

Evaluate the extent to which Puritan ideas and values shaped the development of the New England colonies during the period 1630-1670

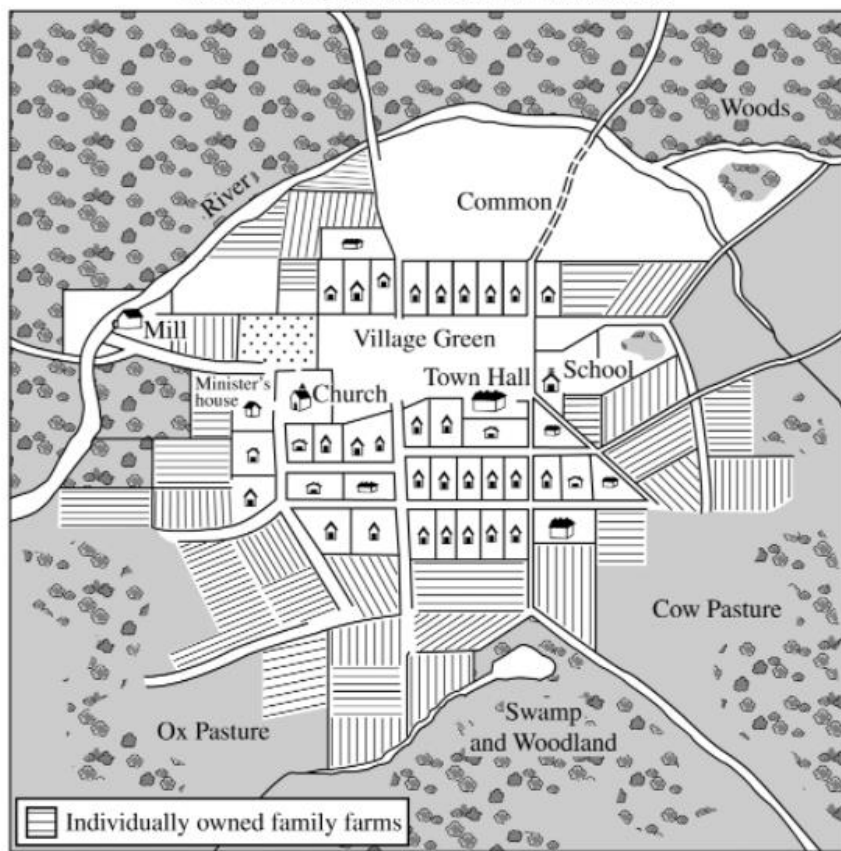
Document A

Source: John Winthrop, "A Modell of Christian Charity," 1630.

. . . wee must be knitt together, in this worke, as one man. Wee must entertaine each other in brotherly affection. Wee must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. Wee must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. Wee must delight in eache other; make other's conditions our owne; rejoyce together, mourne together, labour and suffer together, always haueing before our eyes our commission and community in the worke, as members of the same body. . . . The eies [eyes] of all people are upon us. Soe that if wee shall deale falsely with our God in this worke wee have undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world.

Document B

TOWN MAP, COLONIAL NEW ENGLAND



Document C

Source: The Enlarged Salem Covenant of 1636.

In public or private, we will willingly do nothing to the offence of the church . . .

We bind our selves to study the advancement of the gospel in all truth and peace; both in regard of those that are within or without [church membership] . . . not laying a stumbling block before any, no, not the Indians, whose good we desire to promote . . .

We do hereby promise to carry our selves in all lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord . . .

We resolve to approve our selves to the Lord in our particular callings; shunning idleness as the bane of any state; nor will we deal hardly or oppressingly with any, wherein we are the Lord's stewards.

Promising also unto our best ability to teach our children and servants the knowledge of God, and of His Will, that they may serve Him also; and all this not by any strength of our own, but by the Lord Christ . . .

Document D

Source: William Bradford, after the colonists' attack on the Pequot's Mystic River village, 1637.

It was a fearful sight to see them thus frying in the fire, and the streams of blood quenching the same; and horrible was the stink and scent thereof; but the victory seemed a sweet sacrifice, and they gave the praise thereof to God, who had wrought so wonderfully for them, thus to enclose their enemies in their hands, and give them so speedy a victory over so proud, insulting, and blasphemous an enemy.

Document E

Source: A statement about education in New England, 1643.

After God had carried us safe to New England, and wee had builded our houses, provided necessaries for our livelihood, rear'd convenient places for Gods worship, and settled the Civil Government: One of the next things we longed for, and looked after was to advance *Learning*, and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust. And as wee were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. Harvard . . .

Document F

Source: Roger Williams, "A Plea for Religious Liberty," 1644.

God requireth not a uniformity of religion to be enacted and enforced in any civil state; which enforced uniformity sooner or later is the greatest occasion of civil war, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls.

Document G

Source: Nathaniel Ward, *The Simple Cobbler of Aggawam*, 1647.

He that is willing to tolerate any religion, or discrepant way of religion, besides his own, unless it be in matters merely indifferent, either doubts of his own or is not sincere in it. . . .

That state that will give liberty of conscience in matters of religion, must give liberty of conscience and conversation in their moral laws, or else the fiddle will be out of tune, and some of the strings crack.

Document H

Source: John Cotton, "Limitation of Government," 1655.

Let all the world learn to give mortal men no greater power than they are content they shall use—for use it they will. And unless they be better taught of God, they will use it ever and anon. . . . No man would think what desperate deceit and wickedness there is in the hearts of men.

It is therefore most wholesome for magistrates and officers in church and commonwealth never to affect more liberty and authority than will do them good, and the people good: for whatever transcendent power is given will certainly overrun those that give it and those that receive it. . . .

It is therefore fit for every man to be studious of the bounds which the Lord hath set: and for the people, in whom fundamentally all power lies, to give as much power as God in His word gives to men. . . .

So let there be due bounds set—and I may apply it to families: it is good for the wife to acknowledge all power and authority to the husband . . .

And so for children and servants, or any other you are to deal with: give them liberty and authority you would have them use, and beyond that stretch not the tether; it will not tend to their good nor yours.