

Puritans Research Paper

An overview of the historical development of Puritanism in seventeenth-and early-eighteenth century America draws attention to social and cultural implications and the ideas of John Winthrop, John Cotton, and Cotton and Increase Mather

Examines the development of radical sects dissenting from the mainstream of Puritan thought and analyzes the influence of these sects on New England culture

Key to the puritan minimalist classicism of 17th-century English architecture was the work of Inigo Jones. This work reassesses both Jones and his apprentice, John Webb. It places the work of Roger Pratt above that of Isaac de Cans, arguing that he must be considered the true disciple of Jones.

Seminar paper from the year 2016 in the subject English - Literature, Works, grade: 1,0, University of Duisburg-Essen, language: English, abstract: The first section of this paper will examine Hawthorne's biography and historical background from which his Puritan inheritance arose in order to understand his works. After the historical background has been depicted, the focus will be set on the ambiguous illustration of the Puritan community in two of his works. Being a direct descendant of Massachusetts Baycolonists, the Puritan era of New England served as a lifelong preoccupation for Hawthorne and inspired many of his stories, especially "The Scarlet Letter" and "Young Goodman Brown." Therefore, these two works are particularly significant in terms of their representation of Puritanism.

Godly Learning attempts to establish the relationship which Puritans worked out between faith and reason in the eighty years before the Civil War. This was a period of rapid expansion of

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educational facilities, of a clash between humanist values of the Renaissance and the fideism of the Reformation, and of confrontations between traditionalist (primarily Aristotelian) approaches to knowledge and the more experimental path signalled by Bacon. Taking an existential approach to the question of meaning, Puritans sought their solution in the development of a covenant theology based on a life of active faith. They argued vehemently that natural reason was incapable of finding the path to salvation and only faith could regenerate reason to its proper capabilities. At the same time, Puritans emphasised the value of learning for comprehension of Scripture and preparation of sermons. Starting with a fresh approach to the question of defining Puritans, Godly Learning proceeds to delineate the infrequently studied puritan mentalité which informed the better-known public political and ecclesiological positions. Not since the work of Perry Miller has there been such a thorough attempt to comprehend the Puritan view of reason, and the implications of that view. Selected essays offer historical interpretations of the Puritans and their way of life Jeffrey Hammond's study of the funeral elegies of early New England reassesses a body of poems whose importance in their own time has been obscured by almost total neglect in ours. Hammond reconstructs the historical, theological and cultural contexts of these poems to demonstrate how they responded to Puritan views on a specific process of mourning. The elegies emerge, he argues, as performative scripts that consoled readers by shaping their experience. They shed new light on the emotional dimension of Puritanism and the important role of ritual in Puritan culture.

Seminar paper from the year 2008 in the subject English Language and

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Literature Studies - Linguistics, grade: 1,0, University of Cologne, course: Early Modern English, language: English, abstract: During the Early Modern English period, the Puritans in England developed certain language usages of their own that were mainly on the lexical level. Their language showed variation especially in the vocabulary (Barber 1997: 23). In the standard work *Early Modern English* by Charles Barber, he claims that repetition is probably a feature of Puritan public speech and takes as a foundation a character from Ben Jonson's play *Bartholomew Fair* (1997: 24). So the first aim of this paper is to prove or refute Barber's assertion that Puritans used the stylistic device of repetition in public speaking. The second aim of this paper is to find out to what extent the Puritans used their vocabulary in different literary genres. There will also be a short explanation of the meaning of Puritan words that are found in the text. This aspect cannot be considered in full detail as it would go beyond the scope of this paper. Furthermore, the paper will comment on whether the depiction of Puritans in 16th and 17th century drama is realistic concerning the use of Puritan vocabulary and repetition of words and phrases. Van Beek writes in *An enquiry into puritan vocabulary*, which served as a main source for this paper, that there had hardly been done any similar work on the Puritan vocabulary before his study (1969: 5). According to the online bibliography of the *Modern Language*

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Association (MLA), there have not been published any similar studies from 1969 till today. In fact, there are only some references to Puritan vocabulary in larger studies, e.g. in the latest books on Early Modern English by Manfred Gorch and Barber's above mentioned work from 1997. However, they also do not look closely at some specific features of their vocabulary. The only detailed study on a particular aspect of the"

Examines poetry of that era, looking at the major themes, styles, and poets
The puritan literary project is shown to be nothing less than a sustained attempt to grasp the transcendent."--BOOK JACKET.

