

# DOWNLOAD PDF RELIGIOUS OPINIONS OF THE FATHERS OF NEW ENGLAND.

## Chapter 1 : The Fathers of New England; Religion Their Ruling Motive in Their Emigration

-- *Religious opinions of the Fathers of New England.* -- *The case of Reverend Robert Breck, of Springfield.* -- *The religious life in the eighteenth century in northern New England.*

More than 2, years before the restoration of the gospel, Nephi beheld in vision the necessary prelude to that significant event: From our vantage point today, we can see why it would have been difficult for a restoration to succeed until after the birth of a new nation. In addition to intolerance, the beliefs and practices of most nations were out of harmony with restoration teachings. Even in the American colonies, which had been a haven for several persecuted groups, religious persecution, not religious freedom, was the norm. The field was not ready to harvest until after the creation of the United States and the adoption of a constitution that guaranteed religious freedom. Following this religious reorientation, New England became a fruitful region in which seeds of political and religious liberty could be planted. During the decades preceding the Restoration, many of these seeds flowered. It is not surprising, then, that many of the early Church leaders were born in the northeastern section of the young nation: Kimball, the Knights, and the Johnson family are just a few. Of the known members of the Kirtland Stake during the decade of the s, 46 percent were born in New England and another 32 percent were born in New York. Nevertheless, the forces that emerged in the Northeast significantly affected life in New York and from there fanned out westward. The establishment of religious liberty was not easy. The struggle to separate church and state by eliminating mandatory support of state religions was longer and more intense in New England than in any other section of the United States. Although Roger Williams succeeded in planting religious liberty in the area, other New England colonies did not immediately follow. Part of the problem was that the Pilgrims in Plymouth and the Puritans in Massachusetts continued a policy inherited from England. Although many who sought religious liberty had immigrated to those colonies, the Pilgrims and Puritans did not, generally speaking, believe in extending religious freedom to others. Roger Williams and Anne Hutchinson were not the only leaders driven from Massachusetts for proclaiming unorthodox beliefs. During most of the seventeenth century, nonconformists in Massachusetts and Connecticut suffered from intolerant legislation. In that section of America, Anglicans were banished and Baptists were fined and imprisoned. Quaker missionaries—women as well as men—were not only banished, fined, and imprisoned, but some were tortured, and a few were executed. According to one oppressive law applying to the two colonies, Quaker preachers were to have their tongues bored through with a hot iron. Furthermore, churches could not be legally established without authorization of the legislature. Only orthodox Congregational bodies were permitted to organize. Nevertheless, throughout much of the eighteenth century, non-Congregationalists in most of New England had to pay taxes to support the Congregational Church. Many also suffered forms of oppression, including social ostracism. Prior to the American Revolution, for example, Baptists were imprisoned in Massachusetts for failing to comply with complicated ecclesiastical laws. The view of Roger Williams regarding separation of church and state found sympathetic support among those concerned with identifying their natural, God-given rights. When Thomas Jefferson sounded the patriotic position that men were endowed with the unalienable rights of life, liberty, and the pursuit of happiness, many Americans insisted that one of the rights included freedom to worship God in peace. By timing their protest to coincide with the battles at Lexington, Concord, and Bunker Hill, Baptists attacked the ecclesiastical tax laws of New England, refusing to pay rates that, in their opinion, were a violation of their basic beliefs. Patriot Congregationalists needed the support of these dissenters and relaxed the enforcement of laws that were most offensive to the Baptists. An ecclesiastical tax persisted, but individuals could select the faith that would receive the revenue. If a person did not indicate to whom the tax should go, the Congregational Church received it. In this thrust for political liberty, Americans of the early republic gradually changed their views regarding relationships between members of other denominations. Provisions in state and national constitutions and in the Bill of Rights, followed by court action, finally

