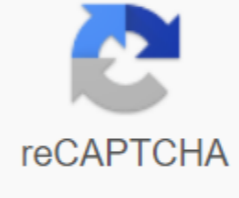




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This article is about puritanical migration in the 1640s. For other uses for the term Great migration, see Large migration (disambiguation). The puritanical migration to New England was marked in its effects over the two decades from 1620 to 1640, after which it declined sharply for some time. The term Large migration usually refers to the migration in this period of English Puritans to Massachusetts and the West Indies, especially Barbados. They came in family groups rather than as isolated individuals and were motivated primarily by a quest for freedom to practice their puritanical religion. [1] Town sign for Hingham, Norfolk, England showing Puritans who left to found Hingham, Massachusetts context Further information: James I of England and religious issue King James I of England made some attempts to unite the Puritan clergy who had been alienated by the lack of change in the Church of England. Puritans embraced Calvinism (Reformed Theology) with their opposition to ritual and an emphasis on preaching, a growing Sabbatarianism, and preference for a Presbyterian system of church esity, as opposed to the episcopal polity of the Church of England that had also preserved medieval canonical law almost intact. They opposed church practices that resembled Roman Catholic ritual. This religious conflict worsened after Charles I became king in 1625, and parliament increasingly opposed his authority. In 1629, Charles dissolved parliament without the intention of calling a new one, in an ill-fated attempt to neutralize his enemies there—which included numerous puritans. With the religious and political climate so unpromising, many Puritans decided to leave the country. Some of the migrants were also English expatriate communities (of non-conformists and separatists) from the Dutch Republic that had fled to mainland Europe since the 1590s. The Winthrop fleet of 1630 included 11 ships led by the flagship Arbella, and it delivered some 700[2] passengers to Massachusetts Bay colony. Migration continued until parliament was restored in 1640, when the scale fell sharply. The English Civil War began in 1641, and some colonists returned from New England to England to fight on the Puritan side. Many then remained in England, as Oliver Cromwell supported Parliament as an independent. [3] The great migration saw 80,000 people leave England, about 20,000 migrating to each of four destinations: Ireland, New England,[4] the Caribbean and the Netherlands. Immigrants to New England came from every English county except Westmorland; almost half were from East Anglia. [5] The colonists of New England were mostly families with some education who led relatively prosperous lives in England. [1] However, a modern author estimates that 7 to 10 of the colonists returned to England after 1640, including about a third of the priests. [6] [6] Communities of New England Additional Information: Puritanhistory in North America Pilgrims Going to Church by George Henry Boughton (1867) A group of separatist Puritans had fled from England to the Netherlands because they were dissatisfied with the inadequate reforms of the Church of England, and to escape persecution. After a few years, however, they began to fear that their children would lose their English identities, so they traveled to the New World in 1620 and established Plymouth Plantation. [7] They and the later wave of Puritan immigrants created a deeply religious, socially intertwined, and politically innovative culture that still exists within the United States. They hoped that this new country would function as a redeemer nation. They fled England and tried to create a nation of saints in America, an intensely religious, thoroughly righteous community designed to set an example to the whole of Europe and the rest of the world. [8] Roger Williams preached religious tolerance, separation of church and state, and a complete break with the Church of England. He was banished from the Massachusetts Bay Colony in 1635 and founded the Providence Plantations, which became the Rhode Island Colony. The Rhode Island Colony provided sanctuary to Anne Hutchinson, who had been tried and banished from Massachusetts Bay in 1638 for her antinomian faith. [9] Quakers were also expelled from Massachusetts, but they were welcomed in Rhode Island. [10] In 1658, a group of Jews were welcomed to settle in Newport; they fled from the Inquisition in Spain and Portugal but had not been allowed to settle elsewhere. The Newport Parish is now called Jeshuat Israel and is the second oldest Jewish congregation in the United States. See also History of Massachusetts English civil war, for further details on King Charles I's conflicts with the parliament. Great Migration Study Project References ^ a b Betlock, Lynn. 