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The Impact of Puritanism on American Modern Life

*Thesis submitted to the Department of Letters and English in Candidacy for the Degree of
"Doctorat LMD" in Literature and Anglo-Saxon Civilisation*

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Dedication

First of all I feel obliged to show my great gratitude and thanks to Almighty Allah for His great help.

To the memory of my dear parents

To

My brothers Mohamed and Kamel,

My sister in- law Moufida,

My nephews: Mohamed Nour Allah, Ahmed Rami and Rakine,

My brother Islam, his wife Ahlem and his kids,

Mrs Fatiha Sahli for her steady support and help,

My dear friend Radja for every thing,

My dear home town Biskra,

My country Algeria.

Declaration

I, **Fatima MESSAOUDI**, do hereby solemnly declare that the work I presented in this thesis is my own, and has not been submitted before to any other institution or university for a degree.

I assert that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also assert that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

This work was carried out and completed at Freres Mentouri University Constantine, Algeria.

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A handwritten signature in black ink, appearing to read 'Fatima MESSAOUDI', with a stylized flourish above the name.

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Abstract

The USA is one of those nations which have succeeded in engraving its name with golden scripts. The USA is still a powerful country characterized by a very solid background. It seems evident that a part of the American success and glory could be traced back to earlier times, especially to the Puritans with their powerful and profound moral values. Puritanism forged a great part of the American identity for many centuries, remaining influential until the present day. Puritan values are considered a core element that shapes the American individual to the extreme till nowadays. The researchers have noticed that today's Americans subconsciously still hold those puritan values. They have deduced that those puritan ideals are so hard-wired in the American psyche to form a subconscious mindset. The thesis used some of American presidential speeches and archives as original sources that expressed clearly the impact of those Puritan ideals on American individuals and society. As an example of these are some typical Puritan vocabulary like mission, calling, city on a hill; in addition to the rhetoric of the jeremiad which are still used by the USA presidents, especially, in times of crises as a means of persuasion to unite the nation. The analysis of data revealed that those Puritan values still shape the USA individuals and their society. It also shows that a great part of American success is mainly due to those ideals which still forge the American individual and make him particular. It is crucial to mention that Puritanism still has a hold on American's psyche today and still influences American individuals consciously and subconsciously.

Key Words:

Puritan values, Puritanism, USA modern life

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General Introduction

Overview

The Protestant Reformation was a very impactful era full of change and rebellion in diverse domains such as politics, religion, society and economy. In fact, one major landmark that emerged as a result of that reformation was Puritanism. The latter was an authentic movement which appeared after the Reformation in England and held a very powerful influence in 17th Century England and New England.

Background of the study

The term Puritan is derived from Puritanism and came to mean those rebellious members of the Church of England who sought a desecration from the Roman Catholic Church because of its corruption and lack of credibility. It is crucial to mention that two major events helped the emergence of Puritanism: the first was the discovery of America and the second one was the development of Protestantism. This mixture between religion and geography led to the intellectual foundation of a very strong society that paved the way for the birth of one major landmark of American culture which was the American Dream. The term Puritans was used in 1564 as an offense to those disdainful sects who opposed the new reformation established within the Elizabethan Church. The 16th Century set the beginning of the Puritan era which was encouraged by Luther's and Calvin's Reformation, so that several nicknames appeared such as Lutherans, Calvinists, Protestants, Unspoiled Brethren, Precisians, and Puritans. All of them desired the purification of the Anglican Church.

Puritanism was grounded on some tenets which stemmed from the doctrines of the French theologian John Calvin; among which is the belief in Divine Supremacy

which means that all natural phenomena occurred because of God's will. The second tenet is about the depravity of men which explains that all human beings are sinful since their birth; this is due to Adam's disobedience to God. The third tenet is based on the doctrine of the elect which means that only few people will be chosen by God for an eternal salvation. The fourth basis is concerned with the doctrine of grace which means that only few people would receive God's grace. The fifth tenet is related to the doctrine of predestination which explains that God has already made His choice about those who would be elected and those who would be damned. Puritans worry a lot about their real destination in life. The sixth tenet focuses on the construction of a theocratic government formed by church members and ministers who represented that establishment.

There are three factions within the Puritans' stream. The first faction is regarded as being the largest one. Its members desired the establishment of a holy commonwealth under Cromwell's authority. The second faction was smaller than the first one. It embodied the so-called Separatists who were seen as fanatics, because they opposed all sort of power even that of the Anglican Church. Their aim was an ideal form of the Christian beliefs and rituals. Among this faction some migrated to Amsterdam and others to the new world where they founded Plymouth Colony. The third faction sought a combination of the two previous ones and fused both doctrines in an attempt to create a society of visible saints; they desired to be a model of those people chosen by God and held a very sacred mission.

Calvinists who voyaged to America in the 17th Century were successful in giving America a shape and a counter. They implanted profoundly their ideals of hard work, individualism, democracy, sense of mission and their complete devotion to education within the American culture and society.

One core element of American uniqueness is individualism. This rooted value within the American culture is mainly based on self reliance, self discipline and self improvement. Individualism is the real struggle of those puritans in that huge and strange nature, in the wilderness and all the hardship that they faced in the new world. This deep moral urged the American individual to be that special person, sometimes called the self made man which, means someone who is very successful and respected by all.

In addition, Puritanism laid down the foundation of American democracy; the latter started earlier in the American history when the Pilgrim Fathers established the May flower Compact in 1620. It was the first act announcing the establishment of a new temporary government for self-govern. Another landmark which formed the seeds of American democracy is the Declaration of independence in 1776. Effectively, it embodied ideals that were and are still exceptional to the U.S.A “all men are created equal and they are endowed by their creator with unalienable rights like freedom, liberty and the pursuit of happiness”. Also, another crucial characteristic of American modern life is concerned with the separation between the state and religion. Consequently, this idea led to the separation of powers in the American political system.

It is important to state that the doctrine of predestination urged Puritans to work constantly in order to be chosen for an eternal life. “*The term Puritan hard work ethic*” is based upon the notion that Calvinists emphasized hard work ethic as a component of a person's calling and that a worldly success should be the result of a person's salvation. Puritans believed strongly that God has made a covenant with their people and has chosen them to be a model for other nations in the world. This deep belief in hard work

and thrift is still an influential element in modern America because today Americans are described of being the most hard workers people in the world.

Moreover, Americans are characterized by having a special mission in this world. Americans' sense of mission started earlier since the Puritans first arrival in the new world when they wished to establish a new style of life in which they will be free in their worship and be secure far away from the torture and injustice experienced in their homeland. Puritans dreamt of establishing a city upon a hill, the famous expression said by their great leader John Winthrop. This developed sense of mission has become later on an argument of American's intervention in world affairs and manifested itself widely in America's foreign policy.

Furthermore, Puritanism created the American complete devotion to education. This idea stemmed from the Puritan's doctrine of covenant which stated that human beings are sinful since their birth, so that schools are needed to teach them the way they would purify themselves and reach salvation. Puritans focused on reading the Bible and establishing new schools for free to permit any one to be literate. In addition, Puritans encouraged liberal arts and education thinking that they were suitable for everything. They did not only limit education to religious subjects, rather they were convinced that all kind of truth was derived from God.

Statement of the Problem

The USA is characterized by its exceptionalism which started earlier in times. For that reason, it succeeded in engraving its name with golden scripts. Indeed, this country is still a powerful one characterized by a very solid spiritual and cultural background. It seems evident that a part of the American glory and fame could be traced back to earlier times, especially to the Puritans with their powerful and

deep moralistic values. Puritanism molded a great part of the American character for several centuries, remaining pivotal until the present day. Puritan values are considered a core element that shapes the American character to the extreme. The researchers have noticed that today's Americans subconsciously still hold those Puritan values that have proved to be so hard-wired within the American psyche to become like a subconscious mindset.

Purpose of the Study

The proposed research aimed at demonstrating the powerful influence of deep moralistic values and solid foundations in shaping the morals and personality of the American individuals. Among these we find Puritan's values which constituted the nucleus of the American core identity. These virtues have a very profound influence on Americans until the present day and could be considered as one major element of the American exceptionalism. It seems obvious that a great part of American success and glory could be traced back to earlier times, especially to the Puritans with their powerful and deep moralistic values. Puritanism forged a great part of the American identity for many centuries, remaining influential until the present day. Puritan's values are considered a core element that shape the American character to the extreme. Puritanism remains a philosophical aspect that played a radical role in creating the American superiority and is still the driving force of American modern life. Though Puritanism has faded away, it still exerts its great impact on ethical and political thoughts in American society.

The purpose through carrying out this study is to show how strong is the cultural background and how crucial are moral values and solid foundations to

challenge whatever hardship and create great nations which engraved their names with golden scripts.

Puritanism is a set of values that characterized the U.S.A and created its uniqueness which started earlier; undoubtedly, ancient civilizations and great nations have been built mainly on such great ideals and strong foundations. This may urge us as Algerians to be more conscious and think to make radical changes in our life in order to create another type of social structure. With such principles, we will help our country to reach those great nations and take another dimension in this Millennium in which weak nations are about to vanish.

Over all Method

The present Research is based on a descriptive method of different available sources. It attempts to use relevant papers, articles, and journals dealing with the same topic. In addition, we will look at the studies made by Historians and Scholars on this subject relating to the different concepts and views on Puritanism and the importance of its legacy in shaping American modern life.

Among the major methodologies to study Puritanism is the use of historical approaches. This method is used in a wide range by different scholars in the field of history and the humanities. This approach allows for more comprehension of the different issues concerned with our topic such as those particular periods, providing rich soil for diverse criteria. The method is also based on primary sources to make the scholarly work more consistent and wealthy for exploration.

In addition, the study is based on descriptive method to demonstrate several events and show their importance by providing extensive details concerning different

periods and great events in the American history starting by the Protestant reformation that marked the scene in the 16th Century; explanation of Puritans' tenets and different factions of Puritanism; the Puritans' role in the British politics and their migration to the New World. The struggle in the wilderness was not as easy as the Puritans themselves thought; the price was very expensive. Puritans were armed with faith in addition to their great ideals such as hard work, individualism, deep belief in democracy, sense of mission and complete devotion to education which helped them to challenge the sandy soil, the aborigines, the dissent and many other obstacles. Puritans with their strong foundations succeeded not only in the building of the thirteen colonies, but they also made the intellectual construction of America as a nation .

A narrative analysis is used in this study and is considered a crucial instrument used to assess the important role played by Puritans in shaping the American society and culture. The historical method is really crucial to stress the challenges Puritans faced in their new home and how strong was their cultural background to resist and succeed in realizing such big dream of an ideal society based on solid foundations. In addition, the use of an analysis based on narrative process is extremely helpful to make critical evaluation and distinguish between what is true and artificial.

Literature Review

This study used a considerable number of primary sources in order to highlight the importance of the reported events and make them more consistent. We have used some U.S President speeches to give more originality to the topic under study. Also a big collection of secondary sources from large fields such as political and historical sciences. We have used old books and documents that reported Puritans narratives', theirs wars with the primitive Indians and their continual struggle in the new strange

land, the huge nature and other different struggles. Many sources provided a complete description of Puritans' sermons and showed their way of thinking, their basic principles such as Avihu, Zakai. *"Theocracy in Massachusetts: The Puritan Universe of Sacred Imagination"* 1994, and a very old book entitled : *"A Model of Christian Charity Governor"*, by John Winthrop written in 1630. In addition , we relied on some important books which focused on the Puritans and Calvinists main basics like: Beeke,Joel. R: *"Living for God's Glory: an Introduction to Calvinism"*(2008) and Beeke, Joel .R, Mark ,Jones: *"A Puritan Theology :Doctrine for Life"*

Other cited books put emphasis on narrating Puritans' daily conflicts and many wars with the Natives such as : Tetek , Richard: *"Relations between English Settlers and Indians in 17th Century New England"*(2010).