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implemented legal religious liberty. The public support of religion ended in Vermont in , in Connecticut in , in New Hampshire in , and in Maine in . In , Massachusetts repealed a law providing for the financial support of the Congregational Church, removing the last legal trace of public support of religion. Nevertheless, many Americans of the early republic recognized that a new religious era had been inaugurated. Elias Smith, a Christian minister from New Hampshire, recognized shortly after the turn of the nineteenth century that a religious revolt during the revolutionary war era had transformed America. Beliefs that the most popular creeds of Christendom had espoused were suddenly challenged, and new patterns of religious thought circulated freely. The most intense battles of this theological controversy were waged in New England. The war of words and the contest of opinions had led to more divisions within congregations and to the formation of more religious communities there than in any other region. This splintering of religious congregations became a ground swell after . In , all the religions of New England were communities that had been transplanted from the British Isles. The dominant religion in the Northeast was the Congregational Church—there were Congregational societies in New England, compared with 58 Baptist, 44 Anglican, 19 Presbyterian, and a few Quaker societies. There were no Roman Catholic or Jewish congregations and just one Lutheran congregation. Only Rhode Island approached religious liberty and pluralism, with 30 Baptist, 12 Congregational, and 7 Anglican congregations, plus a number of Quaker communities. In , there were only six Baptist churches in New England; and in , twenty-eight. Yet in , Baptist churches existed in New England. Accompanying the tremendous growth of the Baptists was the formation of other religious communities. These changes in belief would later make it easier for many to receive the fulness of the gospel. For example, the Unitarians, Eastern Christians, and some Universalists replaced the traditional view that God was three persons of one essence with a belief that the Father and Son were two separate and distinct entities. In addition, Unitarians joined Quakers in proclaiming a belief that the Bible has not always been translated correctly. Unitarians, liberal Congregationalists, Eastern Christians, Freewill Baptists, and other groups rejected the traditional Calvinistic doctrine of total depravity. Unitarians, Universalists, Freewill Baptists, and Restorationists proclaimed with the newly organized Methodist Church that man played a role in the process of salvation and that man could fall from grace. Restorationists added the belief that mankind needed to return to the pure practices and doctrines of ancient Christianity. Meanwhile, Universalists taught that after death men went into either a state of happiness or a state of misery. Christ, they added, preached to the spirits in prison to convert others, so that eventually every knee would bow and every tongue confess that Jesus is the Christ. All in the spirit world would eventually be converted and lifted up into a heavenly paradise. While others criticized Universalists for encouraging unrighteousness the result, the critics felt, of saying that the punishment of hell was not everlasting , the Universalists replied that the foundation of unhappiness was wickedness. In addition to arguing that some created a hell on earth through unrighteousness, they preached that living the laws of God had an intrinsic value. As settlers penetrated the frontier, many lost contact with institutionalized religion. Materialistic and pluralistic ideas influenced the people, and many lost zeal in traditional Christian orthodoxy. Some historians have speculated that organized religion in the new land was at a lower ebb in than at any other time in the eighteenth or nineteenth century. Thousands began to wonder which church they should join. If Americans had been members of a state church, if liberty had been greatly curtailed, or if only a few churches existed, few would have asked such a question. But in this land of liberty and pluralism, something unparalleled in the history of mankind occurred. In unprecedented numbers, Americans joined churches of their choice. While the population of the United States in pre-Civil War years almost doubled every twenty years, church membership increased at a faster pace. The approximate 8 percent church membership in increased to 11 percent in , 13 percent in , and 23 percent in . Religious liberty was becoming a reality, and the beliefs of many were being brought into harmony with teachings of the restored gospel. Numerous new churches prospered, and vast numbers sought for religious truth. Truly, the field was white, ready to harvest. Writing the Declaration of Independence, by J. Kay Watson Notes 1. Although public support of religion was eliminated in the South before it disappeared in northern New England, some forms of

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religious persecution persisted there longer than in the far North. Beacon Press, ; John Frederick Wilson, ed. Church and State in American History Boston: Backman, American Religions, p. For a detailed discussion of separation of church and state in Massachusetts, see Jacob C. Meyer, Church and State in Massachusetts from to , reprint of ed. Russell and Russell, Harper and Row, , p.

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## Chapter 2 : Religious views of Thomas Jefferson - Wikipedia

*The much-ballyhooed arrival of the Pilgrims and Puritans in New England in the early s was indeed a response to persecution that these religious dissenters had experienced in England.*

Many believed that the Church of England had been insufficiently reformed, retaining too much of its Roman Catholic doctrine, and wished to separate from the church. Like the Pilgrims, these Puritans were English Protestants who believed that the reforms of the Church of England did not go far enough. The Colony of Rhode Island and Providence Plantations was established by settlers expelled from the Massachusetts Bay Colony because of their unorthodox religious opinions in Puritans were also active in New Hampshire before it became a crown colony in Most Puritans who migrated to North America came in the decade in what is known as the Great Migration. Their colonies were based on the laws of the Bible and they believed that God would protect them if they obeyed religious laws. If they did not honor their obligations, they would be punished. Their church services were simple and though they sang, all musical instruments were forbidden. Though the Puritans enjoyed the freedom of worship, the Puritan fathers had no tolerance of opposing religious or political views. It was not only individual salvation that mattered, but also the welfare of the community as a whole. The most famous dissidents within the Puritan community of Massachusetts Bay were Roger Williams and Anne Hutchinson, who were banished following disagreements over theology and policy. Only Puritan men who were church members and owned land were able to vote for governor and for representatives to the General Court. Women were not allowed to participate in government. The General Court made strict laws for the colony that not only governed crime but also regulated business and social relations, religious affairs, family relations, and even dictated dress. Puritan Men Some of these laws included: Sunday was a holy day. Therefore, trade and business were not allowed and no other public meetings could be held other than church services. Church meetings on Sunday included two-hour services in the morning and the afternoon. Travel on Sunday was banned, except walking to and from the meeting house and for emergencies. Any type of entertainment was banned on Sunday. If a person missed church they had to go to court and pay a fine. The Puritans thought it was important to be able to read and understand the Bible. Schools were created to help educate the children of the colony. There were laws passed about what kinds of clothing the people could wear. The laws allowed only certain wealthier people to wear silver, gold, silk, laces, and other finery. Long hair for men was illegal. Puritan Punishment Kissing in public was illegal. No Christmas celebrations were allowed, and marriages were performed by colony officials, not by ministers. Any signs of resistance to the government were punishable by public humiliation to banishment. Capital crimes included worshipping any other God, blasphemy, counterfeiting, witchcraft, murder, sodomy, rape, and adultery. They also controlled individual behavior by fierce gossip, defamatory and often obscene billboards, and lawsuits. In one town, 20 percent of the adults in each decade found themselves charged with an offense, usually a morals violation. Punishments for violating Puritan laws included fines, imprisonment, pillory, stocks, whipping, ducking stool, public humiliation, hanging, tar and feathering, ears being cut off, burning, and even a hot awl through the tongue if an individual spoke against their religion. Believing in the Old Testament methods, Puritans felt no remorse about administering punishment. The Witch by Joseph E. Puritan fears, beliefs, and institutions were the perfect storm that fueled the witch craze in Connecticut , which began in and again in Salem , Massachusetts in The numbers in the colonies began to decline, especially among men. In , Puritan leaders met to deliberate the causes of widespread spiritual disinterest. Blame was assigned to an increase in moral violations and made their laws even stricter, driving more colonists away.

