

The Turning of Religious Freedom into Fighting for Freedom

1. The Moral Justification for Civil Disobedience on a Grand Scale
2. The priority of moral arguments to fight against the British for political and economic freedom;
3. When do Americans stand their ground in civil disobedience?
 - Different religious perspectives determined to fight against the British for American religious freedom
 - Different religious perspectives determined to fight against the British for American political freedom
 - Different religious perspectives determined to fight against the British for American economic freedom
 - Legacy of American Religious Freedom to Future Revolutions

Lesson Abstract: (summary of main points)

1. In this lesson students will explore the nature of religious argument to shape both public and political persuasion and how the form of argument differs from secular argument since both forms often involve use of the same vocabulary.
2. This lesson will not focus on the nature of rhetoric, persuasion, or propaganda in its various forms and tactics, although these are all appropriate studies here, teachers should offer these studies later in the extension section at the end of this lesson.
3. This lesson presupposes a difference in religious argument from argument in general political forms not more in structure but in content.
4. Students will evaluate three different sermons and speeches for argument analysis. The student will attempt to recognize the main point(s) in the sermon from the minor points.
5. Students will look to identify three elements in the sermons/speeches:
 - 5.1. religious freedom claims,
 - 5.2. political/social freedom claims, and
 - 5.3. economic freedom claims
6. Identify the primary invective? Focus of sermons favoring the Revolution
7. Locate sermons from those in opposition to the Revolution

The development of religious freedom, and that the use of that freedom to foster political persuasion from the lecterns and pulpits in America resulting in the American Revolution and that legacy.

Content Expectations or Standards

1. **The purpose of Social studies in the Michigan Curriculum Framework:**

Respect for the underlying values of a democratic society is developed through effective social studies education. As a result, students comprehend the ideals of democracy, cherish them, and strive to live their lives in accordance with them. A reasoned commitment to democratic values motivates citizens to safeguard their rights, to fulfill their responsibilities as citizens, and to honor the dignity of all people.

2. Standard I.4 Judging Decisions from the Past

At critical turning points in history, we sometimes encounter key decisions that were made at the time. By entering personally into such moments, we can confront important issues of an era. When revisiting these issues, we can

- analyze the interests and values held by those caught up in the situation,
- consider alternative choices and their consequences,
- assess the ethical implications of possible decisions, and
- evaluate the decision made in light of its long-term consequences revealed in the historical record.

3. Standard IV.3 Role of Government

4. Standard V.2 Conducting Investigations

All students will conduct investigations by

- formulating a clear statement of a question,
- gathering and organizing information from a variety of sources,
- analyzing and interpreting information,
- formulating and testing hypotheses,
- reporting results both orally and in writing, and
- making use of appropriate technology.

5. Standard VI.I Identifying and Analyzing Issues

The process of resolution begins by stating the issue clearly as a question of policy. The origins of the issue are then traced:

- How did it become a matter of disagreement or dispute?
- In tracing the origins of the issue, various perspectives that people bring to it are acknowledged.
- Analysis then moves to identifying subordinate
 - ethical,
 - factual, and
 - definitional issues that must be settled in order to resolve the policy issue.

6. Standard VI.2 Group Discussion

All students will engage their peers in constructive conversation about matters of public concern by

- clarifying issues,
- considering opposing views,
- applying democratic values,
- anticipating consequences, and
- working toward making decisions.

7. Standard VII.I Responsible Personal Conduct

Responsible citizens address social problems by

- participating constructively in their communities,
- considering the effects of their actions on other people, and
- acting in accordance with the rule of law to meet their ethical obligations.

Key Concepts

1. Understanding what religious freedom means by definition and why America is special if indeed not unique.
2. The religious promulgation of revolutionary ideas from the pulpits of America.
3. The religious justification for the Revolution in American political documents.
4. Recognizing the widespread nature of the issue of revolution across the colonies and how that spread through churches.

Instructional Resources

Equipment/Manipulative

Various American historical documents handouts

Student Resource

Various American historical documents
 Poster board
 Markers
 Keynote/Powerpoint software
 Printer paper
 Notebook/diary

Teacher Resources

Various American historical documents
 Internet
 smart board or equivalent
 lcd projection

Lesson Sequence

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| Day One | <ol style="list-style-type: none"> 1. Students should pair together to brainstorm the major causes of Europeans and others to immigrate to the New World or anywhere for that matter. <ol style="list-style-type: none"> a. Socio-political b. Economic c. Religious—Worldview <ol style="list-style-type: none"> i. Western <ol style="list-style-type: none"> 1. Christian 2. Jewish 3. Islam ii. Eastern <ol style="list-style-type: none"> 1. Islam 2. Hindu 3. Zoroastrian 4. Buddhist d. _____ 2. One of these should readily be the idea of religious freedom. <ol style="list-style-type: none"> a. Which religions were in conflict? b. Oppressor and oppressed? c. Options used to resolve the conflict? |
|----------------|---|

	<p>3. Students will recognize the primary cause of religious freedom is Europe was the aftermath of the Reformation</p> <ol style="list-style-type: none"> a. Define reformation research b. Define Protestant research
Day Two	<p>4. Who decides ethical standards in the New World or anywhere for that matter?—Who decides what is right and wrong? Why do good things happen to bad people?</p> <ol style="list-style-type: none"> a. Which form of the golden rule/ He who has the gold, or b. Do unto others... <p>5. The primacy of the Bible in the New World, how did this come about rather than the Qu’ran, or Lao Tzu, or the Bhagavad gita?—revisit the distinctions—what is so important that they are worth fighting for?—One difference social, political, economic, or religious for each of these groups for homework</p> <ol style="list-style-type: none"> a. Presbyterians, b. Congregationalists, c. Baptists, d. Catholics, e. Methodists, and f. Anglicans g. Homework: Which groups were in favor of the revolution and list two reasons why for each side (not each group)?
Day Three	<p>6. The natural adoption of biblical principles into the civil system as a basis for ethics</p> <ol style="list-style-type: none"> a. Massachusetts laws b. DOI c. Removing the oppression <ol style="list-style-type: none"> i. Which country offers the least oppression to religious groups?—why? ii. Which country offers the least oppression to minorities?—why? iii. Which country offers the least oppression to women?—why? iv. Which country offers the least economic oppression?—why? v. Which country struggles the most with immigration?—why? <p>7. The legacy, the power of the struggle to be free from oppression biblically, socially, politically, and economically.</p>

Assessment

Students should prepare a Keynote/Powerpoint presentation including the research of their homework displaying their understanding of these issues.

Resources

Just What Is Religious Freedom?



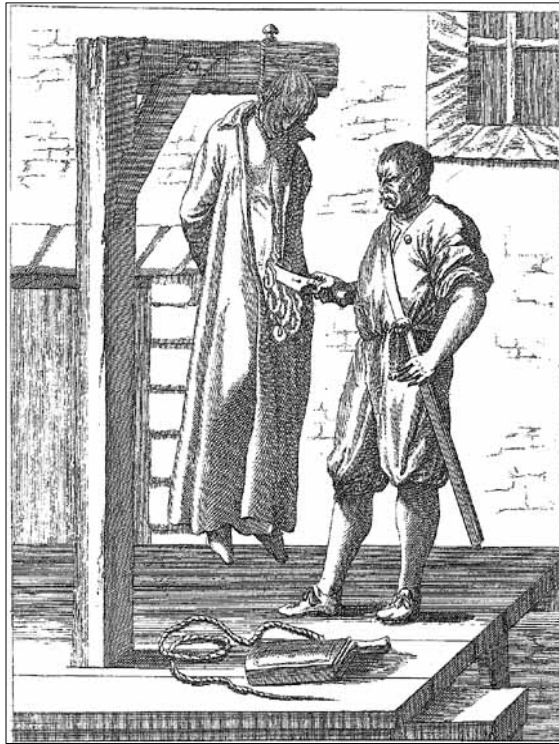
Picture 1
Execution of Mennonites:

This engraving depicts the execution of David van der Leyen and Levina Ghyselins, described variously as Dutch Anabaptists or Mennonites, by Catholic authorities in Ghent in 1554. Strangled and burned, van der Leyen was finally dispatched with an iron fork. *Bracht's Martyr's Mirror* is considered by modern Mennonites as second only in importance to the Bible in perpetuating their faith.