It seems crucial to stress on the fact that several writers wrote about Puritans more than they wrote about themselves. Several articles and books highlight the primordial role of Puritans in shaping the American identity through the concept of hard work as in the following books: Chamberlain, Gary L: *"Protestant and Catholic Meanings of Vocation: Is Business a True Vocation?"* , Ciresi, Sal:"*Bible Says Works and Faith Needed for Salvation"*, Martin Luther : *"The Dilemma of Good Works"*(1982), Neal ,Gregory S. *"Martin Luther On Good Works"*, Szabados, Adam: *"The Way of Salvation in Two Allegorical Works: A Comparison of Every Man and the Pilgrims Process"*(1999), Beeke, Joel. R: *"Reformation and Revival"*(1995).

Other very interesting books and articles provide details about sensitive periods in the American history such a: Calabresi, Steven. G: *"A shining City on Hill: American Exceptionalism And The Supreme Court's Practice Of Ruling On Foreign Law"*(2006) Heyrman, Christine Leigh: *"Puritanism and Predestination.Divining America"*(2014)

Edwards, Jonathan: “*The Great Awakening And The Origins of Religious Voluntarism*”, Ayers, James : “*The Colossal Vitality of his Illusion: The Myth of The American Dream in the Modern American Novel Narrative B.A*”(2011), Ladenburg, Thomas:“*The Reconstruction After the Civil War*”(2007), Hill, Howard C: “*The Americanization Movement*”(1919), Blat, Dan. Walter Russel Mead : “*Special Providence*”: (2003), Delbanco, Andrew: “*The Idea of American Exceptionalism: From the Puritans to President Obama*”(1990), Dreisbach,Daniel. L:“*Origins and Dangers of the “Wall of Separation”Between Church and State*” (2006).

Research questions

The present work relied on answering three main questions:

- 1-What are the main origins of Puritanism , Calvinism, and what role do they play in the English politics and the construction of the American identity?
- 2- How do puritan’s values influence American individuals ?
- 3-Is Puritanism the true driving force of the American modern life?

Structure of the study

This study is divided into five chapters .The first chapter stresses the important role played by the Protestant Reformation which means a desire to change everything including vital domains for people like religion, society and politics. The term Puritanism emerged as a genius movement and held a very powerful influence in 17th Century England and New England. Another term stemmed from Puritanism was Calvinism which was named after the French theologian John Calvin. The latter led the Protestant Reformation in Switzerland. Both of Puritanism and Calvinism are based on

deep basics. However, the very important one is the Divine Supremacy of the Supreme being over all natural phenomena.

The second chapter discusses one major value of American people which is the deep belief in hard work. The latter, indeed has remained a core value that shaped the American society and its individuals through time. Pilgrim Fathers and later on the Puritans viewed hard work as the solely means to please God, achieve salvation and at the end be chosen for an eternal life.

The third chapter focuses on one core component of American culture which is individualism. The latter value is considered the nucleus of American existence. Individualism was older than the existence of those called pejorative sects (the Puritans). The concept was presented in Luther's doctrine of Justification by Faith in which he objected vigorously the pope's tyranny and extreme power as being a mediator between man and God.

The fourth chapter treats two points: the first one is concerned with the concept of separation between state and religion which took its origins from Luther's and Calvin's teachings. Both of them stressed on the necessity of creating certain boundaries between the state as a secular institution and religion to assure such protection and security for the good of the nation.

The fifth chapter Puritans expressed two main concepts. The first point demonstrates that Puritans who came to America in the 17th Century were fuelled by a very strong sense of mission. Indeed such deep belief in considering America a New Canaan and a New Israel forged Puritan's vision and led them to establish a set of principles and values in order to accomplish a very special mission in the New World.

Limitations of the study

During our journey in carrying out this research work, we encountered the following obstacles: Firstly, we wanted to extend our research on the Master dissertation entitled “*Exploring the Puritan Hard Work Ethic in American Exceptionalism*”; however, we were told that it is better to change the topic. Thus, In a pre-soutenance, members of the jury suggested to us the actual title: “*The Impact of Puritanism on American Modern Life*”.

Secondly, there was a lack of documentation related to our field of study.

It is important to say that the line of research of the present study needs to continue and extend upon in order to achieve better knowledge.

CHAPTER ONE

Origins of Protestantism, Calvinism and the Puritans' Role in the British Politics and the Construction of the American Identity

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior being and eternal interest. Not content with acknowledging; in general terms, an overruling providence, they habitually ascribed every event to the will of the Great Being, for whose power noting was too vast, for whose inspection noting was too minute(Golding 1)

Introduction

The reformation as a whole means a desire to change everything including vital domains for people like religion, society and politics. However, the Protestant Reformation that started in Wittenberg Germany with such unknown monk called Luther who posted his 95 theses on the church doors soon spread in the whole Europe and even beyond the Atlantic Ocean. After Martin Luther came the French theologian John Calvin who was a man of a very good reputation and immense competence. Calvin was the first to articulate such system of belief in a different manner that made it particular. Calvin main focus was the sacredness of the Supreme Being. Calvinism was thus defined as the sight of God. Calvinists based their faith on the doctrine of predestination and salvation which focused on the authority of the Supreme Being in deciding about the destiny of people who would be saved and those who would be damned. God is the only supreme force to give such judgment about His creatures. The doctrine of predestination increased Calvinist's self –awareness to seek perfection of one's self. Puritans believed that they could reach salvation and purify themselves through self discipline, self improvement and hard work.

Consequently, such great religious ideas soon spread in whole Europe, and then reached England to create a real upheaval in the theological and political scenes through the rebellious King Henry VIII and his dynasty. More than that, the Protestant Reformation crossed the Atlantic Ocean and reached the New World through the voyage made by the Pilgrim Fathers, and then pursued by other Puritans. It is primordial to mention that the Reformation was an impactful era; however, such deep movement left its impact upon every era in politics, education, law and arts. Every aspect of life was profoundly influenced by new ideas and concepts that were brought by the Reformation. Puritans formed three factions: the largest faction remained in England. Their aim was the purification of the Anglican Church from within. They sought to establish a new commonwealth under the leadership of Oliver Cromwell, a fierce religious man who led successful battles in the English Civil War and established himself Lord Protector in a very specific period in the English history. The second faction was represented by more radical Puritans who sought a complete secession from the Anglican Church. For them the Church of England should be completely purified from the popish remnants of Catholics. Among this faction, some chose the migration to safer harbors in the Netherland and then to America. The third faction sought a combination of ideals of the two factions in order to create a perfect society which came to be called afterwards: a society of visible saints. Indeed, members of this group wanted to be a model of Christian charity for the entire world. Their leader John Winthrop pronounced the famous expression “We shall be a city on a hill and the eyes of all the world be upon us.” This expression has a particular rhetoric within the U.S.A culture and is still used by many American Politicians until nowadays.

When the Civil War broke out in 1641, Puritans were eager to give prophetic explanations to their fighting against the king’s army. They compared their army as

God's one which fought against the papal Antichrist and his ally. Puritans were convinced that they were paving the way for a new king and a new kingdom. With Such kind of belief Puritans succeeded in creating an upheaval in the English politics at that period. As a result, Oliver Cromwell rose as the leader of the new Model Army which went successful in all battles against the king. Because of all the braveness Cromwell showed he was awarded the title of Lord Protector who would lead England for a period of nine years.

Puritans who made a difficult voyage to America sought a new way of life, a new style. They were very successful in realizing such big dream. Calvinists who landed on the American shores were zealous to be a model for the whole world.

Despite that Puritanism as a movement has faded away, Puritans left their traces innumerable within the American history and culture. Puritans laid the foundation of American morality; they gave shape and counter to the American identity and molded the very core of New England values and later on the American society.

1.1The Origins of Puritanism

John Spurr comes closest to defining the “essence of Puritanism.” He claimed that:

It grows out of the individual's conviction that they have been personally saved by God, elected to salvation by a merciful God for no merit of their own; and that, as a consequence of this election, they must lead a life of visible piety, must be a member of a church modeled on the pattern of the New Testament, and must work to make their community and nation a model Christian society(Gleason and Kelly 18).

The 16th Century Europe marked the starting point for the Protestant Reformation which was a new challenge to the religious authorities of Roman Catholic

Church. For many people the Reformation was a kind of threat for the social structure of the society from the monarch on down (Bishop 1). Several individuals protested against the corruption of the Roman Catholic Church. These new men led the reformation and created a new religious structure within Christendom. With time this new structure developed to give birth to a new philosophy and a new theology within Christian faith(Witty, Schultz 12).

It seems crucial to highlight the fact that Martin Luther was the first leader of the Protestant Reformation that took birth in Germany in the beginning of the 15th Century. Luther was born on the 10th of November at 11 o'clock at night in Eisleben, Germany. According to the customs of those times, he was baptized and then named Martin Luther. His father sent him to Eisenach. There he joined the choir of academical scholars where he was obliged, with other poor students, to earn his bread by singing before the doors of houses. Luther suffered from hard language and severe reproaches made at the doors and was filled frequently with shame. However, Luther showed a complete devotion to a monastic life since his early childhood.

Luther was grateful to a very brave lady who, after the consent of her husband, took him to her house and provided him with food and cloth and helped him to pursue his studies at the university of Erfurt which he joined in 1501 (Tisher 17-18). In 1505, the Protestant stream held by Luther would later on reach the whole Europe and created a true upheaval in both European churches and societies(Gleason and Kelly 27). The corruption that reigned within the Roman Catholic Church also called the "old church", has led many people to protest for radical changes. Luther's worshipping path was mainly based on the following: fasting, hours of prayers then frequent confession. However Luther's devotion to his cause led him to understand his increasing sinfulness to escape this anguish. Luther preferred to instruct in academics, so that he sooner

enjoyed the priesthood in 1508. Luther was awarded a doctorate and was incorporated into the theological faculty of Wittenberg in 1512. At Wittenberg, Luther started questioning many problems which harassed the Roman Catholic Church (Bishop 3). Luther's ideas of penance, righteousness and salvation began to change from his primordial beliefs. This marked the starting point for his new conversion. Luther formulated new ideas into the doctrine of justification by faith which stated the division between him and the Roman Catholic Church. The sale of indulgences by Johann Tetzel outraged Luther who became furious and opposed strongly the Roman Catholic Church at that time. The act in itself was the original cause of the religious confrontation that occurred between Luther and the popes because he considered that strange behavior of selling indulgences as a violation to the ideas of confession, penance and an offence to the doctrine of justification by faith and salvation (Bishop 4-5; Sage 26). Luther believed that forgiveness could never be purchased, but it was a free gift from God's mercy(Sage 26).

It should be mentioned that Luther's intention was not a complete destruction of the Roman Catholic Church and the establishment of a new one, but Luther's main purpose was to purify the Roman Catholic Church from its abuses and corruption. The abuses from which the Roman Catholic Church suffered could be classified as follows:

1.1.1 Papal Abuse

The church Roman papacy was full of corruption in both theology and practice. The popes lived out in immoral conduct. Grace became cheap the papal imperative was "do penance" rather than "to be penitent" as ordered by Jesus(Beeke 4;Ellis 8) .

1.1.2 Papal Pretentiousness

In their biblical and historical study, the Protestant forerunners questioned papal claims to the apostolic authority as head of the church. In their claims, the reformers concluded that the church was built on a rock which was the content of Peter's faith rather than Peter himself. This meant that the bishop of Rome possessed only a position of honor. Initially, the Protestants possessed a strong zeal to reform the papacy. However the popes opposed cruelly those reforms which laid many Protestants to see the pope as an Antichrist (Beeke 4).

1.1.3 Captivity of the Word

Protestants worked very hard to free the Bible from the old practices of Roman Catholic Church; the Bible was held captive from lay people. Prior to this it was monopolized by the church councils, bishops, Canonists, schoolmen, allegorists for interpretation of its scriptures (Beeke 4-5; Biggs1-2).