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## Chapter 3 : Church and State in New England

*His father, Josiah, was a member of Boston's Old South Church who raised his son on the teachings of New England Calvinism. God was sovereign. Human beings were separated from God because of their sin.*

Here are two inconsistent yet common perceptions of the 17th-Century New England settlers: They came for religious freedom, so they were tolerant. They were not tolerant; they were strict and persecuted innocent citizens with their stringent laws of religion. The 17th-Century New Englanders were Puritans. The pilgrims were separatists and the puritans were not separatists. But this is the only difference between them. Their views of religious tolerance are indistinguishable. The Puritans elicit our fascination and are an intriguing people to study, a people who were sincere and interesting. But they believed in persecutionism. The purpose of the article is to elaborate on that. Smithsonian Magazine says In the storybook version most of us learned in school, the Pilgrims came to America aboard the Mayflower in search of religious freedom in The Puritans soon followed, for the same reason. The problem is that this tidy narrative is an American myth! The much-ballyhooed arrival of the Pilgrims and Puritans in New England in the early s was indeed a response to persecution that these religious dissenters had experienced in England. But the Puritan fathers of the Massachusetts Bay Colony did not countenance tolerance of opposing religious views. The most famous dissidents within the Puritan community, Roger Williams and Anne Hutchinson, were banished following disagreements over theology and policy. Four Quakers were hanged in Boston between and for persistently returning to the city to stand up for their beliefs. We remember from school that the Pilgrims came here to escape persecution and practice their beliefs freely. This is a logical point. For example the Puritans did not have this belief. The notion that everyone should have the right to practice their own religion only gained wide acceptance toward the end of the Puritan era. Such belief in tolerance was first implemented in a major way only later during the Revolutions of France and the United States He would have repudiated the first amendment of our Constitution. Imagine letting people talk just any way they want to about God! Such permissiveness could anger God and result in plague, crop failure, demonic possession, and myriad further horrors. As PBS succinctly states: Those who did would be helping the devil. They believed they followed the only true religion so everyone should be forced to worship as they did. And John Cotton was not a minister of obscure standing! He was the leader of the church in Boston England. When he came from there in he was given charge of the main church, and because of his prominence our town was named after his town. When he spoke, people listened. What he believed, they believed. The error lies in the idea that they came with the belief that all people have the right to practice a religion of their own choosing. The Puritans left England because their own correct view was being repressed. The Church of England was wrong, they believed, ungodly. They were right; God was calling them forth. So they needed to put into practice the right view. They believed nothing should stop them from this. They believed the greatest threat to putting their religion into operation was resistance from dissidents. The true church would produce the right society, would be loving, and all the people would be happy and well. Just as they had been a problem back home for the Church of England which demanded to impose its view, so now non-Puritans would be a problem for the Puritans who demanded to impose their view. I have disputed the view that the original settlers were models of religious tolerance. This is not precisely correct either. Their persecutionism had an identifiable, conscious motive rooted in the highest values. They believed religious tolerance was dangerous because they had a vision of a loving society. They gave their lives to achieve it: This is the conception and hope that the original settlers had for Boston! It was their fanatical commitment to a vision of human love and unity that produced this other fanaticism of protectionism. For their heaven on earth could only come if everyone worshiped God correctly. The Puritans were fundamentalists, not modernists. The Enlightenment that produced our modern ideology of politico-religious tolerance was a product of seeds planted in the 17th Century that came to wide fruition only in the 18th Century. After all, some of the ideas of the first settlers did play a role in shaping the philosophy of

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the constitutional framers. Let not therefore the current article be accused either of hating or glorifying the Puritans. They were a mix. My intent has been to explain the Puritan view of tolerance, and to correct a common misconception. The worth of understanding the Puritan philosophy is that it makes clear why they persecuted heretics and witches and yet still allows us to feel some camaraderie with the iconic Pilgrim Fathers. If one has the conception that the Puritans were only open and tolerant, then one finds it impossible to piece together the reason for the Quakers deaths and the witch trials of Salem. The truth is richer and more intriguing than the lore. To reduce the Puritans to a caricature either of stringency or of openness is to lose insight into the soul of our country. This entry was posted in Default by JC.

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### Chapter 4 : Myth: Puritans Believed in Religious Tolerance | calendrierdelascience.com

*The historical proof that religious persecution drove our fathers from Old to New England " that they came hither from a desire for the freedom and prosperity of religion " can not be fully presented in a whole discourse, much less in a single department of a discourse. A glance at the proof is.*