[Murder of David van der Leyen and Levina Ghyselins, Ghent, 1554](http://www.loc.gov/exhibits/religion/rel01.html)
<http://www.loc.gov/exhibits/religion/rel01.html>

Identify the elements in the cartoon that reveals the following details:

1. Most people are familiar with the Catholic branch of the Christian religion. Research to answer the following questions: What is a Mennonite?
2. What is an Anabaptist?
3. What is the dividing line that distinguishes them as Protestant Christians from the Catholic Christians?
4. In what two ways is religious freedom being practiced in this cartoon, depending upon your perspective?
5. Who are the witnesses to the execution?
6. What does the cross in the background represent?
7. The execution platform is raised for what purpose?
8. What other implements of torture appear in the cartoon?
9. The government allowed torture as a form of public execution. What countries still allow this in the 21st century?
10. Are you in favor or opposed to religious persecution in any form?



Picture 2
A Jesuit Disemboweled

Jesuits like John Ogilvie (Ogilby) (1580-1615) were under constant surveillance and threat from the Protestant governments of England and Scotland. Ogilvie was sentenced to death by a Glasgow court and hanged and mutilated on March 10, 1615.

[John Ogilvie \(Ogilby\), Societas Jesu, 1615](http://www.loc.gov/exhibits/religion/rel01.html)
<http://www.loc.gov/exhibits/religion/rel01.html>

The Protestant executes the Catholic.

1. What is a protestant?
2. What is the dividing line that distinguishes Protestant Christians and Catholic Christians?
3. What religious group is in political authority in the cartoon?
4. The execution platform is raised for what purpose?
5. What other implements in the cartoon depict elements of torture?
6. The government also allowed torture as a form of public execution. Why does America not allow this?
7. What is the latest issue in the news concerning torture?



The Expulsion of the Salzburgers

On October 31, 1731, the Catholic ruler of Salzburg, Austria, Archbishop Leopold von Firmian, issued an edict expelling as many as 20,000 Lutherans from his principality. Many propertyless Lutherans, given only eight days to leave their homes, froze to death as they drifted through the winter seeking sanctuary. The wealthier ones who were allowed three months to dispose of their property fared better. Some of these Salzburgers reached London, from whence they sailed to Georgia. Others found new homes in the Netherlands and East Prussia.

[Lutherans leaving Salzburg, 1731](http://www.loc.gov/exhibits/religion/rel01.html)
<http://www.loc.gov/exhibits/religion/rel01.html>

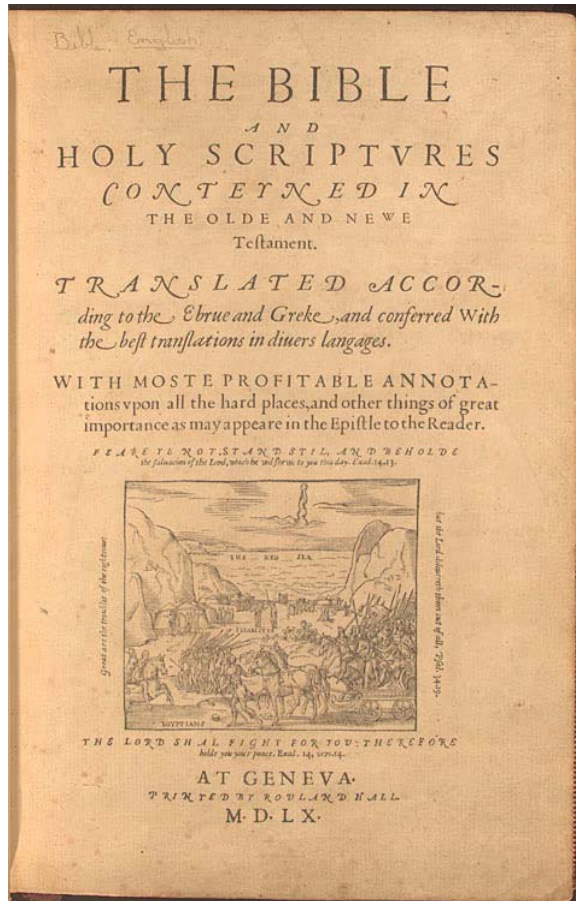
1. What is a Lutheran?
2. What religious group is in political authority in the cartoon?
3. The execution platform is raised for what purpose?
4. How does this cartoon differ from the two previous?
5. The government also allowed torture as a form of public execution.
6. Why does America not allow this?
7. How would you respond if you were living among the oppressors?
8. How would you respond if you were living among the oppressed?
9. How would your choice from the previous questions have made a difference?

From these three cartoons of the 16th, 17th, and 18th centuries, what is the most obvious reason that the New World might be appealing for various religious groups?

For those who did not flee to the New World, what recourse would these groups have against the prevailing government?

How do these options differ from oppressive governments today?

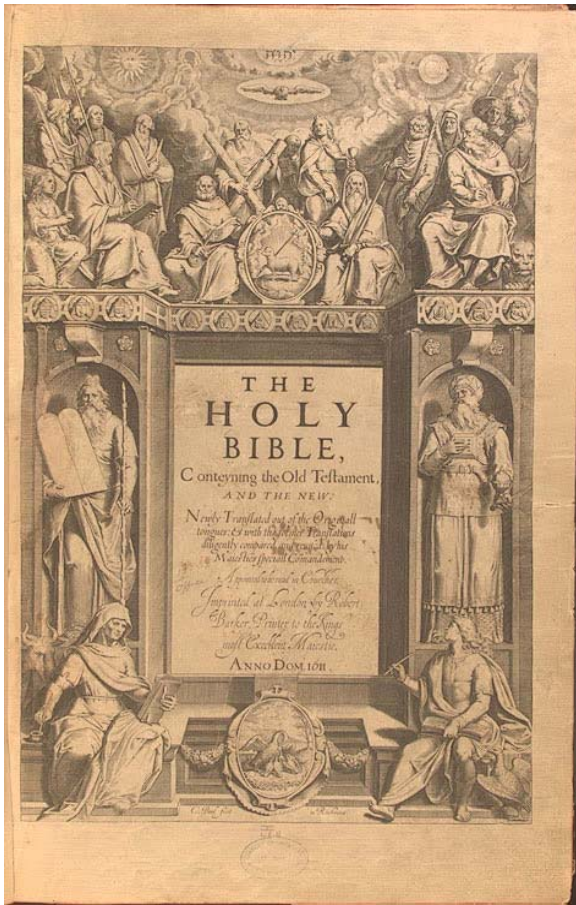
The Bible in English During Colonial Times



The Geneva Bible

The Geneva Bible was published in English in Geneva in 1560 by English reformers who fled to the continent to escape persecutions by Queen Mary. Their leader was William Whittingham, who married a sister of John Calvin. The Geneva Bible was used by the Pilgrims and Puritans in New England until it was gradually replaced by the King James Bible. According to one twentieth-century scholar, "between 1560 . . . and 1630 no fewer than about two hundred editions of the Geneva Bible, either as a whole or of the New Testament separately, appeared. It was the Bible of Shakespeare and of John Bunyan and of Cromwell's Army and of the Pilgrim Fathers."

[The Bible and Holy Scriptures Conteyned in the Olde and Newe Testament](http://www.loc.gov/exhibits/religion/rel01.html), Geneva: 1560
<http://www.loc.gov/exhibits/religion/rel01.html>



The King James Bible

The first edition of the King James Bible, also called the “Authorized Version,” was composed by a committee of English scholars between 1607 and 1611. The first copy of the King James Bible known to have been brought into the colonies was carried by John Winthrop to Massachusetts in 1630. Gradually the King James Bible supplanted the Geneva Bible and achieved such a monopoly of the affections of the English-speaking peoples that a scholar in 1936 complained that many “seemed to think that the King James Version is the original Bible which God handed down out of heaven, all done up in English by the Lord himself.”

