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Were the pilgrims puritans or separatists

First settlers from the colony of Plymouth in Massachusetts This article deals with English settlers from New England. For people as pilgrims, see Pilgrim. For other uses, see Pilgrim (homonym). The Embarkation of the Pilgrims (1857) by American painter Robert Walter Weir at the U.S. Capitol in Washington, D.C. Pilgrims were The English settlers who came to North America on the Mayflower and established the plymouth colony in what is now Plymouth, Massachusetts, named after the final departure port of Plymouth, Devon. Their leadership came from the religious congregations of the Brownists, or separatist Puritans, who had fled religious persecution in England for the tolerance of 17th-century Holland in the Netherlands. They held many of the same Puritan Calvinist religious beliefs, but, unlike most other Puritans, they argued that their congregations should separate from the English state church, which led them to be labeled separatists. After several years of exile in Holland, they finally decided to establish a new settlement in the New World and arranged with investors to finance them. They founded the colony of Plymouth in 1620, which became the first successful English colony in North America, after the unsuccessful founding of Jamestown, Virginia, in 1607, where eighty percent of the settlers perished and abandoned the colony. The history of pilgrims has become a central theme in the history and culture of the United States. [1] History See also: Plymouth Colony More information: Scrooby Congregation Memorial in Immingham, England, departing members of the congregation for Holland in 1608 Plymouth Rock commemorates the landing of the Mayflower in 1620 The core of the group called pilgrims were reunited around 1605 when they left the Church of England to form separatist congregations in the north of England , directed by John Robinson, Richard Clyfton and John Smyth. Their congregations held brownist beliefs—that true churches were voluntary democratic congregations, not entire Christian nations—as Robert Browne, John Greenwood and Henry Barrow taught. As separatists, they felt that their differences with the Church of England were irreconcilable and that their worship should be independent of the traps, traditions and organization of a central church. [2] The separatist movement is controversial. Under the Uniformity Act of 1559, it was illegal not to attend the official services of the Church of England, with a fine of one shilling (0.05 euros; about 19 euros today)[4] for every Missed Sunday and Holy Day. Sanctions included and higher fines for conducting unofficial services. The Seditious Sects Act of 1593 was specifically intended to prohibit Brownists. Under this policy, the Underground Church of London from 1566, then Robert Browne and his disciples in Norfolk during 1580s, were imprisoned several times. Henry Barrow, John Greenwood and John Penry were executed for sedition in 1593. Browne had taken his disciples into exile in Middelburg, and Penry urged the London separatists to emigrate to escape persecution, so after his death they went to Amsterdam. For much of Brewster's tenure (1595-1606), the archbishop was Matthew Hutton. He showed some sympathy for the Puritan cause, writing to Robert Cecil, Secretary of State to James I in 1604: The Puritans although they differ in ceremonies and accidents, but they agree with us in the substance of religion, and I think all or most of them love His Majesty, and the present state, and I hope to yield to conformity. But the Papists are opposed and contrary in many substantial points of religion, and can only hope that the author popes and the popish religion are established. Many Puritans had hoped that reforms and reconciliation would be possible when James came to power, which would allow them independence, but the Hampton Court Conference of 1604 refused almost all the concessions they had requested, with the exception of an updated English translation of the Bible. That same year, Richard Bancroft became Archbishop of Canterbury and launched a campaign against puritanism and separatists. He suspended 300 ministers and dismissed 80 others, leading some to found other separatist churches. Robinson, Clifton and their disciples founded a brownist church, covenanting with God to walk in all his ways, or to make them known, at their best efforts, that it costs them, the Lord helping them. Archbishop Hutton died in 1606 and Tobias Matthew was appointed substitute. He was one of James' main supporters at the 1604 conference.