

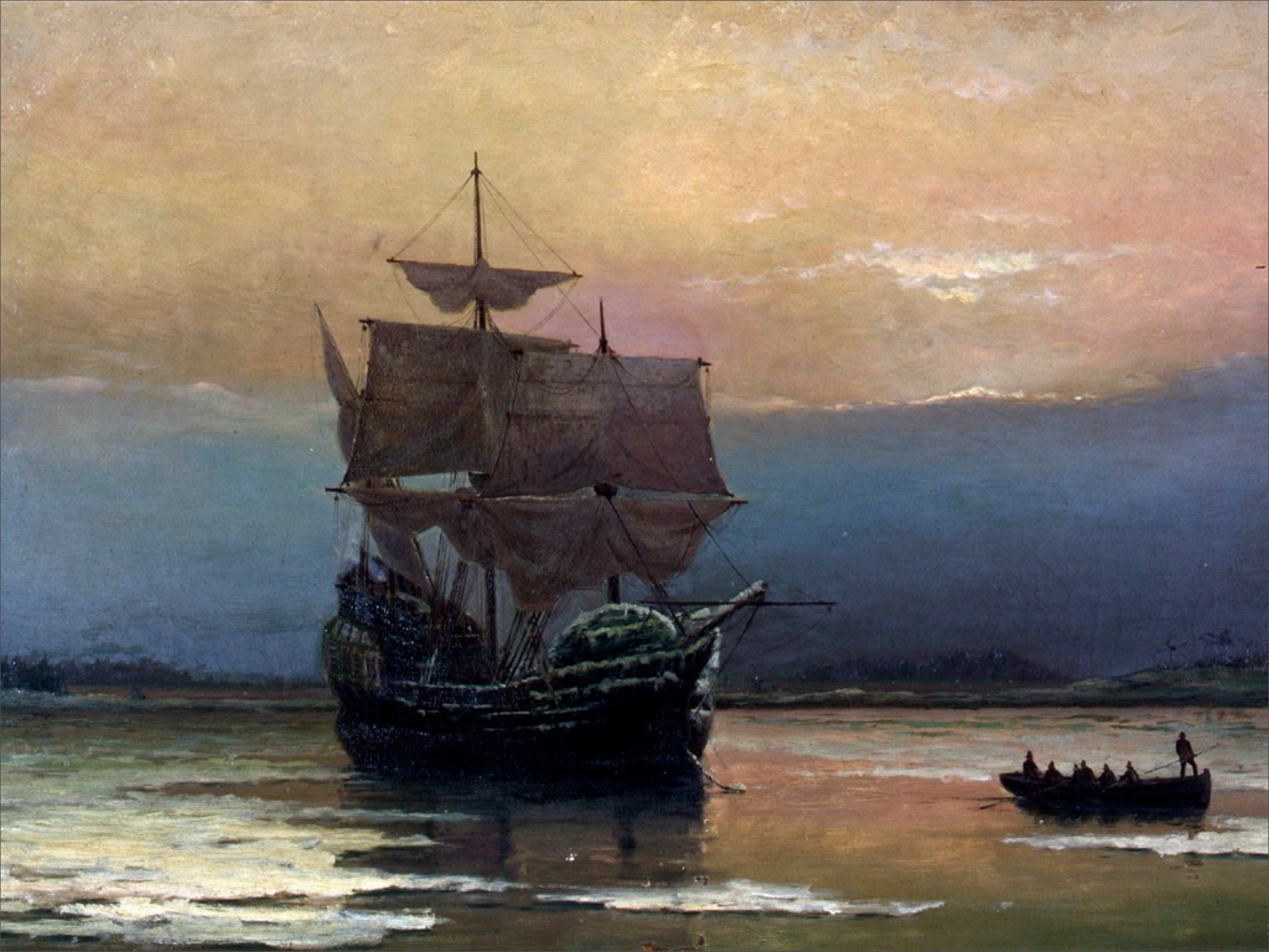


The Puritan
Springfield, Massachusetts,
by Augustus Saint-Gaudens

HISTORY OF ENGLAND, Week 23 THE PURITANS

Institute for the Study of Western Civilization





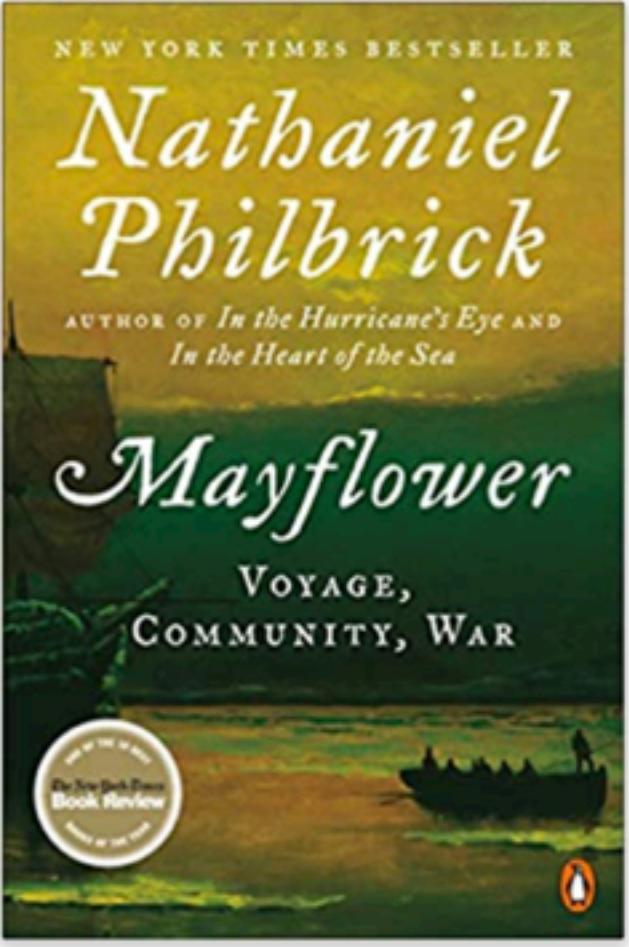


Mayflower was an English ship that transported the first English colonists to the New England coast, known today as the Pilgrims, from Plymouth, England to the New World in 1620. There were 102 passengers, and the crew is estimated to have been about 30, but the exact number is unknown. The Pilgrims signed the **Mayflower Compact** prior to leaving the ship and establishing Plymouth Colony, a document which established a rudimentary form of democracy with each member contributing to the welfare of the community

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by [Nathaniel Philbrick](#) (Author)

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Great on Kindle









The Pilgrim Hall Museum at 75 Court Street in Plymouth, Massachusetts is the oldest public museum in the United States in continuous operation, having opened in 1824.







THE VOYAGE OF THE MAYFLOWER

The

the 38-day voyage of the Mayflower
At one point, a main beam
using a large iron screw.
When the passengers
had failed.



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HISTORY OF ENGLAND, Week 23 THE PURITANS

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Who were the Puritans?



The Puritans were English Protestants in the 16th and 17th centuries, (1550-1650) who sought to "purify" the Church of England of Roman Catholic practices, maintaining that the Church of England under King James and King Charles was becoming more Roman Catholic in its appearance and practices, and had not been fully reformed and needed to become more Protestant.

Puritanism played a significant role in English history, especially during the English Civil War (1640-1660).

1603, The Death of Queen Elizabeth I



The Puritans: TWO STORIES

THE ONE HUNDRED YEAR STORY
1550-1650

THE SEVENTEENTH CENTURY STORY

James I & Charles I
Civil War

The Republic
The Restoration



JAMES I



CHARLES I

1530-1540



CRITICAL TURN IN WORLD HISTORY; Eng turns to Ref

Feb 1531: Parliament declares
Henry Supreme Head of church



Death of Henry VIII, Jan 28, 1547



THE REIGN OF KING EDWARD VI, 1547-1553



TRIUMPH OF THE PROTESTANTS IN ENGLAND

1547 Triumph of the Religious Reformers



Cranmer

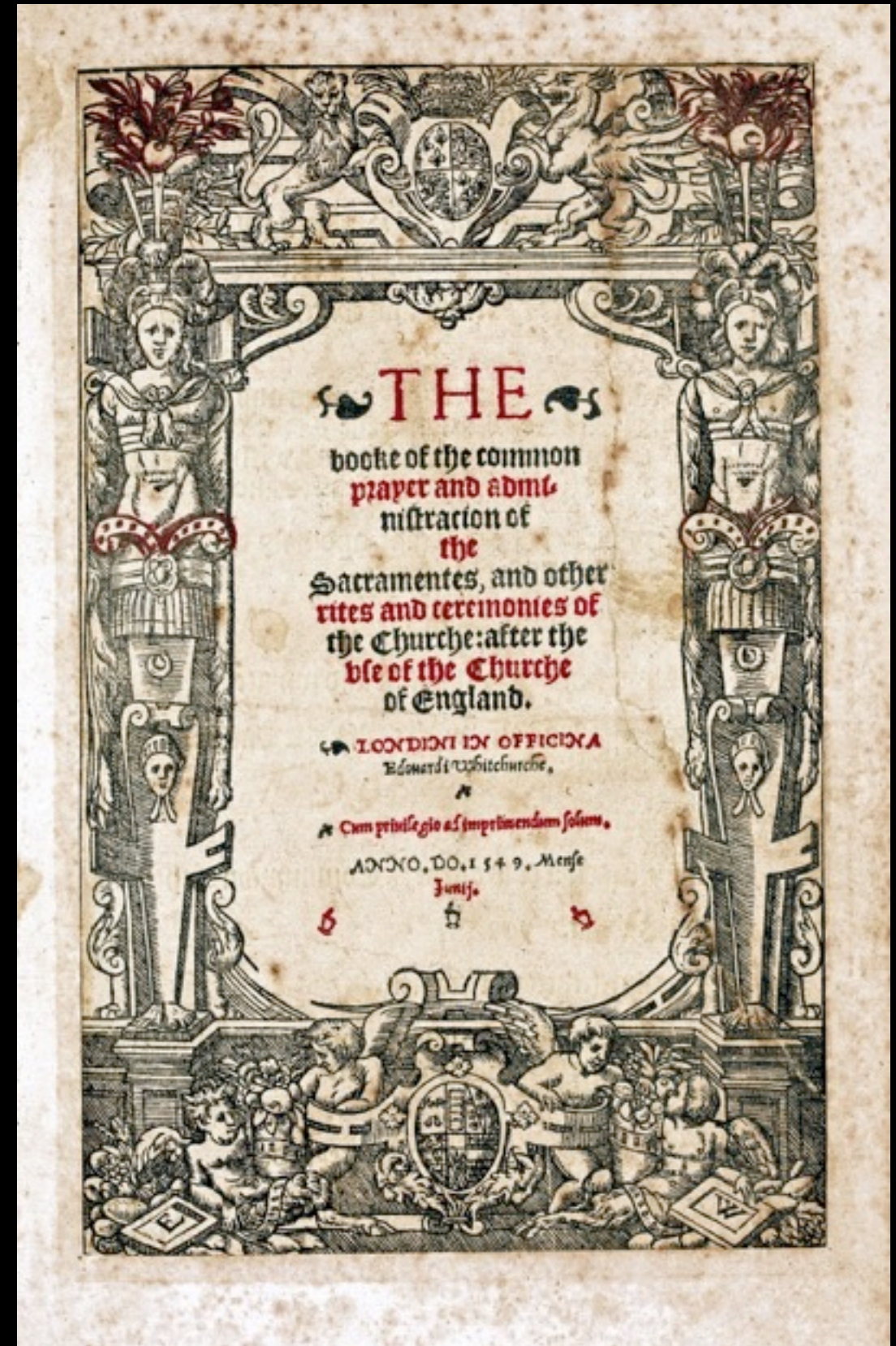


Seymour



Queen Katherine

Book of Common Prayer



Act of Uniformity 1549

From Wikipedia, the free encyclopedia

The Act of Uniformity 1548 (2 & 3 Edw 6 c 1), also referred to as the **Act of Uniformity 1549**,^[3] was an Act of the Parliament of England.

It was the logical successor of the Edwardian Injunctions of 1547 and the Sacrament Act of the same year which had taken piecemeal steps towards the official introduction of Protestant doctrine and practice into England and Wales.^[4] It established The Book of Common Prayer (*The Book of the*

Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church after the use of the Church of England) as the sole legal form of worship in England. Before 1549, the churches of England used various different versions of the Latin-language Missal.^[5]

The Act of Uniformity 1548^[1]



Parliament of England

Long title An Acte for the unyformytie of Service and Admynistracion of the Sacramentes throughout the Realme.^[2]

Chapter 2 & 3 Edw 6 c 1

Status: Repealed

THE REIGN OF QUEEN MARY I 1553-1558



From August to Dec 1553

Queen Mary enjoys
an undiluted honeymoon
with the people of England.

She is Good King Henry's
daughter and that was all
she needed.

Jan 1554, Trouble for Queen Mary The Spanish marriage.



The Honeymoon is over. Mary never regains their affection.