For some of these leaders, the struggle for political independence led directly to another great cultural change: Among the Founding Fathers, two in particular, Jefferson and Madison, played a pivotal role in passage of the landmark Virginia Act for Establishing Religious Freedom in 1786. This act served as an important model for the new Constitution that would be adopted by the states in 1787. That Truth is great, and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them: Be it enacted by General Assembly that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief, but that all men shall be free to profess, and by argument to maintain, their opinions in matters of Religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities. From a religious point of view, the eighteenth century saw a major transformation in the British colonies among Protestant believers. In the eyes of its supporters, the Anglican Church served its parishioners well, providing charity and spiritual guidance to the poor and respectable careers to many of the gentry. In many places, the traditional church gave settlers cohesion, purpose, and structure. Church attendance was high. Civic leaders and religious ministers came from the same class, reinforcing a social order that was widely accepted. Starting in the 1720s and 1730s, the first great American evangelical revival swept the colonies. In addition to their call for personal commitment, evangelical revivalists also attacked the Anglican and Congregationalist Churches for their rational approach to Scripture, their hierarchical institutions, and their vested interests in worldly affairs, which ignored the suffering and needs of the common people. Eventually, Presbyterians, Baptists and Methodists "the denominations most affected by the Great Awakening" would become the largest Protestant denominations in the U.S. The importance of these denominations to the struggle for religious freedoms is often overlooked by scholarship that focuses on the Founding Fathers, many of whom were Deists. New scholarship about this period in Virginian history balances the contributions of famed political leaders such as Jefferson and Madison with those of ordinary individuals, whose efforts helped secure their own liberties of faith. From the time the first British settlers settled in Virginia in 1607, the British crown had granted the Anglican Church special privileges by declaring it the established church of the commonwealth. Religious hegemony and social dominance went hand in hand. Virginia was governed by large tobacco planters who were closely associated with the Anglican Church. Nonetheless, in many of the colonies all non-Anglicans were still required to pay the tithe, a tax to support the salaries of Anglican clergy and maintain their churches. In effect, Presbyterians, Quakers, Baptists, Catholics, and Jews were made to pay for a clergy whose religious teaching they rejected. They were forced to support a clerical institution that served the very elite they often opposed for political and economic reasons. The tithe to the Anglican Church combined with laws that stopped dissenting ministers from performing marriages or conducting public worship, severely curtailed the religious freedoms of the nonconformist Christians. Corporal punishment for religious dissent was common including whipping or cropping the ears of outspoken Baptists or Quakers, and in extreme cases, execution. During the second part of the eighteenth century, hostility to established churches grew. In Virginia, Baptists found new audiences among the poor, who found their emphasis on the equality of all believers appealing. Dissenting ministers who held their sermons outdoors, allowing room for all comers, symbolically returned to the simplicity of earlier days, leaving little room for the prestige of front pews and gentry grandeur found in the official religion. But as Dissenter influence grew especially among the poor and

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slaves , so did their persecution. The colonial Anglican gentry responded to their presence with force. They broke up meetings and open air sermons, imprisoned heretic preachers, and incited the mob to whip, burn, and stone repeat offenders. Some historians argue that Virginian dissenters arguably suffered the worst religious persecution in antebellum America. The leaders of the colony faced a dilemma: For their part, the Dissenters promised to join the revolutionary battle only if their religious freedom was guaranteed. That religion, or the duty which we owe to our Creator and the manner of discharging it, can be directed by reason and conviction, not by force or violence; and therefore, all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other. Although Anglican dominance was rejected by many independent-minded settlers, the outspoken revolutionary Patrick Henry and other privileged members of the planter class continued to support an established Christian church. His proposal would permit individuals to earmark their taxes for the church of their choice. Each taxpayer would be compelled, however, to support one of the officially sanctioned churches. In , Jefferson introduced the bill to the Virginia legislature when he became a governor, but it took several more years of pressure and negotiation, and indeed, the conclusion of the War of Independence, for the bill to be approved. It served as the model for parts of the Constitution and the Bill of Rights.

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### Chapter 5 : Religion – calendrierdelascience.com

*The New England colonies, New Jersey, Pennsylvania, and Maryland were conceived and established "as plantations of religion." Some settlers who arrived in these areas came for secular motives--"to catch fish" as one New Englander put it--but the great majority left Europe to worship God in the way they believed to be correct.*

And our commitment to religious freedom must be unshakeable. The principle that people of all faiths are welcome in this country and that they will not be treated differently by their government is essential to who we are. It was a sentiment George Washington voiced shortly after taking the oath of office just a few blocks from Ground Zero. In the storybook version most of us learned in school, the Pilgrims came to America aboard the Mayflower in search of religious freedom in The Puritans soon followed, for the same reason. The problem is that this tidy narrative is an American myth. More than half a century before the Mayflower set sail, French pilgrims had come to America in search of religious freedom. The Spanish had other ideas. In , they established a forward operating base at St. Augustine and proceeded to wipe out the Fort Caroline colony. In other words, the first encounter between European Christians in America ended in a blood bath. The much-ballyhooed arrival of the Pilgrims and Puritans in New England in the early s was indeed a response to persecution that these religious dissenters had experienced in England. But the Puritan fathers of the Massachusetts Bay Colony did not countenance tolerance of opposing religious views. The most famous dissidents within the Puritan community, Roger Williams and Anne Hutchinson, were banished following disagreements over theology and policy. Four Quakers were hanged in Boston between and for persistently returning to the city to stand up for their beliefs. Throughout the colonial era, Anglo-American antipathy toward Catholics—especially French and Spanish Catholics—was pronounced and often reflected in the sermons of such famous clerics as Cotton Mather and in statutes that discriminated against Catholics in matters of property and voting. In newly independent America, there was a crazy quilt of state laws regarding religion. In Massachusetts, only Christians were allowed to hold public office, and Catholics were allowed to do so only after renouncing papal authority. In Maryland, Catholics had full civil rights, but Jews did not. Delaware required an oath affirming belief in the Trinity. Several states, including Massachusetts and South Carolina, had official, state-supported churches. It neither picks my pocket nor breaks my leg. This right is in its nature an inalienable right. As a Christian, Madison also noted that Christianity had spread in the face of persecution from worldly powers, not with their help. The act is one of three accomplishments Jefferson included on his tombstone, along with writing the Declaration and founding the University of Virginia. He omitted his presidency of the United States. And as framed in Philadelphia that year, the U. The men who fought the Revolution may have thanked Providence and attended church regularly—or not. But they also fought a war against a country in which the head of state was the head of the church. It was the recognition of that divisive past by the founders—notably Washington, Jefferson, Adams and Madison—that secured America as a secular republic. As president, Washington wrote in For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens. In closing, he wrote specifically to the Jews a phrase that applies to Muslims as well: The belief widely held and preached by some of the most prominent ministers in America was that Catholics would, if permitted, turn America over to the pope. Anti-Catholic venom was part of the typical American school day, along with Bible readings. In Massachusetts, a convent—coincidentally near the site of the Bunker Hill Monument—was burned to the ground in by an anti-Catholic mob incited by reports that young women were being abused in the convent school. At about the same time, Joseph Smith founded a new American religion—and soon met with the wrath of the mainstream Protestant majority. In October , after a series of conflicts over land and religious tension, Missouri Governor Lilburn Boggs ordered that all Mormons be expelled from his state. In , a mob murdered Joseph Smith and his brother Hyrum while they were jailed in Carthage, Illinois. No one was ever convicted of the crime. Even as