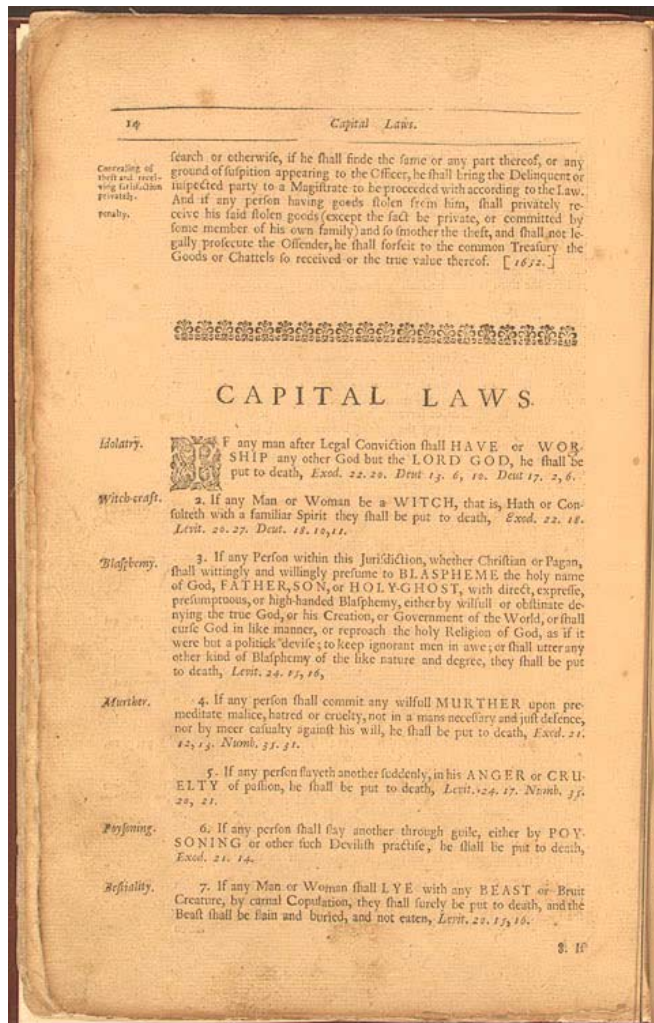
[The Holy Bible, conteyning the Old Testament and the New](http://www.loc.gov/exhibits/religion/rel01.html) London: Robert Baker, 1611
<http://www.loc.gov/exhibits/religion/rel01.html>

What were the two most popular English language versions of the Bible translated from Greek, Hebrew, and Aramaic?

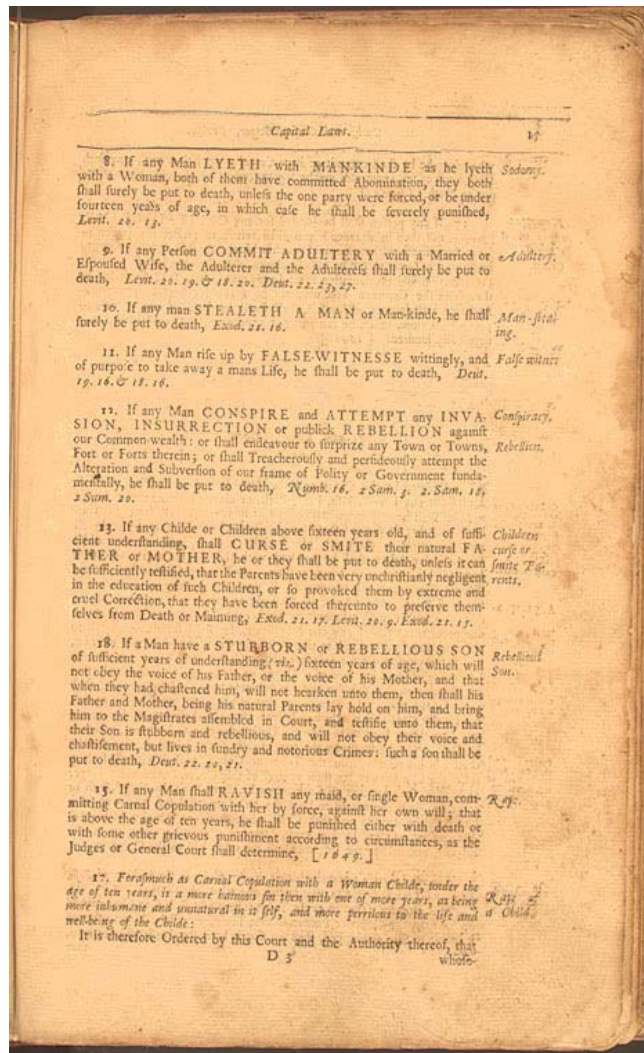
As fugitives left their countries and settled into other parts of the world, what would happen if they did not have copies of their sacred texts to continue to inform their religious practices?

The Attempt to End Religious Persecution

Seventeenth-Century Laws of Massachusetts
Page 1



Seventeenth-Century Laws of Massachusetts
Page 2

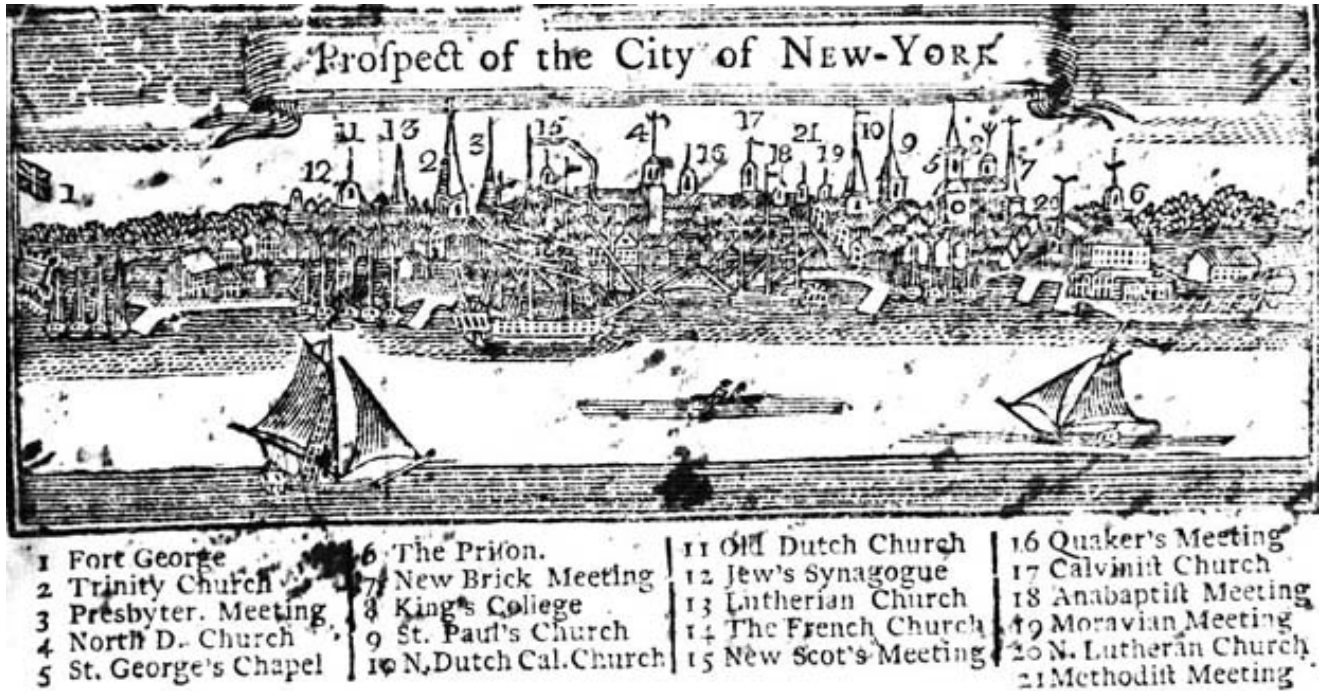


[The General Laws and Liberties of the Massachusetts Colony: Revised and Reprinted \[right page\] \[left page\]](#) Cambridge, Massachusetts: Samuel Green, 1672

Criminal laws in the early New England colonies were based on the scriptures, especially the Old Testament. Many civil laws and procedures were modeled after the English common law.

Which religious groups would most likely find the most comfortable option in the New World that uses the Bible as a basis for right and wrong personal and civic behavior?

To which sacred Scriptures does the caption refer?