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New York: Atlantic Monthly Press. Robert Charles Anderson (1999). The great migration begins: Immigrants to New England, 1620–1633. Boston: New England Historical Genealogical Society. Three volumes. Anderson, Virginia DeJohn. Migrants and motives: Religion and settlement New England, 1630–1640, New England Quarterly, Band 58, No. 3 (Sep., 1985), 339–383 in JSTOR Anderson, Virginia DeJohn. New England's Generation: The Great Migration and The Formation of Society and Culture in the Eighteenth Century (1991) excerpt and text search Bailyn, Bernard. The Peopling of British North America: An Introduction (1988) excerpt and text search Breen Timothy H., and Stephen Foster. Moving to the New World: The Character of Early Massachusetts Migration. William & Mary Quarterly 30 (1973): 189–222 in JSTOR Cressy, David. Coming Over: Migration and Communication between England and New England in the seventeenth century (1987). Dunn, Richard S. Puritans and Yankees: The Winthrop Dynasty of New England, 1630–1717 (1962). Fischer, David Hackett. Albion's Seed: Four British Folkways in America (1989), comprehensive look at major ethnic groups excerpts and text search Rutman, Darrett B. Winthrop's Boston (1965). Thompson and Roger. Mobility and Migration: East Anglian founder of New England, 1629–1640, (1994) online edition Taken from The great Puritan migration was a period in the 17th century when English puritans migrated to New England, Chesapeake and the Caribbean. English migration to Massachusetts consisted of a few hundred pilgrims who went to the Plymouth Colony in the 1620s and between 13,000 and 21,000 emigrants who went to the Massachusetts Bay Colony between 1630 and 1642. Why did the Puritans leave England for the New World? The Puritans left England mainly because of religious persecution but also for economic reasons as well. England was in religious turmoil in the early 17th century, the religious climate was hostile and threatening, especially against religious nonconformists like the Puritans. The Puritans were a sect of religious dissidents who felt that the Church of England was too closely associated with the Catholic religion and needed reform. There were two different types of puritans at the time: separatists and non-separatists. The non-separatist Puritans wanted to remain in the Church and reform it from within. The separatist puritans felt that the church was too corrupt to reform and instead wanted to separate from it. This was problematic for the separatists because the church and state at the time were one in England and separating themselves from the Church of England was considered treason. This prompted the separatists to leave England for the New World in order avoid potential punishments for their faith and to be able to worship more freely. In 1607, a sect left separatists from Yorkshire England and moved to Leiden, Holland in search of religious freedom. Although they found freedom there, they eventually got tired of their strenuous jobs in Holland's fabric industry. In 1619, after living in Holland for 12 years, these separatists sought out investors in England who would be willing to finance their journey to the New World. The group made an agreement with the Plymouth Company that promised to fund its trip to North America to establish a colony. In return, the colony would repay the company by harvesting supplies, such as fur, timber and fish, to send back to England. The Great Puritan migration of the 1620s: In September 1620, the separatists traveled to the New World on a rented cargo ship called the Mayflower and landed off the coast of Massachusetts in November, where they established the Plymouth Colony, the first colony in New England. This event marks the beginning of the great Puritan migration. Boarding of the pilgrims, oil painting by Robert W. Weir, circa 1844 In 1623, the Dorchester Company founded a fishing settlement in Gloucester, Massachusetts in Cape Ann. This was the first of many Old Planter colonies in New England that were not part of either the Plymouth Colony or the Massachusetts Bay Colony and were set up by puritans solely for economic reasons, mainly to catch fish to ship to England and Spain for profit. The Gloucester settlement later failed in 1626 and the colonists moved to the Salem area where they started a new settlement without permission from the king to do so. Although the old Planter colonies were established as a business venture, one of the founders of the Cape Ann settlement, Pastor John White, also wanted the settlement to be a haven for Puritans fleeing religious persecution in England. In 1625, the religious climate in England worsened when King Charles I ascended the throne. Since King Charles had a catholic wife and favored the catholic religion, the hostility increased toward the puritans and Protestants alike. This prompted many of the more moderate puritans in