

Chapter 1 : John Winthrop, Reasons for Emigrating to New England ()

John Winthrop (12 January /88 - 26 March) was an English Puritan lawyer and one of the leading figures in founding the Massachusetts Bay Colony, the second major settlement in New England, following Plymouth Colony.

Scanned by Monica Banas, August

GOD ALMIGHTY in his most holy and wise providence, hath soe disposed of the condition of mankind, as in all times some must be rich, some poore, some high and eminent in power and dignitie; others mean and in submission. First to hold conformity with the rest of his world, being delighted to show forth the glory of his wisdom in the variety and difference of the creatures, and the glory of his power in ordering all these differences for the preservation and good of the whole; and the glory of his greatness, that as it is the glory of princes to have many officers, soe this great king will haue many stewards, Counting himself more honoured in dispensing his gifts to man by man, than if he did it by his owne immediate hands. Secondly that he might haue the more occasion to manifest the work of his Spirit: Thirdly, that every man might have need of others, and from hence they might be all knitt more nearly together in the Bonds of brotherly affection. Therefore God still reserves the propperty of these gifts to himself as Ezek. There are two rules whereby we are to walk one towards another: There is likewise a double Lawe by which wee are regulated in our conversation towards another; in both the former respects, the lawe of nature and the lawe of grace, or the morrall lawe or the lawe of the gospell, to omitt the rule of justice as not properly belonging to this purpose otherwise than it may fall into consideration in some perticular cases. By the first of these lawes man as he was enabled soe withall is commanded to love his neighbour as himself. Upon this ground stands all the precepts of the morrall lawe, which concernes our dealings with men. To apply this to the works of mercy; this lawe requires two things. First that every man afford his help to another in every [Page 35] want or distresse. Secondly, that hee performe this out of the same affection which makes him carefull of his owne goods, according to that of our Savior, Math. Whatsoever ye would that men should do to you. This was practised by Abraham and Lot in entertaining the angells and the old man of Gibea. The lawe of Grace or of the Gospell hath some difference from the former; as in these respects, First the lawe of nature was given to man in the estate of innocency; this of the Gospell in the estate of regeneracy. Doe good to all, especially to the household of faith; upon this ground the Israelites were to putt a difference betweene the brethren of such as were strangers though not of the Canaanites. The Lawe of nature would give no rules for dealing with enemies, for all are to be considered as friends in the state of innocency, but the Gospell commands loue to an enemy. If thine Enemy hunger, feed him; Love your Enemies, doe good to them that hate you. This lawe of the Gospell propounds likewise a difference of seasons and occasions. There is a time when a christian must sell all and give to the poor, as they did in the Apostles times. There is a time allsoe when christians though they give not all yet must give beyond their ability, as they of Macedonia, Cor. Likewise community of perills calls for extraordinary liberality, and soe doth community in some speciall service for the churche. Lastly, when there is no other means whereby our christian brother may be relieved in his distress, we must help him beyond our ability rather than tempt God in putting him upon help by miraculous or extraordinary meanes. This duty of mercy is exercised in the kinds, Giueving, lending and forgiving. What rule shall a man observe in giueving in respect of the measure? If the time and occasion be ordinary he is to giue out of his abundance. Let him lay aside as God hath blessed him. If the time and occasion be extraordinary, [Page 36] he must be ruled by them; taking this withall, that then a man cannot likely doe too much, especially if he may leave himselfe and his family under probable means of comfortable subsistence. A man must lay upp for posterity, the fathers lay upp for posterity and children, and he is worse than an infidell that provideth not for his owne. For the first, it is plaine that it being spoken by way of comparison, it must be meant of the ordinary and usuall course of fathers, and cannot extend to times and occasions extraordinary. For the other place the Apostle speaks against such as walked inordinately, and it is without question, that he is worse than an infidell who through his owne sloathe and voluptuousness shall neglect to provide for his family. This very Argument Solomon useth to persuade to liberallity, Eccle.: Cast thy bread upon the waters, and for thou knowest not what evill may come upon the land. Make you friends of