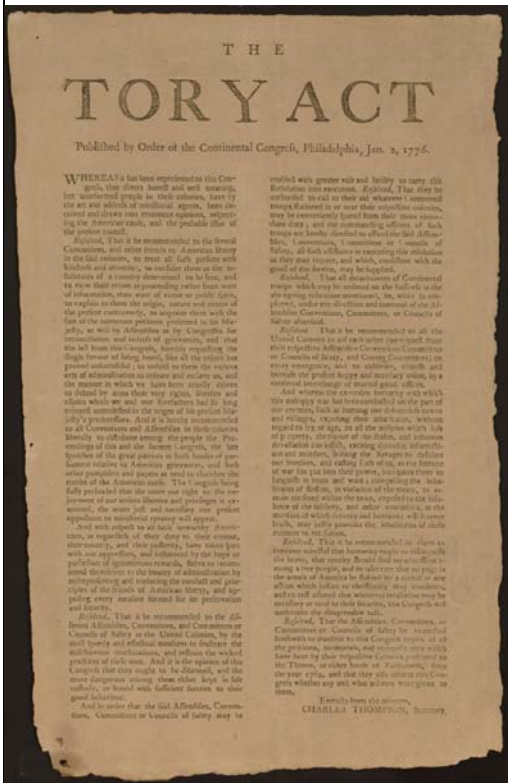


[Prospect of the City of New York 1771](http://www.loc.gov/exhibits/religion/i49umaxs.jpg)
<http://www.loc.gov/exhibits/religion/i49umaxs.jpg>

Of the 21 various building identified, what seems to be the dominant persuasive motif in the sketch?

Besides Christianity, what other religion explicitly identified might also have influenced the founding of America?

The Preaching to Support the Revolution



Without reference to immediate sermons in opposition to the American Revolution, what detail does the following Tory Act of 1776 provide as a major cause of opposition to the Revolution?

THE TORY ACT - Published by Order of the Continental Congress, Philadelphia, Jan. 2, 1776.

Whereas it has been represented to this Congress, that divers honest and well meaning, but uninformed people in these colonies, have by the art and address of ministerial agents, been deceived and drawn into erroneous opinions, respecting the American cause, and the probable issue of the present contest.

Resolved, That it be recommended to the several Committees, and other friends to American liberty in the said colonies, to treat all such persons with kindness and attention, to consider them as the inhabitants of a country determined to be free, and to view their errors as proceeding rather from want of information, than want of virtue or public spirit, to explain to them the origin, nature and extent of the present controversy, to acquaint them with the fate of the numerous petitions presented to his Majesty, as well by Assemblies as by Congresses for reconciliation and redress of grievances, and that the last from this Congress, humbly requesting the single favor of being heard, like all the others has proved unsuccessful; to unfold to them the various arts of administration to ensnare and enslave us, and the manner in which we have been cruelly driven to defend by arms those very rights, liberties and estates which we and our forefathers had so long enjoyed

unmolested in the reigns of his present Majesty's predecessors. And it is hereby recommended to all Conventions and Assemblies in these colonies liberally to distribute among the people the Proceedings of this and the former Congress, the late speeches of the great patriots in both houses of parliament relative to American grievances, and such other pamphlets and papers as tend to elucidate the merits of the American cause. The Congress being fully persuaded that the more our right to the enjoyment of our ancient liberties and privileges is examined, the more just and necessary our present opposition to ministerial tyranny will appear.

And with respect to all such unworthy Americans, as regardless of their duty to their creator, their country, and their posterity, have taken part with our oppressors, and influenced by the hope or possession of ignominious rewards, strive to recommend themselves to the bounty of administration by misrepresenting and traducing the conduct and principles of the friends of American liberty, and opposing every measure formed for its preservation and security.

Resolved, That it be recommended to the different Assemblies, Conventions, and Committees or Councils of Safety in the United Colonies, by the most speedy and effectual measures to frustrate the mischievous machinations, and restrain the wicked practices of these men. And it is the opinion of this Congress that they ought to be disarmed, and the more dangerous among them either kept in safe custody, or bound with sufficient sureties to their good behavior.

And in order that the said Assemblies, Conventions, Committees or Councils of Safety may be enabled with greater ease and facility to carry this Resolution into execution,

Resolved, That they be authorized to call to their aid whatever Continental troops stationed in or near their respective colonies, may be conveniently spared from their more immediate duty; and the commanding officers of such troops are hereby directed to afford the said Assemblies, Conventions, Committees or Councils of Safety, all such assistance in executing this resolution as they may require, and which, consistent with the good of the service, may be supplied.

Resolved, That all detachments of Continental troops which may be ordered on the business in the a foregoing resolution mentioned, be, while so employed, under the direction and control of the Assemblies Conventions, Committees, or Councils of Safety aforesaid.

Resolved, That it be recommended to all the United Colonies to aid each other (on request from their respective Assemblies Conventions Committees or Councils of Safety, and County Committees) on every emergency, and to cultivate, cherish and increase the present happy and necessary union, by a continual interchange of mutual good offices.

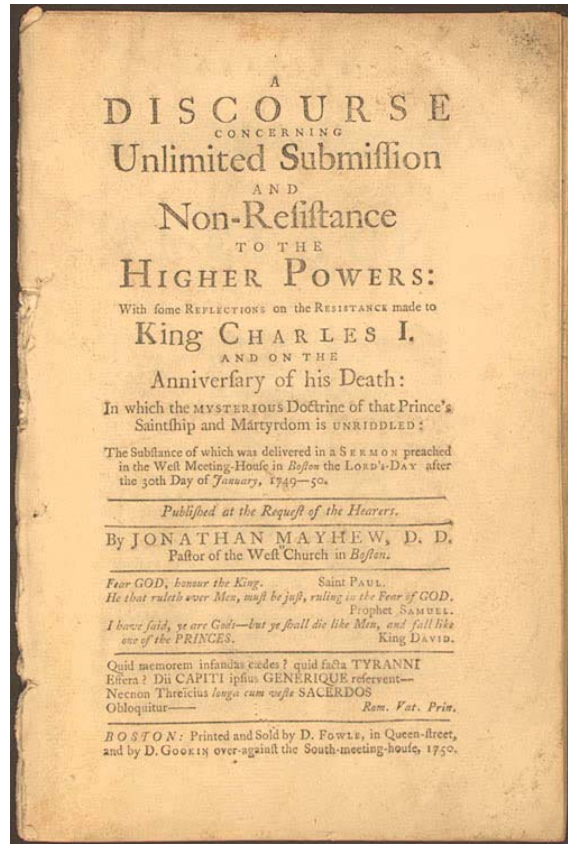
And whereas the execrable barbarity with which this unhappy war has been conducted on the part of our enemies, such as burning our defenseless towns and villages, exposing their inhabitants, without regard to sex or age, to all the miseries which loss of property, the rigor of the season, and inhuman devastation can inflict, exciting domestic insurrections and murders, bribing the Savages to desolate our frontiers, and casting such of us, as the fortune of war has put into their power, into gaols [jails], there to languish in irons and want; compelling the inhabitants of Boston, in violation of the treaty, to remain confined within the town, exposed to the insolence of the soldiery, and other enormities, as the mention of which decency and humanity will forever blush, may justly provoke the inhabitants of these colonies to retaliation.

Resolved, That it be recommended to them to continue mindful that humanity ought to distinguish the brave, that cruelty should find no admission among a free people, and to take care that no page in the annals of America be stained by a recital of any action which justice or Christianity may condemn, and to rest assured that whenever retaliation may be necessary or tend to their security, this Congress will undertake the disagreeable task.

Resolved, That the Assemblies, Conventions, or Committees or Councils of safety be requested forthwith to transmit to this Congress copies of all the petitions, memorials, and remonstrance which have been by their respective Colonies presented to the Throne, or either house of Parliament, since the year 1762, and that they also inform this Congress whether any and what answers were given to them.

Extracts from the minutes, CHARLES THOMPSON, Secretary.

Preaching Opposed to the Revolution



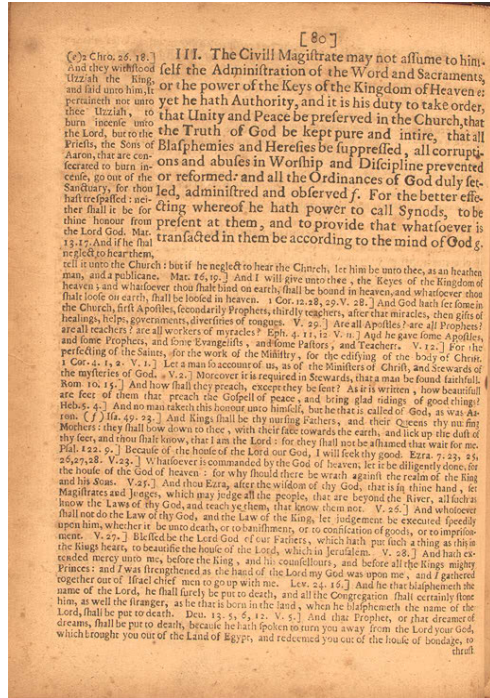
<http://www.loc.gov/exhibits/religion/vc006522.jpg>

Looking at the following sermon cover, what would be the position of this pastor concerning the growing dissatisfaction with the British rule in America?