England, such as the non-separatists, to finally leave the country. In 1628, the New England Company, the original name of the Massachusetts Bay Company, obtained a patent to settle Salem and took over the illegal settlement established there by the colonists of the failed Gloucester settlement in 1626. In 1629, the Puritans renamed the leaders of the New England Company to the Massachusetts Bay Company and obtained a statute from King Charles I to trade in New England. Charter neglected to say that the company had to stay in England to operate so that the company took a vote in August of that year and moving move company to New England. The Great Puritan Migration of the 1630s: Under the leadership of the Puritan lawyer John Winthrop, the company left England in April 1630 and arrived in New England in June where they settled in what is now modern-day Boston and established the Massachusetts Bay Colony. The colony became the largest colony in New England and was hugely successful. Arrival of the Winthrop Fleet, painting by William F. Halsall Some sources state that the reasons for Massachusetts Bay colonizer migration were much more complicated than just the pursuit of religious freedom. According to the book The Puritan Experiment: The New England Society from Bradford to Edwards, Massachusetts Bay puritans felt a moral obligation to live the way God commanded and felt that by doing so they could serve as a religious example to others who in turn would help reform England and Christianity: But they [the Puritans] believed that they had a responsibility to lead exemplary lives both individually and collectively and that by doing so they also cooperated with God's plan and serve a redeeming function. They thought, in the words of John Winthrop, that we should be like a city on a hill. All people's eyes are upon us. When the colonists came to the New World, according to Winthrop, they accepted the terms of a covenant with God. If they lived properly, kept a true faith and maintained God's ways, they would be blessed and their example would inspire others.... Winthrop was not alone in explaining that the purpose of the new England was to reshape the old. Other puritans who recorded their reasons for resolving Massachusetts emphasized the redemptive function they hoped to perform. Edward Johnson, who was not one of the colony's leaders, wrote in his Wonder-Working Providence of Zion's Savior in New England that the purpose of the colony was to be set as light on a hill more evident in New England holding out a pregnant demonstration of the consequence of civil government with a congregational way. When the old planter colonies in New England began to fail, Massachusetts Bay Colonists believed it was a punishment from God to establish a colony for economic reasons rather than religious reasons, according to Cotton Mather in his book Magnalia: There were more than a few attempts by the English to humans and improve the parts of New England that were north of New Plimouth. But the executions of these experiments aimed no higher than the advancement of any worldly interest, a constant series of disasters have confused them, until there was a plantation erected on nobler patterns of Christianity; and that plantation, though it has had more adversaries than perhaps anyone on earth, yet, having received help from God, it continues to this day. Massachusetts Bay Colony took over the The company's failed construction settlements, such as Gloucester, as well as some of Plymouth Company's failed settlements, such as Hull and Weymouth, in the 1630s and 40s. In the 1630s, droves of Puritans soon began to flock to New England, especially after 1633, when King Charles appointed William Laud as the new Archbishop of Canterbury and he began to eradicate indistability in the Church. Laud launched a major crackdown on dissidents such as the Puritans that led to a wave of Puritan migration to the colonies, according to the book Library of World History: Contains a Record of the Human Race: Charles I also tried to establish the Episcopal Church on a firmer basis, and to suppress puritanism in England and Presbyterianism in Scotland, given the rapid growth of republican principles among the English people. In order to accomplish this purpose, the King appointed the zealous William Laud, Bishop of London, to the dignity of the Archbishop of Canterbury... Archbishop Laud, who thus became the most senior agent of a religious tyranny that almost drove both England and Scotland to revolt, impeded every opportunity to preach submission to the 'Anointed of the Lord' in the payment of taxes; and he demanded of English puritans and Scotch Presbyterians a strict adherence to their own rules of public worship ... Archbishop Laud's ecclesiastical tyranny led to a great puritanical emigration to New England. Patents were secured and companies organised for this purpose. The