1.1.4 Elevation of Monasticism

The Protestants opposed the superiority imposed by the Roman Catholicism on religious life. For them monasticism was not the best way to spirituality. Reformers put emphasis on the priest hood of all believers; for that reason they worked very hard to eliminate all distinction between inferior life of ordinary believers and that higher religious life of nuns and monks(Beeke 5; Tisher 38).

1.1.5 Usurped Mediation

Protestants refused radically all ideas of mediation represented by Mary or other saints. They were against all kind of mediation with the Supreme Being except that of Christ alone(Beeke 5; Tischer 38).

1.1.6 The Role of Good Works

Protestants opposed ideas of semi-Pelagianism that good works and grace were essential to achieve salvation and be among the elect. Protestants based their faith on the following five doctrines. Scripture alone (*sola Scriptura*) considered Christian scriptures the only impeccable rule of faith and practice. Faith alone (*sola fide*) explained that man is justified by faith alone in the finished work of Christ, not by his own works. Grace alone (*sola gratia*) focused on the fact that Christ went to the cross and paid the price for man's salvation solely by God's favor. Christ alone (*solus Christus*). This doctrine highlights that Salvation is only assumed and mediated by Christ. The latter was the perfect Savior, and he is the perfect prophet, priest and king. Glory to God alone (*soli Deo gloria*) stressed on the great majesty of the Supreme Being. Men should thank, praise God for his grace and bring him glory in all aspects of their life. God should be the center of all things (Beeke 5-6; Biggs 33; Alcorn "Five Central Teaching of the Protestant Reformation")

The Reformation spread and reached England in the beginning of the 16th Century. King Henry VIII desired a break with the Roman Catholic Church because of some personal and political reasons. In 1525, Henry asked Pope Leo V to annul his marriage from his first wife Katherine of Aragon. However, the pope feared the rage of Catherine's nephew the holy Emperor Charles V, so that he rejected Henry's proposal (Sage 27). The latter searched for theological justification from university and parliament in order to challenge the papal supremacy and found a justification to get rid of his queen compelling. In fact, Henry followed a course of expediency (Gleason and Kelly 18; Bishop 9). Henry married secretly with Anne Boleyn on January 25th, 1533. Cranmer, Primate of England, pronounced Henry's divorce from Katherine of Aragon on April 23rd, 1533. Anne Boleyn was crowned Queen on the 1st of June of the same

year. Henry issued the Act of Supremacy in 1534. This Act made the English king the only supreme head on earth of the Anglican Church benefiting from a wide range of powers over all kind of abuses and heresies. In addition, the Second Succession Act gave the king true powers which established him the pope of all popes in the Church of England. Henry VIII went further when he decided to depose all the popes and then he reappointed them by his proper authority. As a result, four bishops rejected the king's appointment and were deprived of their posts (Dwyer 2).

After Henry's death, his frail son from his sixth wife Jane Seymour ascended the British throne. During Edward's reign, the theologies of Luther and Calvin were introduced to the English Church by Thomas Cramner through his book of *Homilies* (1547), his *Book of Common Prayer* (1552), and his *Forty-Two Articles of Religion* (1553). However, these reforms were sooner reversed when the Bloody Mary, daughter of Henry VIII and Katherine of Aragon, became the Queen of England. Marry was a staunch Catholic who wanted to revenge her mother's failure. She persecuted many Puritans so that hundreds were burned at the stake like Bishop Cramner (Gleason and Kelly 18;Sage 28)

After Mary's death her half sister Elizabeth I, daughter of Anne Boleyn, ascended the British throne in 1558. As a result, many Puritans who fled the Kingdom during Mary's reign returned back to England to carry on the reforms that started in Edward's reign. During her reign, Elizabeth initiated some religious reforms. She issued the Acts of Uniformity and Supremacy (1559). The Queen, also, reformed the Prayer Book of 1559 and the Thirty-nine Articles of 1563. Elizabeth appointed some of "Marian exiles" to positions of influence including six bishops. However, many Puritans were not satisfied and saw the Anglican church half reformed because it kept the clerical vestment and ceremonies of the Roman Catholic Church such as Clerical

vestments, particularly the surplice (a white wide-sleeved gown worn to officiate in church services) and (to a lesser degree) the square cap (worn outdoors by ministers), Kneeling to receive communion, Making the sign of cross in baptism, Bowing at the name of “Jesus”, Using the wedding- ring in marriage services, Church bells (“Elizabethan Puritanism”).

Thomas Cartwright(1553-1603) made an attempt to persuade many of his followers that the best means to reform should follow disciplined Presbyterians model which was practiced in Geneva. By 1586 a Book of Discipline started to circulate among concerned ministers. The book outlined new patterns for public worship. After the victory realized by the Queen against the Spanish Armada in 1588. Elizabeth tried to reinforce conformity within the Anglican Church. In 1593, hundreds of Clergy men were accused of sedition and disloyalty in the Elizabethan act issued against Puritans(Sage 28).

After Elizabeth’s death, James I became king in 1603. His accession as a Calvinist revived the Puritans hope for further reforms. In 1604, Puritans asked the King to make some reforms within the English Church in order to make it resemble the Presbyterian Kirk in Scotland. However, James I rejected their proposal for he saw in it a danger to the crown. King James I was afraid of no bishop, no king; although he agreed about the translation of the Bible, he asked all clergy men to be conform to the church of England and to put this in practice. The king started a campaign to impose ceremonial conformity through his bishop(Lawson 2-3).

From 1604-1609, ninety ministers were suspended including John Robinson who, consequently, migrated to the Netherlands where he joined some fellow separatists like William Bradford(1589 -1657). The latter will become later on the

future leader of Plymouth Colony. In 1609, William Ames (1576-1633) was also rejected from Cambridge University and fled to Netherland; there he became one of the greatest theologians.

During Charles I reign, the fear of Puritans grew stronger, especially when he married Henrietta Maria, a devout Catholic. Charles created great suspicions around himself when he appointed French advisors. In addition, the king had serious problems with the parliament that he adjourned for many times (Gleason and Kelly 20- 21). Charles authoritative behavior laid many Puritans to migrate to the Netherlands and then to New England. In 1630, John Winthrop (1588-1648) led the first great Puritan exodus to Massachusetts aboard the *Arrabela* with Simon and Anne Bradstreet. In the next decade, some other Puritans like John Cotton, Thomas Hooker Thomas Shepard, with more than 13000 emigrants, sailed to New England.

Charles conflicts with the parliament created more opposition which obliged the king to flee London in May 1642. The collaboration of the Scottish Presbyterians with the support of Puritan clergy led the long parliament to reject Charles's claim of divine rights of the king which would later on sank the country in a civil war. Archbishop Laud was arrested and executed for treason in 1645. After many battles between the king represented by the Royalists and the New Model Army under Oliver Cromwell genius, the British civil war ended with the execution of king Charles I. It was for the first time in Europe or elsewhere in the world that a king was condemned to death. This action clearly showed how political thinking had advanced, how strong the non- noble class had grown, and how powerful political force could religion be. England was then controlled by Cromwell, a strong Puritan Independent, called Lord Protector; he was a great Puritan leader who took control of the army and the parliament. After Cromwell 's death, the British ruling class was ready to do anything,

but to restore the monarch so that Charles II, son of the beheaded king, returned from his exile in France to rule England and restore the monarchy in 1660. Though Charles II promised to preserve liberty of conscience, the Anglican Loyalties driven by revenge put pressure on the king to restore religious conformity through adoption of a series of acts like the Clarendon Code (named after Lord Chancellor Edward Hyde, earl of Clarendon). However, the strength of Puritans was quickly fading in old England as most of leading Puritans died before persecution was lifted up in 1689 by the Toleration Act (Gleason and Kelly 21-23).

1.2 Origins of Calvinism

The term Calvinism is directly linked to the French theologian John Calvin who was the first man to articulate such system of belief in a manner that has never been forgotten. Many scholars have tried to interpret the Bible and they thought their interpretation was the correct one. Calvinism is not extra biblical interpretation; it was merely a designation which differentiates it from other interpretation of scriptures. Calvinism, through this manner could be defined as a simple biblical Christianity (Godowa 1).

Also, Calvinism is defined as a movement which is linked to a religious revival of the Bible scriptures. Indeed, this movement formed the cardinal core of the Protestant Reformation that took place in the Sixteenth Century Europe. The Reformation did not only start when Luther posted his thirty six Articles in Wittenberg, but the real beginning of the Reformation took its roots earlier and it was represented by some figures like Peter Waldo and his followers in the Alpine regions. John Wycliff and the Lollards in England, John Hus and his followers in Bohemia, in addition to Thomas Bradwardine and Gregory Rimine. All those men were called forerunners of

the Reformation not reformers because those men really possessed strong powers to the reformation. However, they lacked a complete understanding of the doctrine of justification by gracious faith alone. Those forerunners possessed one common point which was their opposition to the Roman Catholic abuses (Beeke 3-4).

However, it seems obvious before going into the details to shed light on that genius figure who led the Protestant Reformation in France and succeeded in shaping its mould and core.

John Calvin was born on the 27th of July, 1509 at Noyons which was a celebrated town in Picardy, France. His parents were of a good reputation, living in easy conditions. Mr. Gerard, Calvin's father, was esteemed by most of the nobility in his district. This encouraged young Calvin to be very educated since his childhood. Calvin had the opportunity to be taught in the college by a man of great erudition and worth called Maturinus Corderius. The latter was of a highest reputation in all schools of France at that time. After a while, Calvin was removed to the college of Mont Aigu where he was taught by a Spaniard, a man of considerable abilities. Under his master guidance, Calvin achieved such a great progress and was promoted to the study of dialects termed as Arts (Bezza 2).

Calvin's father wanted him to study theology. Calvin himself has shown a big interest to follow his father's choice. However, a change occurred in both the father and the son views which obliged Calvin to change his field of study towards law. This study was at that time a source to wealth and honor. Calvin showed a complete devotion to the study of scriptures then, he went to Orleans in order to study civil law. Calvin was taught by a very distinguished man called Peter de l'étoile. Calvin progressed in a short time, so that he was esteemed as a teacher rather than as a scholar (Weaver 2).

Calvin was characterized by a remarkable progress in his study to the scriptures. Several colleagues admired his erudition and strong ardor in the pursuit of his studies. His fellow students confirmed his long hours of study, night and day, having only very frugal supper which later on caused him a serious disease in his digestive system and even was the cause of a premature death (Bezza 3).

During the few months in Paris, Calvin became more acquainted with the zealous of the Reformed religion. Calvin, frequently, praised a distinguished merchant, called Steven de la Forge, who was burned for the name of Christ. Since then, Calvin had left all other studies and devoted himself to the service of God.

Calvinism was described by B.B. Warfield as “that sight of the majesty of God that pervades all of life and all of experience”. In particular, Calvinism as being directly related to the doctrine of salvation could be summarized in three words “God saves sinners”. Warfield presented an interesting and a deep analysis of how a person should be considered a Calvinist. For him a true religious man, a real Calvinist, an evangelical person is the one who believes strongly in words such as apprehension, realization, sight of God, feeling his own unworthiness, adoring wonder, thinking, filling and willing. Actually, these words are burned into the nerve fibres of one’s experience. Warfield, in fact, highlights the core importance of the soul of a Calvinist thought. If a Calvinist’s soul is absent, what remains is mainly considered a carcass. Indeed this idea highlights the importance of reviving the soul (Martin 1-2).

It is crucial to focus on the idea of how God makes a Calvinist. When a man is brought to the majesty of God, every aspect of his life should be shaped by God’s presence and create a new revival in his existence. The Calvinist is stacked by a new vision which is the sight of God as being Supreme and lofty. Indeed the holiness of

God, His grace and His forgiveness are effectively the shining forth of the Lord from a much lifted position (Weaver 4).