According to the date on the title page, approximately how long had this unsettled notion of unsatisfactory British rule continued?

In this next piece, the original **Westminster Confession of Faith**, notice the limited text with the extended footnoting explanations. It looks as if it approximates a 3:1 ratio.

Notice that the text is not commenting on what the followers of Christ ought to expect to do with or receive from the civic officials. How was the church in New England able to persuade the civil magistrates that they were to function in this capacity toward those over whom they ruled?



The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed *f*. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God *g*.

- (e) 2Ch 26:18
- (f) Mt 16:19; 1Co 4:1,2
- (g) Jn 18:36; Mal 2:7; Ac 5:29

With small print commentary for each Bible reference

<http://www.loc.gov/exhibits/religion/vc006474.jpg>

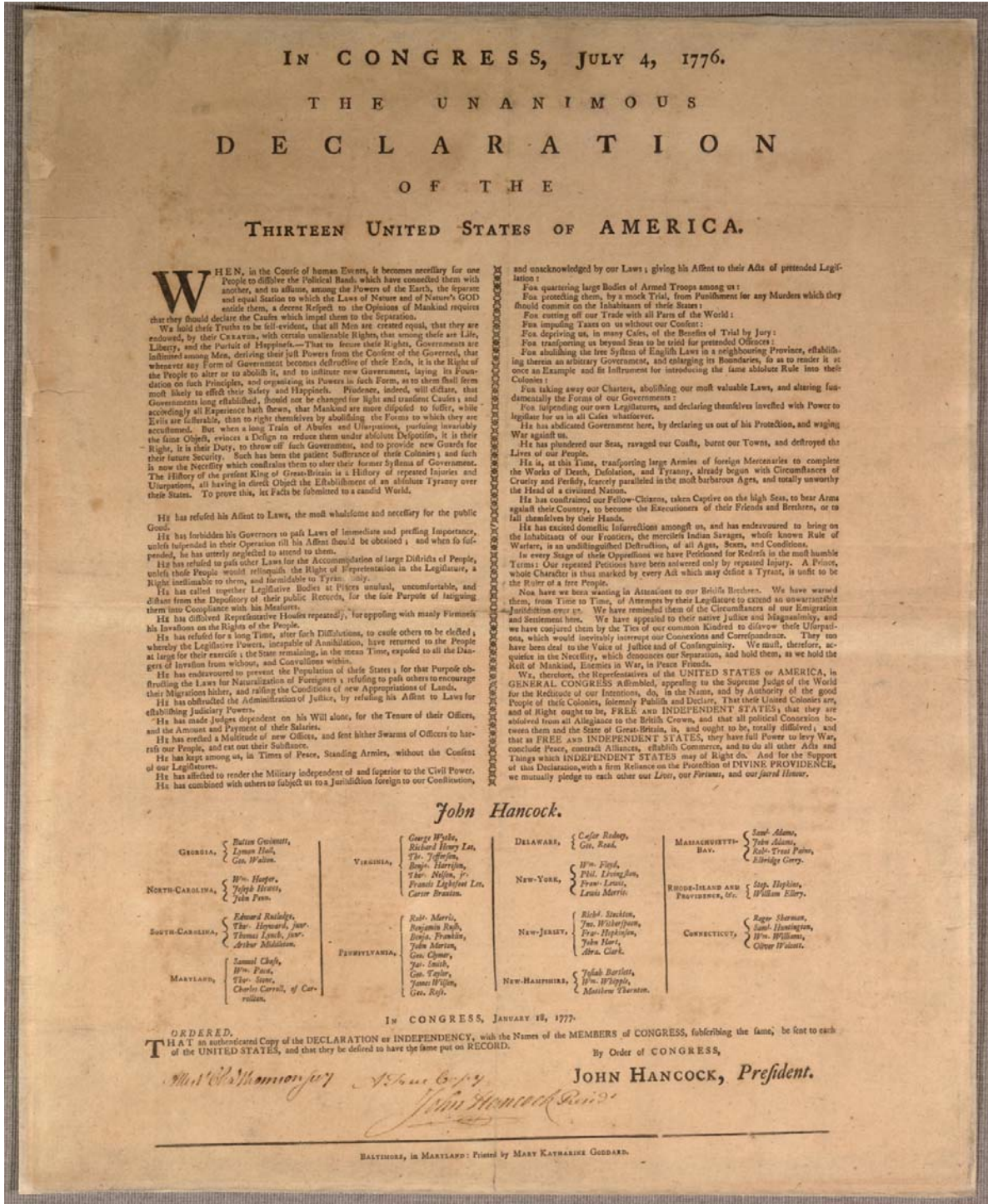
If these are the duties of the local magistrate in New England, does this document presuppose that the civil authorities maintain themselves to the Christian religion?

Does this document presuppose that religious matters are also civil matters?

How would Muslims, Buddhists, or Hindus respond to the civil authorities of America adjudicating in their religious matters?

Religious Tolerance in the New Republic

The Declaration of Independence In this document, the framers invoke the authority of God in the preamble. To which God do they refer?



The text of the first two paragraphs of the DOI:

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's [God] entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

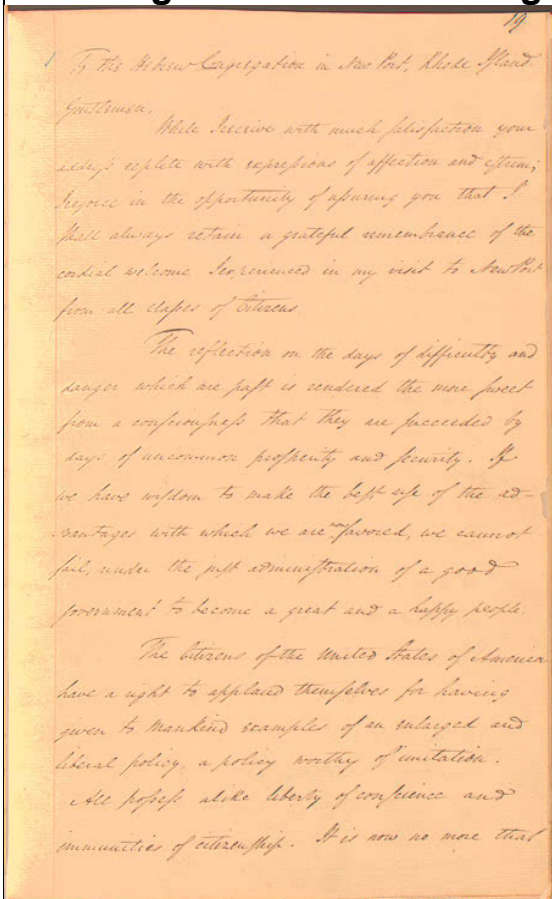
We hold these truths to be self-evident: That all men are created equal; that they are endowed [by their Creator] with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states. To prove this, let facts be submitted to a candid world.

Notice the references to Deity in these two paragraphs. Many revolutionaries invoke the pleasure of God as the basis for their actions. Which religious groups might consider themselves left out of the purview of this God?

Real Religious Freedom?—Tolerance?

A new spectrum arises in the new republic. The spectrum that millions longed for: Religious freedom. But what does that mean? We support ideas with which we agree. Reading, writing, and arithmetic, music, sports, arts, and democracy are part of the American way. These are ideas that we support. We do not tolerate ideas we agree with, we support them. We are intolerant of things that cross the line too far, but we tolerate only those things with which we disagree. Explain one other idea of tolerance with which you disagree your understanding of the idea of tolerance.

Washington to a Jewish congregation



Letter from George Washington to the Hebrew Congregation at Newport c. August 1790

Gentlemen:

While I received with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport from all classes of citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security.

If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and happy people.

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy—a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship.

It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity.

May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants—while every one shall sit in safety under his own vine and fig tree and there shall be none to make him afraid.

May the father of all mercies scatter light, and not darkness, upon our paths, and make us all in our several vocations useful here, and in His own due time and way everlastingly happy.

