

Chapter 1 : The History Place - American Revolution: Early Colonial Era

The Beginnings of New England, or The Puritan Theocracy in Its Relations to Civil and Religious Liberty has provided this researcher with good background material for genealogical research that involves any of the original colonies. I'm hoping more and more genealogists become aware of this outlet for helpful information.

Bread and Roses Strike. Massachusetts National Guard troops surround strikers in Lawrence, Massachusetts , New England was key to the industrial revolution in the United States. Technological developments and achievements from the Manufactory led to the development of more advanced cotton mills, including Slater Mill in Pawtucket, Rhode Island. Recruiters were hired by mill agents to bring young women and children from the countryside to work in the factories. Between and , thousands of farm girls moved from rural areas where there was no paid employment to work in the nearby mills, such as the famous Lowell Mill Girls. As the textile industry grew, immigration also grew. By the s, immigrants began working in the mills, especially Irish and French Canadians. By , the region accounted for well over a quarter of all manufacturing value in the country and over a third of its industrial workforce. So too did anti-slavery politicians who wanted to limit the growth of slavery, such as John Quincy Adams , Charles Sumner , and John P. When the anti-slavery Republican Party was formed in the s, all of New England, including areas that had previously been strongholds for both the Whig and the Democratic Parties, became strongly Republican. New England remained solidly Republican until Catholics began to mobilize behind the Democrats, especially in , and up until the Republican party realigned its politics in a shift known as the Southern strategy. The immigrants filled the ranks of factory workers, craftsmen and unskilled laborers. The Irish assumed a larger and larger role in the Democratic Party in the cities and statewide, while the rural areas remained Republican. Yankees left the farms, which never were highly productive; many headed west, while others became professionals and businessmen in the New England cities. The Great Depression in the United States of the s hit the region hard, with high unemployment in the industrial cities. The Democrats appealed to factory workers and especially Catholics, pulling them into the New Deal coalition and making the once-Republican region into one that was closely divided. However the enormous spending on munitions, ships, electronics, and uniforms during World War II caused a burst of prosperity in every sector. Fall foliage in the town of Stowe, Vermont The region lost most of its factories starting with the loss of textiles in the s and getting worse after The factory economy practically disappeared. The textile mills one by one went out of business from the s to the s. For example, the Crompton Company, after years in business, went bankrupt in , costing the jobs of 2, workers in five states. The major reasons were cheap imports, the strong dollar, declining exports, and a failure to diversify. Alexander King House in Suffield, Connecticut What remains is very high technology manufacturing, such as jet engines, nuclear submarines, pharmaceuticals, robotics, scientific instruments, and medical devices. MIT the Massachusetts Institute of Technology invented the format for university-industry relations in high tech fields, and spawned many software and hardware firms, some of which grew rapidly. In , New England had two of the ten poorest cities by percentage living below the poverty line in the U.