[7] and he quickly began a campaign to purge the archdiocese of non-compliant influences, including Puritans, separatists and those who wish to return to the Catholic faith. The disobedient clergy was replaced, and prominent separatists were confronted, fined and imprisoned. He is credited with driving locals who refused to attend Anglican services. [8] William Brewster was a former diplomatic assistant in the Netherlands. He lived in Scrooby Manor while he was postmaster for the village and usher to the Archbishop of York. He had been impressed by Clyfton's services and had begun to participate in services led by John Smyth in Gainsborough, Lincolnshire. After a while, he arranged for a congregation to meet privately at Scrooby Manor. The services took place in 1606 with Clyfton as pastor, John Robinson as teacher, and Brewster as the elder presiding. Soon after, Smyth and members of the Gainsborough Group moved to Amsterdam. [11] Brewster was fined 20 euros (about 4.35 thousand euros in absentia for his non-compliance with the church. This followed his resignation in September 1607 from the postmaster's post,[13] around the time when the congregation had decided to follow Smyth's feast in Amsterdam. [13] at the time the congregation had decided to follow Smyth's party to Amsterdam. [2] William Bradford of Austerferld, a member of Scrooby, kept a diary of the congregation's events, which was eventually published under the title Of Plymouth Plantation. He wrote about this period: But after these things, they could not long continue in a peaceful state, but were driven out - persecuted on all sides, so that their former afflictions were, but as flea-bites in comparison to those who have now come upon them. For some were taken - clapt in prison, others had their besett houses and watcht night and day, - barely escaped their hands; and the most were faine to flee - leave their howses and dwellings, and means their livelehood. [2] Leiden Title page of a pamphlet published by William Brewster in Leiden's Permission of the Lawyer of the City of Leiden that pilgrims were allowed to settle there, dated February 12, 1609. The pilgrims moved to the Netherlands around 1607/08. They lived in Leiden, Holland, a town of 30,000 people.[15] living in small houses behind the kloksteeg opposite the Pieterskerk. The success of the congregation in Leiden was mixed. Leiden was a thriving industrial center,[16] and many members were able to support themselves working at the University of Leiden or in textiles, printing and brewing trades. Others were less able to provide adequate income, hampered by their rural origins and language barriers; for these, housing was made on an estate purchased by Robinson and three associates. [17] Bradford wrote of their years in Leiden: For these - other reasons they took away from Leyden, a just and bewtiful cite, and of a gentle situation, but made more famous by you university wherwith it is adorned, in which of recent times had been so much learned man. But to want that traffike by the sea that Amersterdam in joys, it was not so beneficial for their external means of life - estats. But now being heard pitchet they have fallen to these trads and imployments as they best could; valewing peace - their spiritual comfort above any other wealth whatsoever. And finally, they came to raise a competent and comforting life, but with hard and continuous work. [18] William Brewster taught English at the university, and Robinson enrolled in 1615 to pursue his doctorate. He participated in a series of debates, including on the controversial issue of against Arminianism (by sided with the Calvinists against the Remonstrants). Brewster acquired typing equipment around 1616 from a company financed by Thomas Brewer, and began publishing the debates through a local press. [20] The Netherlands, however, was a land whose culture and language were strange and difficult for the congregation to understand or learn. They found Dutch morality far too libertine, and their children became more and more Dutch over the years. The congregation came to believe that they could be extinguished if they stayed there. [21] Decision to leave Holland In 1617, the congregation was stable and relatively secure, but there were ongoing problems that needed to be resolved. Bradford noted that many members of the congregation were showing signs of early aging, compounding the difficulties some faced in supporting themselves. Some had spent their savings and thus abandoned and returned to England, and the leaders feared that others would follow and that the congregation would become unsustainable. Employment issues made it unattractive for others to come to Leiden, and young members had begun to leave to find employment and venture elsewhere. The possibility of missionary work in a distant land was also compelling, an opportunity that rarely presented itself in a Protestant stronghold. Bradford lists some of the reasons why pilgrims felt they had to leave, including the discouragements they faced in the Netherlands and the hope of attracting others by finding a better and easier place to live, with the group's children attracted by evil examples in dangerous paths and extravagance, and great hope for the spread and advancement of the gospel of the kingdom of Christ in these remote parts of the world. Edward Winslow's list was similar. In addition to economic concerns and missionary opportunities, he stressed that it was important for people to maintain their English identity, culture and language. They also believed that the English Church of Leiden could do little for the benefit of the wider community. At the same