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late as , Catholic presidential candidate John F. Kennedy felt compelled to make a major speech declaring that his loyalty was to America, not the pope. And as recently as the Republican primary campaign, Mormon candidate Mitt Romney felt compelled to address the suspicions still directed toward the Church of Jesus Christ of Latter-day Saints. As governor of the Massachusetts Bay Colony, John Winthrop, right, led a theocracy that tolerated no dissent.

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### Chapter 6 : The New England Colonies [calendrierdelascience.com]

*The Colony of Rhode Island and Providence Plantations was established by settlers expelled from the Massachusetts Bay Colony because of their unorthodox religious opinions in Puritans were also active in New Hampshire before it became a crown colony in*

Church attendance[ edit ] Jefferson was raised in the Church of England at a time when it was the established church in Virginia and only denomination funded by Virginia tax money. Before the Revolution, parishes were units of local government, and Jefferson served as a vestryman , a lay administrative position in his local parish. Office-holding qualifications at all levelsâ€”including the Virginia House of Burgesses , to which Jefferson was elected in â€”required affiliation with the current state religion and a commitment that one would neither express dissent nor do anything that did not conform to church doctrine. Jefferson counted clergy among his friends, and he contributed financially to the Anglican Church he attended regularly. Following the Revolution, the Church of England in America was disestablished. It reorganized as the Episcopal Church in America. Within a year of his inauguration, Jefferson began attending church services in the House of Representatives, a custom which had not yet begun while he was Vice President, and which featured preachers of every Christian sect and denomination. Letters of his are extant which show him urging, with respectful delicacy, the acceptance of extra and unsolicited contributions, on the pastor of his parish, on occasions of extra expense to the latter, such as the building of a house. In addition, it was part of Roman thinking about natural law , and Jefferson was influenced by reading Cicero on this topic. In a letter to deRieux in , he declined a request to act as a godfather, saying he had been unable to accept the doctrine of the Trinity "from a very early part of my life". I am a Materialist ; he takes the side of Spiritualism; he preaches the efficacy of repentance toward forgiveness of sin; I require a counterpoise of good works to redeem it. Husband pay his last debt to nature. In summary, then, Jefferson was a deist because he believed in one God, in divine providence, in the divine moral law, and in rewards and punishments after death; but did not believe in supernatural revelation. He was a Christian deist because he saw Christianity as the highest expression of natural religion and Jesus as an incomparably great moral teacher. He was not an orthodox Christian because he rejected, among other things, the doctrines that Jesus was the promised Messiah and the incarnate Son of God. In an letter to Priestley, Jefferson praises Jesus for a form of deism. The inscription, as he stipulated, reads Here was buried Thomas Jefferson, author of the Declaration of American Independence , of the Statute of Virginia for Religious Freedom, and father of the University of Virginia. For Jefferson, separation of church and state was a necessary reform of the religious tyranny whereby a religion received state endorsement, and those not of that religion were denied rights, and even punished. Following the Revolution, Jefferson played a leading role in the disestablishment of religion in Virginia. Previously as the established state church, the Anglican Church received tax support and no one could hold office who was not an Anglican. The Presbyterian, Baptist and Methodist churches did not receive tax support. As Jefferson wrote in his Notes on Virginia, pre-Revolutionary colonial law held that "if a person brought up a Christian denies the being of a God, or the Trinity Its goal was complete separation of church and state; it declared the opinions of men to be beyond the jurisdiction of the civil magistrate. He asserted that the mind is not subject to coercion, that civil rights have no dependence on religious opinions, and that the opinions of men are not the concern of civil government. This became one of the American charters of freedom. This elevated declaration of the freedom of the mind was hailed in Europe as "an example of legislative wisdom and liberality never before known". It was one of only three accomplishments he put in his epitaph. No man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities. Millions of innocent men,