G. Washington

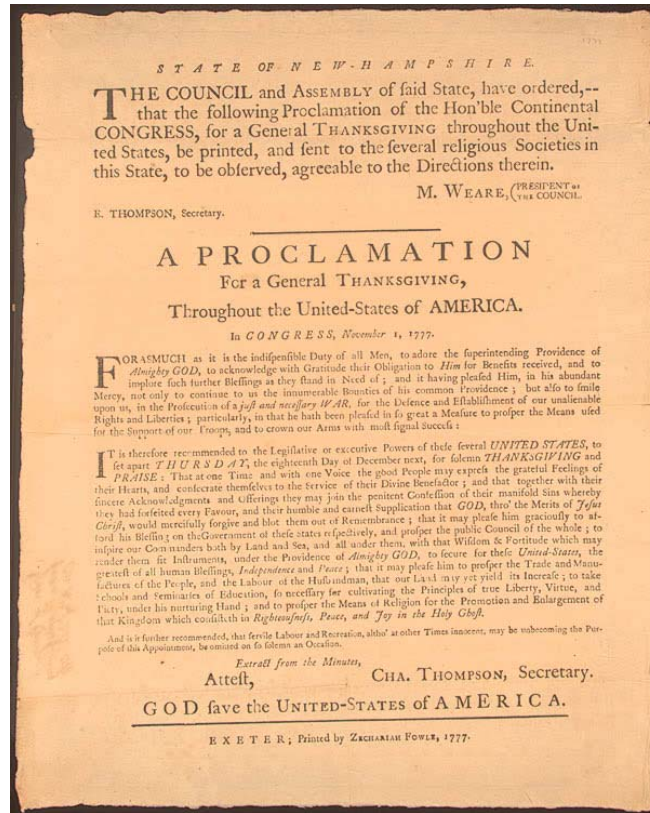
<http://www.ashbrook.org/library/18/washington/hebrewcongregation.html>

To what advantages may Washington refer, other than the fact, of course, that the war is over?

Why—do you suppose—does Washington reject the notion of toleration in the newly formed Republic?

Contrast this notion from Washington with your current understanding.

Lesson plan developed from project facilitated through the Michigan Council for History Education and the Genesee Intermediate School District, funded by Library of Congress grant through the Midwest Center for Teaching with Primary Sources, Milner Library, Illinois State University, Summer 2009.



How would our modern 21st century congress view this declaration? Explain both how you believe the view of Congress today would differ and why would it differ from that in 1777?

From the evidence so far presented, did our country display freedom of religion or freedom from religion? Explain?

From this excerpt of [Curiosities of Puritan History--Toleration. \[Putnam's monthly magazine of American literature, science and art. / Volume 5, Issue 28, April 1855\]](#), what is the author pointing out was the leading religious view of the day in colonial jurisprudence?

368 *Curiosities of Puritan History--Toleration.* [April,

The islanders call him the fiery god;
But he leaves the Indian seas behind,
And dashes across the Pacific main;
And early in the morn,
With a scream, and a shout, and a whiz again,
He rounds the icy Horn.

Great monarch of land and sea!
Pray, whence is thy wondrous power?
"Look into thyself," says he,
"Body and spirit, I'm the shadow of thee;
But thou art king, and thine the imperial dower.
Burnished iron, and steel,
Piston, lever, and wheel,
Chambers of water, chambers of fire,
Arms and screws, that nothing can tire,
Powerless and silent for ever must be,
Were it not for my Spirit, by fire set free;—
All Progress is born of Mystery."

CURIOSITIES OF PURITAN HISTORY.

TOLERATION.

NO part of the colonial history of Massachusetts is more painful to contemplate, than that which records the persecution of the various schismatics that arose from time to time to disturb the unity of the religious commonwealth. The intolerant bigotry of the dominant class has been so long the theme of invective, of taunt, satire and jest, that no one who would attack New England, however illiterate he may be, is at a loss as to where to deal a blow. On the principles of government, as now established, the conduct of the Puritans was indefensibly atrocious. No one will be hardy enough to attempt their justification, unless the deprecatory apologies of certain ultra-sectarians are to be so considered. The common assertion that other sects persecuted also, is not a valid excuse; for, in the first place, the rule was not universal; neither the Quakers nor Baptists showed any similar intolerance in Pennsylvania or Rhode Island; and besides, the Puritans claimed to be separate from the world and its sinful usages, and challenged comparison by another and higher standard, the Scriptures of inspiration. It will not be denied, we think, that they wholly misapprehended or perverted the spirit of the New Testament, and construed the

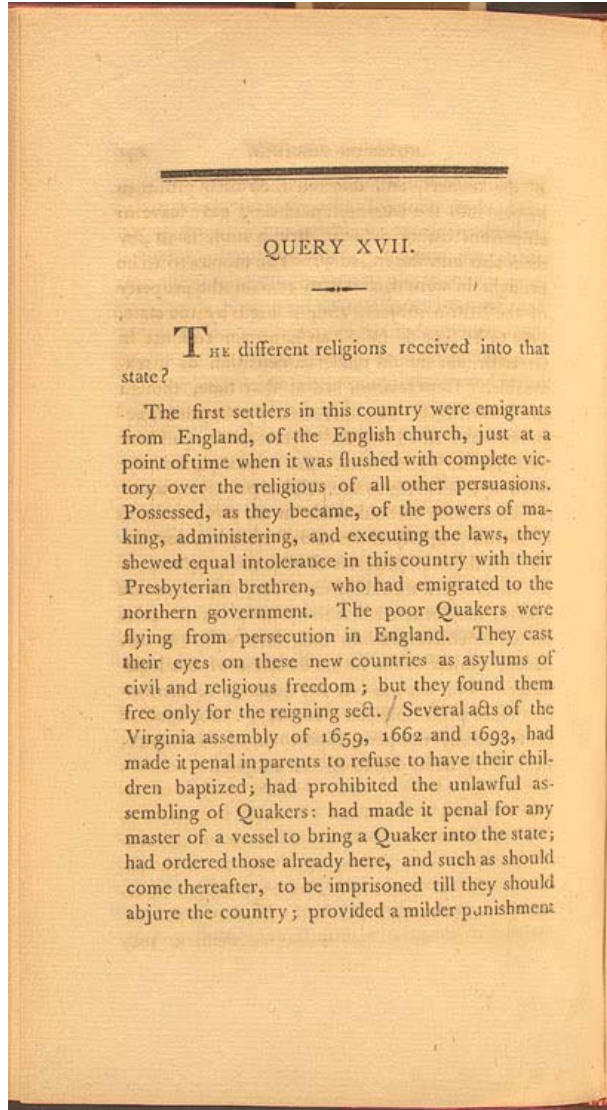
words of Him "who spake as never man spake," rather with the spirit of Joshua smiting the Canaanites, than with the heavenly charity of "the disciple whom Jesus loved." In this phase of religious development they were not, as is commonly claimed, in advance of their age. We are verging upon debatable ground, and therefore will look at the subject from another standpoint.

Most persons who are familiar only with the orderly arrangement of modern society, wherein the relative rights and duties of the rulers and people have been carefully defined, are astonished at the interference of government in matters of religion two centuries ago, since it appears to be so palpably an overstepping of the line of duty—an invasion of the inherent rights of the subject. But it is to be remembered that these notions are of modern origin, so far as their recognition by government is concerned. If an individual had given offence "in the good old colony times," whether against the published laws or not, the punishment was pretty sure to fall on some pretext. And, as the court had the whole armory of the Mosaic code at command, it would be strange if some effectual weapon were not found for the occasion. The ideas of most people, even

What is the source of the Mosaic code?

Religion in America following the revolution.

<http://www.loc.gov/exhibits/religion/vc006518.jpg>



Jefferson is quoted as saying the following:

(Locate this piece in your own study of the LOC documents).

In the exhibit "Religion and the Founding of the American Republic" mounted by the Library of Congress (1998), one finds this vignette:

President Jefferson was on his way to church on a Sunday morning with his large red prayer book under his arm when a friend querying him after their mutual good morning said, "Which way are you walking Mr. Jefferson?" To which he replied, "To Church, Sir."

"You going to church, Mr. J.? You do not believe a word in it."

"Sir," said Mr. J., "no nation has ever yet existed or been governed without religion. Nor can be. The Christian religion is the best religion that has ever been given to man and I as chief Magistrate of this nation am bound to give it the sanction of my example. Good morning Sir."

—Rev. Ethan Allen

From this excerpt of Jefferson and his view of the pluralistic ideal, how well has freedom of religion been working in the colonies?

Does this quote make Jefferson a hypocrite?