time, there was much uncertainty about moving to a place like America, as stories had returned about the failing colonies. There was concern that the natives would be violent, that there would be no food or water source, that they would be exposed to unknown diseases, and that movement by sea would always be dangerous. The balance of all this was a local political situation that was in danger of becoming unstable. The truce was shaky during the eighty-year war, and there were fears of Spain's attitudes towards them. Possible destinations include Guyana on the northeastern coast of South America where the Dutch had established the colony of Essequibo, or another site near the Virginia colonies. Virginia was a attractive because the presence of the former colony could provide better opportunities for security and trade; however, they also felt that they should not settle too closely, since this could inadvertently duplicate the political environment in England. The London Company managed a considerable area in the region, the planned settlement site was at the mouth of the Hudson River (which instead became the Dutch colony of the New Country.) The plan allayed their concerns of social, political and religious conflicts, but still promised the military and economic benefits of being close to an established colony. Robert Cushman and John Carver were sent to England to apply for a land patent. Their negotiations were delayed due to internal disputes at the London Company, but eventually a patent was obtained on behalf of John Wincob on June 9 (Old Style)/June 19 (New Style), 1619. [25] The charter was granted with the king's condition that the religion of the Leiden group would not receive official recognition. Preparations then stalled due to persistent problems with the London Company, and competing Dutch companies approached the congregation with the possibility of settling in the Hudson River area. David Baeckelandt suggests that Leiden's group was approached by Englishman Matthew Slade, son-in-law of Petrus Paccius, a cartographer for the Dutch East India Company. Slade was also a spy for the British ambassador, and the pilgrims' plans were therefore known both to the court and among influential investors in the Virginia Company colony at Jamestown. [27] Negotiations were broken up with the Dutch, however, under the leadership of the English merchant Thomas Weston, who assured them that he could resolve the London Company's delays. The London Company intended to claim the area explored by Hudson[27] before the Dutch could fully settle, and the first Dutch settlers did not arrive in the area until 1624. Weston came up with a substantial change, telling the Leiden group that the parties in England had obtained a land grant north of the existing territory of Virginia to be called New England. This was only partially true; the new grant was granted, but not until the end of 1620, when the Plymouth Council for New England received its charter. It was expected that this area could be fished profitably, and it was not under the control of the current Virginia government. [28] [29] A second change was known only to parties in England that did not inform the larger group. New investors had been brought into the company who wanted the terms amended so that by the end of the seven-year contract, half of the land and established assets would go to investors. In addition, there was a provision in the original agreement that allowed each settler to have two days a week to work on business but this provision was removed from the final agreement without the knowledge of the pilgrims. In the midst of these negotiations, William Brewster found himself embailed in religious unrest that was emerging in Scotland. In 1618, King James had promulgated the five Perth articles which were considered in Scotland as an attempt to encroach on their Brewster published several pamphlets critical of the Act, and they were smuggled into Scotland in April 1619. These pamphlets date back to Leiden, and the English authorities tried unsuccessfully to arrest Brewster. British Ambassador Dudley Carleton became aware of the situation and began lobbying the Dutch government to extradite Brewster, and the Dutch responded by arresting Thomas Brewer as the financier in September. It is not known where Brewster was between that time and the departure of the settlers, but the Dutch authorities seized the typographical materials he had used to print his pamphlets. During this time Brewer was sent to England for questioning, where he blocked officials until 1620. He was eventually convicted in England for his religious publishing activities and sentenced in 1626 to 14 years in prison. [30] Preparations not all of the congregation could leave on the first trip. Many members were unable to resolve their cases on time, and the budget was limited for travel and supplies, and the group decided that the initial settlement should be undertaken primarily by younger and stronger members. The others agreed to follow if and when they could. Robinson remained in Leiden with most of the congregation, and Brewster was to lead the American