1.3 Faction of Puritans

Puritans could be defined as a group of people which were discontent with the church of England. They sought a radical reform of religious and societal aspects within both English church and society. That odd movement emerged because of Calvin's writings which were a pivotal factor in the Protestant Reformation. In Puritans' view, the Catholic Church was a source of corruption, being a product of religious, political and man-made doctrines. Puritans suffered severe persecution; as a result, they sought to live a new life far away from England. Consequently, they chose the migration to the New World (Gleason and Kelly 18).

Puritans were divided into three groups. Members of the first group stayed in England during the reign of Henry's heirs, especially during that of Queen Elizabeth I, the daughter of Henry VIII and Anne Boleyn. They remained in the Anglican Church and worked to reform it from inside. They were willing to conform to the political demands of the church, for them the church and state were one, because the king was the supreme head of both. They were very faithful; for them any challenge to the church was a treason (Braithwaite 15). That category of Puritans was also called Non Conformist because they sought the radical purification of the Anglican Church. They possessed a strong zeal for the control of the church and its purification. Non Conformists wanted unification between the state and the church. Their major purpose was a Puritan church not an Anglican one. It was agreed that members of this faction sought the establishment of a new commonwealth under Oliver Cromwell's authority (Gleason and Kelly 18).

The second faction, represented by the Separatists, formed a small group. Separatists sought the purification of the Anglican Church from the hierarchies and worldly rituals that had contaminated the Church of England. For that reason, Separatists, being more radical, were eager to separate from the Anglican Church. Separatists rejected all sort of authority because their aim was to reach a very high and pure form of their religious beliefs and life. They did not accept any sort of control from above even that of the Anglican Church. Unlike most Puritans, Congregationalists and Separatists opposed completely all kind of reforms of the Anglican Church from within. Separatists refused the idea of unification between state and church. They believed that each church should be independent from the other (Wilson 2). Separatists went further in their imagination when they believed only in a universal invisible Church. Their organization derived from the first Christian communities (Gleason and Kelly 18). Consequently, being victims of a very bitter persecution, Separatists fled England to safer harbors in Holland and eventually to America (Utopian Promise 8). In 1620, the Separatists or the Pilgrims sailed aboard the Mayflower ship and landed on Cap Code shore where they founded Plymouth Colony. They lived there until 1691 when they were absorbed by Massachusetts Bay Colony (Wilson 2).

The third group of Puritans, who voyaged to America in 1630, sought a combination of ideals of both factions in order to create a perfect society which came to be called afterwards: a society of visible saints (Calabresi 1354; Mingiuc 212). Representatives of the third faction wanted to be a model of Christian charity for the entire world. Their leader John Winthrop made his speech unforgettable when he uttered such great expression: “We shall be a city upon a hill and the eyes of all the world be upon us” (Beardsley 8). The latter expression remained exceptional in the U.S.A culture and is still repeated by many American Presidents until nowadays.

Puritans were convinced of having a special mission to accomplish for the whole community. Through Cotton Mather's word who said, "God was going to them first and then By them give a specimen of many Good Things". Puritans desire for organization and exceptionalism was rooted even before reaching the American shores. Abroad the Arabella, John Winthrop pinpointed the main principles that would govern the Puritans' life in America(Calabresi 1348). Puritans's great values and solid background, the Anglican faith and many other religious convictions are considered the core of American religious legacy(Braithwaite 3).

1.4 Tenets of Puritanism

Puritans based their faith on the following doctrines:

1.4.1 Justification by Faith

This principle is based upon the concept that salvation comes by faith in Christ and faith only, not by good works. For that reason Protestants objected the Roman Catholic Church practices and considered them intolerable burden such as sacraments of penance, indulgences and works of satisfaction required of penitents in addition to other works of external services done under the direction of priests(Beeke and Mark 11; Robitsche3)

1.4.2 By Grace Alone

This doctrine is regarded by Luther as the core of the Christian Gospel. He criticized the Catholic church which had lost sight of sola gratia (by grace alone), so that Luther made his conclusion that the Church was no more that authentic Christian one(Ayegboyin 7; Najapfour 3).

1.4.3 Sovereign Authority of Inspired Scriptures

The Reformers based their worship and rituals on the scriptures (sola scriptura) which means that the teaching of scriptures as a core is authoritative. This basis focuses on the authority of scriptures because they contain all the standards of faith and practice. No doctrine is to be accepted unless it stems its teachings from the Bible (Ayegboyin 8;Robitsche 5).

1.4.4The Sovereignty of Christ Alone

Reformers objected the teachings based on the idea that Christ, the Virgin Mary, the Saints may grant indulgences, so that the Reformers stressed the sovereignty of God as a Father who entrusts lordship over to His son (solo christo) alone. According to Reformers, the sinners benefited from God's forgiveness for the sake of Christ alone which is appropriated by faith only (Ayegboyin 8; Van Til 207).

1.4.5Priesthood of All Believers

According to this doctrine, the Reformers stressed the importance of the direct relation of worship between God and His creatures. Indeed, Reformers rejected any sort of mediation that should interfere between the Lord and His believers whether this mediation is a person or an earthly organization (Ayegboyin 8).

1.4.6Formation of Protestant National Church

According to this principle, Reformers rejected all sort of ideas which aimed at putting the Popes supreme over the entire nation. Reformers desired the triumph of Protestantism and the establishment of a national church that would be self –govern and independent from Rome. Luther asked Emperors and estates the deprivation of papacy from authority in secular matters (Ayegboyin 9).

1.4.7 Sacraments

The Reformers rejected the seven sacraments of Catholicism; only two were adopted: baptism and the Lord's Supper. Reformers distinguished the clear corruption of the church which had reserved for its clergy members all the natural rights that normally would be reserved for all other Christians without exception (Ayegboyin 8;Robitsche 6).

1.4.8 Religion should be Rational and Intelligent

The Reformers despised all sort of irrational doctrines which were adopted by the popes in the Catholic Church such as the transubstantiation in addition to all other forms of self invented worship, including pilgrimage to shrines, images and relics, invocation of Saints as intercessors, veneration of Saints and all sort of pretention as pope indulgences (Ayegboyin 8;Robitsche 6).

1.5 Tenets of Calvinism

John Calvin is considered a major figure in the Protestant Reformation through the doctrines he formulated. Indeed, Calvin's basics are still a driving force for all those who claimed to be the followers of the New Testament for work and worship. Calvinism was extremely wide spread and became more important through time. In fact, this would permit every responsible person to see if Calvin's teachings conform with the scriptures before to agree or reject them(Taylor 2). The major point to stress is that Calvinists did not seek to be distinctive from Luther's teachings. However, their purpose was to be the modest followers of the teachings of Christ and his Apostles as evoked in the cannon of scriptures ("Calvinism").

Calvin was the most considered figure of the Protestant Reformation along with Luther. However, Calvin teachings and institutes and commentaries should exert deep influence on the Christian Church over the world. It is crucial to mention that those churches which inherited the teachings of Calvin are called Reformed Church to be distinct from Lutheran and Episcopalian branches of the reformation.

Calvinists believe strongly that God is the Holy Supreme and the center of the Universe. The reformed have to glorify the holy spirit of God. However, man is of a low status because of his unforgettable sin committed by Adam in paradise. That is, man is always seen as corrupted and would never achieve the divine authority. However, man's corrupted nature could solely be saved through God's grace and salvation. The Bible is sacred and considered to be the source of true faith, and because it represented the words of the Lord, man could achieve salvation through reading the Bible and studying the universe which is God's creation.

Calvinists based their theology on three main important solas: sola fide, sola Gratia and sola Christus which represented the very core of the Gospel of Jesus Christ; as a consequence, they are crucial to be known by any Calvinist("Calvinism").

Reformed view of God focuses on the holiness of God which means that God's actions and his very essence are holy too. God is unchangeable because his actions derived from his unchangeable nature. When God is angry, this means that God cannot show his emotion like that of the human nature, rather God is revealing a part of his nature. Sovereignty of God is based mainly on his essence. If God wants something to happen, it will certainly happen. God is not subject to man, but man is subject to God. The created have no claim over the creator, which explains the great will of God over His creators. This great idea was expressed by Luther when he argued that if a man

bound in both hands and foot was asked to touch his nose, he was unable to do so . This example shows clearly the inability of man vis a vis the strong will of God. It is crucial to emphasize that man was created to show the glory of the Holy Supreme Spirit. But man's sole aim was to glorify God and His eternity ("Calvinism").

The five points have a biblical position and touched profound belief of the Christian faith as they are related to deep views on God, man , salvation, atonement, regeneration, and mission. They came to be summarized as TULIP. Calvin's five points are called also the doctrine of grace .They are represented as follows:

1.5.1 Total Depravity

According to this doctrine man is extremely sinful and evil is inherited within the human nature. It is confirmed that the depravity of man is total at least within his four senses, and as a consequence, he needs to be saved. This doctrine means that man is sinful since his creation and that his sin had left disastrous effects in all aspects of his life: the body, the mind, and the spirit. Namely, man is completely dead, haunted by the devil because of his past sin and his corrupted nature. Man cannot dare even to worship or to turn his head to God due to the difficult situation in which he is put in, therefore man has to regenerate and to be recreated by God for another time. In fact, this procedure could only be done by the Almighty God from the beginning to the end(Dally 3). The concept of this doctrine is expressed in Romans3 :9-18 :“ I have already charged that all men ,both Jews and Greeks, are under the power of sin, as it is written: None is righteous, no not one: no one seeks for God ...? There is no fear of God before their eyes .”

It was mentioned that man does not seek God for who is he; however, man seeks God only to preserve him from death or improve him as being supreme and holly.

The idea of total rebellion against God comes from the following idea that men can do good deeds as praying, fasting giving alms, but if their deeds do not come from a child like heart in God's grace, they would be viewed as rebellious against the sovereignty of God (Muller 8-9). In his total rebellion everything man does is sin we may consider that any act done by a man in rebellion is judged a rebellion against God's sovereignty. This happens because of men's bad hearts (John Piper, "Total Depravity")

1.5.2 Unconditional Election

This doctrine is also known as the doctrine of predestination. This basic is linked to the doctrine of total depravity which means that since man is totally depraved, he cannot be obedient and faithful to Christ. Man is an handicap; he cannot make any choice to obey or disobey God. It is God who decides about the fate of any human being to be elected to salvation or to be damned (Taylor 12). This doctrine states that God would save those who deserve to be saved despite the sinfulness nature of men. It is said by Jesus to the Jews in John10:26 "You do not believe because you do not belong to my sheep." This means that when some one believes, he is chosen by God and not vice versa (Bryson 183). This doctrine focuses on the idea that those people delivered from sin and death by the Lord are actually chosen by Him according to His own pleasure taking into account God's will, not that man has done something good. This doctrine is against any form of self righteousness in man's behavior or any other form of goodness in him. He has no means to achieve God's grace or kindness (Dally 3).

1.5.3 Limited Atonement

This doctrine discusses the issue for whom Christ died. The answer to this question is as simple as we may think. If we admit that Christ has died for all men, this idea would be rejected because this would mean that Christ died for all sinners which is not true (Bryson 169). The principal idea of this doctrine is who deserves salvation, or who deserves to be saved? This doctrine focused on the assumption that Christ has died to save all men. However, not all men would assure salvation by God.

Arminius takes a mid position when he argues that Christ died not to save any man. This idea is in complete accordance with biblical doctrines of the first one: depravity and the second one the unconditional election because a dead spiritually man could never decide about Christ or assume redemption to himself, but in the Bible the scriptures are clear that Christ died to save his people, his sheep and for the salvation of mankind (Muller 9).

1.5.3 Irresistible Grace

According to this doctrine, God can do whatever he wants without any resistance from an outside force. When the Lord plans to accomplish his sovereignty purpose, no one can resist his will. The doctrine essence is the Godliness of the Lord in His election and grace too. That is, God calls those men He decided to save. The will of God is ultimate when he decided to elect a man, this man would benefit from God's grace and salvation because God is sovereign and His will is the most powerful one (Dally4; Bryson 284).

