received royal permission to start the colony of Rhode Island, a haven for other religious dissenters. Anne Hutchinson was another critic of clerical authority. Puritan leaders called her and her supporters Antinomians – individuals opposed to the rule of law. Tried for sedition, Hutchinson was also exiled as a danger to the colony. She lived in Rhode Island for a time and then moved to New Netherland, where she was killed in 1643 during a conflict between settlers and Indians. The Puritans brought disease as well as their religion to the New World, and the impact on the native population was the same as it had been in the Caribbean, Mexico, and South America a century earlier. As settlements expanded beyond the coastal region, conflicts with the local tribes became common, with equally devastating results. Notably, for the colonists in Massachusetts Bay and New England, disease was less of a problem than it was in the southern colonies. The cold winters limited travel, and the comparatively small farming communities that were established limited the spread of infection. Death rates dwindled, and life expectancy rose. Improved survival combined with the immigration of entire families contributed to the rapid growth of the population.

Massachusetts Bay was a theocratic society, or a society in which the lines between church and state were blurred. Church membership, for example, was required for men to vote for elected local officials. Single men and women could not live on their own. Disrespectful servants, errant husbands, and disobedient wives were subject to civil penalties, and rebellious children could even be put to death. The laws also provided a degree of protection for women by punishing abusive men and compelling fathers to support their children. Puritan efforts to maintain an intensely ideal religious community did not endure past the first generation. Their restrictive membership requirements in place made it difficult for the Puritan churches to maintain themselves. Without sainthood, however, they could neither vote on church matters nor take communion. Change was also imposed from outside. The New England Way was breaking down, and a consequence was the Salem witchcraft trials of 1692. What made the events in Salem Village unique was the extent of the hysteria, which led to the imprisonment of more than one hundred men and women and the execution of twenty. Historians attribute the outbreak to several factors—rivalries between families, a clash of values between a small farming community like Salem Village and the more cosmopolitan commercial center of Salem, and the ties between many of the accused with Anglicans, Quakers, and Baptists, whom the Puritans considered heretics. Connecticut, New Hampshire, and Maine. Connecticut was settled by colonists from Plymouth and Massachusetts Bay in the 1630s. Thomas Hooker, a minister from Cambridge who advocated less stringent views on religious conformity than other Puritan clergy, brought part of his congregation to the territory in 1636. New Haven, on the other hand, was founded two years later by Puritans who found even Massachusetts Bay too liberal. The Pequot War in 1637 largely wiped out the Pequot tribe and cleared away the last obstacle to the expansion of settlements in the Connecticut River Valley. Despite the Fundamental Orders, Connecticut was really without legal status until 1786, when it was chartered as a royal colony. New Hampshire and Maine were originally proprietorships granted not by the king but the Council of New England. Both colonies strove to maintain their independence but were only partly successful. Massachusetts effectively controlled New Hampshire until 1776, when it became a separate colony under a royal charter; Maine remained part of Massachusetts until 1820.

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