

- (11) 1635 saw one of the several divergencies from the Massachusetts pattern in the work of Thomas Hooker. Although a strict puritan in theology, Hooker espoused wider views of community...did not bind all citizens to the church and made voting more than mere church membership. The Fundamental Orders of Connecticut were adopted in 1639 and while congregationalism was the form of most all of the churches, it was not a mandated affair. A group of Congregational ministers put together the "Saybrook Platform" for fraternal relationships of ministers within the state in 1708. It was not binding but did offer the clergy a better platform for reform and redirection...and eventually would lead to a lot of cooperative work with the Presbyterians in New York and Pennsylvania.
- (12) A second divergency was that of Rhode Island. This was the outgrowth of the work of Roger Williams, a duly ordained Anglican who arrived in Boston in 1631. A man of considerable gift, he was offered pulpits in Boston and Salem but declined for various reasons and soon began to speak against the state-church and its applications. Williams was tried in 1634 and after no change in mind appeared, was to be deported to England. Prior to this he fled to what is now Rhode Island where he purchased land from the Indians and launched a colony. In 1639 he affiliated briefly with Baptists who had come to Rhode Island and joined the effort of John Clarke (had founded a community at Newport) to get a fully legalized charter for the community. This was granted in 1663 and part of the contract was for full religious liberty. Consequently Quakers soon swelled the territory and became the most influential part of the population. It was ironic but those who fought most to have the community soon lost control of it...but did not lose the religious freedoms for which they had found. Williams debated the Quakers and eventually became a "free thinker." But the community of Williams and Clarke was the first place of any sort of committed religious independence. The work for which Williams is famed is "The BLOODY TENANT OF RELIGIOUS PERSECUTION." It was answered and reassented and answered again...ad nauseam.

Jews were also welcomed in Newport (Rhode Island) and were there by 1660...largely Spanish Jews (or Portuguese). The first synagogue of record was dedicated in 1763.

It may be said that without nearly as much grief as one might expect, Rhode Island became a haven for oppressed religious and civil minorities, including new settlement groups such as those of Anne Hutchinson, et al.

I realize this is pretty sketchy and you will remember the syllabus is one of outline values. Some things we will fill in orally. But see what you think you can learn from the New England establishment with regard to the effectiveness of the outreach of the Gospel and the demise of orthodoxy.