

The Evolution of Religious Tolerance in the American Colonies

Annotated Bibliography

Secondary Source Materials and Resesarch

Lambert, Frank (2003), *The Founding Fathers and the Place of Religion in America*, Princeton University Press

Summary: While most of Lambert's research focuses on the three primary colonial sects (Anglican, Puritan and Quaker), he provides enough background information on colonial and pre-colonial efforts to establish state religion and the counter-efforts of those in favor of separation to build a foundation on which to understand the efforts of Founding Fathers a century later. Lambert begins his examination with a narrative history of the struggle between religion and government for control over the masses, beginning with conversion of Constantine in the 5th Century (ch. 1, pg. 25) through the ascension to the throne of the Protestant Queen Elizabeth I of England in 1558 (pg. 17). The book, in its early chapters, chronicles the transplanting of the Church of England in Virginia (ch. 2), the establishment of the Puritan colony in Massachusetts (ch. 3), and William Penn's "Holy Experiment" (ch. 4). Part II of the book examines the cause and effect of competing religions, culminating in the American Revolution and surfacing of Deistic leaders such as Madison and Jefferson who championed the cause of the religious freedom through the drafting of the Bill of Rights.

Miller, William Lee (1986), *The First Liberty: America's Foundation in Religious Freedom*, Georgetown University Press

Summary: Miller begins his book with the education of James Madison at Princeton, explaining how the underpinnings of Enlightenment era philosophy found their way into the formulation of American policy regarding the establishment of state and church separation. While the book focuses primarily on 18th Century thought and action, his analysis brings the reader to European thinkers such as John Locke (*Letters Concerning Religious Tolerance* - 1689) and John Milton (*Areopagitica* - 1644). In tracing backwards the influences of Thomas Jefferson, Lee creates a web of intellectual history that maps and corresponds with social and religious movements of 17th Century Europe.

Noonan, John T., Jr. (1998), *The Lustre of Our Country: The American Experience of Religious Freedom*, University of California Press

Summary: The first two chapters of Noonan's work take a catechism approach to answering the questions that theological historians have been asking for centuries regarding the American experiment of separating church and state powers. Among the topics dissected by the author in these chapters are the effect of the Reformation on Europe, the ironies of proliferating sects, and the contributions of Roger Williams, Baruch Spinoza, and John Locke. Chapter three then ties up all of these pre-colonial influences in the person of James Madison, whose liberal studies at Princeton College crystallized his belief in "liberty both civil and religious" (ch. 3, pg. 65).

Sweet, W.W. (1935). *The American Colonial Environment and Religious Liberty. Church History*, Vol. 4, No. 1, pp. 43-56

Summary: Sweet's articles outlines the primary reasons and sources of the development of religious tolerance in the colonies of North America. Among them, he cites a new sense of freedom from established authority, freedom or the fear of punishment for non-conformity, the economic necessity of encouraging immigration of settlers of different faiths, and an emerging humanist philosophical trend found present in people like William Penn and Roger Williams. Sweet cites several primary sources such as Edmund Burke's *Speech on Conciliation with America* (1775), the Maryland Tolerance Act of 1649, William Penn's *Frame of Government of Pennsylvania* (1682). Excerpts of this secondary source could be culled and summarized by students researching immigration of specific sects to the New World.

Reay, Barry (Oct. 1980). Popular Hostility towards Quakers in Mid-Seventeenth-Century England. *Social History*, Vol. 5, No. 3, pp. 387-407

Summary: Barry Reay provides a succinct explanation of not only the causes of persecution of Quakers in England (fear of social revolution, Quaker doctrines against tithing, promotion of women's rights) but also the various fractures in the social and political fabric of 17th Century England that generated the general hostility toward the sect. Reay points out the dehumanization and of Quakers from Protestants pulpits and the damning rumor that they were Catholics in disguise.

<http://www.strecoresoc.org/gfox/title.html>

Harkness, R.E.E. (Sep. 1936). Principles Established in Rhode Island. *Church History*, Vol. 5, No. 3, pp. 216-226.

Summary: Roger William's Christian and Humanist beliefs are laid out in this article that examines the revolutionary attitudes that lead Williams to establish the Providence Community, and later, the colony or Rhode Island. The author outlines William's emphasis on natural need over supernatural decree, human over divine right, and freedom of conscience and religious worship. This is an article accessible to a High School reading level and clearly outlines the subjects importance to religious freedom I the New World.