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Murder and pillage are comparatively infrequent, massacre is seldom heard of, and torture is almost or quite as extinct as cannibalism. The mass of citizens escape physical suffering, the angry emotions are so directed upon impersonal objects as to acquire a strong ethical value, and the intervals of strife may find individual soldiers of hostile armies exchanging kindly services. Members of a complex industrial society, without direct experience of warfare save in this mitigated form, have their characters wrought upon in a way that is distinctively modern, as they become more and more disinclined to violence and cruelty. European historians have noticed, with words of praise, the freedom from bloodthirstiness which characterizes the American people. Lecky has more than once remarked upon this humane temperament which is so characteristic of our peaceful civilization, and which sometimes, indeed, shows the defects of its excellence and tends to weaken society by making it difficult to inflict due punishment upon the vilest criminals. In respect of this humanity the American of the nineteenth century has without doubt improved very considerably upon his forefathers of the seventeenth. The England of Cromwell and Milton was not, indeed, a land of hard-hearted people as compared with their contemporaries. The long experience of internal peace since the War of the Roses had not been without its effect; and while the Tudor and Stuart periods had atrocities enough, we need only remember what was going on at the same time in France and Germany in order to realize how much worse it might have been. In England, as elsewhere, however, it was, when looked at with our eyes, a rough and brutal time. It was a day of dungeons, whipping-posts, and thumbscrews, when slight offenders were maimed and bruised and great offenders cut into pieces by sentence of court. The pioneers of New England had grown up familiar with such things; and among the townspeople of Boston and Hartford in were still many who in youth had listened to the awful news from Magdeburg or turned pale over the horrors in Piedmont upon which Milton invoked the wrath of Heaven. Growth of humane sentiment in recent times] When civilized men are removed from the safeguards of civilization and placed in the wilderness amid the hideous dangers that beset human existence in a savage state of society, whatever barbarism lies latent in them is likely to find many opportunities for showing itself. The feelings that stir the meekest of men, as he stands among the smouldering embers of his homestead and gazes upon the mangled bodies of wife and children, are feelings that he shares with the most bloodthirsty savage, and the primary effect of his higher intelligence and greater sensitiveness is only to increase their bitterness. The neighbour who hears the dreadful story is quick to feel likewise, for the same thing may happen to him, and there is nothing so pitiless as fear. With the Puritan such gloomy and savage passions seemed to find justification in the sacred text from which he drew his rules of life. Evidently the red men were not stray children of Israel, after all, but rather Philistines, Canaanites, heathen, sons of Belial, firebrands of hell, demons whom it was no more than right to sweep from the face of the earth. Writing in this spirit, the chroniclers of the time were completely callous in their accounts of suffering and ruin inflicted upon Indians, and, as has elsewhere been known to happen, those who did not risk their own persons were more truculent in tone than the professional fighters. Of the narrators of the war, perhaps the fairest toward the Indian is the doughty Captain Church, while none is more bitter and cynical than the Ipswich pastor William Hubbard. Warfare with savages likely to be truculent in character] While the overthrow of the Narragansetts changed the face of things, it was far from putting an end to the war. It showed that when the white man could find his enemy he could deal crushing blows, but the Indian was not always so easy to find. Early in February the Federal Commissioners called for a new levy of men to assemble at Brookfield, for the Nipmucks were beginning to renew their incursions, and after an interval of six months the figure of Philip again appears for a moment upon the scene. What he had been doing, or where he had been, since the Brookfield fight in August, was never known. When in February, , he re-appeared it was still in company with his allies the Nipmucks, in their bloody assault upon Lancaster. On the 10th of that month at sunrise the Indians came swarming into the lovely village. Several houses were at once surrounded and set on fire, and men, women, and children began falling under the tomahawk. Only one escaped, a dozen or more were slain, and the rest, chiefly women and