the riches of iniquity; you will ask how this shall be? For first he that giues to the poore, lends to the lord and he will repay him even in this life an hundredfold to him or his. And I would know of those whoe pleade soe much for laying up for time to come, whether they holde that to be Gospell, Math. If they acknowledge it, what extent will they allowe it? The first is that they are subject to the moathe, the rust, the theife. Secondly, They will steale away the hearte; where the treasure is there will ye heart be allsoe. The reasons are of like force at all times. Therefore the exhortation must be generall and perpetuall, withallwayes in respect of the love and affection [Page 37] to riches and in regard of the things themselves when any speciall seruice for the churche or perticular Distresse of our brother doe call for the use of them; otherwise it is not only lawfull but necessary to lay upp as Joseph did to haue ready uppon such occasions, as the Lord whose stewards wee are of them shall call for them from us; Christ giues us an Instance of the first, when hee sent his disciples for the Ass, and bids them answer the owner thus, the Lord hath need of him: All these teache us that the Lord lookes that when hee is pleased to call for his right in any thing wee haue, our owne interest wee haue, must stand aside till his turne be served. For the other, wee need looke noe further then to that of John 1. What rule must wee observe in lending? Thou must observe whether thy brother hath present or probable or possible means of repaying thee, if there be none of those, thou must give him according to his necessity, rather then lend him as he requires; if he hath present means of repaying thee, thou art to look at him not as an act of mercy, but by way of Commerce, wherein thou arte to walk by the rule of justice; but if his means of repaying thee be only probable or possible, then is hee an object of thy mercy, thou must lend him, though there be danger of losing it, Deut. That men might not shift off this duty by the apparent hazzard, he tells them that though the yeare of Jubile were at hand when he must remitt it, if hee were not able to [Page 38] repay it before yet he must lend him and that chearefully. From him that would borrow of thee turne not away. What rule must we observe in forgiuing? Whether thou didst lend by way of commerce or in mercy, if he hath nothing to pay thee, must forgive, except in cause where thou hast a surety or a lawfull pledge Deut. Every seaventh yeare the Creditor was to quitt that which he lent to his brother if he were poore as appears ver. Save when there shall be no poore with thee. In all these and like cases, Christ was a generall rule, Math. Whatsoever ye would that men should doe to you, doe yee the same to them allsoe. What rule must wee observe and walke by in cause of community of perill? The same as before, but with more enlargement towards others and lesse respect towards ourselves and our owne right. Hence it was that in the primitive Churche they sold all, had all things in common, neither did any man say that which he possessed was his owne. Likewise in their returne out of the captivity, because the worke was greate for the restoring of the church and the danger of enemies was common to all, Nehemiah directs the Jews to liberallity and readiness in remitting their debts to their brethren, and disposing liberally to such as wanted, and stand not upon their owne dues which they might have demanded of them. Thus did some of our Forefathers in times of persecution in England, and soe did many of the faithful of other churches, whereof wee keepe an honorable remembrance of them; and it is to be observed that both in Scriptures and latter stories of the churches that such as have beene most bountifull to the poore saintes, especially in those extraordinary times and occasions, God hath left them highly commended to posterity, as Zacheus, Cornelius, Dorcas, Bishop Hooper, the Cuttler of Brussells and divers others. Observe againe that the Scripture gives noe caussion to restraine any from being over liberall this way; but all men to the liberall and cherefull practise hereof by the sweeter promises; as [Page 39] to instance one for many, Isaiah On the contrary most heavy cursses are layed upon such as are straightened towards the Lord and his people, Judg. Cursse the Meroshe because he came not to help the Lord. Hee whoe shutteth his eares from hearing the cry of the poore, he shall cry and shall not be heard; Math. I was hungry and ye fedd mee not, Cor. He that soweth sparingly shall reape sparingly. Soe the way to drawe men to the workes of mercy, is not by force of Argument from the goodness or necessity of the worke; for though this cause may enforce, a rationally minde to some present act of mercy, as is frequent in experience, yet it cannot worke such a habit in [Page 40] a soule, as shall make it prompt upon all occasions to produce the same effect, but by frameing these affections of loue in the hearte which will as naturally bring forthe the other, as any cause doth produce the effect. The deffinition which the Scripture giues us of loue is this. Love is the bond of perfection, first it is a bond or ligament. There is noe body but consists of partes and that which knitts these