Puritans reluctantly continued to the place of embarkation, with their eyes looking longingly towards distant refuge of pilgrim flags over undulating depths, but damp with tears as they turned their backs on their homeland and on scenes that were dear to them: their hearts swelling with sadness as the shores of Dear Old Mother England faded from their sight , yet rising to lofty ends and sublime resignation as they abandoned home and country to enjoy the blessing of enjoying religious freedom in a foreign country. They fully counted the cost of their forced migration – the danger, poverty and hardship, of their new homes in the American wilderness. Another source, the book Exile and Journey in Seventeenth-Century Literature, found that the Massachusetts Bay colonizer's reasons for migrating were even more varied than that and were also based on economic reasons: It should be noted that the reasons for leaving England were different, involving both economics and religious factors: often the decision to migrate to New England did not come out of a specifically puritanical alienation from Laudian reforms, but rather from local influences, such as the decision of a neighbor, a minister, or, more immediately, a patron or employer to depart across the Atlantic. Yet the leaders' deep sense of difference can be seen in their successful to transport the charter of the colony with them to Massachusetts effectively cutting off any administrative disturbance from the homeland. Winthrop's and others' decision to lead a migration to the west certainly came from a feeling that the Puritan thing in England had faltered, but its faltering, in many ways, may have been effected by the Puritans' own conservatism and assimilation in the fabric of English society. Winthrop and Thomas Dudley, for example, represented important propertied interests in New England, and went with the crown's permission to the New World, not only to found a godly community, but also, according to their own representations, to promote the cause of England in the burgeoning Atlantic commercial world. Massachusetts Bay Colonists, a rather different set of immigrants from those who left Leiden for Plymouth a decade earlier, often included prominent gentlemen and ministers or their servants leaving the mainstream of English society. Who were the Puritan migrants? Massachusetts Bay Colonists tended to be middle class and mostly migrated into family units, according to an article on the New England Historical Society website: Most of the puritans who came to New England were prosperous middle-class families. They were different from the poor, single male immigrants who dominated immigration to other regions of the Americas. They were highly literate and skilled, unlike immigrants to Virginia, 75 percent of whom were servants. Although Puritan migrants came from almost every county in England, the largest groups of these migrants came from eastern and southern England, especially the eastern Anglian counties of Norfolk, Suffolk and Essex; London, Hertfordshire and Kent; and the south-west counties of Wiltshire, Somerset, Dorset and Devon. According to the book British Atlantic, American Frontier, two specific groups of migrants came from these areas: From this significant area, two large flows of migrants can be identified: firstly, a migration of families, mainly from East Anglia, the home counties and the West, who had puritanical sympathies; secondly, a migration of single, young men, from London and Devon, attracted by the prospects for employment in agriculture, trade and fisheries. Migration from East Anglia – about 38% of the total migrants in one study – consisted mainly of families focused on the Boston area. In the early seventeenth century, East Anglia was a center of religious nonconformism. Many of the migrants from the area were Puritans, who feared religious oppression in England, and wanted to join the Puritan leader John Winthrop to build a holy city on the hill in the New World. Similar Puritan congregations existed in the Home Counties and the West Country. When migration started often recruited other family members and friends to join them, creating a chain of migration across the Atlantic. Special towns and villages in England became linked to specific townships in New England. Hingham, Massachusetts, drew 40 percent of their families from East Anglia, most of them from the Hingham area of Norfolk. Other family migrations probably linked east Kent to the South Shore of Boston (Scituate, Plymouth, Sandwich), Wiltshire/Berkshire area to Merrimack Valley (Salisbury, Newbury, Amesbury) and south-west Dorset to South Shore (Dorchester) and Connecticut Valley (Windsor.) Migrations from London and Devon were very different. Although both sent families to New England, migration seems to have been weighed against single, young men, who account for perhaps a third of total male