children, taken captive. The Indians aimed at plunder as well as destruction; for they were in sore need of food and blankets, as well as of powder and ball. The treatment of the prisoners varied with the caprice or the cupidity of the captors. Those for whom a substantial ransom might be expected fared comparatively well; to others death came as a welcome relief. One poor woman with a child in her arms was too weak to endure the arduous tramp over the icy hillsides, and begged to be left behind, till presently the savages lost their patience. They built a fire, and after a kind of demon dance killed mother and child with a club and threw the bodies into the flames. He is an epicure in human agony and likes to enjoy it in long slow sips. It is for the end of the march that the accumulation of horrors is reserved; the victims by the way are usually despatched quickly; and in the case of Mrs. Their movements seem to have covered much of the ground between Wachusett mountain and the Connecticut river. They knew that the white squaw of the great medicine man of an English village was worth a heavy ransom, and so they treated Mrs. She had been captured when escaping from the burning house, carrying in her arms her little six-year-old daughter. She was stopped by a bullet that grazed her side and struck the child. The Indian who seized them placed the little girl upon a horse, and as the dreary march began she kept moaning "I shall die, mamma. At length I took it off the horse, and carried it in my arms till my strength failed me, and I fell down with it After this it quickly began to snow, and when night came on they stopped. And now down I must sit in the snow, by a little fire, and a few boughs behind me, with my sick child in my lap, and calling much for water, being now, through the wound, fallen into a violent fever Oh, may I see the wonderful power of God that my spirit did not utterly sink under my affliction; still the Lord upheld me with his gracious and merciful spirit. For three months the weary and heartbroken mother was led about the country by these loathsome savages, of whose habits and manners she gives a vivid description. At first their omnivorousness astonished her. Rowlandson herself was fain to partake of such viands. There were few who came off so well. Almost every week while she was led hither and thither by the savages. Rowlandson heard ghastly tales of fire and slaughter. It was a busy winter and spring for these Nipmucks. Before February was over, their exploit at Lancaster was followed by a shocking massacre at Medfield. They sacked and destroyed the towns of Worcester, Marlborough, Mendon, and Groton, and even burned some houses in Weymouth, within a dozen miles of Boston. On the 18th of April Captain Wadsworth, with 70 men, was drawn into an ambush near Sudbury, surrounded by Nipmucks, and killed with 50 of his men; six unfortunate captives were burned alive over slow fires. In such wise, by killing two or three for one, did the English wear out and annihilate their adversaries. Just one month from that day Captain Turner surprised and slaughtered of these warriors near the falls of the Connecticut river which have since borne his name, and this blow at last broke the strength of the Nipmucks. Virtual exterminations of the Indians, February--August,] Meanwhile the Narragansetts and Wampanoags had burned the towns of Warwick and Providence. After the wholesale ruin of the great "swamp fight," Canonchet had still some or warriors left, and with these, on the 26th of March, in the neighbourhood of Pawtuxet, he surprised a company of 50 Plymouth men under Captain Pierce and slew them all, but not until he had lost of his best warriors. Ten days later Captain Denison, with his Connecticut company, defeated and captured Canonchet, and the proud son of Miantonomo met the same fate as his father. He was handed over to the Mohegans and tomahawked. The Narragansett sachem had shown such bravery that it seemed, says the chronicler Hubbard, as if "some old Roman ghost had possessed the body of this western pagan. Death of Canonchet] The fall of Canonchet marked the beginning of the end. In four sharp fights in the last week of June, Major Talcott, of Hartford, slew from to warriors, being nearly all that were left of the Narragansetts; and during the month of July Captain Church patrolled the country about Taunton, making prisoners of the Wampanoags. Once more King Philip, shorn of his prestige, comes upon the scene. We have seen that his agency in these cruel events had been at the outset a potent one. Whatever else it may have been, it was at least the agency of the match that explodes the powder-cask. Under the conditions of that savage society, organized leadership was not to be looked for. In the irregular and disorderly series of murdering raids Philip may have been often present, but except for Mrs. At length in July, , having seen the last of his Nipmuck friends overwhelmed, the tattered chieftain showed himself near Bridgewater, with a handful of followers. In these his own hunting-grounds some of his former friends had become disaffected. The daring and diplomatic Church had made his way into the wigwam of Ashawonks, the squaw sachem of