According to Erickson, all humans are sinful spiritually being unaware and blind, consequently, God has to act and to intervene between his eternal decisions and

the conversation of the individual. Godly activity or intervention in the previous manner is called special calling which means that the working of God in certain effective ways with the elect to authorize them have a response in faith and repentance and rendering this calling possible for them. In fact, this effective calling embodies true sense of the message of salvation (Bryson 174).

1.5.5 Perseverance of the Saints

The essence of this doctrine explains the idea of God's perseverance. The doctrine is based on the idea that when God chooses to save someone effectively this salvation will happen and be affirmative. However, this man has to be perseverant until the end in order to achieve God's salvation. This doctrine states clearly the sovereignty of God on his creatures. Men are submitted to God's decree in all situations and states of their lives. God called those he predestined. He glorified them, and then he justified them as being righteous. Indeed there is a progression observed in God's decrees (Dally 5; Bryson 284).

To conclude, the five points are intensely powerful in both biblical and systematic theology. However, in nowadays, the concept of sovereignty of God is that man should demonstrate an unwavering attitude towards the creator, but this culture is based on a new vision that man is the only master of himself through self determination and self discipline. The new culture and church nowadays have established a new doctrine which seems to be some how far from those great basics stated by Calvin as a true believer and thinker. Calvinism is a way that stated clearly the divine will in manipulating man's destiny and God's plan that could never be thwarted by any power or principality. However, Calvinism role was primordial in touching the essence of God's revelation to serve a very high level of knowledge and to enlighten

men's path now and after because the world really needs such categories of men like Calvin to play a radical role in stating holy doctrines and enlightening people's trajectories to the glory of the Lord(Dally 5).

1.6 The Role of Puritans in the British Politics(Civil War)

After James I died, Charles I became the new English king. Charles favored Catholicism and unlike his father and queen Elizabeth he lacked political skill and diplomacy. Charles went eleven years without calling the parliament for sessions. Another negative behavior that created more suspicion around Charles's was his marriage to Henrietta Maria, sister of the French king Louis XIII. Charles' lady was an ardent Catholic; consequently, an immense suspicion surrounded Charles I and a danger grew stronger between Protestants and Catholics. The events also took another dimension when William Laud was appointed Charles I advisor. In fact, Laud was a danger for Protestants (Hulse 23;Thomas 2). Laud was cruel; he benefited from his power to persecute many of Puritan leaders as Dr Alexander Leighton, father of the well known bishop Robert Leighton who received a barbaric treatment from Laud William Prynne, John Bastwick. Several Puritans suffered bitter persecution between the years 1629 and 1640. As a result, many of them left England during that era (79 ministers were among these people). Some returned to England when conditions improved, but many remained in New England like Thomas Hooker, John Cotton ,Thomas Shepard and William Ames whose book entitled "*The Marrow of Theology*" remained very influential in New England (Hulse 24).

Charles was very harsh in dealing with the parliament. He was a believer in absolute rights of the king. Charles used country courts to rule the country .The political power was in the hands of 60 peers who benefited from a huge wealth and

possessed most of the land and below them was the gentry. When the civil war started members of the gentry were divided in their loyalty to the king (Lawson 6).

In 1638, Laud made an attempt to make some changes on the Anglican Book of Prayer in the Presbyterian Scotland. Indeed, this behavior was the sparking act for the Civil War; consequently, Charles I wanted to put down Scotland by calling for funds to the army. However, his attempt failed. In addition, a serious conflict increased between the king and members of the parliament. Charles I wanted to assert his authority over the parliament when he arrested its leader John Pym and other four members. Through his behavior, Charles I provoked much more opposition to himself. A war broke out sooner, so that Charles left London to assure his own safety. Many battles sparked between the Royalist who sided the king and the Roundheads who sided the parliament. In January 1644, after the battle of Marston Moor, Oliver Cromwell stood as the leader of the British Army and his reputation rose among his soldiers who were called the "Ironsides" (Hulse 25;Unterweger 3).

In 1645, the army received more organization and was called New Model Army. Its Commander in Chief was Sir Thomas Fairfax and Oliver Cromwell was the cavalry general. Cromwell put the discipline and the strategies which proved to be of an extreme usefulness (Hulse 26). Also, the government of church by bishops was established in 1640, but the progressive victory for parliament in the war caused new series of problems. Actually, a division took place in parliament. It was between the Presbyterians and the Independents. Some troubles within the army itself occurred. In 1647, the civil war was renewed because of Charles negotiations with a secret treaty which was later a direct cause for his execution as a traitor to the Commonwealth of England(Lawson 9).

After the execution of King Charles I, Puritans were eager to establish a new form of government that suited their needs. However, different views emerged. The first group represented by Levelers aimed at the expansion of the franchise. Others called Diggers asked for the suppression of private property and restoration of the church's community of goods. The third group called the fifth Monarchy Men wanted to establish a government of saints and claimed that this government will remain until Christ coming for a second time (Parousia). The fifth Monarchy Men who were radicals proposed a reformed legal system, reduce of taxes, church tithes to finance the state church; a parliament only made by saints and a twelve-member in the executive council represented by men characterized by honesty and competence (Weber 22).

During the Putney Debates, a modern feeling emerged because the new government sought to establish a democracy. Many different views appeared when colonel Kainborough declared that every man contracting with civil government has the right to possess a voice in that government. However, Ireton opposed the idea and argued that property could not benefit from that right of being a representative in the government. Cromwell on the other hand saw, that the government should be for the people, but not by the people. As a consequence, an act was passed in 1649, a compromise establishing new English Commonwealth. From 1649 to 1653, the parliament ensured the rule of the state. However, between 1653 to 1658, Cromwell was the Lord Protector and his rule was characterized by force, not the will of people. It was, in fact, a dictatorship opposed by the majority of the nation ("The English Civil War").

England experienced a new depart with the new form of its government under Cromwell's leadership who succeeded in establishing a republic Commonwealth. The latter was later on transferred into a protectorate under Cromwell's leadership.

Cromwell was named Lord Protector. He was a believer in evangelic scriptures and he envisioned that England would be ruled by common law not by “the divine rights of absolute kings”(Hanna 1; Lawson 3).

Cromwell ruled England following these strict laws :

1-England was divided into districts. Everyone has a Major -general ,cavalry and a militia ruling over it. The Majors were acting under Cromwell ‘s authority as a police force helping Cromwell to be secure from his internal enemies (Royalists, Cavaliers).It is important to mention that these generals helped to promote Puritanism through out England.

2-Cromwell, being a very severe Puritan and a true believer in applying scriptures laws, issued a series of laws :

*People who committed adultery should be punished by death.

*The act of swearing would be subject to vigorous punishment or sanctions.

*Worshiping was in the Sabbath (Sunday) because it was obligatory.

* Practicing gambling , gaming were strictly forbidden.

*He closed the theater.

*Singers in taverns were put under new laws.

*Christmas was considered in1647 to be out of the laws(banned).

3-England at that time was very lucky to great luminous and prolific Puritan author. One of those godly gifted ministers was William Gurnal who wrote his very successful book entitled “*Christian in complete Armor*” ,volume one. The latter remained a land

mark in the British history and was called by Spurgeon after two centuries “my Bible” (Lawson 4) .

4-Cromwell was known for his religious tolerance in both England and Scotland. He allowed all forms of worship and even allowed Jews to return to England for the first time after 400 years. His plan was opposed in 1656.

5-Cromwell made attempts to reorganize the Church of England by appointing faithful preachers in every church to be representatives of Protestant’s faith.

6-John Owen, the greatest theologian of all puritans, was appointed, vice-chancellor of Oxford University and Cromwell was the chancellor.

7-Title of king by Parliament was given to Cromwell who rejected it.

It seems crucial to confirm that this era came to represent the apogee of Puritan cause and glory represented by Cromwell as a leader and Puritans forming the Parliament. In August 1658, during Cromwell’s campaign in Ireland he became very ill suffering from malaria which caused his death on the 3rd of August, 1658. He was accompanied by his friend John Owen until the last moment of his life. With Cromwell’s death, Puritans’ great dream died, short of being fulfilled .Cromwell’s body was secretly buried in Westminster Abbey in November 1658 (Lawson 4) .

It is worth noting that religion and politics were profoundly wrapped up in the history of early Europe. This concept presented a danger for contemporaries because it was a threat for politics and the social order. Another important point is the rational thinking which focused on religion as being the core of order because it is derived from true faith (Doumaux 9).

The London artisan, Nehemiah Wallington, was persuaded in the summer of 1642 that the royal cause resembled that of the Antichrist (Coffey 13). The core activist of the parliamentary party was pulled by a sense of mission in participating in the great end-times. Some of the Puritan leaders, MPs like Pym, Vane, Cromwell, humble foot soldiers like Nehemiah Wallington, and some parliamentarians were filled with apocalyptic fears and hopes. They believed deeply that without the scriptures of the Revelation book, the English civil war would never occurred (Coffey 14).

Puritans gave a prophetic explanation to their lifting against the king's army. They saw their army as God's one which fought against the papal Antichrist and his ally. Puritans were convinced that through their battle they were paving the way for a new kingdom and a new king. Such kind of beliefs led to an upheaval in the English politics of that period (Weber 22).

Cromwell was a firm serious believer in religious liberty and was considered to be ahead of his times (Hulse 26). Cromwell was a fierce man; a real Puritan, he was described by Macaulay as follows: "With such men he filled his own regiment, and while he subjected them to a discipline more rigid than had ever before been known in England, he administered to their intellectual and moral nature stimulants of fearful potency..." (Hulse 26)

Cromwell was, indeed, a very religious man. He paralleled his mission within the English Army with that of a religious quest to defend God's Church of England from the corruption of the Catholic Church. In fact, Cromwell deep sense of mission and discipline had contaminated his men. Cromwell's regiment was judged to be the best in whole Europe. Cromwell was feared by his soldiers; he adopted a harsh discipline towards professional soldiers –officers belonging to the noble class.

Cromwell's behavior created irritation For his superiors as he believed strongly in the competence of men from the middle class and making promotions to soldiers who really proved their abilities in the battle field ("Oliver Cromwell, the Rise from Obscurity").

Cromwell was a very wise man. He possessed specific skills and interests to make morals for his troops. He aided his soldiers to acquire a strong discipline in the battlefield or even outside. He was very caring for that this soldiers should be in good morals and had a spirituality status in addition to being completely devoted to their godly reason for their fighting (Rozumková 24- 25). As a result, all his battles were crowned with success. Roman Catholic writer Lady Andora Froser describes Cromwell saying: "To achieve what was necessary to do and achieve it perfectly is a rare distinction whatever the scale :it is that which gives to Cromwell him too, the right to be placed in the hall of fame " (Hulse 26).

Paul said "if we are to attempt to understand Cromwell's career it is of the utmost importance that we should discover to what extent he shared the theological belief common to his time."(Ellis 46). The relation between Cromwell and his religion was very strong. Consequently, Cromwell helped the introduction of religion in daily life in the English society.

1.7 Puritans and the American National Identity

Miller states: "Without some understanding of Puritanism ,it may be safely said that there is no understanding of America" (Mingiuc 211).

A leading historian , Jack P. Greene, made a very significant point when he states that the intellectual construction of America as an exceptional place started in

Europe and that the idea of American exceptionalism originated from Europe (Calabresi 1345). Another writer Greene notes the following :

throughout Middle Ages, Europeans had posited the existence of a place for a time to the East, but mostly to the West of Europe without the corruption and disadvantages of the old world. The discovery of America merely intensified this nostalgia for the golden Age and the Lost Paradise” and actually aroused new hope for their discovery somewhere on the western edge of the Atlantic (Calabresi 1346).

In addition to that, after twenty four years from Columbus discovery of America in 1492, sir Thomas More wrote his Utopia in which he dreamt about a place he located in the Atlantic. Many writers of that period wrote about nice dreams of a perfect society related to America when they located their fairy lands, New Atlantis, City of the sun in a place which was very far from Europe. For Europeans America opened great opportunities for themselves and was a beacon for the whole Christian world (Calabresi 1346). In fact, America as a special place possessed certain resonance for English people who were proud of Elizabethan glory when the Queen Elizabeth defeated the papal Antichrist all over the world, some English men convinced themselves that they were the chosen people whom God paralleled their mission with that of Israel to lead the world back to God’s true religion and put an end to the tyranny of the Antichrist (Calabresi 1346).