Mary marries Philip at Winchester Cathedral July 25, 1554





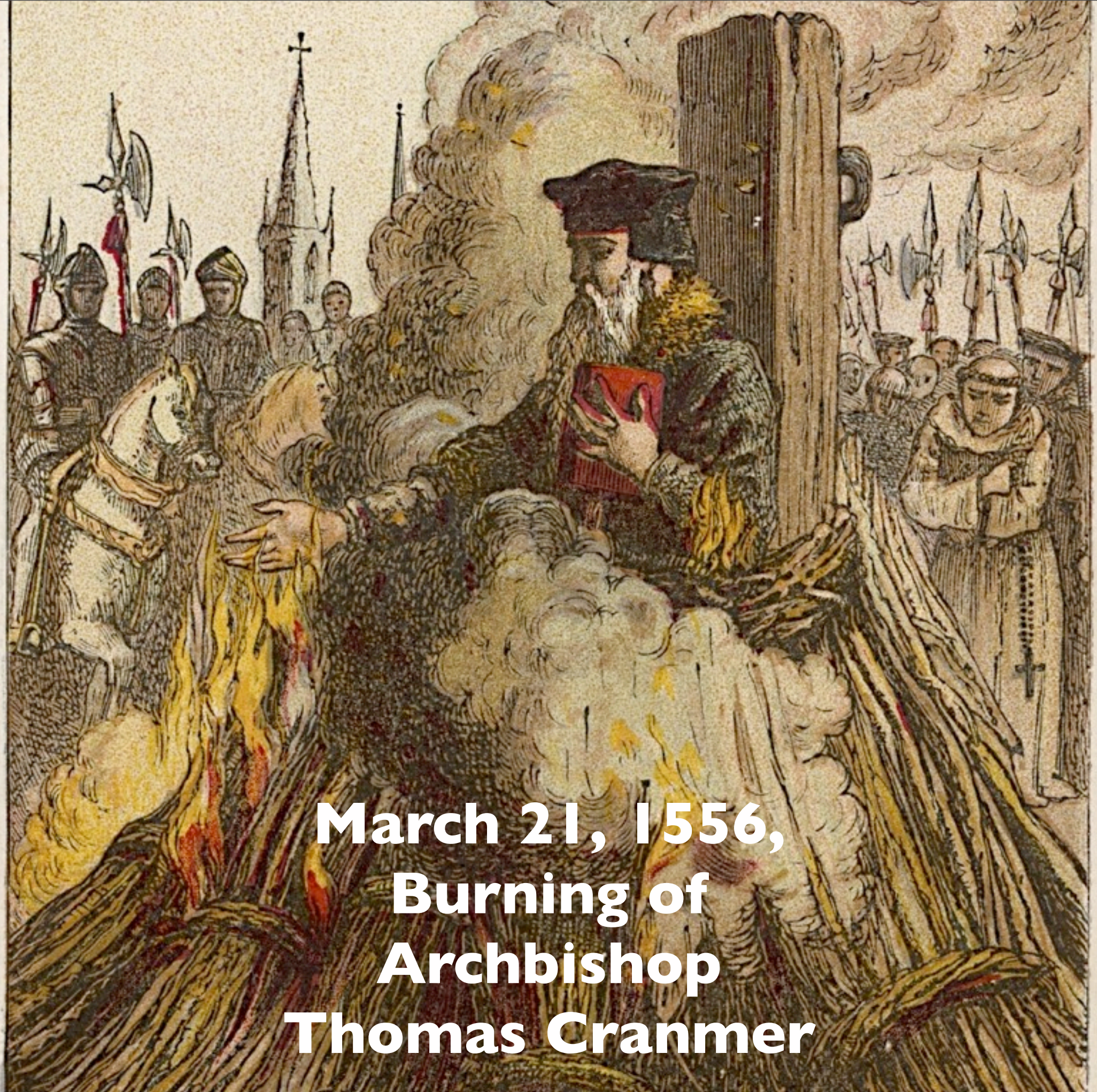
1555 ENGLAND AND ROME



October 16, 1555.
Burning of
Bishop Latimer
and Bishop Ridley



On 16 October, Latimer and Ridley, both well-known and well-loved Reformation bishops, went to the stake in the ditch outside the town walls of Oxford. Cranmer was compelled to watch, so as to make him recant his Protestant beliefs, which would place a powerful propaganda weapon in the government's hands. "If he can be brought to repent, the Church will derive no little profit from the salvation of a single soul," wrote Pole.



**March 21, 1556,
Burning of
Archbishop
Thomas Cranmer**

The Burnings were universally denounced and turned the whole realm against Mary. They soon hated her. No one could convince her to stop. Her Lord Chancellor Gardiner tried to stop it. Her husband tried to stop it. No one could.



The birth of the Puritans.

Mary's burnings etc force English Protestants to leave England. They go to the Continent, Geneva, Strasbourg, etc.
(example: Sir Francis Walsingham)



The Burnings were universally denounced and turned the whole realm against Mary. They soon hated her. No one could convince her to stop. Her Lord Chancellor Gardiner tried to stop it. Her husband tried to stop it. No one could.

Jean Calvin, (1509-1564) portrait by Hans Holbein

French
Protestants
And Geneva



Jean Calvin as Renaissance Man

1. Secular lawyer (Budé, More)
2. Greek and Latin scholar at Paris
3. First book Latin commentary on Seneca
4. Royal friend: King's sister Marguerite



1. Secular lawyer
 2. Greek and Latin scholar at Paris
 3. First book Latin commentary on Seneca
 4. Royal friend: King's sister Marguerite (Protestant)
- CALVIN SHOWS LINK BETWEEN REN & REF



INSTITVTIO CHRIS-
tianæ religionis, in libros qua-
tuor nunc primùm digesta, certisque distincta capitibus, ad aptissimam
methodum : aucta etiam tam magna accessione vt propemodum opus
nouum haberi possit.

IOHANNE CALVINO AVTHORE.



Oliua Roberti Stephani.

GENEVAE.
M. D. LIX.

Calvin
Geneva
1550's
Link
Between
Continental
"Radical"
Protestants
And
England
Scotland



QUEEN ELIZABETH, (Queen 1558-1603)

Crowned Jan 15, 1559



William Cecil, Lord Burghley 1520-1598



Cecil was now thirty-eight.
The only son of a
Northamptonshire squire
who had served Henry VIII,

he had – like Roger Ascham –
been educated at
Cambridge and similarly
influenced by the humanist-
reformist movement which
flourished there.

Cecil was strongly Protestant.

After university, he was sent
by his father to **Grays Inn** to
study law,

He had served in Ed VI admin

Elizabeth's closest confidant and life-long first minister

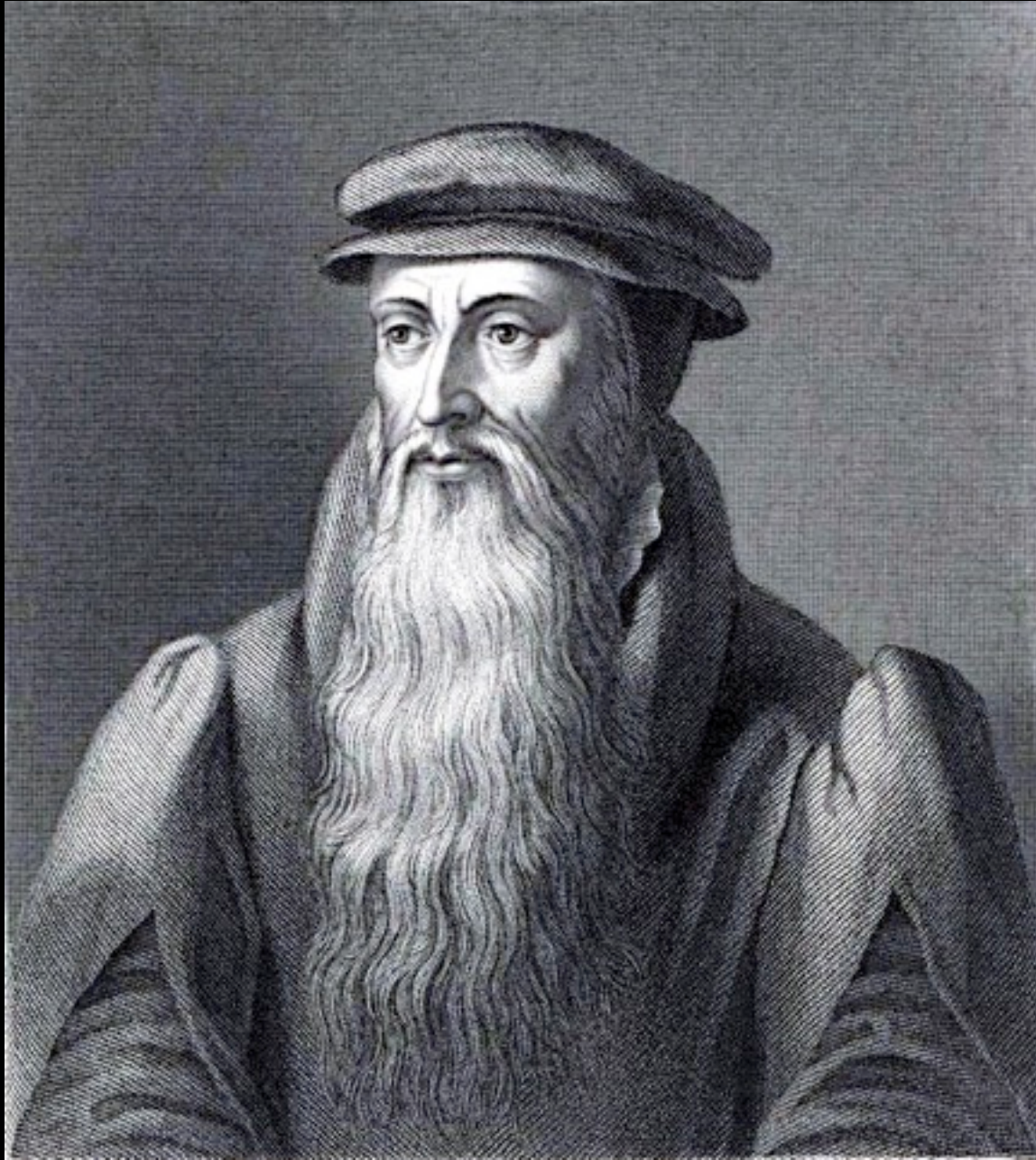
The Case of Lord Robert Dudley, Earl of Leicester, 1533-1588





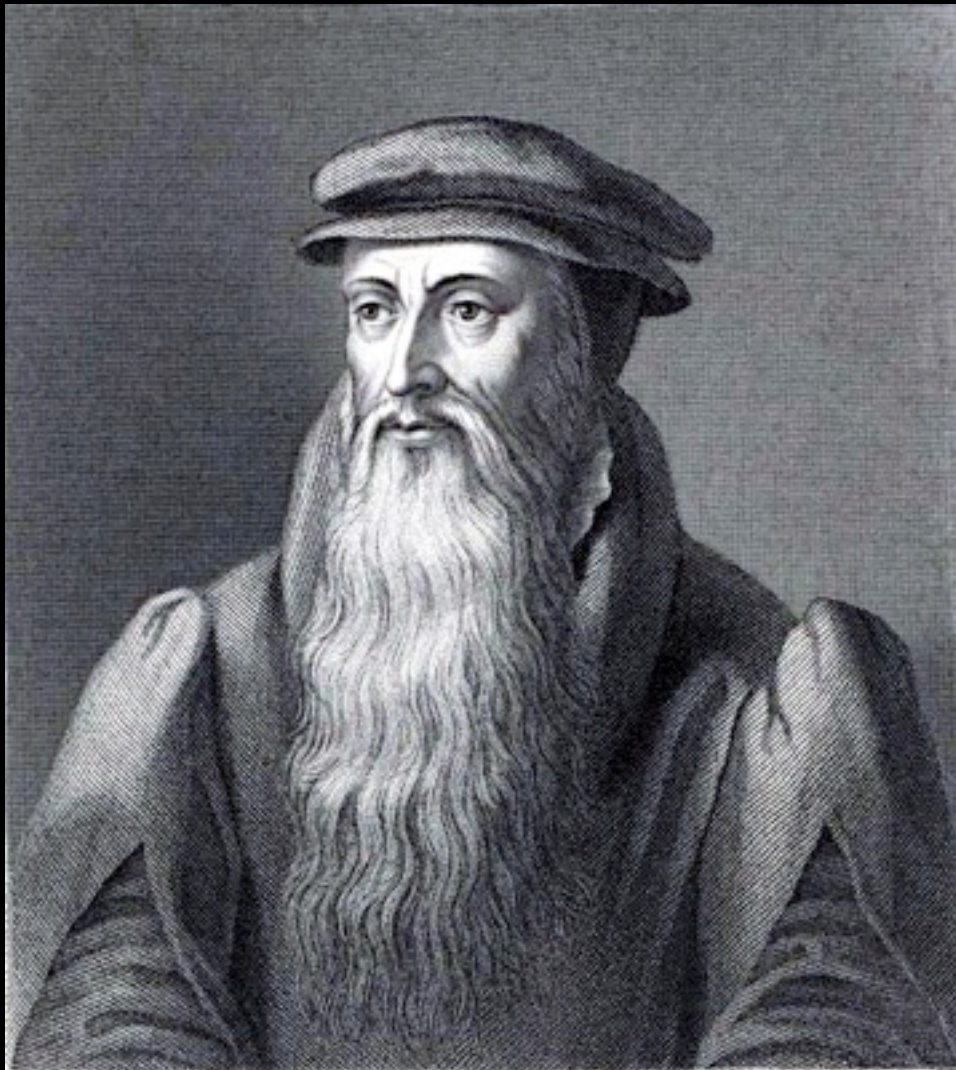
The
Elizabethan
Administration:
Elizabeth.
Cecil
Walsingham.
all three
1. Classical Trad.
2. Protestant
3. Pro-Dutch

Elizabeth and the Puritans 1560



John Knox 1514-1572





**A Brief Exhortation to England,
for the Speedy Embracing
of the Gospel Heretofore by
the Tyranny of Mary
Suppressed and Banished
1559**