congregation. The church in America would be run independently, but it was agreed that membership would automatically be granted in either congregation to members who moved between continents. With agreed personal and commercial matters, the pilgrims stocked up and a small ship, Speedwell was to bring passengers from the Netherlands to England and then to America where he would be kept for the fishing trade, with a crew hired for support services in the first year. The largest Mayflower vessel was leased for transportation and exploration services. [28] Model travel of a typical merchant of the time, showing the cramped conditions that had to be endured The Speedwell was originally named Swiftsure. It was built in 1577 at 60 tons and was part of the English fleet that defeated the Spanish Armada. He left Delfshaven in July 1620 with the settlers of Leiden, after a canal journey of about seven hours. He reached Southampton, Hampshire, and met the Mayflower and the additional settlers hired by the investors. With the final arrangements, the two ships departed on August 5 (Old Style)/August 15 (New Style). Shortly thereafter, Speedwell's crew reported that his vessel was taking on water, so that the two were diverted to Dartmouth, in Devon. The crew inspected Speedwell for detect and sealed them, but their second attempt to depart only reached Plymouth, Devon. The crew decided that Speedwell was not trustworthy, and its owners sold it; Lia Lia captain and part of the crew transferred to the Mayflower for the voyage. William Bradford observed that the Speedwell appeared to be overloaded, putting pressure on the hull; and attributed his flight to crew members who had deliberately caused it, which allowed them to abandon their one-year commitments. Passenger Robert Cushman wrote that the leak was caused by a loose board. [33] Crossing the Atlantic Of the 120 passengers combined, 102 were chosen to travel on the Mayflower with consolidated supplies. Of these, about half had come through Leiden, and about 28 of the adults were members of the congregation. [34] The reduced part finally sailed successfully on September 6 (Old Style)/September 16 (New Style), 1620. At first, the trip went well, but in progress they were greeted by strong winds and storms. One of them caused a crack in the main beam, and the possibility of turning around, even though they were more than halfway to their destination. However, they repaired the vessel sufficiently to continue using a large iron screw brought by the settlers (probably a jack to be used for the construction of the house or a cider press). Passenger John Howland

was swept overboard in the storm, but grabbed a high-end halyard dragging in the water and was pulled backwards on board. A crew member and a passenger died before arriving ashore. A child was born at sea and named Oceanus. [36] Arrival in America 1620 Place Names Mentioned by Bradford Mayflower Passengers saw the earth on November 9, 1620 after enduring miserable conditions for about 65 days, and William Brewster led them to read Psalm 100 as a prayer of thanksgiving. They confirmed that the area was Cape Cod in the New England territory recommended by Weston. They attempted to sail around the cape to the Hudson River, also in the New England grant zone, but encountered shoals and difficult currents around Cape Malabar (the old French name for Monomoy Island). They decided to turn around and the ship was anchored in Provincetown Harbour on November 11/21. [36] [38] The Mayflower Compact Additional Information: Mayflower Compact The charter was incomplete for the Plymouth Council for New England when the settlers left England (it was granted while in transit on 3/13 November). [29] They arrived without a patent; the old Wincob patent came from their abandoned relationship with the London Company. Some passengers, aware of the situation, suggested that they were free to do what they had chosen to without patents in place, and ignore the contract with investors. [39] A brief contract was drafted to address this issue, later known as the Mayflower Pact, promising cooperation among the settlers for the general good of the colony to which we promise all submission and obedience. He organized them in terms of called a political civilian body, in which issues would be decided by voting, the key ingredient of democracy. It was ratified by the rule of majority, with 41 adult male pilgrims signing[41] for the 102 passengers (73 men and 29 females). The company included 19 male servants and three servants, as well as some sailors and craftsmen hired for the colony's short-term service. At that time, John Carver was chosen as the first governor of the colony. It was Carver who chartered the Mayflower and it is the first signing on the Mayflower Compact, being the most respected and wealthy member of the group. The Mayflower Pact is considered one of the seeds of American democracy and a source called it the world's first written constitution. [43] [44] [45]:90-91[46] First Landings In-depth exploration of the area was delayed by more than two weeks because the shallow or pinnace (a smaller sailing