Contributes to an understanding of the internal political and religious structure of the City of London during the period of the English Revolution. This monograph reconstructs the social structure and composition of each of the City parishes, surveys the successes and failures of Presbyterianism among the parishes, explores the new relationship between the Puritan ministers and the parishes, as well as discusses the Independents and the Anglicans in this time and setting. Examines the variety of ways in which early Protestants responded to material shapes: icons, acoustic shapes of speech, material objects and the physical shapes of humans. Reveals how reactions to material shapes took violent forms as evidenced in the development of prejudice from Calvin and Luther to the

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Puritan immigrants of Massachusetts Bay.

Seminar paper from the year 2008 in the subject English Language and Literature Studies - Linguistics, grade: 1,0, University of Cologne, course: Early Modern English, language: English, abstract: During the Early Modern English period, the Puritans in England developed certain language usages of their own that were mainly on the lexical level. Their language showed variation especially in the vocabulary (Barber 1997: 23). In the standard work Early Modern English by Charles Barber, he claims that repetition is probably a feature of Puritan public speech and takes as a foundation a character from Ben Jonson's play Bartholomew Fair (1997: 24). So the first aim of this paper is to prove or refute Barber's assertion that Puritans used the stylistic device of repetition in public speaking. The second aim of this paper is to find out to what extent the Puritans used their vocabulary in different literary genres. There will also be a short explanation of the meaning of Puritan words that are found in the text. This aspect cannot be considered in full detail as it would go beyond the scope of this paper. Furthermore, the paper will comment on whether the depiction of Puritans in 16th and 17th century drama is realistic concerning the use of Puritan vocabulary and repetition of words and phrases. Van Beek writes in An enquiry into puritan vocabulary, which served as a main source for this paper, that there

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Essay from the year 2016 in the subject English - Literature, Works, grade: 5,00, Warsaw University (English Philology), course: III, language: English, abstract: An appropriate understanding of a Puritan woman is basic in the history of America. Without this understanding, an awareness of American heritage is lost. The first European-American women are the carriers of significant messages and legacy for their offspring. Primary sources help to understand the women such as

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Lady Hoby, Anne Bradstreet, Sarah Goodhue and Margaret Winthrop. These women were represented of the Puritan females experience. The fullest descriptions are written by women who delighted in their families and God. This essays shows Anne Bradstreet's life as a Puritan woman through her writings. The idea of a heavenly contract, uniting God and humanity in a bargain of salvation, emerged as the keystone of Puritan theology in early modern England. Yet this concept, with its connotations of exchange and reciprocity, runs counter to other tenets of Calvinism, such as predestination, that were also central to Puritan thought. With bold analytic intelligence, David Zaret explores this puzzling conflict between covenant theology and pure Calvinism. In the process he demonstrates that popular beliefs and activities had tremendous influence on Puritan religion.

Research Paper (undergraduate) from the year 2007 in the subject English Language and Literature Studies - Literature, grade: 1,3, University of Heidelberg (Anglistisches Seminar), course: Hauptseminar Literaturwissenschaft: Conceptualizing the 'Savage': Ethnic Perspectives in Early American Literature (William Bradford to Hermann Melville), language: English, abstract: The way the Puritans approached, valued and treated the Indians in America is intrinsically tied to their religious belief and the religious concepts they applied to order the world they lived in. With an authentic non-fictional account of a Puritan minister's wife about her captivity among Indians, as delivered by Mary Rowlandson, there is the unique chance of analyzing the application

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of Puritan principles of belief in time of hardship as well as Puritan reception of the Indian American. The following pages will attempt to interpret Rowlandson's behavior in captivity and her description of the natives against the background of her religion. The focus will be placed on the way Rowlandson employs Puritan ideology in order to make sense of the world and especially of her experiences in Indian captivity. More precisely, this essay intends to answer the following central questions: Firstly, how and to what degree does Rowlandson actually succeed in explaining the happenings to herself and fellow Puritans, or to put it differently - how does she deal with inconsistencies between religious doctrines and reality? Secondly, does Rowlandson succeed in living according to Puritan principles while in captivity? Lastly and on the findings of the previous answers, does her captivity among the Indians cause any alteration in her attitude towards them?

This book argues that the religious import of American environmental literature has yet to be fully recognized or understood. *Making Nature Sacred* explores how the quest for 'natural revelation' has been pursued through successive phases of American literary and intellectual history.