Puritanism was a mirror to social and economic changes experienced by the English society in the 16th and 17th Centuries . British revenue was mainly based on agriculture. However, the new form of industrialization accompanied with population growth obliged English people to take another path to assume stability and a new form

to earn their living. This idea urged Puritans to believe strongly that God called them to work hard for a certain profession and help them to be successful merchants, entrepreneurs, and artisans. This dominant position of Puritans threatened non Puritans who were in power. As a consequence, Puritans suffered bitter persecution during James I and Charles I reigns who were very intolerant towards Puritans. Indeed Charles, authoritarian behavior laid Puritans to lose faith in England as a redemption. Consequently, hunger for land, overpopulation and spiritual alienation urged Puritans to migrate to America where they brought with them new set of religious ideas to be implanted there (Tetek 31; Calabresi 1346).

For New England Puritans, America was established to accomplish a divine mission as set by John Winthrop in his great sermon delivered aboard the *Arabella* in 1630. Actually, the Puritans' migration to America could be interpreted from one side as the desacralization of England, and from the other as the sacralization of the wilderness in America to be a shelter for the non conformist Puritans. Consequently, Puritans were convinced that their voyage as Pilgrims to America was to fulfill a prophetic, apocalyptic and eschatological visions (Zakai 3 ;Mingiuc 216).

In November 1620, a group of 102 English settlers crossed the Atlantic Abroad the *Mayflower* (ship) seeking a new hope and a new life. Actually, the new comers who landed on the American Eastern shores were called the Pilgrims, the Saints, the strangers, or the Pilgrim Fathers. Accidently, they landed in Cape Cod. That territory did not suit their patent. Some of them became sick. Others died because of the long road of travel accompanied with harsh weather conditions, particularly that winter season which was approaching them. New settlers decided since their first landing in Cape Cod to explore the area searching for a suitable settlement to assure better living conditions (The Pilgrims and Puritans 15-16 ;Tetek 32).

The Pilgrims failed to make suitable plantations in Cape Cod. They moved more inland when they later settled in the area called Plymouth located near the mouth of Jones River .The new area was pleasant to the Pilgrims because the land was cleared, the water was available to drink and there was also a possibility to build a fortification. Pilgrims succeeded to survive in the first winter, but in Spring only half of them were alive due to various diseases, lack of quality of food in addition to harsh weather conditions (Hammons 5;The Pilgrims and Puritans 15-16).

Those Pilgrims, or Saints could be described as religious dissenters who sought a free place to practice their religion far away from the corrupted practices of the Roman Catholic Church. Puritan Separatists wanted a complete purification of the Anglican Church from the ceremonies and rituals of the remnant Roman Catholic Church. Those members of the Puritan congregation sought a return to a very simple church. They desired a church without hierarchy of bishops, archbishops and Cardinals. Those people became important in the Church of England and paved the way for the intellectual foundation of English settlement in America (Elizabethan Puritanism). But, the Strangers sought economic purposes. The majority of the new comers were families with children and servants .They were artisans, i.e. their main goal was a permanent settlement in America (Tetek 29).

The founders of Plymouth colony were considered as being the nucleus of American history and identity. Pilgrim Fathers were seen as the true spiritual founders of America and that Plymouth Colony was chosen to be the national symbol of American core identity (Hammons 1). The founders of Plymouth were seen as the best people to set the example for the future of the coming generations. Indeed, they embodied spiritual ideals such as industriousness, independence, hard work and self reliance (Tetek 29).

For Puritans, the major driving force was the Bible as a source of deep spirituality and daily life guidance; therefore, Puritans devoted themselves to the study of the Bible, to prayers and to diligent work ethic as a means to defeat the devil (Tetek 30). Puritans believed strongly in God's intervention in all events surrounding them. They explained things as God's mercy or God's wrath. As an example, the epidemic which destroyed the tribes of Native Indians was for Puritans a sign for settlement; so that they were allowed by God to settle in the area (Tetek 31).

A decade later, a segment of the remaining Puritans lost faith in England as a redeemer nation and failed to reform the commitment of their nation. They were persuaded that all Europe, not only England, needed salvation. As a consequence, they realized that the New World would be their predestined heaven. In 1630, the first generation of Massachusetts Puritans came largely as families having skills as artisans, and house hold producers. Puritans dreamt of realizing a holy community represented by the city upon a hill in which all great ideals would be shared by and benefited all the citizens. Consequently, Puritans brought spiritual ideas and religious philosophy that would be planted in the New World in early colonial life (Braithwaite³; Schiessl 3; Gleason and Kelly 21). Puritans showed great morals of self awareness; self discipline considered as impeccable and played a cardinal role in giving an intellectual and spiritual coherence to American colonies. Puritans were founders of high standard of justice and diligence in daily life with those who were non Puritans through the doctrine of "calling", noting that self –government through local churches and town meetings were things that reinforced the Puritans' experiment at the beginning of their settlement (Gillon and Matson 9).

It is crucial to mention that the Puritans who founded Massachusetts Bay Colony with its headquarters in Boston were convinced that they were a spiritual model

for Christian faith for Europe and the world. This idea was confirmed by Deborah Madsen who observed that Puritans: “were charged with a special spiritual and political destiny to create in the New World a church and a society that would provide the model for all nations of Europe as they struggled to reform themselves (a redeemer nation)” (Calabresi 1347).

It is assumed that strong moral basics and solid foundations were due to Puritan leaders godly behavior and this idea was expressed and confirmed by Alexis de Tocqueville who, after deeply studying America, concluded that the democratic system in America was mainly due to Puritanism (What is Puritanism and what did the Puritans believe? 2).

The American society directly or indirectly has been affected profoundly and in a dramatic way by Puritan morals. Puritans based their belief on the doctrine of predestination which means that God knew even before the creation who he would save later. This doctrine is centered on the doctrine of original sin, i.e. the fall of Adam had corrupted human nature, so that only by God’s selection that some souls would be predestined to Heaven upon Christ’s Atonement (Braithwaite 3). Indeed, this doctrine was a source of uncertainty and fear. As a result, men were zealous to satisfy God through good deeds through leading decent lives, attending churches and striving for goodness in every aspect of their lives (Braithwaite 1).

Puritans were founders of great values such as hard work ethic, thrift, individualism, sense of mission, democracy and the deep belief in education. All these ideals were derived from Puritans who were the first to put solid foundations to schools in America and built the first college (Harvard) in 1636. Their main focus was on

studying and reading the Bible as a means to enable people to be literate and be aware about the importance of their existence (Braithwaite15).

Puritans possessed a very strong zeal for education which reflected the early institutions that were built to instruct the clergy. Though Puritans' deep relation to learning, New England mind was gripped with superstitious fear of all that is considered supernatural phenomenon. Actually, it was an heritage from old Europe. The Puritan community experienced strange events because of the belief in occult that was the cause of the witchcraft trials when hundreds of people were convicted to death. That hysteria took place in 1688 and ended in 1692. However, before it was put to an end, a large number of people and two dogs were executed as witches(Braithwaite 6). Ironically, Puritans fled persecution in order to reestablish in their new society in New England a holy society and to live a new life which embodied all ideals of a civilized community. However, they established a system of intolerance(Braithwaite15).

For Puritans, school attendance was compulsory because Puritans believed that knowledge was the best weapon to fight old Satan. Puritans zeal for learning pushed them to read. In fact, an intellectual Puritan had at least to master one book. Puritans encouraged the establishment of colleges to make people more literate and to promote the reading of the Bible. Puritans were eager to throw up institutions of higher education every where they settled. Starting by Harvard which was built in 1636 ending with Dartmouth and King Colleges (Columbia University) and other colleges as Yale, Princeton, Penn, Cornell and Brown universities. Their spiritual leader John Winthrop taught them "that the glory of God was intelligence and that man, in order to be saved, must acquire more and greater learning of the world in which he lives.

The chapel or church served for primary education. Mothers were taught and were told that it was their responsibility to educate a child whether at home or at the school. Secondary schools were founded for the best of students. Some examples of secondary academies were the following: Andover, Groton, Exeter and Lawrenceville. These schools still exist and are considered among the best prestigious schools in the United States of America (Pang 20).

Puritans laid the foundation of American morality; they formed the very core of New England values. Puritans believed that the world was a place of continual temptation, so that Puritans have to be constantly on guard “for that reason many areas were rule breaking for them. Puritans were suspicious of frivolity behavior and would not tolerate drunkenness, dishonesty, sexual promiscuity (Pang 22).The heritage of Puritanism has extremely affected all American thoughts and Literature. Puritans’ contributions to deep morals and values shaped and still mold American individuals. Among these are: honesty, sobriety, responsibility and hard work (Braithwaite 7). Actually, the deep value of hard work i.e. working hard brings success and makes the individual feel God’s mercy and salvation to be chosen for an eternal life. Hard Work is still a thriving attitude of many Americans (Gillon andMatson 9).

Puritans contributed to the system of limited government. This idea stemmed greatly from Puritans distrust to arbitrary power. Also, they experienced arbitrary government. For that reason they admit that man was too sinful to be trusted with too much power and authority. Puritans were self made men and their contributions to a self government, to the development of initiative and self reliance in the community remained innumerable within the American history(Braithwaite7). The idea of limited government has influenced a big number of American Puritans and non Puritans. The system of limited government shows the basis of how a modern government works.

One major political leader, Alexander Hamilton, uttered a great expression when addressing a conversation to his followers in 1787:“Since men are not angels and do not govern by principles and ethics, alone, this new republic must have limited government”(Braithwaite 7).

The same idea was evoked earlier by the Massachusetts Bay leaders who possessed a genuine distrust of arbitrary power; those leaders were convinced that man was too sinful to be trusted with too much power; hence, this power was distributed accordingly; consequently, no man could dominate an entire society by himself. In the system of limited government came the concept of self-government, and when the concept of self -government developed, man could be an agent of initiative and self-reliance with the body of the community. Without self-reliance, the government would fail, or collapse (Pang 22).

It was confirmed by many writers that Puritans brought to New England and particularly to Massachusetts a special sense of mission which was formerly related to England which was characterized by the failure of its monarchs. Consequently, Massachusetts had taken the initiative to create both new Israel and new England (Calabresi 1347).

Actually, it was assumed that the strong sense which characterized the colonial life of American Puritans was mainly due to religious ideas which were the cause of a very strong social cohesion. Despite the harshness of circumstances in early colonial life in New England, there was a greater sense of mission among the members of the Puritans society. Representatives of Massachusetts Bay Colony came in America to enjoy a new church and a new life of their own, consequently, people formed a homogenous group and became capable to impose their belief, their ideas, their social

and religious goals upon the colony to a very advanced degree than in other colonies(Braithwaite14).

It 's primordial to mention that Puritans great role remained influential until the present day as both societies owe great debt to Puritans due to the deep foundations which gave shared freedom in which American society is living and enjoying today. (What is Puritanism and what did the Puritans believe? 1).

Conclusion

Despite the fact that Puritanism was defined by some writers and critics as being bigoted, cruel, intolerant, and superstitious, that movement was so authentic and profound that it left deep impact on English society, particularly in the period of the British Civil War.

It is said that hardship and severe moment created men of actions. Actually, from harsh conditions emerged true believers in their cause who were ready to make great sacrifices in order to achieve their goals and serve their society to live in peace and prosperity. Among those successful men who succeeded in engraving their names with golden scripts was Oliver Cromwell. The latter led the English Army to several victories and ruled England as Lord Protector for a period of nine years. Cromwell's dream was so great, however, it did not last for a long time and was interrupted by his death in 1658.

