

An Authentic American History

PURITANS' A CATHOLIC PERSPECTIVE PROGRESS



1492-1770

Europe Crosses the Water

Puritans Progress

Edwin Hall



Puritans Progress:

Puritan's Progress Monica Furlong, 1975 John Bunyan is known principally as the author of the famous inspirational allegory *The Pilgrim's Progress*. What has carried his fame however as much as his art has been the attraction his work and life have held for the English evangelical tradition. Bunyan was a part of the Puritan movement which took it for granted that a person would suffer for all things he believed were right. They gave England an ideal of the good man: honest, brave, God-fearing, hard working, and dutiful. Bunyan was a rural tinker when he experienced his conversion. He became an outspoken traveling Nonconformist preacher who encouraged dissenters against the Stuart effort toward religious uniformity. As an important theorist and spokesman for the rebels, Bunyan was threatened with exile. He chose prison instead rather than compromise his moral convictions. There, during his long confinement, he wrote numerous tracts and stories including *The Pilgrim's Progress*. Here biographer Monica Furlong examines the major tenets of Puritanism as they were developed and fought for by its chief practitioner and preacher. From publisher description **Puritans' Progress** Angelus Press, 1996

Puritans' Progress, 1996-01-01 **Symposium on Puritanism and Progress (JCR Vol. 06 No. 01)** R. J.

Rushdoony, Charles Dykes, E. L. Hebdon Taylor, James R. Payton Jr., Aletha Joy Gilsdorf, Judy Ishkanian, James B. Jordan, William Symington, D.D., In the previous issue of *The Journal* we presented the case for the Puritans as reformers who were determined to reconstruct society in terms of Biblical law. Not every Puritan had this vision of course, not every Puritan agreed about the nature of Biblical law. But sufficient numbers of them did share this vision, especially in New England, and the world still reaps the benefits of their efforts. This is another way of saying that the Puritans expected success to come their way and when it did, it left its mark on Western Civilization. By unleashing the talents of men in every station in life, the Puritan doctrine of the priesthood of all believers transformed the West. A grass roots reconstruction began which was to lead eventually to the American War of Independence. The top-down hierarchy of Anglicanism did not take root in the Puritan colonies. Because of this, American political life was freed from the dead hand of a church-state bureaucratic tradition. But it was not simply in the realm of politics that Puritanism left its mark. Consider modern science. Without the doctrines of Puritanism, it is unlikely that modern science ever would have appeared. The calling before God, the legitimacy of the mechanic's trade, the optimism concerning the study of nature, and many other Puritan concepts brought forth modern science. Two articles, one by Charles Dykes and the other by E. L. Hebdon Taylor, demonstrate this forcefully. Christians seldom know what modern historians of science know, namely that Puritanism was basic to the advent of modern scientific progress. This ingrained optimism stemmed from their eschatological presuppositions, as James Payton demonstrates with respect to English Puritans, and Aletha Joy Gilsdorf shows with respect to the first generation of colonial Puritans. And then there was Oliver Cromwell. Judy Ishkanian provides us with a detailed biography of this crucially important military and political leader of the Puritan forces in England. Who was he? How did he accomplish his goals and where did he get his vision? These questions

are answered in considerable depth given the limitations of a single chapter in biography This issue of The Journal is a continuation of an investigation into the nature of the Puritan reformation It is followed by the third and final volume Puritanism and Society Anyone who wants access to illuminating introductions to the impact of Puritanism outside of the institutional church as such should have these volumes in his library They will serve later Christian scholars as starting points for further research Even more important they open up a whole new world of Christian history and inspiration for the Puritans vision that all of the earth is open ground for the establishment of God s Kingdom can be revived in our day That vision can become a heritage for later generations But to become a part of that heritage men must reconsider the standard accounts of Puritanism s influence in the less informed but widely read secular textbooks For Christians who want to learn why and how Puritan theology led to Puritanism s reconstruction of seventeenth century thought and culture these issues of The Journal are indispensable

The Puritans and Their Principles Edwin Hall,1851 Historical Dictionary of the Puritans Charles Pastoor,Galen K. Johnson,2007-06-12 Members of the Church of England until the mid 16th century the Puritans thought the Church had become too political and needed to be purified While many Puritans believed the Church was capable of reform a large number decided that separating from the Church was their only remaining course of action Thus the mass migration of Puritans known as Pilgrims to America took place Although Puritanism died in England around 1689 and in America in 1758 Puritan beliefs such as self reliance frugality industry and energy remain standards of the American ideal The Historical Dictionary of Puritans tells the story of Puritanism from its origins until its eventual demise This is done through a chronology an introduction a bibliography and several hundred cross referenced dictionary entries on important people places and events

The History of the Puritans Daniel Neal,1837 **Historical Outlook** ,1919 Pilgrim's Progress, Puritan Progress Kathleen M. Swaim,1993 For at least the first two centuries following its publication John Bunyan s Pilgrim s Progress was among the most formative and beloved books England contributed to the Western tradition second only to the English Bible in popularity and influence In this important new study Kathleen Swaim recognizes Bunyan as a major Puritan cultural figure and Pilgrim s Progress as a multilayered locus of cultural historical and theological as well as literary systems Her work maps shifts of cultural and theological emphasis as Christian s focus on the Word and Protestant martyrdom in Part I 1678 gives way to Christiana s characteristic emphasis on good works and the material reality of the Church in the world in Part II 1684 Swaim s study locates Part I of Pilgrim s Progress within the discourses of allegory myth the biblical and sermon word and the conversion narrative tradition It locates Part II within modern social constructions particularly those of gender and within contemporary church practices and emerging new modes of representation It draws upon Bunyan s numerous other works to explicate Pilgrim s Progress as a mirror of evolving late seventeenth century Puritan culture

The A to Z of the Puritans Charles Pastoor,Galen K. Johnson,2009-09-28 Members of the Church of England until the mid 16th century the Puritans thought the Church had become too political and needed to be purified While many

Puritans believed the Church was capable of reform a large number decided that separating from the Church was their only remaining course of action Thus the mass migration of Puritans known as Pilgrims to America took place Although Puritanism died in England around 1689 and in America in 1758 Puritan beliefs such as self reliance frugality industry and energy remain standards of the American ideal The A to Z of Puritans tells the story of Puritanism from its origins until its eventual demise This is done through a chronology an introduction a bibliography and several hundred cross referenced dictionary entries on important people places and events

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