Saconet, near Little Compton, and having first convinced her that a flask of brandy might be tasted without fatal results, followed up his advantage and persuaded her to make an alliance with the English. Many Indians came in and voluntarily surrendered themselves, in order to obtain favourable terms, and some lent their aid in destroying their old sachem. Defeated at Taunton, the son of Massasoit was hunted by Church to his ancient lair at Bristol Neck and there besieged. For his unwelcome counsel the sachem forthwith lifted his tomahawk and struck him dead at his feet. At daybreak of August 12 the English stealthily advancing beat up their prey. The savages in sudden panic rushed from under cover, and as the sachem showed himself running at the top of his speed, a ball from an Indian musket pierced his heart, and "he fell upon his face in the mud and water, with his gun under him. Death of Philip, August 12] It may be supposed that in such services at this time a Christian feeling of charity and forgiveness was not uppermost. Among the captives was a son of Philip, the little swarthy lad of nine years for whom Mrs. Rowlandson had made a cap, and the question as to what was to be done with him occasioned as much debate as if he had been a Jesse Pomeroy [34] or a Chicago anarchist. The opinions of the clergy were, of course, eagerly sought and freely vouchsafed. Commenting upon the truculent suggestion, Increase Mather, soon to be president of Harvard, observed that, "though David had spared the infant Hadad, yet it might have been better for his people if he had been less merciful. The rough soldier Church and the apostle Eliot were among the few who disapproved of this policy. Church feared it might goad such Indians as were still at large to acts of desperation. Eliot, in an earnest letter to the Federal Commissioners, observed: As slaves they were understood to be of little or no value, and sometimes for want of purchasers they were set ashore on strange coasts and abandoned. A few were even carried to one of the foulest of mediaeval slave-marts, Morocco, where their fate was doubtless wretched enough. To some the Federal Commissioners offered amnesty, and the promise was faithfully fulfilled. Quite early in the war it had been discovered that these converted savages still felt the ties of blood to be stronger than those of creed. At the attack on Mendon, only three weeks after the horrors at Swanzezy that ushered in the war, it was known that Christian Indians had behaved themselves quite as cruelly as their unregenerate brethren. The moral scruples of these savages, under the influence of their evangelical training, betrayed queer freaks. One of them, says Mrs. Rowlandson, would rather die than eat horseflesh, so narrow and scrupulous was his conscience, although it was as wide as the whole infernal abyss, when it came to torturing white Christians. The student of history may have observed similar inconsistencies in the theories and conduct of people more enlightened than these poor red men. Conduct of the Christian Indians] Such incidents help us to comprehend the exasperation of our forefathers in the days of King Philip. The month which witnessed his death saw also the end of the war in the southern parts of New England; but, almost before people had time to offer thanks for the victory, there came news of bloodshed on the northeastern frontier. The Tarratines in Maine had for some time been infected with the war fever. How far they may have been comprehended in the schemes of Philip and Canonchet, it would be hard to say. They had attacked settlers on the site of Brunswick as early as September, A terrible retribution was in store for Major Waldron thirteen years later. For the present the hideous strife, just ended in southern New England, was continued on the northeastern frontier, and there was scarcely a village between the Kennebec and the Piscataqua but was laid in ashes. War with the Tarratines,] By midsummer of the Indians had been everywhere suppressed, and there was peace in the land.

Chapter 3 : The Beginnings of New England by John Fiske - Full Text Free Book (Part 4/4)

Beginnings of New England has 20 ratings and 3 reviews. Sarah said: The beginning of this book was really good, I found the second half lagging. Still, i.