vessel) they brought had been partially dismantled to accommodate on board the Mayflower and was still damaged in transit. Small parties, however, waded to the beach to fetch firewood and take care of long delayed personal hygiene. Exploratory games were undertaken while waiting for the larope, led by Myles Standish (an English soldier whom the settlers had met while in Leiden) and Christopher Jones. They encountered an old European construction house and an iron kettle, left by the crew of a ship, and some recently cultivated fields, showing corn stubble. They stumbled upon an artificial mound near the dunes that they partially discovered and turned out to be an Indian tomb. Later, a similar mound was found, more recently manufactured, and they discovered that some of the burial mounds also contained corn. The settlers took some of the maize, intending to use it as seeds for planting, while they reentered the rest. William Bradford later recorded in his book Of Plymouth Plantation that, after the shallow had been repaired, they also found two of the Indian houses covered in mats, and some of their instruments in them; but people had fled and could not be seen. Without permission, they took more corn, and beans of different colors. These, they took away, intending to give them full satisfaction (payment) when they should meet one of them, - as about six months after they did. And it should be noted as a special providence of God, and a great mercy for this poor people, that they thus got seeds to plant maize the following year, or they could have hunger because they had no, nor no probability of getting everything, until too late for the planting season. By December, most of the passengers and crew had fallen ill, coughing violently. Many also suffered from the effects of scurvy. There had already been ice and snowfall, which hampered exploration efforts; half of them died during the first winter. [48] First Contact Explorations resumed on 6/16. The shallow party headed south along the cape, consisting of seven settlers from Leiden, three from London and seven from the crew; they chose to land in the area inhabited by the people of Nauset (the area around Brewster, Chatham, Eastham, Harwich and Orleans) where they saw people on the shore who fled when they approached. Inland, they found more mounds, one containing acorns they exhumed, and more graves, which they decided not to dig. They remained on the ground during the night and heard screams near the camp. The next morning, they were attacked by indigenous peoples who shot them with arrows. The settlers retrieved their firearms and returned fire, then chased them into the woods, but did not find them. There has been no contact with First Nations for several months. [49] The local First Nations peoples already knew the English, who had visited the area intermittently for fishing and trade before Mayflower's arrival. In the Cape Cod area, relations were poor following a visit by Thomas Hunt a few years earlier. Hunt abducted 20 people from Patuxet (the site of the Plymouth colony) and seven others from Nauset, and he tried to sell them as slaves in Europe. One of the abducted Patuxet was Squanto, who became an ally of the Plymouth Colony. The Pokanokets also lived nearby and had developed a particular aversion to the English after a group entered, captured many people, and shot them aboard their ship. At that time, there had already been reciprocal murders at Martha's Vineyard and Cape Cod. But during one of the captures by the English, Squanto escaped to England and became a Christian. When he returned, he found that most of his tribe had died of the plague. [40] Rules Main Article: Map of Plymouth Colony Samuel of Champlain of Plymouth Harbor from 1605 showing the village of Patuxet in Wampanoag, with some modern place names added for reference. The star marks the approximate location of the Plymouth Colony. Continuing westward, the mast and rudder of the shallow were broken by storms and the sail was lost. They rowed for safety, meeting the harbour formed by the beaches of Duxbury and the Plymouth Barrier and stumbling over the earth in the dark. They stayed there for two days to retrieve and repair the equipment. They named it Clark's Island for a Mayflower companion who first set foot on it. [51] They resumed exploration on Monday, December 11/21 when the party crossed into the mainland and studied the region that eventually became the anniversary of this survey is observed in Massachusetts as defathers day and is traditionally associated with the Plymouth Rock landing tradition. This land was particularly suitable for winter construction because it had already been cleared, and the high hills provided a good defensive position. The cleared village was known as Patuxet for the Wampanoag people and was about three years earlier following a plague that killed all its residents. Indian fever involved hemorrhage[52] and it is assumed to fulminant smallpox. The epidemic had been severe enough for settlers to discover unhealed skeletons in homes. [53] The exploratory group returned to the Mayflower, anchored twenty-five miles (40 km) away.