women and children, since the introduction of Christianity, have been burned, tortured, fined and imprisoned. What has been the effect of this coercion? To make one half the world fools and the other half hypocrites; to support roguery and error all over the earth. Our sister states of Pennsylvania and New York, however, have long subsisted without any establishment at all. The experiment was new and doubtful when they made it. It has answered beyond conception. Religion is well supported; of various kinds, indeed, but all good enough; all sufficient to preserve peace and order: They do not hang more malefactors than we do. They are not more disturbed with religious dissensions. On the contrary, their harmony is unparalleled, and can be ascribed to nothing but their unbounded tolerance, because there is no other circumstance in which they differ from every nation on earth. They have made the happy discovery, that the way to silence religious disputes, is to take no notice of them. Let us too give this experiment fair play, and get rid, while we may, of those tyrannical laws. It was an accusation commonly levelled at Deists, although they believe in a deity. It was also directed at those thought to be harming the Christian faith in which they were raised. While opposed to the institutions of organized religion, Jefferson consistently expressed his belief in God. For example, he invoked the notion of divine justice in his opposition to slavery, [40] and invoked divine Providence in his second inaugural address. In a letter to his nephew and ward, Peter Carr, who was at school, Jefferson offered the following advice: Fix Reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve the homage of reason than of blindfolded fear. Do not be frightened from this inquiry by any fear of its consequences. If it end in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise and in the love of others which it will procure for you. He often added requests at the end of personal letters discussing religion that his correspondents be discreet regarding its contents. *United States v. Everson*, *v. Board of Education*, and *McCullum v. Board of Education* In an letter to the Danbury Baptist Association, he wrote: Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof", thus building a wall of separation between church and State. In matters of religion, I have considered that its free exercise is placed by the constitution independent of the powers of the general government. I have therefore undertaken, on no occasion, to prescribe the religious exercises suited to it; but have left them, as the constitution found them, under the direction and discipline of state or church authorities acknowledged by the several religious societies. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty gods or no god. It neither picks my pocket nor breaks my leg. If anything pass in a religious meeting seditiously and contrary to the public peace, let it be punished in the same manner and no otherwise as it had happened in a fair or market [47] Though he did so as Governor of Virginia, during his Presidency Jefferson refused to issue proclamations calling for days of prayer and thanksgiving. In a letter to Samuel Miller dated January 23, , Jefferson stated: Edwin Gaustad wrote that this was a pragmatic political move aimed at stabilizing relations with the Indian tribes. This insured that no single religion had state-sponsored domination over any other. However, the state could only do so much; in the same letter, he said that it is up to individuals to behave with religious tolerance towards their neighbors. Jefferson stated in a letter in , "You say you are a Calvinist. I am of a sect by myself, as far as I know. In a letter to William Short in , Jefferson described many biblical passages as "so much untruth, charlatanism and imposture". When Rush died in , Jefferson asked the family to return the document to him. In , Jefferson began piecing together his own version of the Gospels from which he omitted the virgin birth of Jesus , miracles attributed to Jesus , divinity , and the resurrection of Jesus " among many other teachings and events. This compilation was completed about , but Jefferson did not make these works public, acknowledging "The Life and Morals of Jesus of Nazareth" existence only to a few friends. His later private letters indicated he was skeptical of too much interference by Catholic clergy in

matters of civil government. He wrote in letters: He is always in alliance with the despot , abetting his abuses in return for protection to his own. The Christian priesthood, finding the doctrines of Christ levelled to every understanding and too plain to need explanation, saw, in the mysticisms of Plato, Materials with which they might build up an artificial system which might, from its indistinctness, admit everlasting controversy, give employment for their order, and introduce it to profit, power, and preeminence. The doctrines which flowed from the lips of Jesus himself are within the comprehension of a child; but thousands of volumes have not yet explained the Platonisms engrafted on them: If ever man worshiped a false God, he did. The being described in his five points is It would be more pardonable to believe in no God at all, than to blaspheme him by the atrocious attributes of Calvin. Jefferson never joined a Unitarian church, but he did attend Unitarian services while in Philadelphia. His friend Joseph Priestley was the minister. Jefferson corresponded on religious matters with numerous Unitarians, among them Jared Sparks Unitarian minister, historian and president of Harvard , Thomas Cooper, Benjamin Waterhouse and John Adams. In an letter to Benjamin Waterhouse he wrote, "I rejoice that in this blessed country of free inquiry and belief, which has surrendered its conscience to neither kings or priests, the genuine doctrine of only one God is reviving, and I trust that there is not a young man now living in the United States who will not die a Unitarian. He became friends with Priestley, who lived in Philadelphia. These writings have never been answered, nor can be answered by quoting historical proofs, as they have done. For these facts, therefore, I cling to their learning, so much superior to my own. In a letter to Adams April 11, , Jefferson wrote, "And the day will come, when the mystical generation of Jesus, by the Supreme Being as His Father, in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter. No one sees with greater pleasure than myself the progress of reason in its advances towards rational Christianity. When we shall have done away the incomprehensible jargon of the Trinitarian arithmetic, that three are one, and one is three; when we shall have knocked down the artificial scaffolding, reared to mask from view the simple structure of Jesus; when, in short, we shall have unlearned everything which has been taught since His day, and got back to the pure and simple doctrines He inculcated, we shall then be truly and worthily His disciples; and my opinion is that if nothing had ever been added to what flowed purely from His lips, the whole world would at this day have been Christian. I know that the case you cite, of Dr. Drake, has been a common one. The religion-builders have so distorted and deformed the doctrines of Jesus, so muffled them in mysticisms, fancies and falsehoods, have caricatured them into forms so monstrous and inconceivable, as to shock reasonable thinkers, to revolt them against the whole, and drive them rashly to pronounce its Founder an impostor. Had there never been a commentator, there never would have been an infidel. I have little doubt that the whole of our country will soon be rallied to the unity of the Creator, and, I hope, to the pure doctrines of Jesus also. The church responded that it did not have clergy to send to the South. In an letter to Waterhouse, Jefferson wrote, I am anxious to see the doctrine of one god commenced in our state. But the population of my neighborhood is too slender, and is too much divided into other sects to maintain any one preacher well. I must therefore be contented to be an Unitarian by myself, altho I know there are many around me who would become so, if once they could hear the questions fairly stated. In he held the Quakers up as an example for them to emulate.

