

Roman Catholics were denied voting rights in 1718 but continued to come to Maryland and by 1775 numbered about 25,000...with a few in eastern Pennsylvania as well.

(4) The Southern Colonies

In this category we are looking at those below Virginia, having treated that entity as a section by itself. The religious work in the Carolinas and Georgia developed later than those sketched so far. Some Huguenots entered South Carolina while Moravians and Quakers (later 18th century) moved into what is now North Carolina. James Oglethorpe actually pioneered Georgia as a prisoner-colony. The missions societies of Dr. Bray attempted to operate in these areas and you will remember that both John Wesley and George Whitefield came to Georgia to minister and to do mission-are work. Whitefield founded some charitable works and Wesley was in Georgia for nearly three years...all before his conversion...and eventually returned to England feeling very much a failure.

The Moravians were particularly effective in Indian missions and made major achievements in this area...both in conversion and in pacification as well. This part of the new world depended on a strictly agrarian economy and did not fare as well as did the industrial portions. Both the social and religious forces grew slowly. Both the Moravians and Quakers had a great interest in the conversion of slaves and to a large degree their efforts were not widely welcomed. Efforts among the slaves were regarded with suspicion as being treacherous.

(5) Summary

Whatever other ideas you may have, don't think of the colonies as being collections of god-fearing persons as the rule. There were centers of practical religion but the mercantile nature of the colonial settlements brought scads of people just trying to get ahead and not worrying very much over whom one stepped on to get the desired end. Colonial conditions were very hard on morality, manners and culture. It was often so reflected in the clergy and religious leaders. There was a spark of faith and most of the religiously motivated groups who came knew something of this faith life. But the congregationalists and the Quakers surrendered a good bit of it on the "halfway" covenant principles and the other bodies struggled with the environment. It does seem that the more forceful the commitment to the reproach of the Gospel the better the individual groups persevered.