partes together, giues the body its perfection, because it makes eache parte soe contiguous to others as thereby they doe mutually participate with each other, both in strengthe and infirmity, in pleasure and paine. To instance in the most perfect of all bodies; Christ and his Church make one body; the severall partes of this body considered a parte before they were united, were as disproportionate and as much disordering as soe many contrary quallities or elements, but when Christ comes, and by his spirit and loue knitts all these partes to himselfe and each to other, it is become the most perfect and best proportioned body in the world, Eph. Christ, by whome all the body being knitt together by every joint for the furniture thereof, according to the effectuall power which is in the measure of every perfection of partes, a glorious body without spott or wrinkle; the ligaments hereof being Christ, or his love, for Christ is love, 1 John 4. Soe this definition is right. Love is the bond of perfection. From hence we may frame these conclusions. First of all, true Christians are of one body in Christ, 1 Cor. Ye are the body of Christ and members of their parte. If one member suffers, all suffer with it, if one be in honor, all rejoyce with it. The ligaments of this body which knitt together are loue. Noe body can be perfect which wants its proper ligament. To insist a little on this conclusion being the product of all the former, the truthe hereof will appeare both by precept [Page 41] and patterne. Yee ought to lay doune your lives for the brethren. For patterns wee haue that first of our Saviour whoe out of his good will in obedience to his father, becominge a parte of this body and being knitt with it in the bond of loue, found such a natiue sensibleness of our infirmities and sorrowes as he willingly yielded himselfe to deathe to ease the infirmities of the rest of his body, and soe healed their sorrowes. From the like sympathy of partes did the Apostles and many thousands of the Saintes lay doune their lives for Christ. Againe the like wee may see in the members of this body among themselves. Paule could have been contented to have been separated from Christ, that the Jewes might not be cutt off from the body. It is very observable what hee professeth of his affectionate partaking with every member; whoe is weake saith hee and I am not weake? Of Epaphroditus he speaketh, Phil. Soe Phebe and others are called the servants of the church. Now it is apparent that they served not for wages, or by constraint, but out of loue. The like we shall finde in the histories of the church, in all ages; the sweete sympathie of affections which was in the members of this body one towards another; their chearfullness in serueing and suffering together; how liberall they were without repineing, harbourers without grudgeing, and helpfull without reproaching; and all from hence, because they had feruent loue amongst them; which onely makes the practise of mercy constant and easie. The next consideration is how this loue comes to be wrought. Adam in his first estate was a perfect modell of mankinde in all their generations, and in him this loue was perfected in regard of the habit. But Adam, rent himselfe from his Creator, rent all his posterity allsoe one from another; whence it comes that every man is borne with this principle in him to loue and seeke himselfe onely, and thus a man continueth till Christ comes and takes possession of the soule and infuseth another principle, loue to God and our brother, and this latter haueing continuall [Page 42] supply from Christ, as the head and roote by which he is vnited, gets the predomining in the soule, soe by little and little expells the former. Now when this quallity is thus formed in the soules of men, it workes like the Spirit upon the drie bones. It gathers together the scattered bones, or perfect old man Adam, and knitts them into one body againe in Christ, whereby a man is become againe a living soule. The third consideration is concerning the exercise of this loue, which is twofold, inward or outward. The outward hath bene handled in the former preface of this discourse. From unfolding the other wee must take in our way that maxime of philosophy. Simile simili gaudet, or like will to like; for as of things which are turned with disaffection to eache other, the ground of it is from a dissimilitude or ariseing from the contrary or different nature of the things themselves; for the ground of loue is an apprehension of some resemblance in the things loued to that which affects it.

They set sail from England with a dream. Their new nation would be a guiding light. It would be an example for the whole world. John Winthrop spoke of a 'City Upon A Hill'.

His birth was recorded in the parish register at Groton. He was admitted to Trinity College in December , [10] matriculating at the university a few months later. Some of its members were also empowered to act as local judges for minor offenses, although Winthrop was only able to exercise this authority in cases affecting his estate. There he read the law but did not advance to the Bar. Her family was initially opposed to the match on financial grounds; [35] Winthrop countered by appealing to piety as a virtue that more than compensated for his modest income. The couple were married on 29 April at Great Maplestead. His eldest son John sometimes assisted Margaret with the management of the estate while he was away. King Charles I had ascended the throne in , and he had married a Roman Catholic. Charles was opposed to all manner of recusants and supported the Church of England in its efforts against religious groups such as the Puritans that did not adhere fully to its teachings and practices. It was first styled the New England Company, then renamed the Massachusetts Bay Company in after it acquired a royal charter granting it permission to govern the territory. The exact connection is uncertain by which he became involved with the company, because there were many indirect connections between Winthrop and individuals directly associated with the company. By early August, he had emerged as a significant proponent of emigration and, on 12 August, he circulated a paper providing eight separate reasons in favor of emigration. Governor Cradock was not emigrating and a new governor needed to be chosen. Winthrop was seen as the most dedicated of the three candidates proposed to replace Cradock, and he won the election. The other two were Richard Saltonstall and John Humphrey; they had many other interests, and their dedication to settling in Massachusetts was viewed as uncertain. They consequently decided that she would not come over until a later time; it was not until that the couple were reunited in the New World. Groton Manor had not yet been sold because of a long-running title dispute. It was also used by his sons. The heraldic blazon of arms is Argent three chevronels Gules overall a lion rampant Sable. Winthrop sailed on the Arbella , accompanied by his two young sons Samuel [57] and Stephen. In it, he used the now-famous phrase " City upon a Hill " to describe the ideals to which the colonists should strive, and that consequently "the eyes of all people are upon us. Winthrop and his deputy Thomas Dudley found the Salem area inadequate for a settlement suitable for all of the arriving colonists, and they embarked on surveying expeditions of the area. They first decided to base the colony at Charlestown , but a lack of good water there prompted them to move to the Shawmut Peninsula where they founded what is now the city of Boston. According to one report, he "fell to work with his own hands, and thereby so encouraged the rest that there was not an idle person to be found in the whole plantation. Winthrop operated her as a trading and packet ship up and down the coast of New England. Dudley had constructed his home at Newtown present-day Harvard Square , Cambridge after the council had agreed that the capital would be established there. However, Winthrop decided instead to build his home in Boston when asked by its residents to stay there. This upset Dudley, and their relationship worsened when Winthrop criticized Dudley for what he perceived as excessive decorative woodwork in his house. Winthrop recounts the two of them, each having been granted land near Concord , going to stake their claims. All these officers were to be elected annually by the freemen of the colony. They decided that the governor and deputy should be elected by the assistants, in violation of the charter; under these rules, Winthrop was elected governor three times. The general court admitted a significant number of settlers, but also established a rule requiring all freemen to be local church members. This was the home of John Winthrop and also served as the first seat of government in the colony. Winthrop acceded on the point of the elections, which were thereafter conducted by secret ballot by the freemen, but he also observed that lawmaking would be unwieldy if conducted by the relatively large number of freemen. A compromise was reached in which each town would select two delegates to send to the general court as representatives of its interests. Winthrop opposed these moves, and used his power to repeatedly stall and obstruct efforts to enact them. He also pointed out that adoption of written laws "repugnant to the laws of England" was not