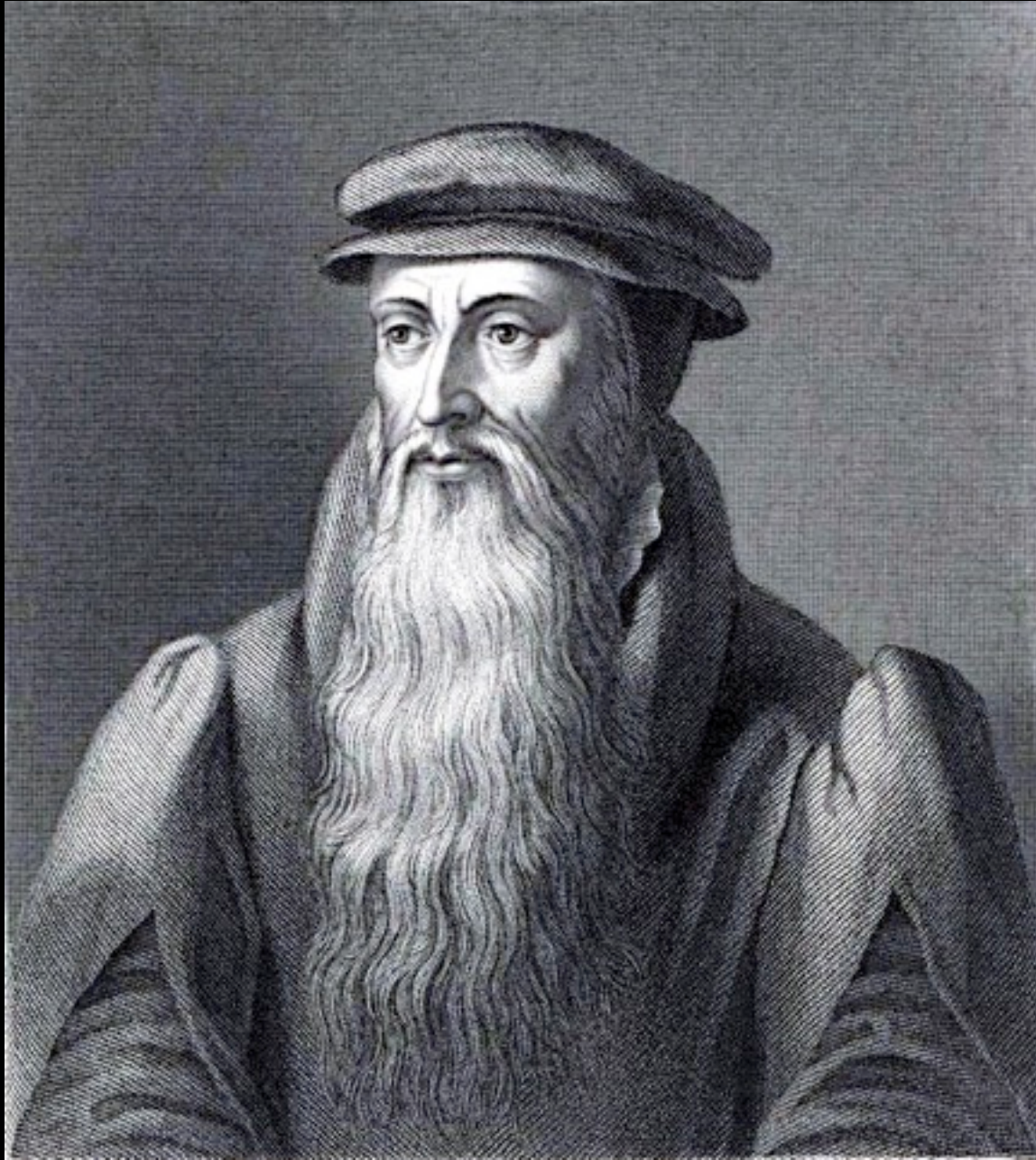
1. a preaching ministry
2. get rid of bishops
(presbyterian org)
3. reform education

**Scotland will inspire the English Puritans
And Scotland will start the Civil War**

To the realm of England, and to all estates within the same, John Knox wishes true repentance to be given from God the Father of our Lord Jesus Christ, with the Spirit of wisdom, discretion, and true understanding.

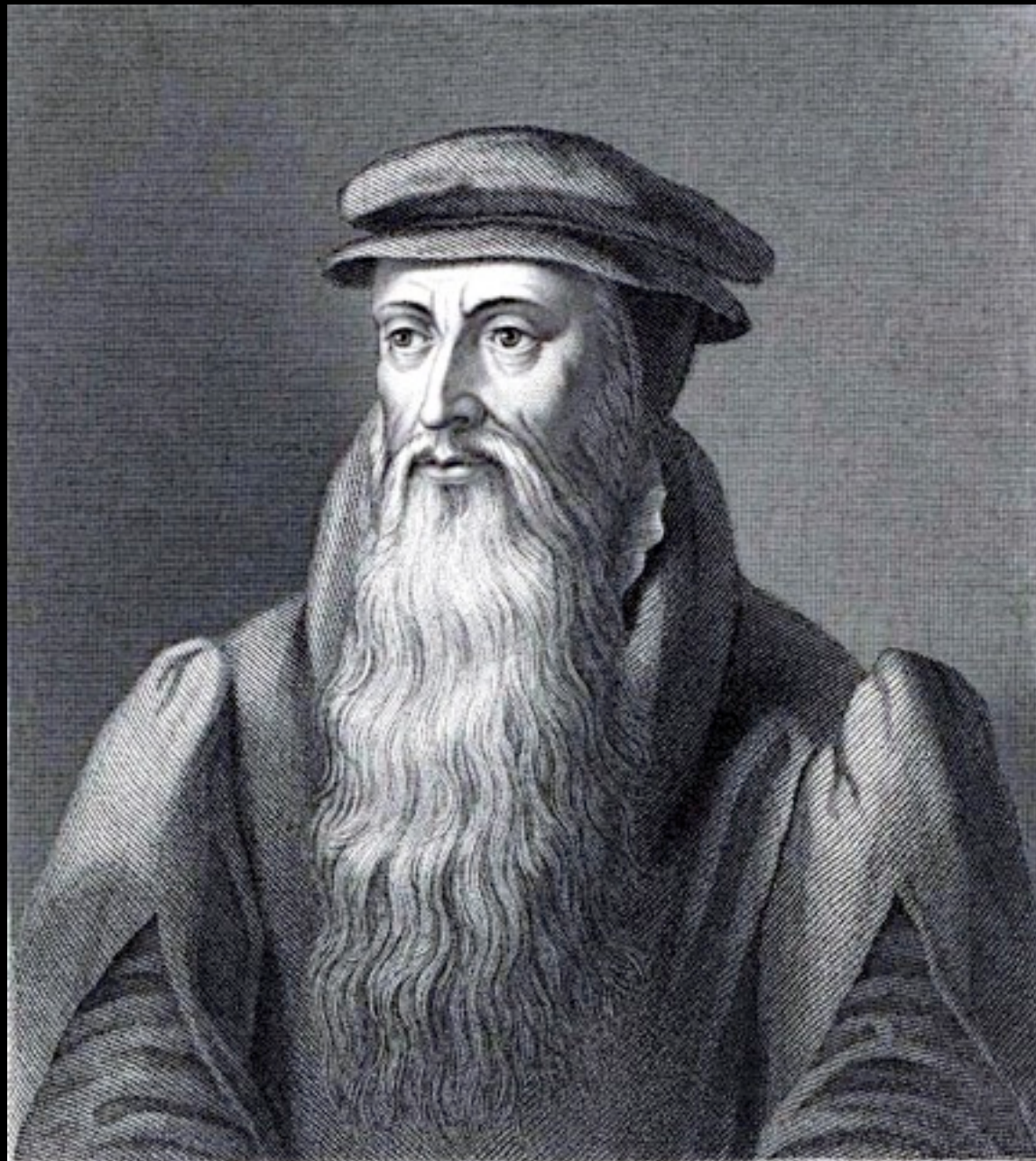
[1]After I had considered, what from the beginning have been the great mercies of God towards his afflicted people; and also what have been his severe judgments executed against such as, either preferring darkness to light, did follow the devices and inventions of men,[2] either that, enraged by the malice of Satan, have declared themselves open enemies to God and to his verity revealed;[3] I thought it my duty (in few words) to require of you, and that in God's name, O England in general, the same repentance and true conversion unto God that I have required of those to whom before particularly I wrote. For, in very deed, when in dolour of heart I wrote this former letter, I neither looked, nor could believe, that the Lord Jesus would so suddenly knock at your gate (Rev. 3), or call upon you in your open streets (Prov. 1), offering himself to pardon your iniquity: yea, to enter into your house, and so to abide and make his habitation with you (John 14), who so disobediently had rejected his yoke, so disdainfully had trodden under foot the blood of his testament (Heb. 10:29), and so cruelly had murdered those that were sent to call you to repentance (Luke 11-12). This your horrible ingratitude considered, I did rather look for punishments and plagues universally to have been poured forth, than for mercy (by the sound of his trumpet) so suddenly to have been offered to any within that miserable isle.

Elizabeth and the Puritans 1560



John Knox 1514-1572





1558

THE
FIRST BLAST
OF THE
TRUMPET
AGAINST THE
Monstrous Regimen of Women.

By Mr. JOHN KNOX, Minister of the Gospel at
EDINBURGH.

To which is added,
The Contents of the SECOND BLAST;

AND

A LETTER from *John Knox* to the People of
Edinburgh, Anno 1571.

1 Tim. ii. 12. *But I suffer not a Woman to teach, nor to
usurp Authority over the Man.*

EDINBURGH; Printed: And

PHILADELPHIA; Re-printed by ANDREW
STEUART, in Second Street, MDCCCLXVI.

Hus haſte thou (good Reader) not onely to note, but alſo to ſolowe in this maner, a ſingular example of Chriſtian fortitude, whiche ſo manfully and valiantly did ſtand in the defence of his maſters cauſe. And as thou ſeeſt hym here boldly ſtande in examination before the Biſhoppe and Doctours: ſo was he no leſſe comfortable alſo in the priſon among his fellows. Whiche alſo is to be obſerued no leſſe in his other priſon fellows, who bring there together, eaſe in an outward houſe wthin the ſeigate, hadde Godly conference with in themſelves, with dayly prayinge and publyke readinge, whiche they to theyre greate comforte uſed in that houſe together. Amongeſt whome this ſouldier ſmithe was a chiefe doer, whoſe induſtrie was alwayes ſollicitous, not onely to them of his owne

companye, but alſo his diligence was ſufficient for other priſoners, whome he taught not to exhort and diſſwade from their olde accuſtomed iniquitye. And many he converted vnto his Religion. Byuers letters he wrote, wth other exerciſes there in the priſon. And byuers alſo were written vnto hym by byuers. Wherof ſome here we haue placed, ſome we haue omitted, as we haue doone byuers other thynges, becauſe we woulde not overcharge this volume with matter more than is neceſſarily requiſite.

(.)

A Picture deſcribynge the maner and place of them whiche were in bondes for the teſtimonye of the trueth, conferreng together among themſelves.

(.)



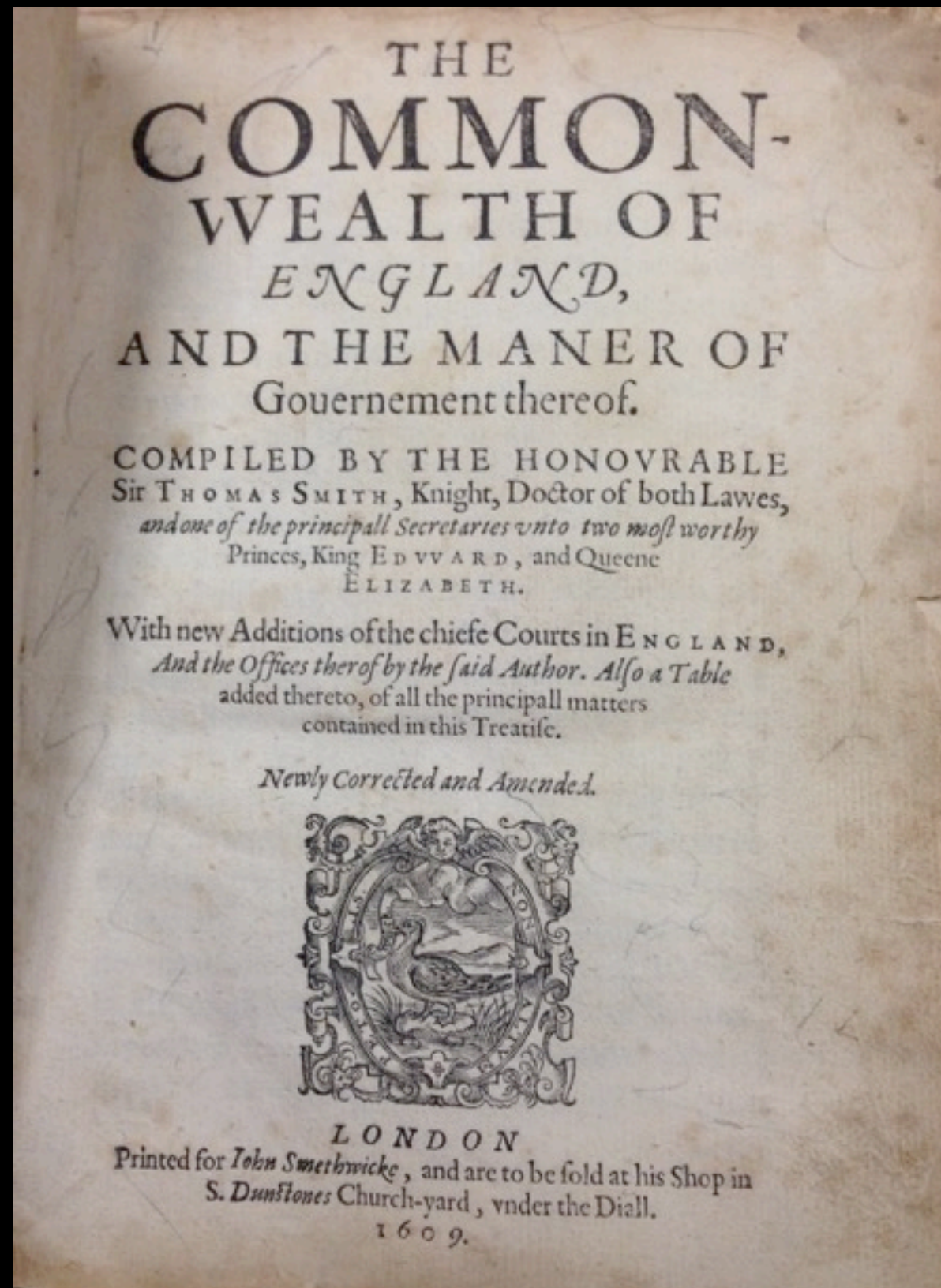
Content thy ſelf with patience,
with Chriſte to beare the Crolle of payne:
whiche can and wyl thee recompence,
a thouſande folde with like agayne.

Let nothing cauſe thy heart to quayle,
Launche out thy vote, haile vp thy ſayle.
And at the length thou ſhalt obteyne
vnto the poſt that ſhall remayne
for euermore.