Roger Williams Sheltered by the Narragansetts (1856). Engraved by JC Armytage from an original sketch by AH Wray.

Summary: Not sure how to cite this. It is a depiction of Roger Williams being met and aided by Narragansett Indians who eventually granted him the tract of land that became Rhode Island. In combination with the depictions of European persecution and early depictions of New Amsterdam and Philadelphia, this might present a fair contrast between the conditions that dissenters found in "civilized" Europe and the "savage" New World.

Penn, William (1682). Frame of Government of Pennsylvania. *Constitution Society*. Retrieved on Oct. 16, 2009 from <http://www.constitution.org/bcp/frampenn.html>

Summary: The Frame is the document of the original land grant to William Penn from the crown. In it one can find the original intent of Penn to establish a colony in which all men of Christian faith can participate in the life and work of society. The document makes clear (and offers a distinct contrast to William's intent in Rhode Island) that religious tolerance in Pennsylvania is, initially, granted to those of different *Christian* sects.

Images of Religious Persecution in Europe from the Library of Congress Special Exhibitions Collection

Summary: each of the images below depict a specific instance of persecution or martyrdom in 16th or 17th Century Europe. From these primary source documents, students will draw inferences to the people, place, and time of the event as well as the significance of each image. The images will be accompanied only by title with students filling in the narrative.

Murder of David van der Leyen and Levina Ghyselins, Ghent 1554. Engraving by J. Luyken, from T. J. V. Bracht. Amsterdam: J. van der Deyster, et al., 1685. Retrieved from Library of Congress Special Exhibitions at <http://www.loc.gov/exhibits/religion/rel01.html>

Summary: Engraving of the executions of Dutch Anabaptists in 16th Century. Students may view this as one example of religious persecution in Europe and be asked to find the back story OR to find similar examples of religious executions and tortures.

John Ogilvie (Obilby), Societas Jesu, 1615. Engraving by Mathias Tanner. Prague: Typis Universitatis Carolo-Ferdinandae, 1675. Retrieved from Library of Congress Special Exhibitions at <http://www.loc.gov/exhibits/religion/f0102.jpg>

Massacre Fait a Sens en Bourgogne par la Populace au Mois d'Avril 1562. Lithograph in A. Challe, *Histoire des Guerres du Calvinisme et de la Ligue dans l'Auxerrois, le Sénonais et les autres contrées qui forment aujourd'hui le département de l'Yonne Auxerre*: Perriquet et Rouille, 1863. Retrieved from General Collections, Library of Congress at <http://www.loc.gov/exhibits/religion/vc6401s.jpg>

Massacre of the Protestant Martyrs at the Bridge over the River Bann in Ireland, 1641. Engraving from Matthew Taylor, *England's Bloody Tribunal: Or, Popish Cruelty Displayed*. London: J. Cook, 1772. Retrieved from Library of Congress, Special Exhibitions at <http://www.loc.gov/exhibits/religion/vc6457s.jpg>

The Burning of Master John Rogers. Engraving from John Fox, *The Third Volume of Ecclesiastical History containing the Acts and Monuments of Martyrs*. London: Company of Stationers, 9th edition, 1684. Retrieved from Library of Congress, Special Exhibitions at <http://www.loc.gov/exhibits/religion/vc006469.jpg>

Images of Religious Tolerance in Early Colonial America

London, Printed for J.G. *The Quakers Farewell to England* (1675), Bodleian Lib., Wood 416 (129). Retrieved from Bodleian Library On-line at <http://www.ouls.ox.ac.uk/bodleian/eresources#all>

Summary: A broadside ballad published in London around 1675 to commemorate the exodus of Quakers to the New World. This primary source document will be useful to student's understanding of the militant determination of Quakers in the face of persecution and hostility. Their departure to the New World was taken with an air of defiance and resentment.

Prospect of the City of New York. Woodcut from Hugh Gaine, New York Almanac, 1771. The American Antiquarian Society, Worcester Massachusetts. Retrieved from Library of Congress at <http://www.loc.gov/exhibits/religion/i49umaxs.jpg>

A View of Fort George with the City of New York. Engraving by I. Carwithan, c. 1730. Geography & Map Division, Library of Congress (48). Retrieved from <http://www.loc.gov/exhibits/religion/00262us.jpg>

Summary: These engravings of New York City are noteworthy due to the evidence of diverse churches (observable by name in one and by inference in the other). Students will have the opportunity to examine these prints and draw conclusions regarding the state of religion in the 18th Century colonies as compared to the settlements of a century earlier.