migrants. Migrants who went to the Chesapeake and the Caribbean tended to be indentured servants from London. A small portion of indentured servants were also sent to New England as well though, presumably contracted to merchants and craftsmen who themselves had emigrated from London and Boston, England. In fact, many of the migrants sent to the fishing settlements in Massachusetts, New Hampshire and Maine were indentured servants hired by merchants in Barnstable, Plymouth and Dartmouth. What brought the great Puritan migration to one? A couple of factors brought the great puritanical migration to one around 1640-1642. These factors were the establishment of the long parliament in 1640 and the outbreak of the English Civil War in 1642. The long parliament, which was an English parliament held from 1640 to 1660, restructured the government, limited the power of the king and punished King Charles's advisers, such as Archbishop Laud, for their actions, according to the book Early Civilizations: The long parliament met in no uncertain temperate. It continued to attack Charles' chief adviser and eventually beheaded the Earl of Strafford and Laud. Parliament protected itself from the king. It provided for parliament's meetings at least every three years. It abolished the courts of the Star Chamber and the High

Commission. According to the introduction of a 1908 edition of John Winthrop's Journal, History of New England, 1630-1649, this had a large impact on Puritan migration to New England, and ended immigration suddenly; with the opening up of the long Parliament the grievances that had drifted into exile so many of the non-conformists no longer pressed heavily. Until the time of the long parliament in 1640, the average number of emigrants to New England had been around 2,000 per year. This new power struggle within the English government then led to the English Civil War in 1642. Not only did the war stop further emigration to the colonies, but it is estimated that between 7 and 11% of returned to England after the outbreak of war, including almost a third of the priests, to assist in the war effort. According to the book British Atlantic, American frontier, stopped English emigration for the rest of the colonial period: Outbreak of the English Civil War in 1642 brought the migration to a close; for the rest of the colonial era, only a few hundred settlers trickled in, mostly Scots-Irish who settled in Londonderry, New Hampshire. Although the English migration to the area was non-existent for nearly two hundred years, the population of the New England colonies grew rapidly during that time. This was due to an equal balance between men and women in New England, a healthy environment that led to longer life expectancy and the trend of couples getting married at a young age and having large families of typically seven to eight children, with at least six or seven of these children surviving to adulthood. By 1650, the total population of New England was around 22,800 and by the middle of the next century it had grown to 360,000 and by 1770 it was about 581,000. Sources: Gardner, Frank. The old planters at Salem. Putnam's monthly historical magazine and magazine of the New England history. Research publication company, 1902, p: 3-18. Dowley and Tim. Atlas of the European Reformations. Fortress Press, 2015. Ashley, Roscoe Lewis. Early European Civilization: A textbook for secondary schools. Macmillan Company, 1920. Hornsby, Stephen and Michael Hermann. British Atlantic, American Border: Spaces of Power in early Modern British America. UPNE, 2005. D'Addario, Christopher. Exile and travel in eighteenth century literature. Cambridge University Press, 2007. Axelrod, Alan. Charles Phillips. What every American should know about American history. Adams Media Corporation, 1992. Byington, Ezra Hoyt. Puritan in England and New England. Boston, Roberts brothers, 1897. Kennedy, David M., et al, The Brief American Pageant: A History of the Republic. Cengage Learning, 2017. World History Library: Contains a record of the human race. Vol. 6, World Publisher, 1914. Bremer, Francis J. The Puritan Experiment: The New England Society from Bradford to Edwards. University press of new England, 1995. Betlock and Lynn. New England's great migration. The Great Migration Study Project, New England Historic Genealogical Society, www.greatmigration.org/new\_englands\_great\_migration.html Great Migration of Picky Puritans, 1620-40. New England Historical Society, www.newenglandhistoricalsociety.com/the-great-migration-of-picky-puritans-1620-40/ Anderson, Virginia Dejohn. Migrants and motives: Religion and the settlement in New England, 1630-1640. New England Quarterly, Band 58, No. 3. Sept. 1985, p. 339-383, www.jstor.org/stable/365037?seq=1#page\_scan\_tab\_contents www.jstor.org/stable/365037?seq=1#page\_scan\_tab\_contents

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