John Foxe's Book of Martyrs

A page of the first
English-language
edition, printed by
John Day in 1563 by
John Foxe
Original title
*Actes and Monuments
of these Latter and
Perillous Days,
Touching Matters of
the Church*

De Republica Anglorum 1565



Thomas Smith
1513-1577

Sermons, preaching, universities, press.= Education



Thomas Cartwright
1535-1603

1550 Cambridge

1553 Mary Cartwright takes quiet job
stay out of sight

1558 can go back to Cambridge, Trinity
In 1569, Cartwright was appointed Lady
Margaret's Professor of Divinity at
Cambridge.

**1570 he delivered the "first public call
for Presbyterianism" (ie Calvin) in the
Church of England. Down with
"bishops"**

1580-1603 Preaches, travels. goes to
Geneva

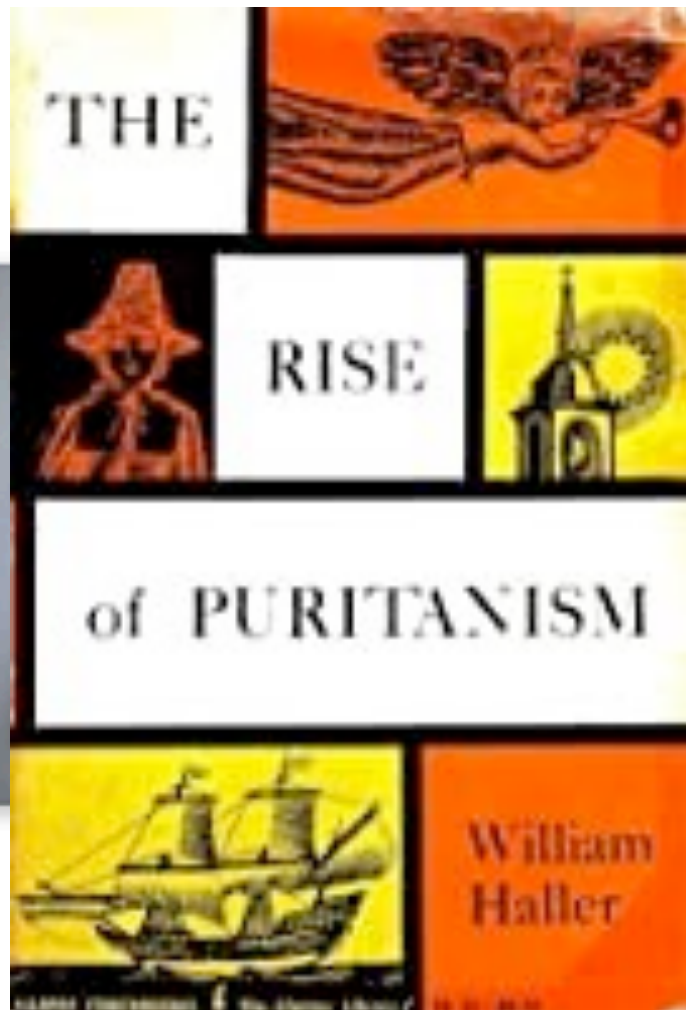
Imprisoned by Eliz Admin several times
but protected by high level admin
Dudley!

Key voice in the growth of a "Puritan
message"

Down with Bishops

Best book on the rise of the Puritans

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The Rise of Puritanism; Or, the Way to the New Jerusalem as Set Forth in Pulpit and Press From Thomas Cartwright to John Lilburne and John Milton Hardcover – January 1, 1957

by [William Haller](#) (Author)

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from \$5.50

[5 Used](#) from [\\$5.50](#)

464 pages

Sermons, preaching, universities, press.= Education



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1535-1603

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Key voice in the growth of a "Puritan
message"

Down with Bishops

PURITANS AND THE EDUCATION REVOLUTION



WHY PURITANS AT FOREFRONT OF PUBLIC EDU
PROTESTANTS: Read the Bible

Educational Rev:
1480 34 schools
for laity
1660 410 schools
“grammar schools”
75% endowed
(started by some arist.)
local schools
local controls
by 1600 overwhelmingly
humanistic, Latin
curriculum.



Educational Rev:
1480 34 schools
for laity
1660 410 schools
“grammar schools”
75% endowed
(started by some arist.)
local schools
local controls
NORFOLK
1600
142 different schools
send boys to Cambridge



Clerical Education

1560

20% univ grad

1640

85% univ grad

This totally changes the
English church 1550-1650
And all driven by the
Puritans



Clerical Education Diocese of Worcester Univ. Grads

1560-19%

1580-23%

1620-52%

1640-84%



Members of Parliament

1563 Univ 26%

1584 Univ 32%

1593 Univ 35%

1640 Univ 52%

1563 Inns 26%

1584 Inns 34%

1593 Inns 43%

1640 Inns 55%



Members of
Parliament
attended either
univ or inns

1563 38%

1584 48%

1593 55%

1640 70%





In other words: the curricular reform of learning
Greek in Florence in 1400
**Now in England in 1600 became a social
and political revolution.**



AND PARLIAMENTARY ENGLAND MERGES
HUMANISTIC CLASSICAL STUDIES
WITH LUTHERAN-CALVINIST PROTESTANTISM
AND THUS CREATES FIRST MODERN SOCIETY

Educational Revolution in Tudor-Stuart England

Parallels exactly the rise of Puritanism
Eliz wants educated clergy
Cambridge esp FULL of Puritans
Thus new clergy 1560 to 1600 full of Puritans



Educational Revolution in Tudor-Stuart England

Parallels exactly the rise of Puritanism
Eliz wants educated clergy
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Thus new clergy 1560 to 1600 full of Puritans



Puritans
Education
Parliament

St Bartholomew's Day Massacre Paris Aug 24, 1572



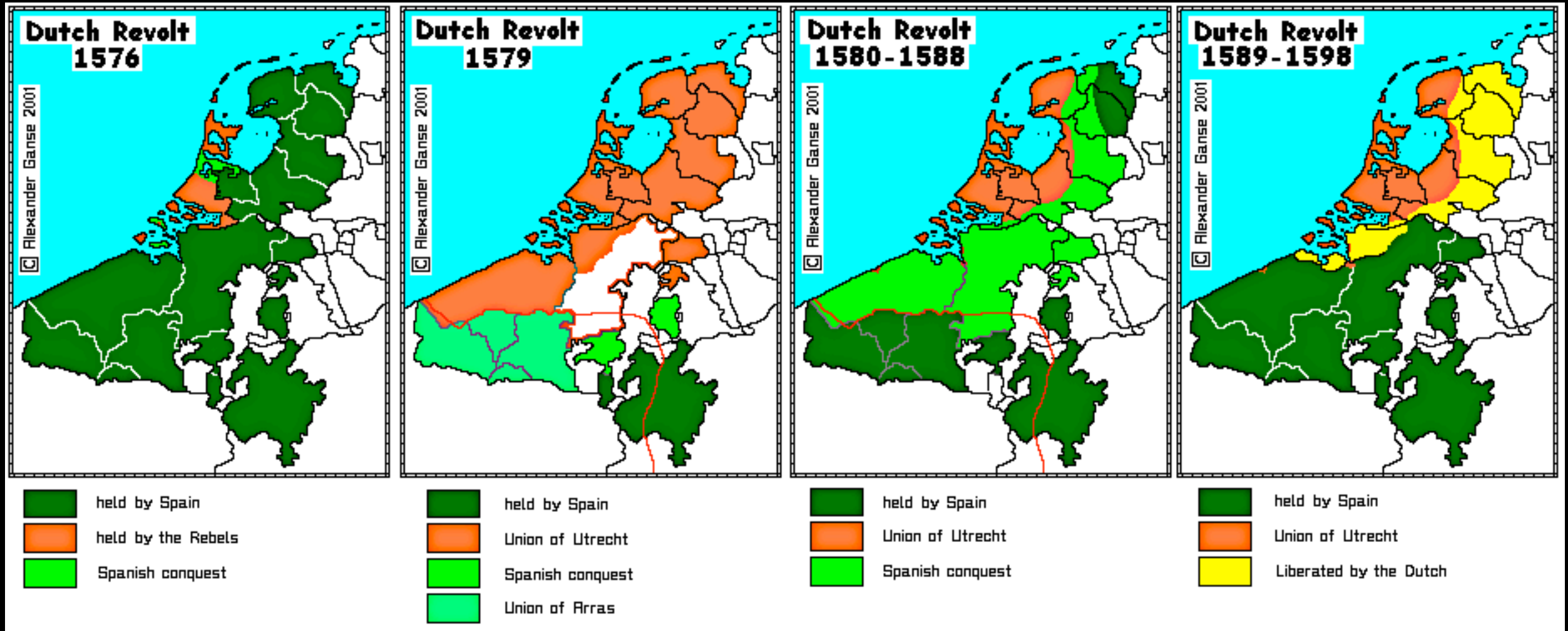
1580s: England VS Spain; Elizabeth VS Philip



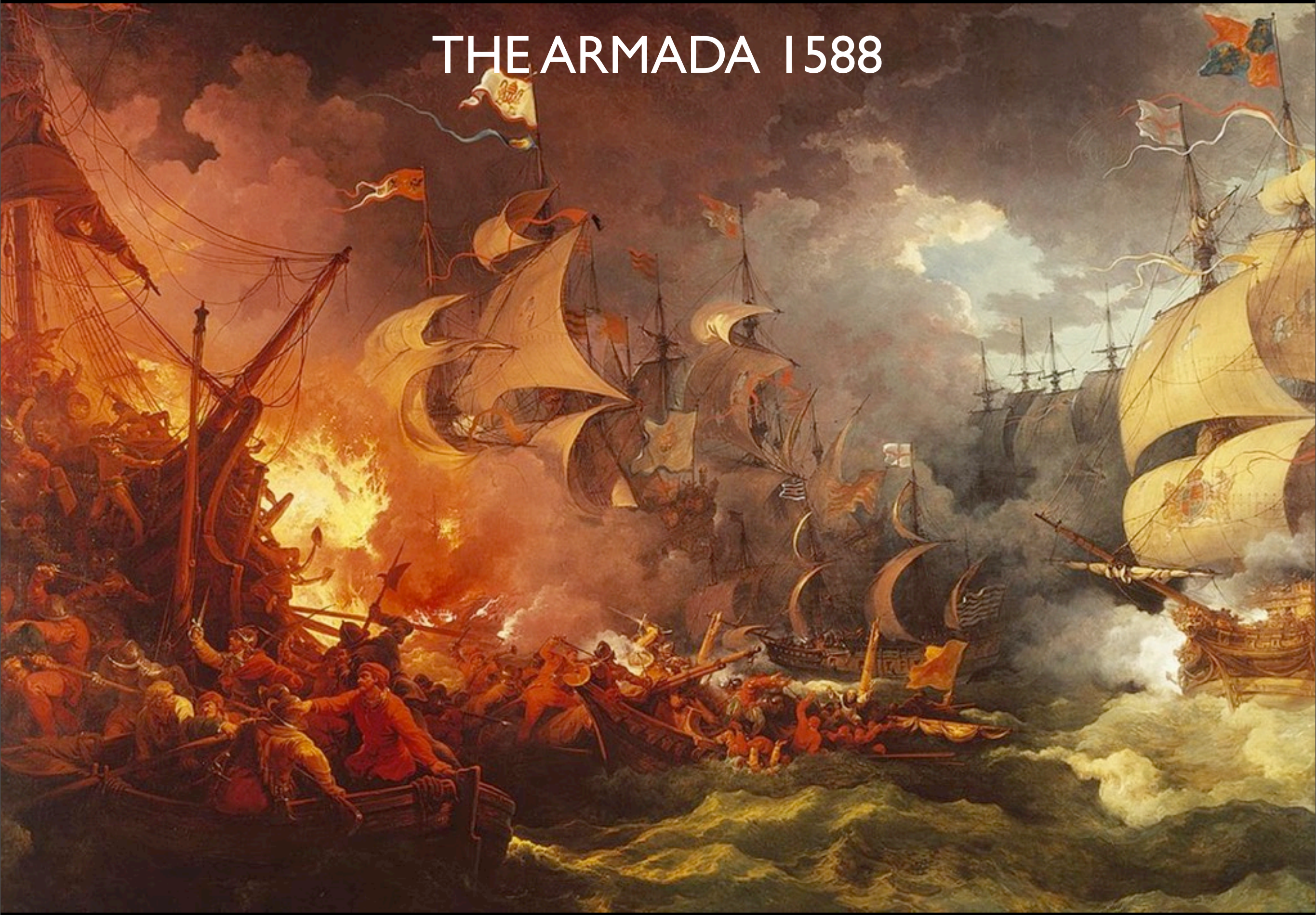


July 10, 1584
Assassination
of William of
Orange
Protestant
leader in
Holland
by
Jesuit
fanatic.

THE NETHERLANDS THE DUTCH REVOLT



THE ARMADA 1588





The Armada Portrait, 1588, Woburn Abbey

Assassination in France. July 1589





King Henri IV, (1589-1610) and wife Marguerite Valois

Wallington's World

*A Puritan Artisan
in Seventeenth-Century London*

PAUL S. SEAVER



Nehemiah Wallington
(1598–1658)

was an English Puritan artisan (a wood turner) and chronicler from Eastcheap. He left over 2,500 pages and 50 volumes on himself, religion and politics, 8 of which survive.