Puritans' dream in founding a holy society was short in England. However, that dream had to be fulfilled in a remote place across the Atlantic Ocean. Puritans were zealous to be free and establish a new society of visible saints.

Though difficult conditions of life in New England, Puritans struggled bitterly to maintain a greater sense of community. No one should underestimate the powerful role of religious ideas, especially among colony and community leaders who were a homogeneous group sharing the same religious beliefs and the same dreams to be realized in their New Canaan. As a result, their ideas were simply imposed and their social goals were achieved. Puritanism gave America a shape and a counter until present times. In the 19th Century, Puritanism as a political body disappeared. However, it still exerts its deep influence upon American culture and national identity. Puritanism laid solid foundation to many great values that are considered the core pillar of American uniqueness and superiority, among which we find: individualism that shaped American individual since the colonial era, facing the hardship of weather ,wilderness and the aborigines. America experienced democracy earlier in times when the whole world was under the fire of oppression and injustice. Indeed, the May flower Compact issued in 1620 was the first act of democracy in the American history. Puritans also set high standard of self-examination and self-discipline. They aimed at an impeccable moral record. In addition, Puritans established high morals of diligence and justice in their daily life with non-Puritans through the doctrine of the “calling”, i.e. the complete devotion to hard work as a means to satisfy God and achieve His salvation and be among the elect. This calling is linked to a material success in order to attain God’s grace and be among God’s chosen people.

Puritans were fond of having a special mission to accomplish in this world. They paralleled themselves with Israel and its sacred mission on earth. Their slogan is that they were chosen by God to civilize the whole world and shed light on every corner of it. Furthermore, Puritans had a great zeal to learning and education as a means to recognize God’s grace. For Puritans, the Bible was a source of light because

it is derived from the divine. Puritans strong inclination to education was rooted in the doctrine of covenant. According to the covenant theology, the human being is sinful since his birth. Because of his sinful nature, schools were needed to teach humans how to purify their souls and reach salvation. Though many centuries passed, Puritans' contributions to American culture, identity, and history remained innumerable in making America a nation of all nations.

CHAPTER TWO

Hard Work: A Religious Precept, A Survival Necessity, and a Cultural Value

If they desire that piety and godliness should prosper; accompanied with sobriety, justice and love, let them choose a country such as this is; even like France or England, which may yield sufficiency with hard labor and industry....

Reverend John White, *The Planter's Plea*, 1630

Introduction

Since the foundation of the American society, hard work has remained a core value that shaped the American society and its individuals through all the different stages of the intellectual formation of the American nation. In fact, Calvinists who migrated to America in early 16th Century were zealous to found a new society and create a new style of life. Their faithful companion was their deep belief in hard work and perseverance to realize their big dreams. Pilgrim Fathers and later on the Puritans viewed hard work as the solely means to please God, achieve salvation and at the end be chosen for an eternal life. Working hard, indeed, helped Puritans to create great challenges during the colonial era. The new settlers faced the huge wilderness with all its dangers such as the unfamiliar, sandy land which was very harsh to be tamed for agriculture; for that reason the majority of the new comers died even before enjoying the first distinction between their old and their new life. Also, Puritans confronted the primitive inhabitants living in the area which led to several bloody conflicts that devastated entire native villages and caused heavy casualties for English settlers.

Puritans fought several wars which sparked between the British Crown and leaders of the colonies. Puritans faced dissent among some of their members because of different religious views. Moreover the witchcraft that took place in Salem, Massachusetts was a spoiled phase in the Puritans holy city upon a hill. In fact, hard work was the nucleus that shaped diverse periods of the American history and played a very crucial role in the emergence of the Industrial Revolution during the 18th Century. The invention of new machines, the technological advances, emergence of trading and the creation of new markets made the U.S.A bathing in prosperity which made it the leader of the whole world. Hard work as a very precious value was taught by great American figures like Sir Benjamin Franklin who sanctified hard work and made it as a moral legacy that should be engraved in American's mind for ever. It is worth noting that hard work has played a magnificent role in a sensitive era after the American Civil War during which the South was completely in ruin. In addition, the process of Americanization was a very pivotal period within great America that paved the way for new immigrants and incorporated them in American culture and religion.

2.1 Hard Work and Salvation

In an attempt to avoid any contradictions, every Christian must believe in Lord Jesus Christ in order to be saved. Indeed, a great debate rose between Protestants and Catholics for the importance of good works in the process of Salvation. A simple question is asked here: Is mere and sterile faith enough to assure salvation or should this faith be accompanied by good works like: Charity, alms, baptism, obedience to commandment? Both Catholics and Protestants agreed about the sterility of faith alone. They were convinced that true faith should be associated with good works. Evangelicals considered good works as a necessary proof for true faith because they would be rewarded by Christ upon his return. Catholics are convinced that good works

have opportunities to increase their personal righteousness for the final justification (Mizzi, "Are Good Works Necessary for Salvation"). Indeed, Justification is a gift and a part of the gift of salvation to all believers. Within this context, it is important to shed light on the idea that Catholics possessed a negative assumption on the question of sin without justification. Catholic believers need to feel that their sins are forgiven for the reason that they have such strong sentiment of confession to priests in confessionary as expressed in the Bible: "There is one God and one mediator, between God and man; the man Christ Jesus" (1Tim2:5, Heb12:24); "Justification" 1).

Catholics viewed Salvation as being a combination between faith and good works, which would be possible by the grace of God. Catholics' belief is centered on good works as necessary for Salvation. In addition, the official stance of Roman Catholicism viewed that Salvation or justification is a combination of faith and works associated by the grace of God (Wetherow 2).

Catholics explained the concept of calling as being solely linked to activities done in monasteries, nunneries or rectories. As a result, the idea of calling as being linked to worldly or business activities was strange to this world view. In the transition made in 1960, the idea of calling to work started gradually to emerge as a means to the person's fulfillment, not as a means to achieve salvation (Chamberlain 8).

The writer, Karl Rahner stated that: "A God given vocation to worldly calling...constitutes a factor which contributes positively to the sanctification of man."

This expression focuses on the idea that Christians are concerned with improving their state of life through which one's life could be brought to its maturity and fullness and are also considered considerable means to reach one's perfection (Chamberlain 13). In other words, it is crucial to state that calling and not

only works in which one can find oneself is necessary to achieve salvation, but it is considered the care of one's life. In fact, that special sense of the individual's unique talents and abilities to serve God's will played a cardinal role in enlarging the sense of freedom, fundamental issues, the importance of identity and developing one's capabilities. This would be achieved according to people's different states of life and circumstances (Chamberlain 14).

At the beginning of the 15th Century, Reformers focused on a special term called sola fide. The term is in Latin and means by faith alone. Reformers accused the Roman Catholic Church of denying the Gospel of Jesus Christ. Reformers put emphasis on the concept of faith alone as a means for salvation, no other interference of works which would bring an eternal life to the believer. Reformers explained that faith is the confidence of man which is associated with assurance of salvation for one reason that God the Father will forgive believers' sins because of Christ's sake. It is important to mention that this view on salvation is once again a crucial issue that should be treated with precautions. Roman Catholic Church taught since 30 A.D as part of The Divine Revelation that faith alone was not enough for the believer's salvation. A Christian has to claim that Salvation is by grace alone, Salvation is through Christ alone, so that those biblical truths are the basics of the Catholic Church teachings. According to the Bible, Christians must have faith to be saved. Is faith only believing and trusting? In the Scriptures faith contains assent to the truth of God, obey to God and all this must be done in love, yet these points were ignored by the Reformers(Ciresi,"The Bible Says").

Paul explains that faith is never considered as an experience of one time, but a long life process. Paul explains more that faith is alive and can go for many stages; even after a simple conversation faith may change. It is never considered to be static

because after a simple conversation the believer may experience the genuine of his or her faith. The latter may be shipwrecked, or missed. According to Christ, believer's works are explained as follows: people were punished or rewarded through their actions. It is crucial to bear in mind that Christian believers' words and thoughts are involved in the accounting of good actions(Ciresi," The Bible Says") .

A brief examination to Abraham's life reveals his true nature and the good works he performed. Abraham makes two geographical strong buildings an altar and calls on the Lord divides land with lot to end quarrels, pays tithes, refuses goods from the King of Sodom to rely only on God's providence. All these works were done by Abraham, an old man, and were considered as a struggle. After all those actions, Abraham is declared righteous. Did those works play a role in Abraham's justification?(Ciresi," The Bible Says"). According to the Bible, the answer is yes.

To sum up, the latter view states that the Catholic Church has never taught that Salvation is gained through merit. Salvation is an inheritance given to each believer becoming the Child of God (Ciresi," The Bible Says").

The concepts of Faith and good works are the most logical difference that exists between both theological systems of beliefs as far as salvation is concerned. Catholics believed that salvation is by works produced by faith. As a result, faith is not sufficient for salvation. Catholics view on justification is that God communicated righteousness to the believing sinners so that they can perform good deeds, and through those works the sinners would be saved by God (Szabados 23).

Protestants denied that kind of teaching which says that salvation is by works produced by faith. The latter is not sufficient for salvation, because God justifies the

sinner according to their faith. Protestants considered such view a perilous one and viewed salvation differently from Catholics(Szabados 22).

Protestants asserted that when a sinner is declared guilty, it is not God's righteousness which would interfere, but Christ's one which has to apply a great role in justifying the sinner's attitude in order to assure salvation. Catholics opposed justification by faith, because they saw that this would lead the believer to pursue an immoral path in life. However, Protestants argued that unification of faith with Christ will surely produce good works from the believer's side. It is crucial to mention that the believer is not justified by his good works, but the believer will do these good works. These good deeds are so crucial for every man individually and for the progress of the whole community(Szabados 23).

Good works possessed a complete different relationship to salvation in the Catholic play or in the Protestant allegory. Every man has to perform good works; consequently, he can merit salvation. Every Christian must do good works, as a result, he can assure salvation gained by Christ to him(Szabados 23).

In late medieval theology, good works were related to acts of religious devotion and charity of the believer who committed sins and was offered a better chance for salvation. However, good works were also current before Middle Ages; it can be traced back to Jesus Christ in the Sermon on the Mount "Let your light shine before others, so that they may see your good works and give glory to your father in heaven".

Augustinians like Luther claimed that actions which appear to be good works are in fact sinful unless they were done in faith. Good works hold a primary role to be in a monastic life(Luther 4)."The instrument of good works" stated that:

Behold, these are instruments of spiritual art which if they have been applied without ceasing day and night and approved on judgment day will merit focus from the lord that reward which he has promised. No eye has seen, nor ear heard, nor the human heart conceived what God has prepared for those who love him(Luther 4).

It is crucial to highlight different sections of good works as some are directed to our neighbor in order to love them, some others are directed to our God related to worshipping the Lord and his adoration. Good works constituted a part of Christian life not only applied to monks or nuns, but to each Christian believer desiring an eternal life in heaven(Luther 4). After the Reformation, readers and believers were confused about what to read or hear concerning good works. In pamphlets and sermons, Luther and his colleagues insisted that salvation could be achieved through grace alone; good works were not required. They based their assumption on some versions from the Bible which are the following. Romans 3:28:"For we hold that a person is justified by faith a part from works, prescribed by the law." (Luther 4). A second verse; 2:8-9" For by grace you have been saved through faith; and this is not your own doing; it is the gift of God not the result of works. So that, no one may boast"(Luther 5).

Luther' readers and listeners were persuaded that they were free from the obligation to do good works at all. In late medieval period, laity heard that necessary works like: fasting, praying, almsgiving, looking on holy days could no longer play a role in their salvation. It also seems crucial to define those unnecessary works such as: asking for indulgences, venerating and praying to saints, making pilgrimages to shrines, requiring clergy to remain without marriage, and glorifying relics (Luther 6). In his "Treatises of Good Works", Luther was very zealous to demonstrate well the differences between the right and wrong kind of works. Actually, Treatise was a considerable guide to show how the Ten Commandments are obeyed by Christians who

came to consider faith, by which they are saved, would lead them to be obedient (Luther 7).