allowed in the charter, and that some of the laws to be adopted likely opposed English law. She appealed to the general court, which ruled in her favor. Winthrop argued that the assistants, as experienced magistrates, must be able to check the democratic institution of the general court, because "a democracy is, amongst most civil nations, accounted the meanest and worst of all forms of government. Peter Hobart, the minister in Hingham and one of several Hobarts on one side of the dispute, vociferously questioned the authority of the magistrates and railed against Winthrop specifically for what he characterized as arbitrary and tyrannical actions. Winthrop defused the matter by stepping down from the bench to appear before it as a defendant. He successfully defended himself, pointing out that he had not acted alone, and also that judges are not usually criminally culpable for errors that they make on the bench. He also argued that the dispute in Hingham was serious enough that it required the intervention of the magistrates. Winthrop and the other magistrates rejected the appeal that "civil liberty and freedom be forthwith granted to all truly English", and even fined and imprisoned the principal signers of the petition. Haynes, Vane, Anne Hutchinson, and pastors Thomas Hooker and John Wheelwright all espoused religious or political views that were at odds with those of the earlier arrivals, including Winthrop. This religious rift is commonly called the Antinomian Controversy, and it significantly divided the colony; Winthrop saw the Antinomian beliefs as a particularly unpleasant and dangerous heresy. He wrote an account of his religious awakening and other theological position papers designed to harmonize the opposing views. It is not known how widely these documents circulated, and not all of them have survived. In the election, Vane was turned out of all offices, and Dudley was elected governor. First John Wheelwright and later Anne Hutchinson were put on trial, and both were banished from the colony. Winthrop vigorously defended this rule against protests, arguing that Massachusetts was within its rights to "refuse to receive such whose dispositions suit not with ours". He described an early meeting with one local chief: Chickatabot came with his [chiefs] and squaws, and presented the governor with a hogshead of Indian corn. After they had all dined, and had each a small cup of sack and beer, and the men tobacco, he sent away all his men and women though the governor would have stayed them in regard of the rain and thunder. Himself and one squaw and one [chief] stayed all night; and being in English clothes, the governor set him at his own table, where he behaved himself as soberly. The next day after dinner he returned home, the governor giving him cheese, and pease, and a mug, and other small things. This meant that lands could be claimed which were only used seasonally by the Indians. According to Alfred Cave, Winthrop claimed that the rights of "more advanced" peoples superseded the rights of the Indians. Winthrop kept one male and two female Pequots as slaves. Winthrop was a member of the committee which drafted the code, but his exact role is not known because records of the committee have not survived. Manegold claims that Winthrop was opposed to the Body of Liberties because he favored a common law approach to legislation. The colonists consequently began to expand trade and interaction with other colonies, non-English as well as English. This led to trading ventures with other Puritans on Barbados, a source of cotton, and with the neighboring French colony of Acadia. Winthrop placated the French governor with the gift of a sedan chair, originally given to him by an English privateer. The steward of the farm made questionable financial deals that caused a cash crisis for Winthrop. The colony insisted on paying him his salary which he had refused to accept in the past as well as his expenses while engaged in official duties. His major contributions to the literary world were *A Modell of Christian Charity* and *The History of New England*, also known as *The Journal of John Winthrop*, which remained unpublished until the late 18th century. *A Model of Christian Charity* [edit] Main article: If they did so, God would "make us a prayse and glory, that man shall say of succeeding plantacions: The work was not published until the nineteenth century, although it was known and circulated in manuscript before that time. His account has been acknowledged as the "central source for the history of Massachusetts in the 17th and 18th centuries". The third notebook was long thought lost but was rediscovered in 1930, and the complete journals were published in 1939 and by James Savage as *The History of New England from 1620 to 1649* By John Winthrop, Esq. First Governor of the Colony of the Massachusetts Bay. From his Original Manuscripts. As time progressed, he made entries less frequently and wrote at a greater length so that, by the 1640s, the work began to take the shape of a history. He also wrote profound insights into the nature of the Massachusetts Bay Colony and nearly all important events of the day. Gradually, the focus of his writings shifted from his personal observations to broader spiritual

ideologies and behind-the-scenes views of political matters. While living in England, he articulated his belief "in the validity of experience" in a private religious journal known as his *Experiencia*. The work was first published in London in 1630, and leading to modern assessments of him as a "lost Founding Father". Winthrop strongly believed that civil liberty was "the proper end and object of authority", meaning that it was the duty of the government to be selfless for the people and promote justice instead of promoting the general welfare. His son John was the first governor of the Saybrook Colony, and later generations of his family continued to play an active role in New England politics well into the 19th century.