1603, The Death of Queen Elizabeth I



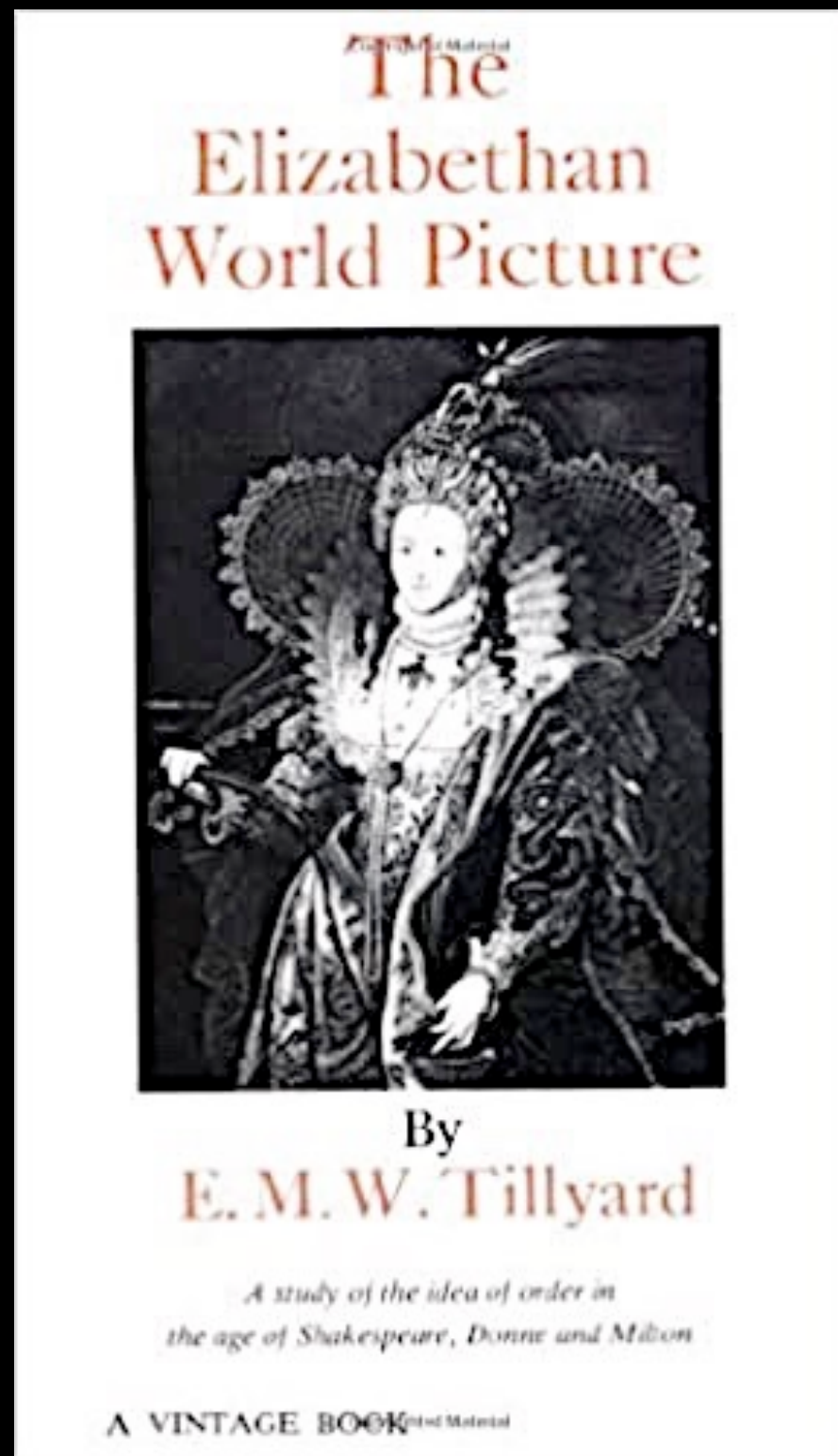


James Stuart

King James I

King: 1603-1625

THE ELIZABETHAN WORLD PICTURE 1942

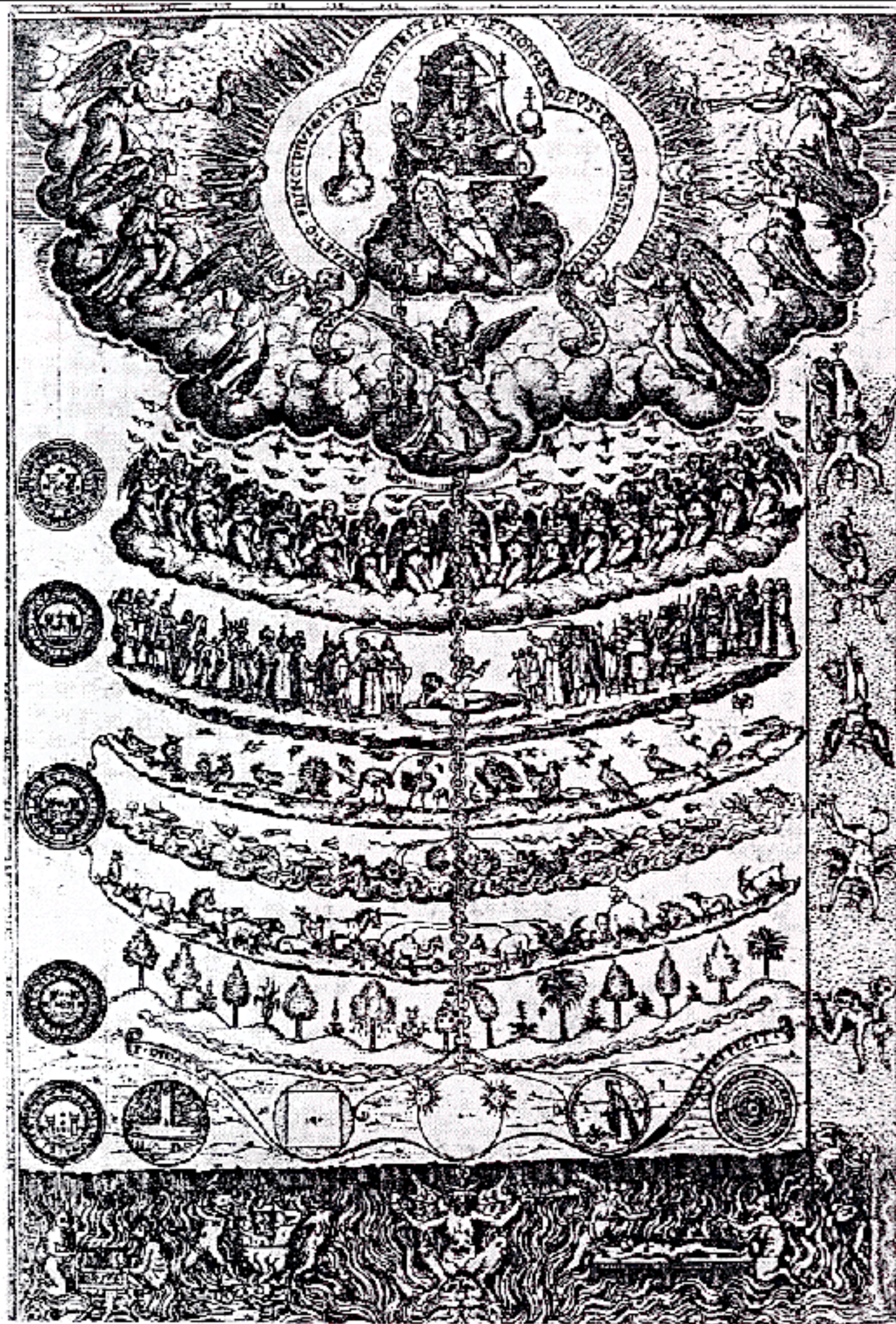


The world picture which the Middle Ages inherited was that of an ordered universe arranged in a fixed system of hierarchies but modified by man's sin and the hope of his redemption. The same

The
Chain
of
Being

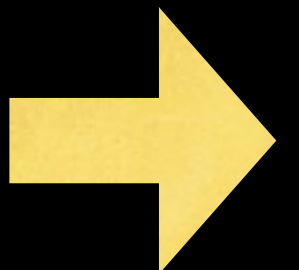
or

The
Ladder
of
Universe



Shakespeare's Troilus and Cressida. 1602

The heavens themselves, the planets, and this centre
Observe degree priority and place
Insisture course proportion season form
Office and custom, in all line of order;
And therefore is the glorious planet Sol
In noble eminence enthron'd and spher'd
Amidst the other, whose med'cinable eye
Corrects the ill aspects of planets evil
And posts like the commandment of a king,
Sans check, to good and bad. But when the planets
In evil mixture to disorder wander,
What plagues and what portents, what mutiny,
What raging of the sea, shaking of earth,
Commotion in the winds, frights changes horrors,
Divert and crack, rend and deracinate
The unity and married calm of states
Quite from their fixure. Oh, when degree is shak'd,
Which is the ladder to all high designs,



The enterprise is sick. How could communities,
Degrees in schools and brotherhoods in cities,
Peaceful commerce from dividable shores,
The primogenitive and due of birth,
Prerogative of age, crowns sceptres laurels,
But by degree stand in authentic place?
Take but degree away, untune that string,
And hark, what discord follows.
Each thing meets In mere oppugnancy.
The bounded waters
Should lift their bosoms higher than the shores
And make a sop of all this solid globe.
Strength should be lord to imbecility,
And the rude son should strike his father dead.
This chaos, when degree is suffocate,
Follows the choking.



Thomas Elyot (1490-1546)

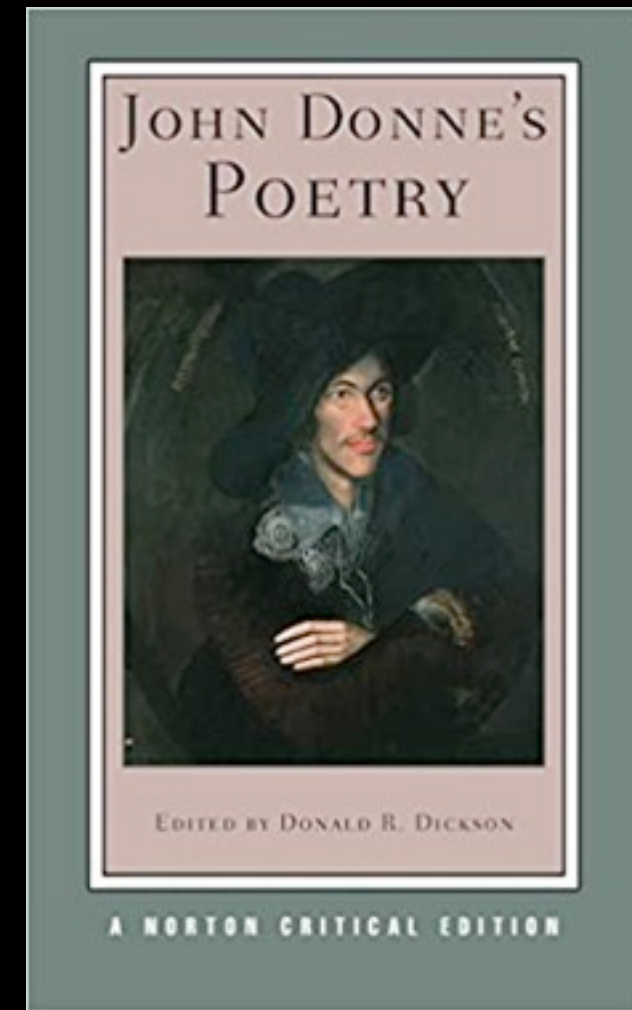
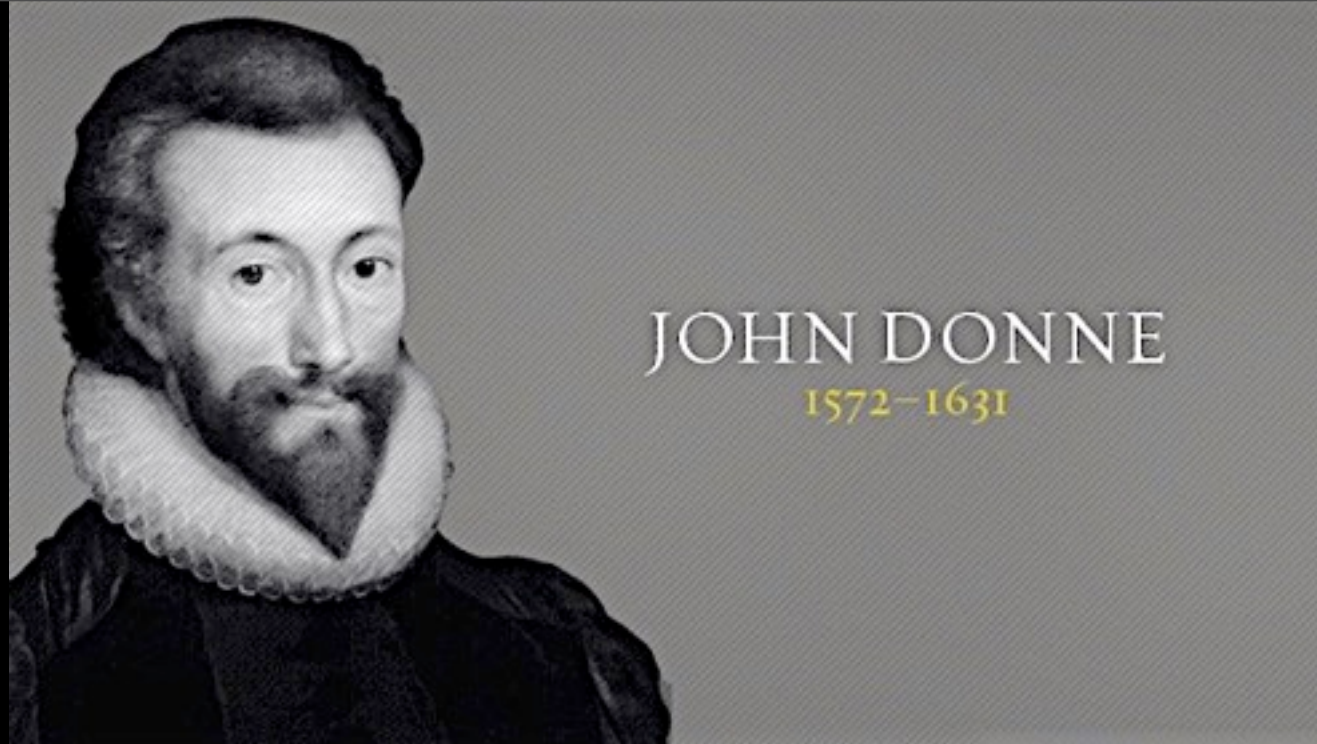
The Book of the Governor 1531

In 1531, he was made ambassador to the Emperor, Charles V. In 1538 he published the first Latin-English dictionary. As a writer, he is clear, precise, measured, and practically monotonous. His major works include:^[3]

- *The Boke named the Governour* (1531)
- *Of the Knowledge which maketh a Wise Man* (1533)
- *The Education of Children, translated out of Plutarch* (1535)
- *Dictionary Latin-English* (1538)
- *The Castle of Helth* (1539)
- *The Defence of Good Women* (1540)

Take away order from all things, what should then remain? Certes nothing finally, except some man would imagine eftsoons chaos. Also where there is any lack of order needs must be perpetual conflict. And in things subject to nature nothing of himself only may be nourished; but, when he hath destroyed that wherewith he doth participate by the order of his creation, he himself of necessity must then perish; whereof ensueth universal dissolution. but, when he hath destroyed that wherewith he doth participate by the order of his creation, he himself of necessity must then perish; whereof ensueth universal dissolution. Hath not God set degrees and estates in all his glorious works? First in his heavenly ministers, whom he hath constituted in divers degrees called hierarchies. Behold the four elements, whereof the body of man is compact, how they be set in their places called spheres, higher or lower according to the sovereignty of their natures. Behold also the order that God hath put generally in all his creatures, beginning at the most inferior or base and ascending upward. He made not only herbs to garnish the earth but also trees of a more eminent stature than herbs. Semblably in birds beasts and fishes some be good for the sustenance of man, some bear things profitable to sundry uses, other be apt to occupation and labour. Every kind of trees herbs birds beasts and fishes have a peculiar disposition appropoered unto them by God their creator; so that in everything is order, and without order may be nothing stable or permanent. And it may not be called order except it do contain in it degrees, high and base, according to the merit or estimation of the thing that is ordered.