Puritan belief and the future history of America. It will take us back years into time. We shall be taking a look at the extraordinary history of the Puritans. This was a company of people who emerged in the spiritual ferment of the English Reformation. The ensuing Biblical Revival fired Christian zeal. This was the first of many Great Awakenings among the English speaking people. And this new realization of personal worth before God inspired great expectations among individual citizens in England. Its wider corporate impact was to foster a spiritual atmosphere in the English society for new beginnings, those being Biblical reform in the English and political reform of the English monarchy. Historians have noted that took form in the womb of England. This truth is overlooked but extremely important. At that time a certain company of Christian activists were beginning to stir and kick within the English mother country. These were the people who sparked the English Reformation. The Puritans were a people who caused others to sit up and listen. They were bound and determined to make an impact in their generation. Their dreams and their goals were both individual and national. They were quite vociferous in the way they engaged the challenges of their time. The Puritans were inclined to express their opinion quite forcefully, even to the point of straining the social constraints of a rigid monarchical English society. This would cause them, and the mother country, some significant pains of travail. Their political emergence came in the following century. This was the beginning of a rather spectacular history, to say the least. The story of the Puritans is much bigger than we have been told. These people have been the leading lights of America since the time of the early English colonies. And the settlement of the New World is a history we have heard much about. But our journey of discovery must trace the roots of the Puritans back into English history as well. This is where we shall make some rather startling discoveries. Then our trip will take another interesting turn. It will lead us "back to the future". It is important to consider the spiritual elements that are at work in peoples, land masses, and nations. This is essential in any study of history and for geography as well. It is especially true as we study Puritan history. And in the English Civil War that ensued they would change England forever. During the ferment of those epic times the Puritans were also setting forth on a great migration across the Atlantic Ocean. There in the new World they would set the standards for not only English colonial history but the subsequent birth of the American nation. They would continue to have an impact on America in the centuries that followed. And the latter half of the 20th Century would see them emerge as the greatest superpower Western Christendom has ever seen. The Puritan impact on world history has been profound so far. Future Puritan history will be even more spectacular. Indeed it will be more awesome than words can describe. This was during the very same time period in which they began to embark upon their epic migrations to the New World. Here were a vibrant, spiritually energized, and hopeful company of people. Their new status as free men walking personally and as a nation under God blessed the nation greatly. In spite of their shortcomings this faith fed their personal and national dreams and visions for a bright future. In England they had been bound and determined to set a new agenda for their English Church. These were the true movers and shakers of their time but their emergence did not come merely because of political aspirations. That reason, as we shall discuss, involved some very telling spiritual factors, not least of them being the coming of the English Bible to the common man. This same time period saw very large migrations of Puritans to America. But the English part of Puritan history is not often appreciated in America. This is in part due to the way that this history is taught. As Westerners we are inclined to lapse back into the Hellenistic Greco-Roman mindset we learned in our former passage through the Greek culture. We think in boxes. Our educational systems compartmentalize history. It chops up the sweep of history and boxes it up into separate subjects according to nation or a certain century. This is most unfortunate. American students know their American history and the role the Puritans played in the early settlement of the New World. So they are not getting the complete picture. Students are not being told the "rest of the story". And in the rush to do well and please the teacher or professor few are inclined to think "outside the box".

There are other reasons Puritan history has been neglected. It is no secret that the academic elites at the top of the teaching hierarchies espouse a secular humanist view of this world and its histories. When we look at the slanted way they characterize the Puritans in the syllabuses their disdain for them becomes very obvious. We also see that Puritan history is minimized and the impact and scope of the Puritan contribution to American history is cloaked. Why is this so? Secular humanism was and remains today part of an Illuminist agenda to rid the West of the Judeo-Christian faith. Quite clearly there has been and continues to be a spiritual war, an ideological war, and an information war going on here in America. So it should come as no surprise that American educators at the top of the pyramid do not like the Puritans. Quite clearly from the textbooks we see that they very definitely champion the Enlightenment, all this in spite of its dismal failure when it was let loose and crashed in flames amidst the bloodshed of the Reign of Terror in the French Revolution. The matter of academic freedom and control over the content of textbooks is troubling. School teachers and college professors are no longer given the teaching liberty they once had. Local schools are not permitted to decide which textbooks they will teach from. Under the educational elites the writers of textbooks quickly learn what elements of history to emphasize or de-emphasize to land these massive contracts. The elites currently bearing rule over public education would particularly like to delete from the record any positive contribution Biblical Christian faith has brought to America. So it is not surprising that they use their academic power over the curriculum to present the Biblical Christianity in a bad light. That is why they have consigned the Puritans to the dustbin of history. Why is this happening? It seems that nestled in the public trust we have some decidedly godless hardliners. They are driven by their dark angels to not only set a certain social agenda but also indoctrinate students into their own secularist and humanist mindset. Most of all, they, or the angels that deceive them, intimidate them, and pull their strings, do not want to see American students continue in or develop a Biblical world view. The matter of "separation of church and state" is a case in point. The original intent of the Founding Fathers was the "non-establishment of any Church Institution by the state". But the people behind the curtain have re-engineered and twisted this doctrine. They now proffer it to Americans as "the rigid exclusion of Christian faith from the state and from public places". The impact of this on the schoolroom, as is now well known has been devastating. The serious decline in academic scores, the bullying which is tolerated, the jungle classrooms, and the school shootings all attest to the moral bankruptcy of public education. And yet elitists setting the agenda for the teaching of American history continue to be hard-liners. They still seek to undermine the very Christian faith that made the nation rise to greatness. The broad trans-Atlantic scope of what is really an Anglo-American Puritan History is just not appreciated in America today. It is difficult for history students to connect the dots. And the full sweeping saga of the Puritans is a story yet untold. So in order to see what the Puritans did in England America we must seek out earlier more reliable sources and do our own homework. What we are seeing here is in fact a form of academic censorship. Because when the facts of history happen to be of a spiritual nature we discover that they have been studiously ignored. They have been left out of the story. Some very important historical details and themes are missing from the textbooks. So we are left with a false and decidedly negative view of the Puritans, and a boring one at that. This academic tyranny over the facts is not just true of history and the liberal arts. Over in the higher halls of science another academic war on truth is being waged right now. In place of the truth they are very keen to advance a number of their favorite myths about the Puritans. They seem to want their students to denigrate them as a people. Then they want students to file Puritan history away in the dustbin of history and forget it.