Chapter 3 : God In America: People: John Winthrop | PBS

John Winthrop in New England Puritans & Pilgrims. BACK; NEXT ; John Winthrop () was a devoutly religious Puritan elder who led a large migration of Puritans from England to America in and became the first Governor of Massachusetts Bay Colony one year later.

Use in United States politics[edit] In the twentieth century, the image was used a number of times in United States politics. Kennedy returned the phrase to prominence during an address delivered to the General Court of Massachusetts: I have been guided by the standard John Winthrop set before his shipmates on the flagship Arbella three hundred and thirty-one years ago, as they, too, faced the task of building a new government on a perilous frontier. Today the eyes of all people are truly upon usâ€”and our governments, in every branch, at every level, national, state and local, must be as a city upon a hillâ€”constructed and inhabited by men aware of their great trust and their great responsibilities. For we are setting out upon a voyage in no less hazardous than that undertaken by the Arbella in We are committing ourselves to tasks of statecraft no less awesome than that of governing the Massachusetts Bay Colony, beset as it was then by terror without and disorder within. History will not judge our endeavorsâ€”and a government cannot be selectedâ€”merely on the basis of color or creed or even party affiliation. Neither will competence and loyalty and stature, while essential to the utmost, suffice in times such as these. For of those to whom much is given, much is required These visitors to that city on the Potomac do not come as white or black, red or yellow; they are not Jews or Christians; conservatives or liberals; or Democrats or Republicans. They are Americans awed by what has gone before, proud of what for them is stillâ€”a shining city on a hill. But in my mind it was a tall, proud city built on rocks stronger than oceans, wind-swept, God-blessed, and teeming with people of all kinds living in harmony and peace; a city with free ports that hummed with commerce and creativity. And if there had to be city walls, the walls had doors and the doors were open to anyone with the will and the heart to get here. In , George W. Thiessen contended in a Weekly Standard article that there are two competing visions of internationalism in the 21st century: Like generations before us, we have a calling from beyond the stars to stand for freedom. This is the everlasting dream of America Senator Barack Obama also made reference to the topic in his commencement address on June 2, at the University of Massachusetts Boston: As the earliest settlers arrived on the shores of Boston and Salem and Plymouth, they dreamed of building a City upon a Hill. And the world watched, waiting to see if this improbable idea called America would succeed. More than half of you represent the very first member of your family to ever attend college. I see students that have come here from over different countries, believing like those first settlers that they too could find a home in this City on a Hillâ€”that they too could find success in this unlikeliest of places. His domestic policies would lead to recession; his foreign policies would make America and the world less safe. He has neither the temperament nor the judgment to be president, and his personal qualities would mean that America would cease to be a shining city on a hill. It has often been referenced by both journalists and political leaders in that context since this time.

Chapter 4 : ABOUT GO | GO Conference

James was the sovereign of England and Scotland (Great Britain formed from this) and began the Stuart Dynasty after the Tudor Dynasty. Puritans Wanted to better enhance the Church of England, and most settled in New England after the Anglican COE forced them out of the Church.