This book is an examination of the puritanism of a series of divines, including Dering, Cartwright, Whitaker and Chaderton, all of whom passed through the University of Cambridge between 1560 and 1600. Dr Lake gives a detailed analysis of their careers and opinions. The personal and ideological links between them are established and in

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the process some idea of the range of opinions current among puritan divines in this period is built up. The aim of the work is to arrive, through this process of comparison and juxtaposition, at the kernel of shared attitudes and beliefs that justify the inclusion of all these men within a coherent puritan tradition.

The comprehensive history of a system of faith that shaped the nation.

The latter half of the seventeenth century saw the Puritan families of England struggle to preserve the old values in an era of tremendous political and religious upheaval.

Even non-conformist ministers were inclined to be pessimistic about the endurance of 'godliness' - Puritan attitudes and practices - among the upper classes. Based on a study of family papers and other primary resources, Trevor Cliffe's study reveals that in many cases, Puritan county families were playing a double game: outwardly in communion with the Church, they often employed non-conformist chaplains, and attended nonconformist meetings.

Seventeenth-century England has been richly documented by the lives of kings and their great ministers, the nobility and gentry, and bishops and preachers, but we have very little firsthand information on ordinary citizens. This unique portrait of the life, thought, and attitudes of a London Puritan turner (lathe worker) is based on the extraordinary personal papers of Nehemiah Wallington—2,600 surviving pages of memoirs, religious reflections, political reportage, and letters. Coming to maturity during the reign of James I, Wallington witnessed the persecution of Puritans during Archbishop Laud's

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ascendancy under Charles I, welcomed what he thought would be the godly revolution brought by the Long Parliament, and watched with increasing disillusionment the failure of that dream under the Rump republic and the Cromwellian Protectorate. The author reconstructs Wallington's inner world, allowing us to see what an ordinary man made of a lifetime of reading Puritan doctrine and listening to the sermons of Puritan preachers. For the first time we can penetrate the mind of one of those who made up the London mob calling for the end of episcopacy and the death of the Earl of Strafford in 1641, who welcomed the revolution, if not the war that followed, and who finally came to approve the death of his king.

Essays on Puritanism's effect on the religious, philosophic and literary life in America and the tendency to see the U.S. as "nature's nation".

Puritan London A Study of Religion and Society in the City Parishes University of Delaware Press

Seminar paper from the year 2010 in the subject English - Literature, Works, grade: 1,7, Ernst Moritz Arndt University of Greifswald (Anglistik/Amerikanistik), course: Proseminar: Lost in Literature, language: English, abstract: What happened in Salem, in 1692, is today described as one of the darkest episodes in American history. Still today, historians try to find out what caused the disastrous outbreak of the witch craze but the only thing they can be sure about is that they can not explain why so many people had to die. "Accusations of witchcraft were not unusual in the seventeenth-century world [...]" What was so special about the time and place that such an outbreak of random accusations became possible? "[...] "Salem" has become an

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icon in American culture. The trials have become a metaphor for hysterical prosecution, unfounded accusations, and confessions that have no reasonable explanation." Believe in witchcraft had existed for hundreds of years before the hysteria broke out in Salem. The colonists who came to Massachusetts had a strong belief in the devil and his agents and were mainly Puritans, who came to America to gain religious freedom. There are many things you could compare between the historical account of the witch hunt and Arthur Miller's play *The Crucible*. This paper is going to analyse the portrayal of a Puritan society in Miller's play and will try to find out whether the religion of the people and therewith their way of life have caused the rising of the witch scare and the horrible outcome for the characters in the play. It is going to be analysed why normal people start accusing their neighbours and friends for witchcraft although many of them are aware of the consequences for the accused. At first it is going to be described how Arthur Miller informed himself about the happenings of 1692 in order to underline his credibility of being able to create the Puritan society of that time. In the following the terms 'Puritanism' and 'Puritan' will

Brings history lessons to life with 50 document-based lesson plans to accompany *Daily Life through History*.

The nature of Puritanism in America and the role of emotion in religion is the subject of this important and useful collection of five religious orations, discussed and appraised by Professor White for students of Puritanism and rhetoric. The five orations presented here consist of three by Jonathan Edwards, "Future Punishment," "Distinguishing Marks," and "The Nature of the Affections"; one by Charles Chauncy, "Enthusiasm Described and Caution'd Against"; and one by Ebenezer Gay, "Natural Religion, as Distinguished from Revealed." In the first or

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introductory part of the book, Professor White discusses in considerable detail the broader implications of the confrontation between rationalists and revivalists in New England, represented by the following orations, during this most important upheaval in the Colonies prior to the Revolution. The orations themselves are arranged to represent the force and counterforce of reason versus emotionalism and the precarious balance maintained momentarily and, eventually, lost. And in the third part of the book Professor White provides critical analysis and suggested appraisal for further interpretation and inquiry.