<http://www.britannica.com/blogs/2007/05/fighting-extremists-on-both-sides/>

The Northwest Ordinance of 1787 was constructed following the revolution both for expansion westward from Ohio and before the present Constitution was in place. As you read these excerpts of the congressional record ask what is expressly/certainly established as acceptable American view of the freedom of religion according to this document and how that concept may differ from other social ideals? Please identify the social ideals (i.e., how we get along in spite of our diversities), first and then argue your goal for having pointed them out.

Northwest Ordinance; July 13, 1787
An Ordinance for the government of the Territory of the United States
Northwest of the River Ohio.

Section 1. *Be it ordained by the United States in Congress assembled,* That the said territory, for the purposes of temporary government, be one district, subject, however, to be divided into two districts, as future circumstances may, in the opinion of Congress, make it expedient.

Sec 2. *Be it ordained by the authority aforesaid,* That the estates, both of resident and nonresident proprietors in the said territory, dying intestate, shall descent to, and be distributed among their children, and the descendants of a deceased child, in equal parts; the descendants of a deceased child or grandchild to take the share of their deceased parent in equal parts among them: And where there shall be no children or descendants, then in equal parts to the next of kin in equal degree; and among collaterals, the children of a deceased brother or sister of the intestate shall have, in equal parts among them, their deceased parents' share; and there shall in no case be a distinction between kindred of the whole and half blood; saving, in all cases, to the widow of the intestate her third part of the real estate for life, and one third part of the personal estate; and this law relative to descents and dower, shall remain in full force until altered by the legislature of the district. And until the governor and judges shall adopt laws as hereinafter mentioned, estates in the said territory may be devised or bequeathed by wills in writing, signed and sealed by him or her in whom the estate may be (being of full age), and attested by three witnesses; and real estates may be conveyed by lease and release, or bargain and sale, signed, sealed and delivered by the person being of full age, in whom the estate may be, and attested by two witnesses, provided such wills be duly proved, and such conveyances be acknowledged, or the execution thereof duly proved, and be recorded within one year after proper magistrates, courts, and registers shall be appointed for that purpose; and personal property may be transferred by delivery; saving, however to the French and Canadian inhabitants, and other settlers of the Kaskaskies, St. Vincents and the neighboring villages who have heretofore professed themselves citizens of Virginia, their laws and customs now in force among them, relative to the descent and conveyance, of property.

Sec. 3. *Be it ordained by the authority aforesaid,* That there shall be appointed from time to time by Congress, a governor, whose commission shall continue in force for the term of three years, unless sooner revoked by Congress; he shall reside in the district, and have a freehold estate therein in 1,000 acres of land, while in the exercise of his office.

Sec. 4. There shall be appointed from time to time by Congress, a secretary, whose commission shall continue in force for four years unless sooner revoked; he shall reside in the district, and have a freehold estate therein in 500 acres of land, while in the exercise of his office. It shall be his duty to keep and preserve the acts and laws passed by the legislature, and the public records of the district, and the proceedings of the governor in his executive department, and transmit authentic copies of such acts and proceedings, every six months, to the Secretary of Congress: There shall also be appointed a court to consist of three judges, any two of whom to form a court, who shall have a common law jurisdiction, and

reside in the district, and have each therein a freehold estate in 500 acres of land while in the exercise of their offices; and their commissions shall continue in force during good behavior.

Sec. 5. The governor and judges, or a majority of them, shall adopt and publish in the district such laws of the original States, criminal and civil, as may be necessary and best suited to the circumstances of the district, and report them to Congress from time to time: which laws shall be in force in the district until the organization of the General Assembly therein, unless disapproved of by Congress; but afterwards the Legislature shall have authority to alter them as they shall think fit.

Sec. 6. The governor, for the time being, shall be commander in chief of the militia, appoint and commission all officers in the same below the rank of general officers; all general officers shall be appointed and commissioned by Congress.

Sec. 7. Previous to the organization of the general assembly, the governor shall appoint such magistrates and other civil officers in each county or township, as he shall find necessary for the preservation of the peace and good order in the same: After the general assembly shall be organized, the powers and duties of the magistrates and other civil officers shall be regulated and defined by the said assembly; but all magistrates and other civil officers not herein otherwise directed, shall during the continuance of this temporary government, be appointed by the governor.

Sec. 8. For the prevention of crimes and injuries, the laws to be adopted or made shall have force in all parts of the district, and for the execution of process, criminal and civil, the governor shall make proper divisions thereof; and he shall proceed from time to time as circumstances may require, to lay out the parts of the district in which the Indian titles shall have been extinguished, into counties and townships, subject, however, to such alterations as may thereafter be made by the legislature.

Sec. 9. So soon as there shall be five thousand free male inhabitants of full age in the district, upon giving proof thereof to the governor, they shall receive authority, with time and place, to elect a representative from their counties or townships to represent them in the general assembly: Provided, That, for every five hundred free male inhabitants, there shall be one representative, and so on progressively with the number of free male inhabitants shall the right of representation increase, until the number of representatives shall amount to twenty five; after which, the number and proportion of representatives shall be regulated by the legislature: Provided, That no person be eligible or qualified to act as a representative unless he shall have been a citizen of one of the United States three years, and be a resident in the district, or unless he shall have resided in the district three years; and, in either case, shall likewise hold in his own right, in fee simple, two hundred acres of land within the same; Provided, also, That a freehold in fifty acres of land in the district, having been a citizen of one of the states, and being resident in the district, or the like freehold and two years residence in the district, shall be necessary to qualify a man as an elector of a representative.

Sec. 10. The representatives thus elected, shall serve for the term of two years; and, in case of the death of a representative, or removal from office, the governor shall issue a writ to the county or township for which he was a member, to elect another in his stead, to serve for the residue of the term.

Sec. 11. The general assembly or legislature shall consist of the governor, legislative council, and a house of representatives. The Legislative Council shall consist of five members, to continue in office five years, unless sooner removed by Congress; any three of whom to be a quorum: and the members of the Council shall be nominated and appointed in the following manner, to wit: As soon as representatives shall be elected, the Governor shall appoint a time and place for them to meet together; and, when met, they shall nominate ten persons, residents in the district, and each possessed of a freehold in five

hundred acres of land, and return their names to Congress; five of whom Congress shall appoint and commission to serve as aforesaid; and, whenever a vacancy shall happen in the council, by death or removal from office, the house of representatives shall nominate two persons, qualified as aforesaid, for each vacancy, and return their names to Congress; one of whom congress shall appoint and commission for the residue of the term. And every five years, four months at least before the expiration of the time of service of the members of council, the said house shall nominate ten persons, qualified as aforesaid, and return their names to Congress; five of whom Congress shall appoint and commission to serve as members of the council five years, unless sooner removed. And the governor, legislative council, and house of representatives, shall have authority to make laws in all cases, for the good government of the district, not repugnant to the principles and articles in this ordinance established and declared. And all bills, having passed by a majority in the house, and by a majority in the council, shall be referred to the governor for his assent; but no bill, or legislative act whatever, shall be of any force without his assent. The governor shall have power to convene, prorogue, and dissolve the general assembly, when, in his opinion, it shall be expedient.

Sec. 12. The governor, judges, legislative council, secretary, and such other officers as Congress shall appoint in the district, shall take an oath or affirmation of fidelity and of office; the governor before the president of congress, and all other officers before the Governor. As soon as a legislature shall be formed in the district, the council and house assembled in one room, shall have authority, by joint ballot, to elect a delegate to Congress, who shall have a seat in Congress, with a right of debating but not voting during this temporary government.

Sec. 13. And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected; to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of States, and permanent government therein, and for their admission to a share in the federal councils on an equal footing with the original States, at as early periods as may be consistent with the general interest:

Sec. 14. It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact between the original States and the people and States in the said territory and forever remain unalterable, unless by common consent, to wit:

Art. 1. No person, demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments, in the said territory.

Art. 2. The inhabitants of the said territory shall always be entitled to the benefits of the writ of *habeas corpus*, and of the trial by jury; of a proportionate representation of the people in the legislature; and of judicial proceedings according to the course of the common law. All persons shall be bailable, unless for capital offenses, where the proof shall be evident or the presumption great. All fines shall be moderate; and no cruel or unusual punishments shall be inflicted. No man shall be deprived of his liberty or property, but by the judgment of his peers or the law of the land; and, should the public exigencies make it necessary, for the common preservation, to take any person's property, or to demand his particular services, full compensation shall be made for the same. And, in the just preservation of rights and property, it is understood and declared, that no law ought ever to be made, or have force in the said territory, that shall, in any manner whatever, interfere with or affect private contracts or engagements, *bona fide*, and without fraud, previously formed.