A physician-projector and the improvement of Connecticut, c. The Indian-language Bible and the girdles of Indian currency testified that the natives could be taught to live both as Christians and as producers and consumers participating in the emergent world market. In pursuing a goal of remaking Indian-held lands into productive farms and manufacturing centers, the English aimed consciously to avoid the brutal conquest that characterized, in their imagination at least, Spanish imperial activity in Central and South America. Their approach was based in part on a different notion of wealth than that motivating the Spanish conquistadors—namely that wealth could be created through human labor and ingenuity and was not limited to what nature provided. While the Spanish may have been able to exploit the natural abundance of their possessions in the tropical zone, New Englanders would have to make something more of the resources their stony lands provided them. In a letter, Winthrop encouraged the Council on Foreign Plantations to organize the missionary society dedicated to converting the New England Indians, known as the New England Company for the Propagation of the Gospel, as a joint-stock venture. He suggested raising funds through a stock sale in order to establish a plantation on which the Indians would begin to live the sedentary life of English agricultural producers. Courtesy of the American Antiquarian Society. Numerous examples of such commodities and potential materials for manufactures filled the specimen crates examined by the society in . There were potential raw materials for a colonial textile industry: For Winthrop the ultimate end of improving agriculture and manufactures was increasing trade. Candlewood was another name for pitch pine, from which one could produce turpentine, the raw material for pitch and tar. Applied to boards of New England oak, these could build a merchant fleet to ferry commodities in pinewood crates, as well as a navy to protect it. A timber crisis provoked by the disruption of the Baltic trade was still plaguing England at the end of the s and therefore became a significant concern for the Royal Society. Incorporated into the text were comments on pitch pine that Winthrop had presented the society in the early s. Such vessels might just as well ship home the mineral and agricultural products produced by both European settlers and converted Indians through the schemes Winthrop proposed. Realizing the potential of the New England forests would not only bring settlers to his colony but also establish it as a key node on the Atlantic trading network, a New World locus of agricultural production, shipbuilding, manufacture, and trade. Among the products that could be shipped in this way, in addition to iron manufactures, salt, glass, and textile fibres, was that uniquely American commodity, corn. Winthrop had personally delivered a discourse on maize at a meeting of the Royal Society in December . He cataloged the virtues of the American corn as food and later focused on its medicinal properties, taking issue with the herbalist John Gerard who doubted the healthfulness of the grain. The paper detailed an exchange of agricultural knowledge between the Indians and the English, stressing in the end the superiority of English practices. Among the ruling classes in restoration England, corporate affiliations often overlapped. For figures such as Winthrop and Boyle, science and empire were of a piece. In addition to benefiting from scientific exchanges with Boyle, Winthrop relied on the favor of administrators like Boyle in his pursuit of a new charter for Connecticut following the Restoration. Similarly, Boyle, in his capacity as an agent of the crown, relied on a governor like Winthrop to endorse the new system of imperial governance. Through it all, natural philosophy helped secure the bonds of imperial patronage. Even those objects whose use-value was highlighted in other contexts were redefined for presentation at court, where rarity and curiosity were the more important determinants of value. The dwarf oaks were noted for their dwarfed state, not simply for their potential as agricultural hazards or mineral indicators. The candlewood knots infused with turpentine became an aromatic treasure: In a letter of March 26, , thanking Winthrop for his contribution, Oldenburg added in a postscript: Providing the necessary pods would be wise, Oldenburg advised Winthrop: His extensive medical experience made him an expert on technical matters, especially those relating to the generation and

transformation of the elemental minerals—iron, mercury, lead, niter, salt—which formed the basis of both his alchemical pharmacology and his plans for establishing New England industries. His access both to the latest science and to large stores of capital made plausible the application of his expertise on an industrial scale in projects like the mining and refining of iron, the extraction of salt from seawater, and the transformation of Connecticut black lead or graphite into silver. As the scion of a merchant family he commanded the social and economic resources necessary to bring such commodities to the world market. The participation of the Royal Society in this exchange helped reinforce its own identity as not simply a princely academy devoted to knowledge production but also as a clearinghouse for the economic information that would bring the imperial designs of fellows like Winthrop to fruition. Objects such as the specimens that Winthrop sent to the Royal Society make evident that we still have much to learn about the role of natural philosophers and physicians especially in shaping the political economy of the English Empire in the seventeenth century. A full analysis of why this was cannot be sufficiently undertaken here. After the war, the two groups would never achieve the productive coexistence Winthrop had envisioned. Yet for a time, however briefly, Winthrop and his project had represented the greatest hopes of both Englands, old and new. The link between medicine and alchemy in this period is analyzed at length in William R. Smith and Paula Findlen, eds.

Chapter 5 : City upon a Hill - Wikipedia

The Winthrop family allowed early historians of New England, beginning with William Hubbard and Cotton Mather in the seventeenth century, to examine the journal, and manuscript extracts and transcriptions were made and used throughout the eighteenth century.