[54] having been brought to port on 16/26 December. Only neighbouring sites were assessed, with a hill in Plymouth (so named on the previous maps)[55] selected on 19/29 December. Construction began immediately, with the first common house almost completed by January 9/19, 20 square feet and built for general use. [56] At this point, each man was ordered to join one of the 19 families in order to eliminate the need to build more houses than absolutely necessary. [56] Each extended family was assigned a half-stem wide plot and three stems long for each household member.[56] so each family built its own home. Supplies were brought ashore, and most of the settlement was completed by early February. [49] [57] When the first house was finished, it immediately became a hospital for sick pilgrims. [57] Thirty-one members of the company had died by the end of February, and deaths continued to rise. Coles Hill became the first cemetery, on a prominence over the beach, and the graves were allowed to go off with grass lest the Indians discover how weakened the colony had become. Between the landings and March, only 47 settlers had survived the diseases they had contracted on the ship. [58] During the worst of the disease, only six or seven of the group were able to feed and care for the rest. Meanwhile, half of Mayflower's crew also died. William Bradford became governor in 1621 upon John Carver's death. On 22 March 1621, pilgrims from the colony of Plymouth signed a peace treaty with Massasoit des Wampanoags. The patent for the colony of Plymouth was ceded by Bradford to the free men in 1640, minus a small reserve of three tracts of land. Bradford served for 11 consecutive years, and was elected to various other terms until his death in 1657. The colony contained Bristol County, Plymouth County, and Barnstable County, Massachusetts. The Massachusetts Bay Colony was reorganized and issued a new charter under the title of Massachusetts Bay Province in 1691, and Plymouth ended its history as a separate colony. History of Etymology Bradford The first use of the word pilgrims for Mayflower passengers appeared in The Plantation of by William Bradford. As he finished recounting the departure of his group from Leiden in July 1620, he used the imagery of the Hebrews 11:13-16 on the foreigners and pilgrims of the Old Testament who had the opportunity to return to their former country, but instead aspired to a better and heavenly country. So they left [that] nice and nice which had been their resting place, 12 years old; but they knew they were pilgrims, and did not look much at these things; but look up to you heaven, their dearest, and calm their minds. [31] There is no record of the term Pilgrims used to describe the founders of Plymouth for 150 years after Bradford wrote this passage, except during his quotation. The story of the Mayflower was told by historians Nathaniel Morton (in 1669) and Cotton Mather (1702), and both paraphrase the Bradford Passage and use its word pilgrims. On the occasion of the celebration of Plymouth's Day of The Ancestors in 1793, the Reverend Chandler Robbins recited this passage. Popular Use 1920 American Stamp Celebrating the Pilgrim Tricentennial The Pilgrims name was probably not in popular use until about 1798, although Plymouth celebrated Ancestors' Day several times between 1769 and 1798 and used a variety of terms to honor the founders of Plymouth. The term Pilgrims was not mentioned, other than in Robbins' recitation in 1793. [60] The first documented use of the term that was not merely quoting Bradford was at a celebration December 22, 1798 of Ancestors' Day in Boston. A song composed for the occasion used the word Pilgrims, and the participants drank a toast to the pilgrims of Leyden. [61] The term was used prominently at the next Plymouth Ancestor Festival celebration in 1800, and was used in the Celebrations of Ancestors' Day thereafter. By the 1820s, the term Pilgrims was becoming more and more common. Daniel Webster repeatedly mentioned the pilgrims in his speech of December 22, 1820 for the bicentennial of Plymouth which was widely read. Harriet Vaughan Cheney used it in her 1824 novel A Peep at the Pilgrims in Sixteen Thirty-Six, and the term also gained popularity with the publication in 1825 of Felicia Hemans' classic poem The Landing of the Pilgrim Fathers. [65] See also Calvinism portal of the United States portal Of New England portal The Mayflower Society National Monument to the Forefathers Pilgrim Hall Museum Pilgrim Tercentenary half-dollar Pilgrim Hill in Central Park in New York City sat on its crest the bronze statue of the pilgrim, a stylized representation of one of the pilgrims. Thanksgivng (United States) Mayflower Passenger List Of Mayflower Passengers Who Died at Sea November/December 1620 List of Mayflower Passengers Who Died in the Winter 1620-21 Notes - Davis, Kenneth. C. The True Story of America's Religious Tolerance. Smithsonian. Recovered on September 16, 2016. A b c Bradford and (1898), Book 1, Chapter 1. Tomkins, Stephen (2020). The Journey Mayflower. ISBN 9781473649101. 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