Seminar paper from the year 2017 in the subject English Language and Literature Studies - Literature, grade: 1,7, University of Potsdam, language: English, abstract: Nathaniel Hawthorne is considered as one of the most significant American novelist of romanticism of the early 19th century. The interplay between contrasting and ambiguous literary motifs can be taken as typical for the era of romanticism as well as for Hawthorne's personal style of writing. In his novels he devoted himself in exploring moral and the social issues of the American society and its roots in the Puritan heritage. Thereby, he often thematised his own deep bonds with his Puritan ancestors and created story plots that both highlighted their weaknesses and their strengths. Whereas Hawthorne himself openly showed admiration for the strengths and determination of his Puritan ancestors, he also addresses his own negative concerns for their rigid and oppressive rules of living. "The Scarlet Letter" from 1850, as a text book example of his great literary works, shows Hawthorne's attitude towards Puritans from the Massachusetts Bay Colonies in his portrayal of characters, his plot, and the themes of his story. This ten-page thesis paper attempts to probe into Hawthorne's contradictory religious thoughts reflected in "The Scarlet Letter". In course of this, I vindicate the point of view that Hawthorne illustrates

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Puritanism as contradictory. Furthermore I claim that his critique on Puritanism is partly contradictory as well. This contradictoriness of his critique is also often accompanied by an ambiguity of his literary illustrations. The 2nd and 3rd chapter of this paper will shortly expose the major characteristics of Puritanism and Hawthorne's personal relation to it. The major focus is put on elaborating the contradictions of the depicted Puritanism and Hawthorne's attitude to it in the 4th chapter.

Contemporary documents, letters, and diaries provide the source material for a composite view of the settlement and early development of a New England town

Observing that intellectual changes within late-seventeenth-century Massachusetts Puritan culture closely paralleled changes within Puritan culture in England, Michael Winship re-examines one of the more nettlesome issues in the intellectual history of early New England. How did the logic of Puritanism square itself with the contrary assumptions of the early Enlightenment? Finding themselves in an intellectual world largely hostile to Puritanism, how did Puritans try to maintain credibility?

Antipuritan satire analyzes the origin, motivation, and tropes of anti-Puritan satire in Elizabethan and Jacobean drama. After challenging the traditional explanation that the satire is the result of the Puritan opposition to the theater and broadening the definition of Puritans to mean not only those who desired to reform the Church of England but also those who met separately in churches so reformed,

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the paper explores the religious and political anxieties of the period and their possible affects on the satire. This is done by situating the satire within the larger religio-political context of the Marprelate controversy, which marks the advent of Puritan caricatures in English literature. Having established this context, the paper identifies five satirical tropes--the Puritan as precisian, hypocrite, heretic, anti-authoritarian, and unrestrained sexual glutton--and argues that these were partly motivated by the perceived threat the Puritan posed to the stability and identity of English society. The paper then analyzes various instances of these tropes throughout a variety of plays. It concludes with a call for continued research, specifically the need to contextualize anti-Puritan satire within the larger context of religious satire in England from its earliest manifestations in the medieval period to the Act of Toleration (1689).

Taking a new approach to the history of utopia, this volume combines the political study of literary form with the literary study of political rhetoric. After arguing that early modern utopists, both literary and non-literary, attempt to reshape displaced populations, Holstun concentrates on two utopian projects of the mid-17th century: the political platforms and Algonquin praying towns of John Eliot in Massachusetts and the republican political theory of James Harrington in Protectorate England. Moving between these projects and modern analyses of

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rationalization, he shows that Puritan utopia shares the modern Western longing for universal social discipline and that it envisions this discipline as the rational means to the Millennium.

"A recognized authority of American intellectual history, James Hoopes concerns himself in this study with the eighteenth and nineteenth-century secularization of Puritanism's philosophical underpinnings... An important book in intellectual history. Those who read it will be challenged; those who understand it will be rewarded."--H. Roger King, "History: Reviews of New Books." "One of the dozen or so most intriguing books that I have read in the past decade."--Theodore Dwight Bozeman, "William and Mary Quarterly."

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