Chapter 4 : newenglandbeginnings

In the beginning of , there were only six members of the EU. There are currently twenty-six countries. Back in June of , 52% of the British people voted to leave the EU, while 48% voted to remain.

He has published numerous books and articles on puritanism in the Atlantic World, most notably *John Winthrop: New England Beginnings* is a partnership of New England historical organizations and museums, ancestry organizations, and participating scholars formed in to plan efforts to commemorate the cultures that shaped New England on the occasion of the four hundredth anniversaries of events such as the founding of Plymouth and the settlement of Massachusetts. The goals of the partnership are to 1 tell the stories of the region in the seventeenth century to a wide, general public audience and 2 to enhance accessibility of resources for future scholarship in the field. While this is early days for the partnership, which is working to produce programs for , some initiatives have come to fruition: Programs to Facilitate scholarship: The Massachusetts Historical Society has put an electronic, searchable edition of the first four published volumes of the Winthrop Papers online on their website. This will eventually be followed by the remaining published volumes, further correspondence, a collection of Winthrop religious writings, and an edition of John Winthrop Jr. With the support of the Colonial Society a team has been put together to produce a new transcript and annotation reflecting both the Pilgrim and native points of view with Jeremy Bangs of the Leiden American Pilgrim Museum and Francis J. Bremer providing the former, and Paula Peters of the Wampanoag tribe providing the native perspective. A grant request for NEH funding is pending. Programs to educate a wide public audience: The app can be used anywhere to learn the basic history of the people, places, and events that shaped early Boston, but can also be used with its GPS feature to do a self-guided tour of those sites. We are coming to rewrite your history for you, U. The only way to stop liberals from their agenda is to treat this as a war and they are the enemy. History will once again be taught in our schools. Liberal professors and liberal public teachers will now be held accountable for truth. State-run schools will now have the power to keep education unblemished from liberal trash. It started with Columbus, and will no doubt end when liberals get tired of crapping on White People. Some will be quick to discount such comments as coming from the same element of the population that are Biblical literalists denying evolution, those who reject climate change, and groups promoting white nationalism. But these comments come from citizens, and citizens who are a significant enough element in our society to help explain the election of Donald Trump. If our goal as educators is to develop in our students an ability to evaluate things with open and reflective minds and our task as historians to explain the complexities of the pastâ€”painting the picture with the warts, but not only focusing on the wartsâ€”we have clearly failed with this segment of the population. But in doing so we should recognize that many scholars have fallen into a comparable paradigm whereby puritans are simplistically depicted as black hats intolerant, misogynist, religious fanatics, racistâ€”in other words warts only and natives as white hats victims, proto-environmentalists, etc. What is necessary, and what the goal of New England Beginnings is, is to develop nuanced appreciations of all the cultures that shaped New England scholars that rejects all faith as fanaticism and judges too much of the past by modern values. Challenging as this will be, what makes success even more problematic is the widespread rejection of expertise by many of our fellow citizens. How can we persuade people who reject our claim that years of studying the sources gives us a greater insight into the past? The identification of the scholarly community as something that needs to be discarded and its members purged Professor Watch Lists threatens us individually but more than that threatens the integrity of academe.