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### Chapter 7 : Religious Freedom in Colonial Virginia | Facing History and Ourselves

*Religious strife reached a peak in England in the s. When Henry VIII broke with the Catholic Church of Rome, spiritual life in England was turned on its ear. The new church under the king's leadership was approved by the English Parliament, but not all the people in England were willing to accept the Church of England.*

This belief put them at odds with church officials, who in the early years of King James I tried to have them arrested and thrown in jail for refusing to participate in church rituals. For this reason, many of the Pilgrims fled to Leiden, Holland, where there was religious freedom. However, the Pilgrims had difficulty adjusting to the more permissive Dutch culture, and had difficulty supporting themselves financially. The church pastor was John Robinson. Their church was created around the model of the "ancient church" described in the New Testament, so they had a Church Elder William Brewster, some deacons, and a deaconess. They strictly honored the Sabbath by not performing any labor on Sunday. They studied the writings of earlier Protestants and Separatists, such as Martin Luther and John Calvin, and they even established a printing press to illegally distribute new Separatist and Puritan books in England. The Pilgrim church had a number of religious differences with the Church of England and the Catholic Church. Here were some of the main points and differences: The Pilgrims believed that before the foundation of the world, God predestined to make the world, man, and all things. He also predestined, at that time, who would be saved, and who would be damned. There was nothing an individual could do during their life that would cause them to be saved or damned, since God had already decided who was going to be saved before the creation of the world. However, God would not have chosen blatant sinners to be his elect; and therefore those who were godly were likely to be the ones God had elected to be saved. To the Pilgrims, there were only two sacraments: The other sacraments of the Church of England and Roman Catholic church Confession, Penance, Confirmation, Ordination, Marriage, Confession, Last Rites were inventions of man, had no scriptural basis, and were therefore superstitions--even to the point of being heretical or idolatrous. The Pilgrims opposed mass, and considered marriage a civil affair to be handled by the State not a religious sacrament. Icons and religious symbols such as crosses, statues, stain-glass windows, fancy architecture, and other worldly manifestations of religion were rejected as a form of idolatry. They also rejected the Catholic and Anglican Book of Common Prayer, believing that prayer should be spontaneous and not scripted. The legitimacy of the Pope, the Saints, bishops, and the church hierarchy were rejected, as was the veneration of relics. The church of the Pilgrims was organized around five officers: However, none of the five offices was considered essential to the church. The Pastor was an ordained minister whose responsibility was to see to the religious life of the congregation. John Robinson was the pastor of the Pilgrims, but was never able to get to America before his death in . The Teacher was also an ordained minister who was responsible for the instruction of the congregation. The Pilgrims apparently never had anyone to fill that position. William Brewster was the Elder for the Plymouth church. The Deacons collected offerings, and attended to the needs of the poor and elderly. John Carver and Samuel Fuller both were deacons during their life. The Deaconess attended the sick and poor, and often played the role of midwife for the congregation. The Deaconess of the early Plymouth church is not named, but may have been Bridget Fuller. The church building itself had no significance to the Pilgrims, and was kept intentionally drab and plain, with no religious depictions, crosses, windows, fancy architecture, or icons, to avoid the sin of idolatry. Behind comes the governor, in a long robe; beside him on the right hand, comes the preacher with his cloak on, and on the left hand, the captain with his side-arms and cloak on, and with a small cane in his hand; and so they march in good order, and each sets his arms down near him. The Pilgrims believed baptism was the sacrament that wiped away Original Sin, and was a covenant with Christ and his chosen people as circumcision had been to God and the Israelites, and therefore children should be baptized as infants. This was in opposition to the Anabaptists, who believed that baptism was essentially an initiation ceremony into the church-hood of believers, and therefore could only be administered to believing adults who understood the

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meaning of the ceremony. They further believed that at least one parent must be of the faith for the child to be baptized into the church. Holy Days and Religious Holidays. The Pilgrims faithfully observed the Sabbath, and did not work on Sunday. Even when the Pilgrims were exploring Cape Cod, they stopped everything and stayed in camp on Sunday to keep the Sabbath. The Pilgrims did not celebrate Christmas and Easter. They believed that these holidays were invented by man to memorialize Jesus, and are not prescribed by the Bible or celebrated by the early Christian churches, and therefore cannot be considered Holy days. The book *Perth Assembly Leiden*, --the book that got Elder William Brewster into such hot water with the King of England and ultimately resulted in the confiscation of his printing press--was largely about the rejection of Christmas and other appointed "Holy Days. The Pilgrims considered marriage a civil affair, not to be handled by the church ministers, but instead by civil magistrates. Marriage was a contract, mutually agreed upon by a man and a woman. Marriages were considered important for two main reasons: Pastor John Robinson taught that the important characteristics to find in a spouse are 1 godliness, and 2 similarity--in age, beliefs, estate, disposition, inclinations, and affections. The Pilgrims used the Geneva edition of the Bible, first published in English in 1534. The translation and footnotes of the Geneva Bible were made by early Calvinists more trustworthy to the Pilgrims than the later King James Bible first published in 1611 whose translation and footnotes were written by the Anglican church hierarchy. The Pilgrims only sang actual Biblical psalms, they did not believe in singing hymns that were not direct Biblical texts. Henry Ainsworth, of an English separatist church in Amsterdam, wrote the psalm book used by the Pilgrims. They believed it more accurately translated the Biblical Psalms into verse than other psalm books. The Pilgrims believed the Apocrypha was worth studying as religious texts, but were non-Canonical. For religious interpretation, the Pilgrims read a lot of books, and thankfully the early probate records of Plymouth Colony often give us the actual book titles owned by the deceased at the time of their death. Elder William Brewster had several hundred books on various religious topics in his library.