Thomas Elyot, The Book of the Governor, 1531 written for Henry VIII



The sense in 1601, 1602, and 1603 that they were in some huge transition was right. They predicted what was coming. John Donne was writing about this.

“The Anatomy of the World” on page 120 of “John Donne's Poetry,” Donald Dickson, Norton (2007) was written for Sir Robert Drury in remembrance of his daughter Elizabeth. This was written in 1610 exactly when Galileo's “Starry Messenger” was written but we don't know if Donne read the “Starry Messenger.” He was a great poet getting a sense of the moment.

“The Anatomy of the World”

John Donne, from "An Anatomie of the World"

The Sun is lost, and th'earth, and no mans wit
Can well direct him where to looke for it.
And freely men confesse that this world's spent,
When in the Planets, and the Firmament
They seeke so many new; then see that this
Is crumbled out againe to his Atomies.
'Tis all in peeces, all coherence gone;
All just supply, and all Relation:
Prince, Subject, Father, Sonne, are things forgot,
For every man alone thinkes he hath got
To be a Phoenix, and that then can bee
None of that kinde, of which he is, but hee.
This is the world's condition now, and now
She that should all parts to reunion bow,
She that had all Magnitique force alone,
To draw, and fasten sundred parts in one;
She whom wise nature had invented then
When she observ'd that every sort of men
Did in their voyage in this worlds Sea stray,
And needed a new compasse for their way;
She that was best, and first originall
Of all faire copies, and the generall

1603

AND THE PURITANS WERE
SAYING
NO BISHOPS

KING JAMES SAID:
"No Bishops, no Kings."

no "order" no "hierarchy"



JAMES I



CHARLES I

JAMES ANNE TO LONDON 1603



On May 7 he approached London. Forty thousand people welcomed him. He was a new leaf after old Queen Bess. All was good. He was overwhelmingly received favorably. He was well trained, capable to leadership. He spoke Latin and French, and knew Italian well. He knew Latin, Greek, Scottish, English, French, and was completely fluent in French. He was intellectually strikingly brilliant. They could talk to him about anything.



King James' Character

From Scotland, provincial,
ill at ease in big international
London

rough manners

uncomfortable around the public

no charm with public (vs Eliz)

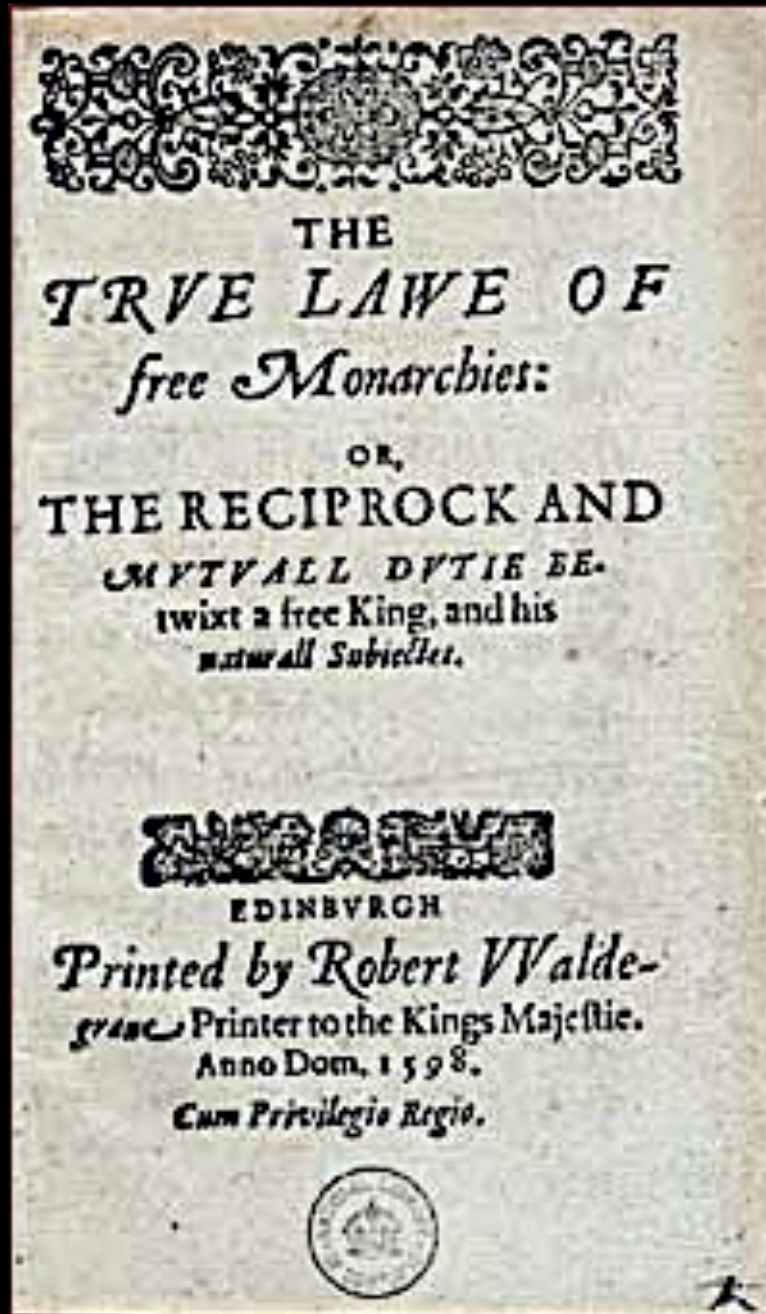
hated being in the public eye

instinctive distrust of Parliament

ignorant about English Common Law

One thing he had: awesome learning.

Basilikon Doron *Royal Gift* 1598



Theory of monarchy *The True Law of Free Monarchies.*

In 1597–98, James wrote *The True Law of Free Monarchies* and *Basilikon Doron* (*Royal Gift*), in which he argues a theological basis for monarchy. In the *True Law*, he sets out the

divine right of kings, explaining that kings are higher beings than other men for Biblical reasons, though "the highest bench is the sliddriest to sit upon".^[59] The document proposes an absolutist theory of monarchy, by which a king may impose new laws by royal prerogative but must also pay heed to tradition and to God, who would "stirre up such scourges as pleaseth him, for punishment of wicked kings".^[60]

Basilikon Doron was written as a book of instruction for four-year-old Prince Henry and provides a more practical guide to kingship.^[61] The work is considered to be well written and perhaps the best example of James's prose. James's advice concerning parliaments, which he understood as merely the king's "head court", foreshadows his difficulties with the English Commons:

"Hold no Parliaments," he tells Henry, "but for the necesitie of new Lawes, which would be but seldome". In the *True Law*, James maintains that the king owns his realm as a feudal lord owns his fief, because kings arose "before any estates or ranks of men, before any parliaments were holden, or laws made, and by them was the land distributed, which at first was wholly theirs. And so it follows of necessity that kings were the authors and makers of the laws, and not the laws of the kings."

The King from the north resents the Parliament

The king resented its arguments and was angered at its impudence. He came down to prorogue Parliament on 7 July, where in the course of his speech he berated some of its members for being ‘idle heads, some rash, some busy informers’.

He said that in Scotland he was heard with respect whereas here there was ‘nothing but curiosity from morning to evening to find fault with my propositions’.

In Scotland ‘all things warranted that came from me.
Here all things suspected.’

He added that ‘you have done many things rashly, I say not you meant disloyally’. Then, at the conclusion, he advised that ‘only I wish you had kept a better form. I like form as much as matter.’

THE SCOTTISH KING WITH AN ENGLISH PARLIAMENT



1604 So the king had prorogued parliament with a very little or nothing having been achieved by it.

He stated at a later date that it was a body without a head. 'At their meetings,' he is reported to have said, 'nothing is heard but cries, shouts and confusion.'

"I am surprised that my ancestors should ever have allowed such an institution to come into existence."

Trouble



James and Charles

James' lack of skill with Parliament was one thing, but worse was the fact that he did nothing to prepare his son Charles for the task of governing with Parliament. So Charles was going to be WORSE about English Parliament than his unskilled ignorant father. Thus we are led to the Civil War.





Trouble about religion

The Millenarian Petition 1603 and Hampton Court conference

The **Millenary Petition** was a list of requests given to James I by Puritans in 1603 when he was traveling to London in order to claim the English throne. It is claimed that this petition had 1,000 signatures of **Puritan** ministers. This carefully worded document expressed Puritan distaste regarding the state of the Church of England, and took into consideration James' religious views. While many of the main Puritan goals were rebutted, the petition did culminate in the **Hampton Court Conference**, which eventually led James to commission a new English translation of the bible, now known as the *King James Version*.

The Hampton Court Conference January 1604,
convened at Hampton Court Palace,
for discussion between King James I of England
and representatives of the Church of England,
including leading English Puritans.

Failure from point of view of Puritans



THE PURITANS

The Puritans rejected the following ceremonies:

- The signing of the cross during baptism
- The administration of baptism by lay people (It was common in some areas that mid-wives would baptize children.)
- Use of the ring in marriage (marriage not a sacrament)
- Bowing at the name of Jesus
- VESTMENTS: The requirement of the surplice and cap (vestments always trouble)
- The practice of giving men multiple ecclesiastical positions, receiving pay for each

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Failure from point of view of Puritans



Puritans, Separatists, Pilgrims



1576-1625

The core of the group called "the Pilgrims" were brought together around 1605 when they quit the church of England to form **Separatist** congregations in the north of England, led by John Robinson, Richard Clyfton, and John Smyth. Their congregations held Brownist beliefs—that true churches were voluntary, democratic communities, not whole Christian nations—as taught by Robert Browne, John Greenwood, and Henry Barrow. As separatists, they held that their differences with the Church of England were irreconcilable and that their worship should be independent of the trappings, traditions, and organization of a central church.

John Robinson (1576–1625) was the pastor of the "Pilgrim Fathers" before they left on the *Mayflower*. He became one of the early leaders of the English Separatists, or Brownists, and is regarded (along with Robert Browne and Henry Barrow) as one of the founders of the Congregational Church.



1606 King James and his Archbishop begin a purge of Puritans

Archbishop Hutton died in 1606 and Tobias Matthew was appointed as his replacement. He was one of James's chief supporters at the 1604 conference, and he promptly began a campaign to **purge the archdiocese of non-conforming influences**, both Puritans and those wishing to return to the Catholic faith. Disobedient clergy were replaced, and prominent Separatists were confronted, fined, and imprisoned. He is credited with driving people out of the country who refused to attend Anglican services.



1607 English Puritans go to Leiden, Netherlands



"But after these things they could not long continue in any peaceable condition, but were hunted & persecuted on every side, so as their former afflictions were but as flea-bitings in comparison of these which now came upon them. For some were taken & clapt up in prison, others had their houses besett & watcht night and day, & hardly escaped their hands; and the most were faine to flie & leave their howses & habitations, and the means of their livelehood."

1607-1620 English Puritans in Leiden, Netherlands



The Pilgrims moved to the Netherlands around 1607/08. They lived in Leiden, Holland, a city of 30,000 inhabitants, residing in small houses behind the "Kloksteeg" opposite the Pieterskerk. The success of the congregation in Leiden was mixed. Leiden was a thriving industrial center, and many members were able to support themselves working at Leiden University or in the textile, printing, and brewing trades. Others were less able to bring in sufficient income, hampered by their rural backgrounds and the language barrier; for those, accommodations were made on an estate bought by Robinson and three partners. The Netherlands, however, was a land whose culture and language were strange and difficult for the English congregation to understand or learn. They found the Dutch morals much too libertine, and their children were becoming more and more Dutch as the years passed. The congregation came to believe that they faced eventual extinction if they remained there.