Winthrop thus belonged to a class—the gentry—that became the dominant force in English society between 1600 and 1700, and he early assumed the habit of command appropriate to a member of the ruling class in a highly stratified society. At age 15 he entered Trinity College, Cambridge. At age 17 he married the first of his four wives—Mary Forth, daughter of an Essex squire—and the next year the first of his 16 children was born. Like many members of his class, Winthrop studied law, served as justice of the peace, and obtained a government office; from 1625 to 1630 he was an attorney at the Court of Wards and Liveries. For more than 20 years Winthrop was primarily a country squire at Groton, with no discernible interest in overseas colonization. He was an ardently religious person. When, in 1629, the Massachusetts Bay Company obtained a royal charter to plant a colony in New England, Winthrop joined the company, pledging to sell his English estate and take his family to Massachusetts if the company government and charter were also transferred to America. The other members agreed to these terms and elected him governor October 1629. Some critics have seen Winthrop as a visionary utopian while others have seen him as a social reactionary, but most obviously he was urging his fellow colonists to adopt the combination of group discipline and individual responsibility that gave Massachusetts such immediate and lasting success as a social experiment. For the remaining 19 years of his life, Winthrop lived in the New England wilderness, a father figure among the colonists. In the annual Massachusetts elections he was chosen governor 12 times between 1630 and 1649, and during the intervening years he sat on the court of assistants or colony council. His American career passed through three distinct phases. On first arrival, in the early 1630s, he did his most creative work, guiding the colonists as they laid out a network of tightly organized towns, each with its church of self-professed saints. Winthrop himself settled at Boston, which quickly became the capital and chief port of Massachusetts. His new farm on the Mystic River was much inferior to his former estate at Groton, but Winthrop never regretted the move, because he was free at last to build a godly commonwealth. He was nettled when the freemen voters insisted in 1634 on electing a representative assembly to share in decision making. And he took it as a personal affront when numerous colonists chose to migrate from Massachusetts to Connecticut. Conflict with Anne Hutchinson The greatest outrage to Winthrop by far, however, came when Anne Hutchinson, a mere woman, gained control of his Boston church in 1636 and endeavoured to convert the whole colony to a religious position that Winthrop considered blasphemous. It was he who led the counterattack against her. His victory was complete. The Court charged her with diverse matters, as her keeping two public lectures every week in her house and for reproaching most of the ministers viz. Cotton for not preaching a covenant of free grace, and that they had not the seal of the Spirit, nor were able ministers of the New Testament; which were clearly proved against her. And, after many speeches to and fro, at last she vented her revelations; among which that she had it revealed to her that she should come into New England, and should here be persecuted [presented], and that God would ruin us and our posterity, and the whole state, for the same. So the Court proceeded and banished her. Later Hutchinson was tried before the Boston church and formally excommunicated. She established a settlement on Aquidneck Island now Rhode Island in 1639 and four years later, after the death of her husband, settled on Long Island Sound. By 1640 Winthrop had become the custodian of Massachusetts orthodoxy, suspicious of new ideas and influences and convinced that God favoured his community above all others. In 1641 Winthrop went against the recent trend of accepting Native Americans and Africans into the church an outgrowth of the Great Awakening and helped write the Massachusetts Body of Liberties, the first legal sanctioning of slavery in North America. As slavery grew in New England, it was more typical for Native American slaves to be sent to the West Indies, where they were exchanged for enslaved Africans. Winthrop, however, stayed in America, and he criticized the course of the Puritan Revolution. But Winthrop was never a petty tyrant, and the colonists respected and loved him to the end. His tender side is best revealed by the loving letters he exchanged with his

third wife, Margaret, who was his helpmate from to The most notable of his sons, John Winthrop the Younger
1676 , was a talented scientist and governor of Connecticut. Later descendants have figured prominently in
American politics, science, and business. By force of character Winthrop had persuaded the colonists to adopt
many of his pet social and political ideas. The detailed journal that he kept
during his years in America is a prime source for the early history of Massachusetts, and his copious file of
correspondence and memoranda gives an exceptionally full impression of his activities and personality.

Chapter 6 : A 'City upon a hill'

John Winthrop had a vision that the new colony would be a commonwealth, a community in which people work together for the good of the whole.

Whether we like it or not, the fact is that God is an important part of American life. As we proceed in this study it will become clear that there is a good historical reason for this. The Anglo-American Puritans, along with their separatist friends, the Pilgrims, have had a profound influence on America in times past. The thesis of this series of articles is that in a spiritual sense the Puritans, and the Pilgrims as well, are still around. Nowadays they go by another name. The Puritan heart desire, mindset and motivation is not hard to understand. The dream and vision is for a just and godly nation. This same heart desire, idea and motivation has been seen repeatedly in American politics. The Puritan voices we hear in America today come from activists still voicing their concerns from church pulpits, Christian media, and the halls of government. Many American Christians, particularly the evangelicals and fundamentalists, are very concerned about the moral decline in America today. We have heard these same concerns expressed before. These same dreams for a godly society, and a prosperous and successful one, were in evidence years ago. They were voiced by the English and American Puritans of centuries past. John Winthrop was a prominent early Puritan minister. He was one of 20, who came to America between and He clearly laid out the Puritan agenda in his memorable exhortation to the Puritans in As they prepared to sail out on their voyage to the New World he charged the early colonists with these words, " It was not the future New Jerusalem John saw coming down from heaven and fully revealed in its ultimate glory. The shining city they saw was nothing less than a reflection and an image of the Holy City of God. He was a wealthy landowner who provided valuable leadership in the early days of the Massachusetts Bay Colony. He served as governor for much of its early history. Unlike the Pilgrims, Winthrop and the other Puritans who traveled to Massachusetts were not separatists. The Puritan heart back in those former times years ago, as today, was to stay with the system, to work with it, and and change it from within. Rather than trying to flee the corruptions of a wicked world the Puritans had another plan for the English colonies in the New World. They hoped to establish in New England a pure church that would offer a model for the churches in England. This, they believed, would redeem and reform their English society on both continents, and turn things around for the better. In this selection we see below, John Winthrop offers religious and economic arguments in support of moving to New England. As we weigh the words spoken by this early Puritan leader we can readily perceive that these people were not merely a company of demoralized refugees exiting from the harsh politico-religious realities of Europe. To be sure these were people in deep spiritual agony of soul. And out of that travail a new nation would be born. The New World would become more than just a Puritan retreat or stronghold. This was an entirely new land. And it was situated an ocean away from their former miseries. Their new congregational church would be the life spring of a new English colonial society. The English colonies in the new World would then provide comfort and many new opportunities for other settlers who were now beginning to arrive. Their new Christian society would also provide a wonderful way station for their fellow Christians, the Pilgrims. Secular humanists would have more wealth and freedom to please themselves living in a society alongside Biblical Christians than they would in a nation given to state ordained secularism such as France. A comparative study of the French Revolution vs. American Revolution makes that fact abundantly clear. The Puritans would be blessed in America. Their new nation would become established. And it would grow. Eventually, during the latter half of the 20th Century, it would become the lone superpower. As such it would become the strong voice and long arm of Western Christendom at the end of the age. Those friends of the Puritans, the Pilgrim separatists, would be greatly blessed by their association with the Puritans. The Pilgrims would be greatly assisted in America in their evangelistic work. The Puritans and the Pilgrims would join together in a common cause. But there is more to this story than we know. At the climax of the age future Pilgrims will be shown great lovingkindness. They will be given inestimable assistance by America when the trials come at the end of this age. Here in this passage below John Winthrop gives the reasons and the purpose for their epic and historic

