

How did Puritanism shape New England Society during the 17th Century?

Consider the following as you read.

- According to Winthrop, what were the goals of the Massachusetts Bay Colony settlers?
- To what extent do the next two documents suggest that the Puritans attempted to implement Winthrop's principles?
- To what extent did religious toleration exist in Puritan New England?
- Why was the first public school law in America passed by the Puritans?

Document A

Source: John Winthrop, *A Model of Christian Charity* (Written on board the Arbella on the Atlantic Ocean, 1630)

God Almighty in his most holy and wise providence hath so disposed of the condition of mankind, [that] in all times some must be rich, some poor, some high and eminent in power and dignity, other mean and in subjection. . . . [Yet] we must be knit together in this work as one man. We must entertain each other in brotherly affection, we must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience, and liberality. We must delight in each other, make others' conditions our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, our community as members of the same body. So shall we keep the unity of the spirit in the bond of peace. . . . We must consider that we shall be as a city upon a hill. The eyes of all people are upon us, so that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God, . . . shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us.

Document B

Source: Articles of Agreement, Springfield, Massachusetts, 1636

We whose names are underwritten, being by God's providence engaged together to make a plantation . . . do mutually agree to certain articles and orders to be observed and kept by us and by our successors. . . .

1. We intend by God's grace, as soon as we can, with all convenient speed, to procure some Godly and faithful minister with whom we purpose to join in church covenant to walk in all the ways of Christ.
2. We intend that our town shall be composed of forty families, . . . rich and poor.
3. That every inhabitant shall have a convenient proportion for a house lot, as we shall see [fit] for everyone's quality and estate. . . .
5. That everyone shall have a share of the meadow or planting ground. . . .

Document C

Source: Wage and Price Regulations in Connecticut, 1676

Whereas a great cry of oppression is heard among us, and that principally pointed at workmen and traders, which is hard to regulate without a standard for pay, it is therefore ordered that . . . [prices and wages] be duly set at each of our General Courts annually, . . . [A]ll breaches of this order to be punished proportionable to the value of the oppression. . . . This court . . . in the interim recommends [that] all tradesmen and laborers consider the religious end of their callings, which is that receiving such moderate profit as may enable them to serve God and their neighbors with their arts and trades comfortably, they do not enrich themselves suddenly and inordinately (by oppressing prices and wages to the impoverishing [of] their neighbors . . . live in the practice of that crying sin of oppression, but avoid it.

It being one chiefe project of y^eould deluder, Satan, to keepe men from the knowledge of y^e Scriptures, as in former times by keeping y^m in an unknowne tongue, so in these latter times by perswading from y^e use of tongues, y^t so at least y^e true sense & meaning of y^e originall might be clouded by false glosses of saint seeming deceivers, y^t learning may not be buried in y^e grave of or fath^rs in y^e church and commonwealth, the Lord assisting o^r endeavors,—

It is therefore ord^d, y^t ev^{ry} towne-ship ~~in this jurisdiction~~, aft^r y^e Lord hath increased y^e number to 50 household^{rs}, shall then forthwth appoint one wth in their towne to teach all such children as shall resort to him to write & reade, whose wages shall be paid eith^r by y^e parents or mast^{rs} of such children, or by y^e inhabitants in gen^lall,

by way of supply, as y^e maior part of those y^t ord^r y^e prudentials y^e twone shall appoint; provided, those y^t send their children be not oppressed by paying much more y^m they can have y^m taught for in oth^r townes;

Blue Laws of Connecticut (1672)

1. If any man or woman, after legal conviction, shall have or worship any other God but the Lord God, he shall be put to death. (Deuteronomy 13.6. Exodus 22.20.)

2. If any person within this colony shall blaspheme the name of God, the Father, Son, or Holy Ghost, with direct, express, presumptuous, or high-handed blasphemy, or shall curse in the like manner, he shall be put to death. (Leviticus 24.15, 16.)

3. If any man or woman be a witch, that is, has or consults with a familiar spirit, they shall be put to death. (Exodus 22.18. Leviticus 20.27. Deuteronomy 18.10, 11.)

4. If any person shall commit any willful murder, committed upon malice, hatred, or cruelty, not in a man's just and necessary defense, nor by casualty [accident] against his will, he shall be put to death. (Exodus 21.12, 13, 14. Numbers 35.30, 31.)

5. If any person shall slay another through guile, either by poisoning or other such devilish practices, he shall be put to death. (Exodus 21.14.) . . .

10. If any man steals a man or mankind and sells him, or if he be found in his hand, he shall be put to death. (Exodus 21.16.)

11. If any person rise up by false witness wittingly and of purpose to take away any man's life, he or she shall be put to death. (Deuteronomy 19.16, 18, 19.) . . .

14. If any child or children above sixteen years old, and of sufficient understanding, shall curse or smite their natural father or mother, he or they shall be put to death, unless it can be sufficiently testified that the parents have been very unchristianly negligent in the education of such children, or so provoked them by extreme and cruel correction that they have been forced thereunto to preserve themselves from death or maiming. (Exodus 21.17. Leviticus 20.9. Exodus 21.15.)

15. If any man have a stubborn or rebellious son, of sufficient understanding and years, viz. sixteen years of age, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, he will not harken unto them; then may his father or mother, being his natural parents, lay hold on him, and bring him to the magistrates assembled in court, and testify unto them that their son is stubborn and rebellious, and will not obey their voice and chastisement, but lives in sundry notorious crimes, such a son shall be put to death. (Deuteronomy 21.20, 21.) . . .