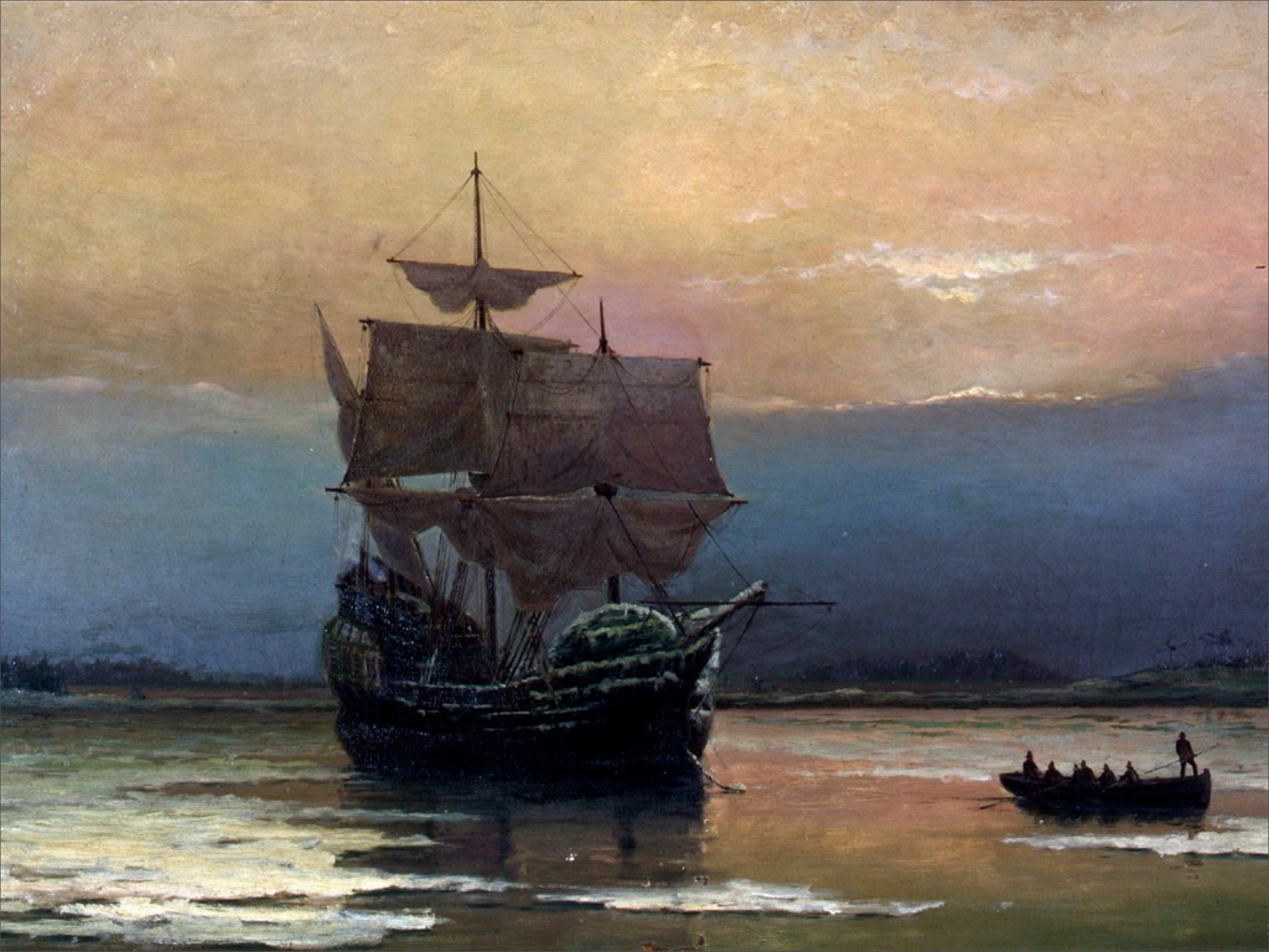
1620 Puritans decide to go to America

Not all of the congregation were able to depart on the first trip. Many members were not able to settle their affairs within the time constraints, and the budget was limited for travel and supplies, and the group decided that the initial settlement should be undertaken primarily by younger and stronger members. The remainder agreed to follow if and when they could. Robinson would remain in Leiden with the larger portion of the congregation, and Brewster was to lead the American congregation. The church in America would be run independently, but it was agreed that membership would automatically be granted in either congregation to members who moved between the continents. With personal and business matters agreed upon, the Puritans procured supplies and a small ship. *Speedwell* was to bring some passengers from the Netherlands to England, then on to America where it would be kept for the fishing business, with a crew hired for support services during the first year. The larger ship *Mayflower* was leased for transport and exploration services.



Robert Walter Weir: Embarkation of the Pilgrims







The Pilgrims Land at Plymouth Rock Nov 1620

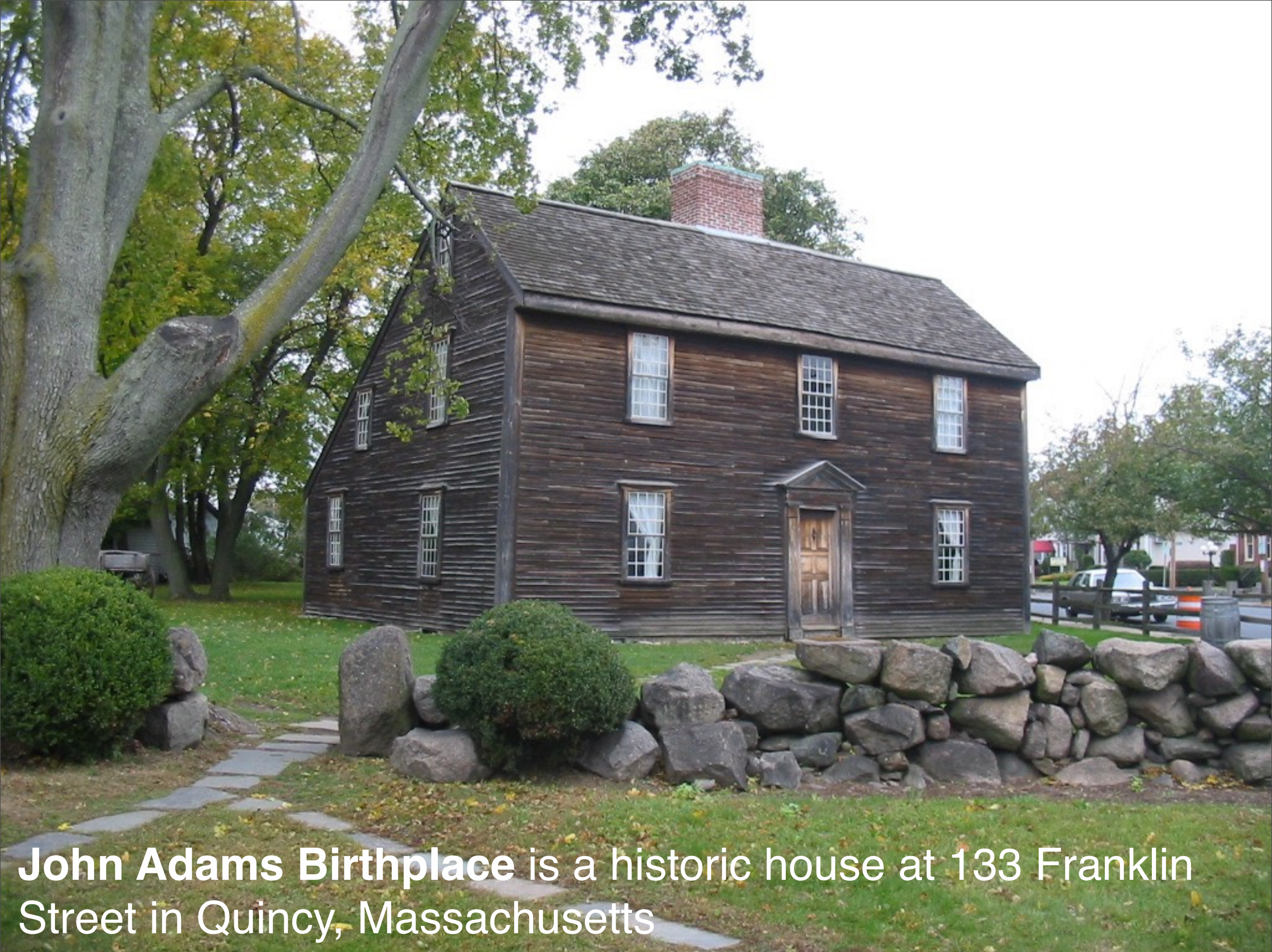


Puritans in America, the Adams Family



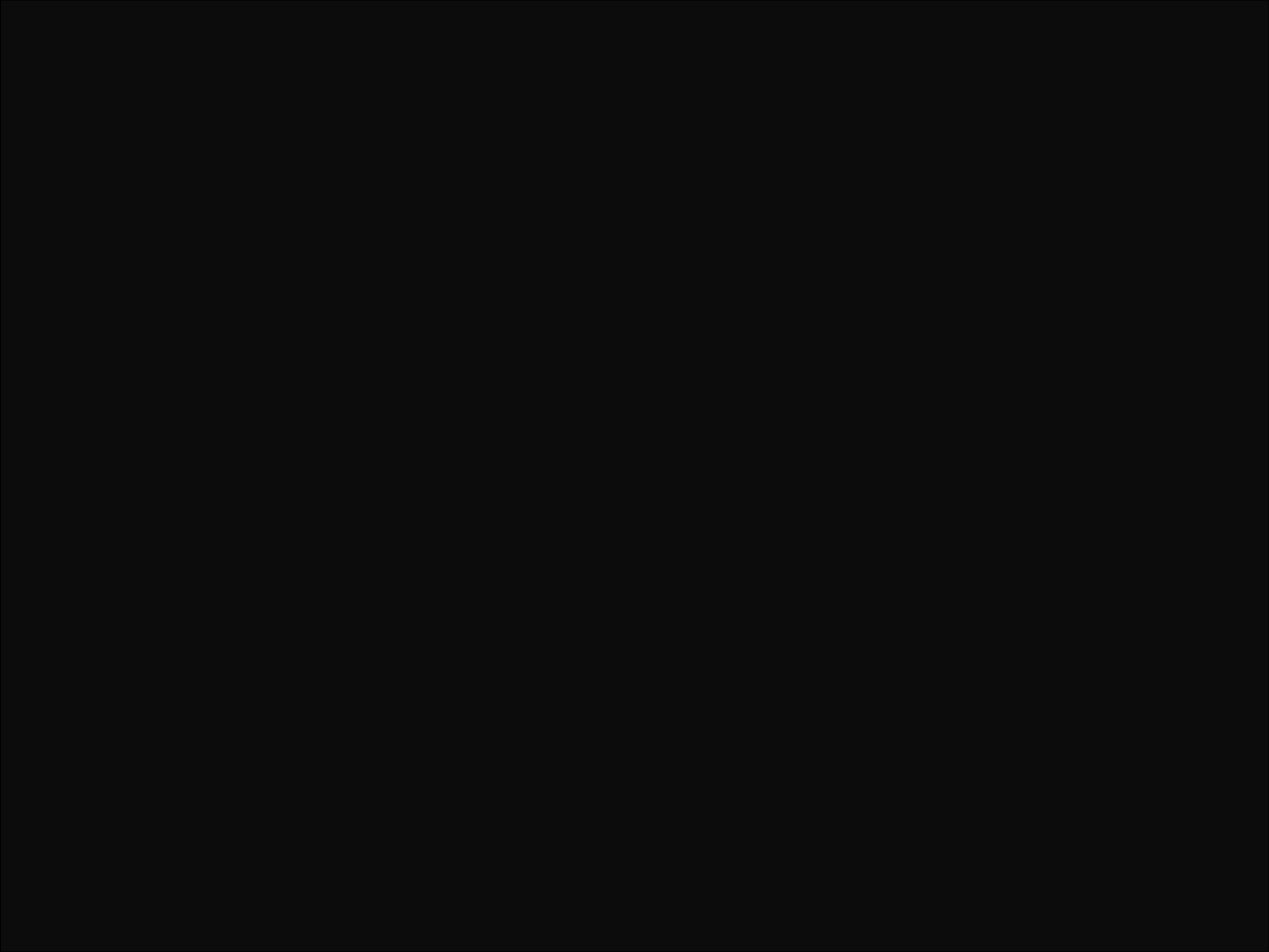
John Adams by Mather Brown, 1785

Abigail Adams 1785



John Adams Birthplace is a historic house at 133 Franklin Street in Quincy, Massachusetts





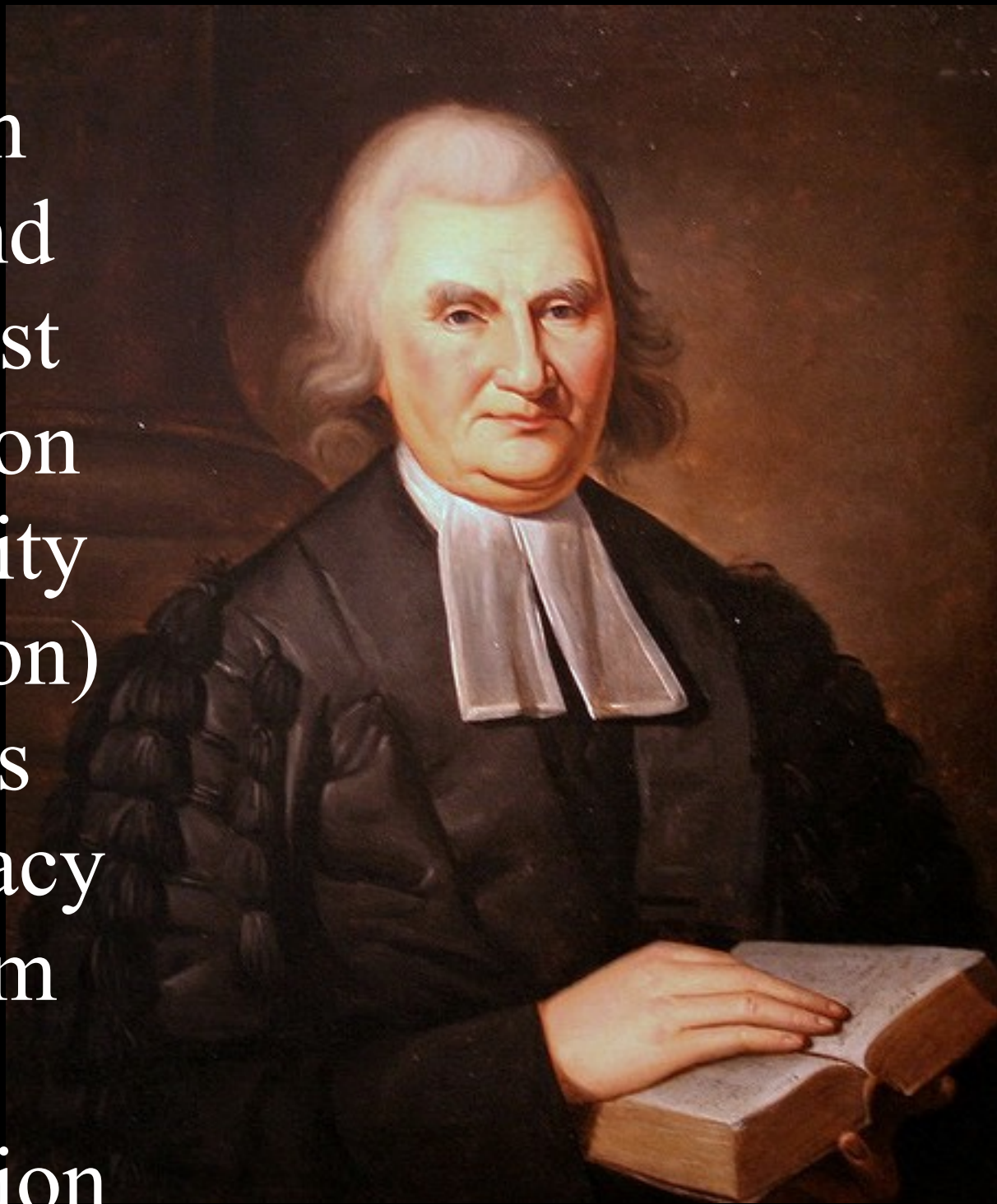
Puritans in America, the Adams Family



John Adams by Mather Brown, 1785

Abigail Adams 1785

Puritan
Scotland
Calvinist
Education
University
(Princeton)
Politics
Democracy
Freedom
signs
Declaration
of Indep.