migration. It will be a service to the Church of great consequence to carry the Gospel into those parts of the world

Chapter 7 : John Winthrop's Vision of a Commonwealth Based in Charity | We the Teachers Blog

John Winthrop, Reasons for Emigrating to New England (). [Winthrop, the governor of the Massachusetts Bay Colony, drafted this statement as a justification for establishing colonies in New England, and as a defense against their detractors.].

These are the first lines of the first page of the most important single manuscript held by the Society, the basic document for the study of the history of the founding of Massachusetts. John Winthrop, the first governor of Massachusetts Bay, kept this journal as a personal record of his life and service, but also as a semiofficial history of the first nineteen years of the Bay Colony. FN 1 John Winthrop was forty-two years old when he began his journal. A landed Puritan gentleman who had been trained as a lawyer, Winthrop had considerable business and administrative experience when he was chosen first governor of the Massachusetts Bay colony, while still in England. The journal began as a day-by-day account of the voyage to America. Except when the weight of his work made it impossible for him to write regularly, that is how it remained through the first years of his governorship. Later, the journal became a much more self-conscious attempt to set down the history of important events in New England soon after they happened. FN 2 The value of the journal to historians lies in the wealth of information not found in other surviving contemporary records that it provides concerning political and religious affairs in the first years of the new colony. Winthrop gives firsthand accounts, often extremely biased toward his own point of view, but substantial in detailing a range of events and figures in the early history of New England. William Bradford of Plymouth, John Cotton, Anne Hutchinson, and Roger Williams inhabit the pages of the journal; Antinomianism, Indian wars, witchcraft, and wolves are all described and discussed. FN 3 The History, kept as a personal journal, was, in fact, very much a public document. The private John Winthrop kept a personal spiritual journal during the same years he wrote the first volume of his History, and he had a wide-ranging correspondence with business associates, friends, and family that reveals a less solemn, more complicated man. The Winthrop family allowed early historians of New England, beginning with William Hubbard and Cotton Mather in the seventeenth century, to examine the journal, and manuscript extracts and transcriptions were made and used throughout the eighteenth century. In the course of this generous contribution to historical research, the family lost control of the entire journal. Volume three disappeared early in the eighteenth century, apparently when it was loaned to Thomas Prince, a Boston minister and antiquarian; and the remaining two volumes were in the hands of Jeremy Belknap, the founder of the Historical Society, at the time of his death in 1824. In Noah Webster, of dictionary fame, published the first edition of journals, which included only the first two volumes. Good fortune, however, was soon followed by tragedy. James Savage, a Boston banker and librarian of the Society and its future president, borrowed the journal manuscript to check his transcription for a new edition of the History, and the second volume, containing more than half the manuscript text, was destroyed in a fire at his office in 1826. Six volumes of edited Winthrop family papers, covering the years to have appeared to date. These manuscripts include correspondence, letterbooks, diaries, journals, travel journals, speeches, account books, deeds, medical records, publications, scrapbooks, and other papers. FN 6 Sources for Further Reading 1. History of New England from to Phelps and Farnham, *The Story of John Winthrop*. Little, Brown, , pp.

Chapter 8 : Winthrop's Journal, "History of New England," - John Winthrop - Google Books

his discussion of the New England colonists with Bradford's depiction of New England as a "hideous and desolate wilderness, full of beasts and wild men", but he did not mention any of Bradford's actual policies regarding land use.

Chapter 9 : Mission and Vision | New England Donor Services

John Winthrop: John Winthrop, first governor of the Massachusetts Bay Colony, the chief figure among the Puritan founders of New England. Winthrop's father was a newly risen country gentleman whose acre (hectare) estate, Groton

Manor, had been bought from Henry VIII at the time of the Reformation.