Chapter 5 : Guest Post: New England Beginnings Â« The Junto

The beginnings of New England: or, the puritan theocracy in its relation to civil and religious liberty Item Preview remove-circle Share or Embed This Item.

Those congregations that did not join the Uniting Church formed the Fellowship of Congregational Churches or continued as Presbyterians. Some more ecumenically minded Congregationalists left the Fellowship of Congregational Churches in and formed the Congregational Federation of Australia. Bulgaria[edit] Congregationalists called "Evangelicals" in Bulgaria ; the word "Protestant" is not used [10] were among the first Protestant missionaries to the Ottoman Empire and to the Northwestern part of the European Ottoman Empire which is now Bulgaria, where their work to convert these Orthodox Christians was unhampered by the death penalty imposed by the Ottomans on Muslim converts to Christianity. Today, Protestantism in Bulgaria represents the third largest religious group, behind Orthodox and Muslim. They were joined in by Russian-born naturalized America Frederic Flocken in Congregational churches were established in Bansko , Veliko Turnovo , and Svishtov between and , followed by Sofia in Summer Bible schools were held annually from to In the two schools were moved to Samokov and merged as the American College, now considered the oldest American educational institution outside the US. At the annual conference of missionaries, the beginning of organizational activity in the country was established. The evangelical churches of Bulgaria formed a united association in Like the Royal Family, it too saw Protestantism closely linked to the West and hence more politically dangerous than traditional Orthodox Christianity. Mass arrests of pastors and often their families , torture, long prison sentences including four life sentences and even disappearance were common. Similar tactics were used on parishioners. In fifteen highly publicized mock show-trials between 8 February and 8 March , all the accused pastors confessed to a range of charges against them, including treason, spying for both the US and Yugoslavia , black marketing, and various immoral acts. State appointed pastors were foist on surviving congregations. As late as the s, imprisonment and exile were still employed to destroy the remaining Protestant churches. The Congregationalist magazine "Zornitsa" was banned; Bibles became unobtainable. Total Protestants in Bulgaria were estimated in to have been between 10, and 20, Canada[edit] In Canada, the first foreign field, thirty-one churches that had been affiliated with the General Conference became part of the United Church of Canada when that denomination was founded in by the merger of the Canadian Congregationalist and Methodist churches, and two-thirds of the congregations of the Presbyterian Church in Canada. In , a number of UCC congregations separated from the national church, which they felt was moving away theologically and in practice from Biblical Christianity. The name "congregational" generally describes its preferred organizational style, which promotes local church autonomy and ownership, while fostering fellowship and accountability between churches at the National level. Ireland[edit] The Congregational Union of Ireland was founded in and currently has around 26 member churches. In it absorbed the Irish Evangelical Society. As the church grew it established and continues to support theological colleges in Samoa and Fiji. There are over , members attending over 2, congregations throughout the world, most of which are located in Samoa, American Samoa, New Zealand, Australia and America.

Chapter 6 : The Beginning of a New England â€“ Clarion

Fiske's "The Beginnings of New England" is really two books - the first two chapters tell a story of the political and philisophic forces that converged as the American Revolution - from Greek and Roman government and the essential role of the Puritan tradition to distinguish, unify, and polarize New England.

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

Chapter 7 : PURITAN HISTORY, PAST, PRESENT AND FUTURE

New England Beginnings is a partnership of New England historical organizations and museums, ancestry organizations, and participating scholars formed in to plan efforts to commemorate the cultures that shaped New England on the occasion of the four hundredth anniversaries of events such as the founding of Plymouth and the settlement of.

Chapter 8 : New England - Wikipedia

New England settlement was very different from settlement in the Chesapeake colonies. New England had a more equal balance of men and women. New England enjoyed a healthier climate.

Chapter 9 : Chapter 2: Beginnings of English America, | Give Me Liberty, 3e: W. W. Norton StudySpace

New England is a geographical region comprising six states of the northeastern United States: Maine, Vermont, New Hampshire, Massachusetts, Rhode Island, and Connecticut.