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## Chapter 8 : Puritans of New England – Legends of America

*Written and signed in Virginia, by Thomas Jefferson alone, this document provided freedom and religious beliefs and opinions to the people. It also guaranteed that the people would be free to choose a religion and established the separation of church/state; the first amendment.*

Carroll served in the Maryland Senate. Religion[ edit ] Franklin T. Lambert has examined the religious affiliations and beliefs of some of the Founders. Frazer argues that the leading Founders John Adams, Jefferson, Franklin, Wilson, Morris, Madison, Hamilton, and Washington were neither Christians nor Deists, but rather supporters of a hybrid " theistic rationalism ". Holmes uses evidence gleaned from letters, government documents, and second- hand accounts to identify their religious beliefs. George Washington and slavery and Thomas Jefferson and slavery The founding fathers were not unified on the issue of slavery. In her study of Thomas Jefferson , historian Annette Gordon-Reed discusses this topic, "Others of the founders held slaves, but no other founder drafted the charter for freedom, " [39] In addition to Jefferson, George Washington , John Jay and many other of the Founding Fathers practiced slavery but were also conflicted by the institution which many saw as immoral and politically divisive. Benjamin Rush wrote a pamphlet in which harshly condemned slavery and beseeched the colonists to petition the king and put an end to the British African Company of Merchants which kept slavery and the slave trade going. Franklin, though he was a key founder of the Pennsylvania Abolition Society [41] originally owned slaves whom he later manumitted. While serving in the Rhode Island Assembly, Stephen Hopkins introduced one of the earliest anti-slavery laws in the colonies, and John Jay would try unsuccessfully to abolish slavery as early as in the State of New York. They and other members of the Society founded the African Free School in New York City, to educate the children of free blacks and slaves. When Jay was governor of New York in , he helped secure--an signed into law an abolition law; fully ending forced labor as of He freed his own slaves in For example, Article 1, Section 2, Clause 3 prescribes that "three fifths of all other Persons" are to be counted for the apportionment of seats in the House of Representatives and direct taxes. Additionally, in Article 4, Section 2, Clause 3 , slaves are referred to as "persons held in service or labor". Many Northern states had adopted legislation to end or significantly reduce slavery during and after the American Revolution. Finally in , President Jefferson called for and signed into law a Federally-enforced ban on the international slave trade throughout the U. It became a federal crime to import or export a slave. Nineteen delegates chose not to accept election or attend the debates; for example, Patrick Henry of Virginia thought that state politics were far more interesting and important than national politics, though during the ratification controversy of – he claimed, "I smelled a rat. Of the 55 who did attend at some point, no more than 38 delegates showed up at one time. George Washington, "The Father of our Country," [52] had no biological descendants. These original instruments which represent the philosophy of the United States are housed in Washington, D.

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## Chapter 9 : Quartz Hill School of Theology

*The Founding Fathers of the United States led the American Revolution against the Kingdom of Great Britain. Most were descendants of colonists settled in the Thirteen Colonies in North America. Historian Richard B. Morris identified the following seven figures as the key Founding Fathers: Alexander Hamilton, John Adams, Benjamin.*

Visit Website Did you know? Bradford and the other Plymouth settlers were not originally known as Pilgrims, but as "Old Comers. Some of the most notable passengers on the Mayflower included Myles Standish, a professional soldier who would become the military leader of the new colony; and William Bradford, a leader of the Separatist congregation who wrote the still-classic account of the Mayflower voyage and the founding of Plymouth Colony. After sending an exploring party ashore, the Mayflower landed at what they would call Plymouth Harbor, on the western side of Cape Cod Bay, in mid-December. During the next several months, the settlers lived mostly on the Mayflower and ferried back and forth from shore to build their new storage and living quarters. More than half of the English settlers died during that first winter, as a result of poor nutrition and housing that proved inadequate in the harsh weather. Leaders such as Bradford, Standish, John Carver, William Brewster and Edward Winslow played important roles in keeping the remaining settlers together.

Relations with Native Americans The native inhabitants of the region around Plymouth Colony were the various tribes of the Wampanoag people, who had lived there for some 10, years before the Europeans arrived. Soon after the Pilgrims built their settlement, they came into contact with Tisquantum, or Squanto, an English-speaking Native American. Meant for slavery, he somehow managed to escape to England, and returned to his native land to find most of his tribe had died of plague. In addition to interpreting and mediating between the colonial leaders and Native American chiefs including Massasoit, chief of the Pokanoket, Squanto taught the Pilgrims how to plant corn, which became an important crop, as well as where to fish and hunt beaver. In the fall of 1621, the Pilgrims famously shared a harvest feast with the Pokanokets; the meal is now considered the basis for the Thanksgiving holiday. Over the next decades, relations between settlers and Native Americans deteriorated as the former group occupied more and more land. By the time William Bradford died in 1657, he had already expressed anxiety that New England would soon be torn apart by violence. Philip was the English name of Metacomet, the son of Massasoit and leader of the Pokanokets since the early 1670s. That conflict left some 5, inhabitants of New England dead, three quarters of those Native Americans. Three more ships traveled to Plymouth after the Mayflower, including the Fortune, the Anne and the Little James both Winthrop soon established Boston as the capital of Massachusetts Bay Colony, which would become the most populous and prosperous colony in the region. Compared with later groups who founded colonies in New England, such as the Puritans, the Pilgrims of Plymouth failed to achieve lasting economic success. After the early 1680s, some prominent members of the original group, including Brewster, Winslow and Standish, left the colony to found their own communities. Less than a decade after the war King James II appointed a colonial governor to rule over New England, and in 1776, Plymouth was absorbed into the larger entity of Massachusetts.