Art. 3. Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged. The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and, in their property, rights, and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity, shall from time to time be made for preventing wrongs being done to them, and for preserving peace and friendship with them.

Art. 4. The said territory, and the States which may be formed therein, shall forever remain a part of this Confederacy of the United States of America, subject to the Articles of Confederation, and to such alterations therein as shall be constitutionally made; and to all the acts and ordinances of the United States in Congress assembled, conformable thereto. The inhabitants and settlers in the said territory shall be subject to pay a part of the federal debts contracted or to be contracted, and a proportional part of the expenses of government, to be apportioned on them by Congress according to the same common rule and measure by which apportionments thereof shall be made on the other States; and the taxes for paying their proportion shall be laid and levied by the authority and direction of the legislatures of the district or districts, or new States, as in the original States, within the time agreed upon by the United States in Congress assembled. The legislatures of those districts or new States, shall never interfere with the primary disposal of the soil by the United States in Congress assembled, nor with any regulations Congress may find necessary for securing the title in such soil to the *bona fide* purchasers. No tax shall be imposed on lands the property of the United States; and, in no case, shall nonresident proprietors be taxed higher than residents. The navigable waters leading into the Mississippi and St. Lawrence, and the carrying places between the same, shall be common highways and forever free, as well to the inhabitants of the said territory as to the citizens of the United States, and those of any other States that may be admitted into the confederacy, without any tax, impost, or duty therefore.

Art. 5. There shall be formed in the said territory, not less than three nor more than five States; and the boundaries of the States, as soon as Virginia shall alter her act of cession, and consent to the same, shall become fixed and established as follows, to wit: The western State in the said territory, shall be bounded by the Mississippi, the Ohio, and Wabash Rivers; a direct line drawn from the Wabash and Post Vincents, due North, to the territorial line between the United States and Canada; and, by the said territorial line, to the Lake of the Woods and Mississippi. The middle State shall be bounded by the said direct line, the Wabash from Post Vincents to the Ohio, by the Ohio, by a direct line, drawn due north from the mouth of the Great Miami, to the said territorial line, and by the said territorial line. The eastern State shall be bounded by the last mentioned direct line, the Ohio, Pennsylvania, and the said territorial line: *Provided, however*, and it is further understood and declared, that the boundaries of these three States shall be subject so far to be altered, that, if Congress shall hereafter find it expedient, they shall have authority to form one or two States in that part of the said territory which lies north of an east and west line drawn through the southerly bend or extreme of Lake Michigan. And, whenever any of the said States shall have sixty thousand free inhabitants therein, such State shall be admitted, by its delegates, into the Congress of the United States, on an equal footing with the original States in all respects whatever, and shall be at liberty to form a permanent constitution and State government: *Provided*, the constitution and government so to be formed, shall be republican, and in conformity to the principles contained in these articles; and, so far as it can be consistent with the general interest of the confederacy, such admission shall be allowed at an earlier period, and when there may be a less number of free inhabitants in the State than sixty thousand.

Lesson plan developed from project facilitated through the Michigan Council for History Education and the Genesee Intermediate School District, funded by Library of Congress grant through the Midwest Center for Teaching with Primary Sources, Milner Library, Illinois State University, Summer 2009.

Art. 6. There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes whereof the party shall have been duly convicted: *Provided, always*, That any person escaping into the same, from whom labor or service is lawfully claimed in any one of the original States, such fugitive may be lawfully reclaimed and conveyed to the person claiming his or her labor or service as aforesaid.

Be it ordained by the authority aforesaid, That the resolutions of the 23rd of April, 1784, relative to the subject of this ordinance, be, and the same are hereby repealed and declared null and void.

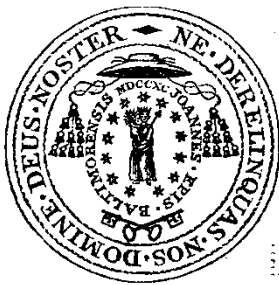
Done by the United States, in Congress assembled, the 13th day of July, in the year of our Lord 1787, and of their sovereignty and independence the twelfth

Images 334-41 beginning with the following page:

<http://memory.loc.gov/cgi-bin/ampage?collId=lljc&fileName=032/lljc032.db&recNum=343>

From time shortly following the development of the constitution, we see other religious groups becoming firmly established close to Washington.

A SHORT ACCOUNT
OF THE
ESTABLISHMENT
OF THE
New See of Baltimore in Maryland,
AND OF CONSECRATING THE
Right Rev. Dr. JOHN CARROLL first BISHOP thereof
On the Feast of the Assumption, 1790.
WITH A
DISCOURSE
DELIVERED ON THAT OCCASION,
AND THE AUTHORITY FOR CONSECRATING THE
BISHOP, AND ERECTING AND ADMINISTERING
THE SAID SEE.
TO WHICH ARE ADDED
EXTRACTS from the different BILLS of RIGHT and
CONSTITUTION of the UNITED STATES,—That
Liberty of Conscience is the Birth-right of every Man,
and an Exclusion of any religious Test for ever.



L O N D O N :
Printed by J. P. COCHLAN, No. 37, Duke-Street,
Grosvenor-Square. 1790.






A SHORT ACCOUNT
OF THE
ESTABLISHMENT
OF THE
NEW SEE OF BALTIMORE.

THE Roman Catholic religion was introduced into Maryland, together with the first settlers in the reign of Charles I. who granted that province to the Lord Baltimore a catholic nobleman, as a refuge for persons of his religion from the severity of the penal laws, which that unfortunate monarch wanted either the power or the fortitude to restrain. A number of catholic gentlemen and others emigrated from England and Ireland with the hope of enjoying that repose in the new settlement, which was denied them in their native country. The unrelenting spirit of persecution

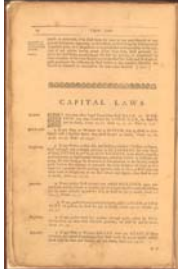


Why should this author include the ideas of the American Constitution with this overtly Catholic piece?

What does the author intend by the last statement about the “religious test”?

From the evidence so far, how many distinct religious groups (not denominations within each), are established so far in the early republic?

Rubric			
Source	Cite	Reason	Caption
	Murder of David van der Leyen and Levina Ghyselins, Ghent, 1554 http://www.loc.gov/exhibits/religion/rel01.html		This engraving depicts the execution of David van der Leyen and Levina Ghyselins, described variously as Dutch Anabaptists or Mennonites, by Catholic authorities in Ghent in 1554. Strangled and burned, van der Leyen was finally dispatched with an iron fork. <i>Bracht's Martyr's Mirror</i> is considered by modern Mennonites as second only in importance to the Bible in perpetuating their faith.
	John Ogilvie (Ogilby), Societas Jesu, 1615 http://www.loc.gov/exhibits/religion/rel01.html		Jesuits like John Ogilvie (Ogilby) (1580-1615) were under constant surveillance and threat from the Protestant governments of England and Scotland. Ogilvie was sentenced to death by a Glasgow court and hanged and mutilated on March 10, 1615
	Lutherans leaving Salzburg, 1731 http://www.loc.gov/exhibits/religion/rel01.html		The Expulsion of the Salzburgers
	The Bible and Holy Scriptures Conteyned in the Olde and Newe Testament. Geneva: 1560 http://www.loc.gov/exhibits/religion/rel01.html		The Geneva Bible was published in English in Geneva in 1560 by English reformers who fled to the continent to escape persecutions by Queen Mary
	The Holy Bible, conteyning the Old Testament and the New London: Robert Baker, 1611 http://www.loc.gov/exhibits/religion/rel01.html		The King James Bible The first edition of the King James Bible, also called the "Authorized Version," was composed by a committee of English scholars between 1607 and 1611.

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	<p>The General Laws and Liberties of the Massachusetts Colony: Revised and Reprinted [right page] [left page] Cambridge, Massachusetts: Samuel Green, 1672</p>		
	<p>The General Laws and Liberties of the Massachusetts Colony: Revised and Reprinted [right page] [left page] Cambridge, Massachusetts: Samuel Green, 1672</p>		
	<p>Prospect of the City of New York 1771 http://www.loc.gov/exhibits/religion/i49umaxs.jpg</p>		