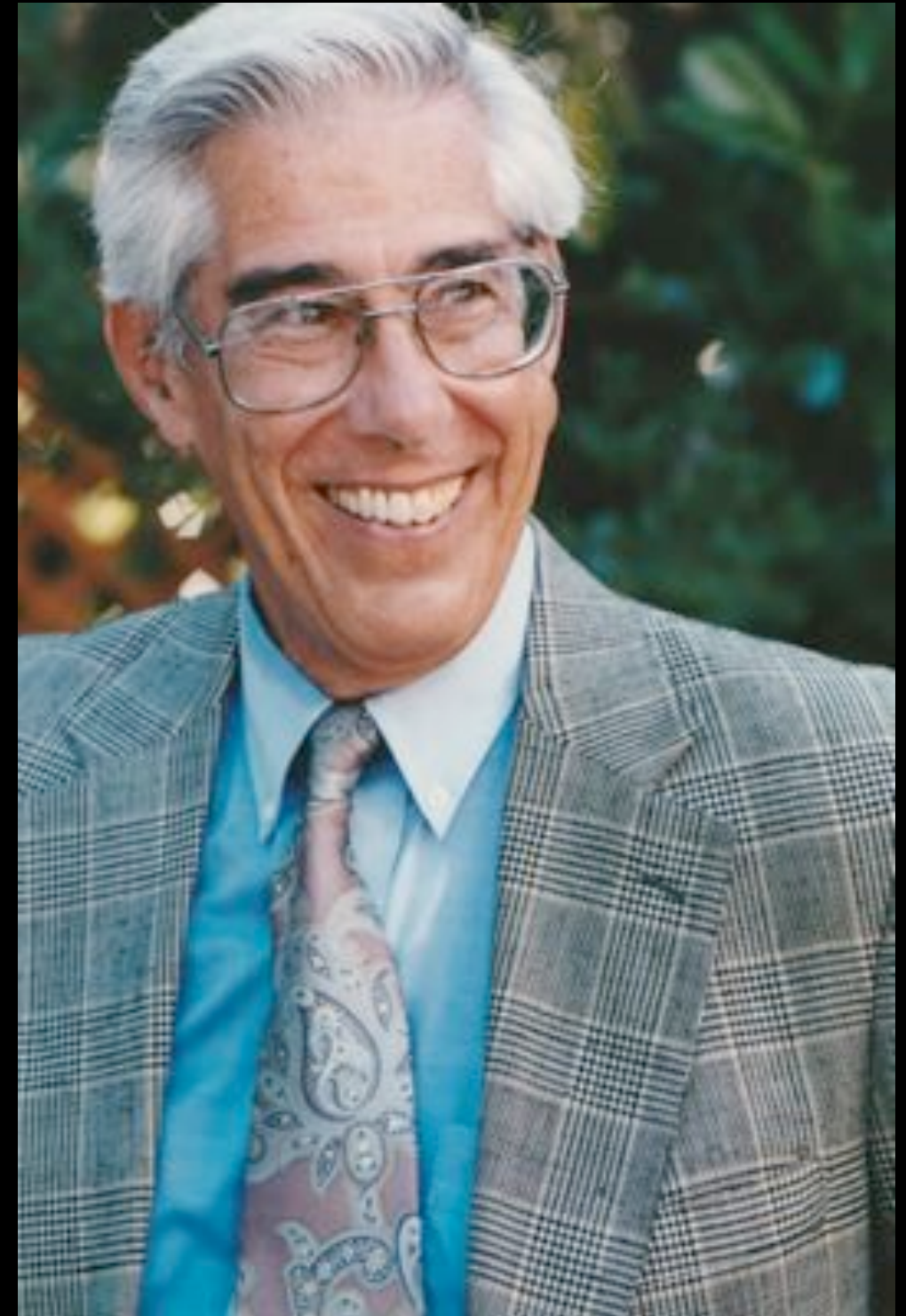
John Witherspoon 1723-1794

John Witherspoon
(Feb 5, 1723 – Nov 15, 1794)
was a Scottish-American Presbyterian minister and a Founding Father of the United States. Witherspoon embraced the concepts of Scottish common sense realism, and while president of the College of New Jersey (1768–1794; now Princeton University), Politically active, Witherspoon was a delegate from New Jersey to the and a signatory to the July 4, 1776, Declaration of Independence. He was the only active clergyman and the only college president to sign the Declaration. Later, he signed the Articles of Confederation and supported ratification of the Constitution. In 1789 he was convening moderator of the First General Assembly Presbyterian Church in the United States of America.

Wallington's World

*A Puritan Artisan
in Seventeenth-Century London*

PAUL S. SEAVER



Wallington's World

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Nehemiah Wallington
(1598–1658)

was an English Puritan artisan (a wood turner, uses round turning device to fashion wheels etc)) and chronicler from Eastcheap. He left over 2,500 pages and 50 volumes on himself, religion and politics, 8 of which survive.

A little before 1620 Nehemiah entered into business on his own account as a turner, and took a house in Little Eastcheap, between Pudding Lane and Fish-street Hill, London. There he passed the remainder of an uneventful life. In 1639 he and his brother John were summoned before the court of Star-chamber on the charge of possessing prohibited books. He acknowledged that he had possessed William Prynne's *Divine Tragedie*, Matthew White's *Newes from Ipswich*, and Henry Burton's *Apology of an Appeale*, but pleaded that he no longer owned them. He was kept under surveillance by the court for about two years, but suffered no further penalty.

Nehemiah Wallington was a London Puritan artisan whose long life (1598–1658) left almost no discernible impact on his time. Yet he was nevertheless in almost every respect an exceptional Englishman. In an era of high mobility when many Englishmen moved, sometimes great distances, in search of work, of better economic prospects, or of means to escape from religious persecution, Wallington lived out his life in the tiny parish of St. Leonard's Eastcheap a few dozen yards north of London Bridge.¹ At a time when most ordinary Englishmen in the course of adolescence sought apprenticeships or went into service in another household, Wallington remained in the house of his birth, where he learned his father's trade as a turner and became free of the Company of Turners by patrimony.² Jacobean Englishmen ordinarily married late, when time and economic opportunity permitted the formation of a new household; Wallington was married in his twenty-third year to an exceptional woman who, despite numerous births and miscarriages, nevertheless outlived her long-lived husband.³ Wallington was a Puritan and as such a member of a religious minority. He was literate at a time when literacy was not yet commonplace even among Londoners, artisans, and Puritans.⁴ Finally, the sheer quantity of writing he left behind makes him not merely exceptional but virtually unique.

Although a number of seventeenth-century Puritans have left rec-

gentry, or (occasionally) merchants.⁵ The lives of most artisans can be glimpsed only fleetingly through the appearance of their names in parish and guild records, and in court depositions and wills. Nehemiah Wallington left no signed will and testament, and the churchwardens' accounts and vestry minutes for his parish have long since vanished. However, more than 2,600 pages of personal papers—memoirs, religious reflections, political reportage, letters, and a spiritual diary—have survived, and these make his life, and even more his thought and attitudes, more accessible than those of any other artisan of his time.⁶

The survival of such a quantity of private writings was not entirely accidental, for what we have today are not rough notes or miscellaneous bundles of family papers but rather works carefully copied in a schoolboy's italic, sometimes indexed, and explicitly intended for posterity. The surviving notebooks are, in fact, but part of a much larger corpus that once existed. Late in life Wallington wrote the last of his notebooks that have come down to us, a long volume to which he attached the running title, "An Extract of the Passages of My Life and A Collection of Several of My Written Treatises," a work completed at the end of December 1654. Spurred on to the writing by some "earnestly importuning me to print some of my books," Wallington finally resolved not to publish any "while I live"—"so many works continually come forth so excellent, far surpassing my capacity"—but in the process he determined, "if God spare life, to look

works continually come forth so excellent, far surpassing my capacity"—but in the process he determined, "if God spare life, to look over all the works my hands had written and give a little hint of the chief things what the books contain with some of the frailties of my life and God's mercies in his Christ unto me." His brief apologia is preceded by a catalogue of 47 titles, to which he later added three more that he had initially overlooked.⁸ Given such an extraordinary corpus of work—it is hard to think of any more prolific writer even in that wordy generation—it is no wonder that Wallington confessed at one point that some "say I have lost much time and neglected my calling and so brought myself to some want" by so much writing, "and I say so too, for I will not willingly excuse my sin."⁹

4 *The Examined Life*

serve—and ends with a warning “not to rest in our prayers,” for providence frequently works through the instrument of human action.

Finally Wallington wrote a volume of exemplary history, two volumes of favorite Psalms, four volumes of sermons that he heard and thought worth preserving (notes on sermons are found in other volumes as well), a volume of collected letters, both Wallington’s and those of others, and a catalogue of his books, both manuscript and printed, which also contained an exhortation to his wife and child

The Puritan drive to self examination

More generally, the impulse behind this vast quantity of writing was evidently a desire, on the one hand, to provide a means to help in leading a disciplined, examined life, and, on the other, to glorify God. In fact these ends were to be achieved by the same process. "I glorify God by self-examination and judgment of myself. As it is also God's command to examine myself, so also in examining myself I see much of God, which doth abound much to the glory of God."²⁵ For Wallington the real problem lay not in finding an adequate justification for self-scrutiny—that was easily done—but rather "in discovering my sin," in leaving written evidence for posterity of the failures of a godly man. With some bravado Wallington confronted the problem head on: "Did not David, a holy man, pen down his

individualism, individual identity

Wallington tried schemes of self-discipline with all the faith of a modern American trying the latest dietary fad, and with a good deal more persistence: "one while I did write down my sins every day"; earlier he had tried the discipline of New Year's resolutions; "after this I kept a diary of my life, the comings and goings of the Spirit." "Oh, how many ways," he admitted ruefully, "have I taken to live a holy life"; but what is significant is that they all involved a written record.³⁰ As he notes of letters he copied, "some are to instruct and advise, some to reprove and admonish, some are sweet and comfortable, and some are to stir up to praise and thankfulness."³¹ An unexamined life was a life not worth living—"Oh, let not one night pass over my poor head in which I examine not how I have spent the day"³²—but such an examined and painfully introspective existence was never seen as an end in itself, as a work of art or an effort to create meaning in a meaningless world. Rather, what scrupulous

[M]y father did say to me, he did give me my name Nehemiah because I should imitate the example of Nehemiah. Now his example is a motive to me to do what is pleasing to God as in Nehemiah the first, how did he enquire after the distressed Church of God, and when he had heard of their miseries, Oh, how did he weep, fast, and pray to God for them. And in the second chapter . . . how Nehemiah is content to let go his own honor and pleasure and takes great pains with enduring scoffs and mocks and all for the good of the Church. . . . And in Chapter XIII there I see Nehemiah setting upon a reformation, and his zeal for the cause of God and against the profanation of the Lord's Day. But I needed to have gone no further than Jesus Christ, for he is the best example that can be.

Nehemiah Wallington was the tenth child and the fourth son of John Wallington, Citizen and Turner, and his wife, Elizabeth Hall, daughter of Anthony Hall, Citizen and Skinner, and his wife Jane.¹ Retrospectively, Nehemiah saw his own birth in rather ominous, if anticlimactic terms: "I, Nehemiah Wallington, had Christian parents, a holy father and a gracious mother. Yet they could not derive grace in my soul, for May the 12, 1598, at five o'clock in the morning was I born in sin and came forth polluted into this wicked world."² Five days later he was baptized.³ Important as these occasions doubtless were to the Wallingtons, for Nehemiah they ushered in what he later saw as the first stage in his life, when he "was in a most vile and sinful condition."⁴ When he came eventually to write his "Record of the Mercies of God," he chose understandably to begin not with these events but instead with an event 23 years later, dated circumstantially "the last week of December on Tuesday morning 1621," when, "as I lay in my bed, I did propose on New Year's Day to begin a new life."⁵

For a generation or two in the late-sixteenth and early-seventeenth centuries, what we would probably define as late-adolescent identity crises were reasonably commonplace, particularly in the lives and biographies of the clerical saints. Conversions, which brought these crises to a happy conclusion, usually followed what was subsequently seen as several years of college life characterized by insufficient academic zeal and a longing for whatever fleshpots the university towns provided. Conversion itself was usually attributed to the action of obviously unmerited grace conveyed by the Word spoken by one of the great charismatic preachers of the university, after which the reborn soul characteristically dedicated his life to the professional ministry and associated himself with the community of the Puritan saints.¹⁰ The years away from home at college normally provided the setting for this rite of passage, which transformed the doubting schoolboy into the dedicated professional preacher. For the future lay saint, apprenticeship seems sometimes to have provided the ambit for this bridging experience of growing maturity that came between the dependency of the family hearth and the adult life of the independent householder.¹¹ But Wallington was never apprenticed; instead, he experienced the most acute stages of his crisis in the bosom of his family, and although independence came early, the inner struggle continued for decades during which he had to remind himself constantly of the reality of God's unconditional love and the permanency of God's promises to his saints.

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The Puritan
Springfield, Massachusetts,
by Augustus Saint-Gaudens

HISTORY OF ENGLAND, Week 23 THE PURITANS

Institute for the Study of Western Civilization