For Luther, faith is considered to be the right obedience to the First Commandment which would automatically lead to the right path of obedience to the other remaining Commandments. The idea expressed here is that the right type of good works had to pursue right kind of faith. The sermons of 1528 presented the importance of those “Ten Commandments”(Luther 7) as follows:” Remember how much freedom the Gospel has given you; you are not obliged to observe countless holy days, you can spend that time at work. But look how much time you spend drinking and swilling! Now that the mass is reformed, you even snore and sleep in Church!”. Which means that Reformation has brought freedom to Christians from wrong kind of good works. However, Christians abused about that freedom by not performing good works as taught in the Ten Commandments (Luther 7).

Luther considered that the role of good works in Christian life is a sign of one’s righteousness like justification and grace. It is crucial to mention that good works here are not to be regarded as shape or form or as means to justification and grace. Luther, indeed, focused on faith as the solely means for achieving salvation. The pursuit of good works might be harmful to the grace of God. Actually, good works are not to be completely ignored by Luther in value. On the contrary, they played a major role in revealing the sinful nature of the individual and are a response to God’s grace (Neal, “Martin Luther on Good Works”).

The following passage that says ” He who through faith is righteous shall live” was considered the basic of Luther’s teachings. Luther saw that whatever is not grace is law. Those works were not only limited by the laws or precept of the Ten

Commandments, but they included ceremonial and civil laws within the Judaism religion to insist that works of the law formed the whole Law of Moses. In fact, these works are the true good works which are so extreme that they cannot play a role in salvation rather than condemnation, because it is hard to anyone to fulfill them and realize his righteousness through. It is important to highlight that: the law was made as a mirror, so that anyone could judge himself or herself as a sinner. Active righteousness creates in the sinner the need for passive righteousness concerned with grace, mercy, and forgiveness of sins. That is to fulfill one's active righteousness, it is seen some how difficult because all flesh are considered sinners. Consequently, justification must be based on faith, not works. Individuals are not asked to perform the least effort, but they have to accept justification that is granted by God to them through Christ (Neal, "Martin Luther on Good Works").

Luther asserts that freedom, righteousness, and the gospel of Christ are needed in the Christian life. The Gospel, which is only accepted by faith, asserts that actions can never reach the same results as faith does. In this context, Luther distinguishes between the inner and the outer man. The inner man, i.e. the human being's heart and spirit is solely justified by faith, works are not important. The second part is called the outer man. The latter is concerned with the works of man which might manifest themselves within this context. Works of the outer man played no role in the process of salvation. Bad or good works are related to the nature of the inner man. Since the character of inner man is based on faith not good works, the inner man needs neither laws nor good works; on the opposite he would lead himself to be harmed if he believes in them(Neal, "Martin Luther on Good Works").

To sum up this discussion, outer man works can be of value for the inner man, as a result, it is the nature and the character of the inner man which determines the nature of the outer work. Good works cannot save, but they came as a response to the grace of God in Christians' life. Therefore, through these works, justification could be obtained (Neal, "Martin Luther on Good Works").

Calvin asserts willingly that several passages in the scriptures connect in a positive way eternal life and salvation to good works. Through this testimony, Calvin argues that God rewards those believers who performed good works with an eternal life. Consequently, he disagrees with godly men who teach that God's reward to good works is linked only to temporal blessings, and everlasting salvation received by faith alone. During his days, Calvin opposed the Romanists' views on eternal salvation and good works (Williams, "John Calvin On Good Works").

Actually, Romanists' opponents taught that the connection in scriptures between salvation and good works was done by merit, but Reformers opposed strongly such ideas. Their argument here is based on the idea that good works do not merit eternal life. The scriptures described eternal life as a free gift and inheritance of the believer. In fact, the concept of free gift and inheritance means that it is not an account of good works, and that good works of the believers are worthless to be rewarded. Good works are not the cause of salvation. According to Calvin, they are means to the believers who have been already justified. In fact, good works could not be the foundation by which believers stand sure before the Lord or be considered the first cause which opens the door to God's Kingdom. The believers have to follow good works, for they are considered the means to be introduced by a merciful God to his

fellowship and be protected and strengthened(Williams, “John Calvin On Good Works”).

In Rom 2:6 the biblical passage was used as a proof for Calvin who affirms that which is promised to faith will also be promised to works. Calvin gives the example of Abraham when he says:

Did Abraham went by his obedience the blessings whose promise he had received before the Commandment was given? Here, surely we have shown without ambiguity that the Lord rewards the works of the believers with the same benefits as he had given them before he contemplates any works, as he doesn't yet have any reason to benefit them except his own mercy(Williams, “John Calvin On Good Works”).

As Calvin explains, Abraham was promised a seed that all nations would be blessed and his descendents would be stars in heaven. Abraham also receives the same promise as he obeyed God when one willing to sacrifice his only son Ismail. In this respect, Calvin looks at works as causes of salvation. However the main efficient cause is the mercy of God, the material cause is Christ and his works, the formal cause is faith, the final cause is the glory of God(Williams, “John Calvin On Good Works”).

To conclude, good works are in inferior status in order and sequence. They are, indeed, considered ways by which believers acquire eternal inheritance. Calvin views good works not essential for justification or the natural right to eternal life. However, good works are indispensable to be a way from damnation as being ways and means to achieve salvation (Williams, “John Calvin On Good Works”).

When a man is justified by works, he is subject to some actions of purity or holiness that merit an attestation of being righteous before God. Through perfecting his deeds the believer can obtain God's justice. Indeed, a person is judged to be justified if

he is declared before God to be righteous, leading a pure life without any rewards. Christ, in fact, is the only merit person to reach such spiritual position in God's Kingdom(Calvin 454).

Augustine says that: "Let human merits, which perished by Adam here be silent and let the grace of God reign by Jesus Christ the saint ascribe nothing to their merits, everything they ascribe solely to thy mercy of God". Augustine effectively objected human power in their right action. Augustine always asserts that no man has to be proud of his deeds or to ascribe good works or merits to himself. However, every good is achieved by God's grace. Scriptures described human's works as being imperfect and impure, but described clearly the perfect existence of the law if found and obeyed(Calvin 485).

This is done as humans cannot make any free offering to God. However they try to do works which do not deserve any favor. So, those good works given by God to the believer as a gift are counts for them. Those works are accepted by God and will later on deserve merit of rewards for the believers who performed them. It has become clear that every good work which merits to be praised is in debt to God and that no particle of that work can be attributed to the believers. Through this analysis, confidence and every idea of merit might vanish(Calvin 485).

Sophists praised the works accomplished between man and God. However, what is attributed to man is that his work remains incomplete and imperfect because of man's impurity and sinfulness nature. In fact, The most perfect work performed by man is contaminated and is never pure (Calvin 485). Good works praised the Divine Will. They are with fruits to their authors, because they will obtain no more benediction and

blessings from God not because they deserve such blessing, but because God is pleased of himself to bestow such values upon the believers themselves (Calvin 485)

The Apostle explains in the following passage that : “Who has called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began”. Paul asserts that God bestows election plus future merits to consider that believers who could be elected are considered to be holy. The main idea here is that “We should be the praise of his glory”(Calvin 573). Indeed, Divine grace does not deserve the praise of election. The latter is not gratuitous and it could not be so because when God designs to elect a believer, he does not need to look to his future works. Christ said to his disciple “Ye have not chosen me, but I have chosen you.” (Welly 3)

The parts of merits are not taken in account in the last passage, believers had nothing in themselves that owed them election unless they take into consideration God’s mercy to be introduced here Paul also stated that: “Who has first given to him, and it shall be recompensed unto him again?”(Beeke 137). The latter passage expresses that all humans are to prevent the grace to God’s goodness. They possessed nothing either as part works or future merits to obtain God’s favor (Calvin 573).

Salvation is linked to good works, i.e. the believer has to do good works in order to achieve salvation and enter to heaven, or one must persevere until the end to obtain an eternal life. The analogy mentioned above is paradoxical to the view which states that salvation is obtained through God’s grace, through faith so that the believer’s works have no role to play in this context (Schreiner 35). Several writers viewed the previous idea as being false; for them those reclaiming such view that salvation is related to good works are reclaiming a different Gospel because the Biblical Gospel

only requires faith for salvation, as a result, good works have nothing to do here (Schreiner 35).

R.T. Kendall explains the previous view clearly. For Kendall, a person who becomes a Christian will go to heaven when he dies no matter work or lack of work may accompany such faith. Kendall asserts that a person who is saved means a person who has made his confession that Jesus is his Lord and that God raised him from the dead. As a result, this person will automatically go to heaven after he dies, no matter are his works even if he falls in sin he will be saved and enter to heaven (Schreiner 35).

In the same token, Zane Hodges assumed in a similar view that fruitfulness or discipline ship are not a condition to be saved and be in heaven. Hodges asserts that:

God, they say, guarantees the believer's perseverance in the faith. Unfortunately, this dogmatic claim does not have the support of the Bible. On the contrary, the New Testament is altogether clear that maintaining our faith in God involves a struggle whose outcome is not guaranteed simply by the fact that we are saved(Schreiner 36).

James states that good works are not necessary for salvation when he assumes that faith without works is dead. He argues that a person must follow God's commandments to avoid bad consequences of sin in his daily life. The focus on good works as necessary for salvation denied the message of grace in the New Testament (Schreiner 36). The relationship between faith and works is ultimately explained in this view. In fact faith and good works are inseparable. Works are the fruit and faith is the root. Works are asked to be justified. However, it is important to focus on those works deriving from faith having no contradiction with sola fide or sola gratia. We can insist

that those works are evidences of true salvation. We can discern that an authentic faith is tied with perseverance as it is supported in John's Gospel(Schreiner 47)

2.2 Hard Work and the Challenges of the Colonial Era

Settlers in Jamestown started first by farming the land . Here, it is crucial to mention that the Pilgrims settlement in Plymouth was completely different from that of Virginia because the Pilgrims came in large numbers and most of them were families, not individuals. Puritans were zealous to educate their children and even they provided some education to their indentured servants. Families served as centers of the religious life, health care in addition to the well being of the whole community. Families were collaborating with each other and worked hard to survive. During that period of the colony women did attribute to the development of the colony by assuming their duties of cooking, spinning, waving wood, and sewing clothes they made butter and soap, dried fruits and cared for livestock. Men were most of the time occupied in repairing tools and working in the fields. They also chapped wood and built shelters. Not to neglect the role of women in Plymouth Colony, they possessed more legal rights than did women in England. During that period women in England had no right in owning properties to sue or to make contracts. However, in America women were luckier as they had rights to own properties and even bring some cases before local courts. Widow women possessed the right to own properties and even local courts recognized the way different women attributed to the business community. One important case named Vaom Silvester received a large share of her husband estate. This woman was called, by the court, a frugal thrift and laborious hard working women (The English Colonies 5).

In 1620, another group of Puritans, called, Pilgrims came to America for religious purposes because they were persecuted in their home land(Croker, Dooley, and Vaughn 1). The Pilgrims who set sail aboard the May flower ship were about one hundred passengers. After a stormy travel, the May flower landed on Massachusetts coasts few hundred miles from their first ultimate goal in Virginia. Then, the Pilgrims changed their destination to settle in Plymouth colony (Davidson 90). Many of them died before they enjoyed the distinction between their old and new life. The main reason here is that the Pilgrims arrived too late to grow crops. Their supply of food was not enough for them to survive for a long time, and by the spring of 1621 half of them died and even English merchants failed to provide food for the newly comers(Davidson 91).

The land surrounding Plymouth colony was dominated by the Wampanoag tribe who were zealous to make trade of goods and assistance against other native enemies. Their leader Massasoit was generous and served intensely the starving colonists. Another figure who played an important role as a mediator between English settlers and natives was a Wampanoag man called Squanto. The latter was kidnapped by English sailors. He was taken to Europe and there he learnt the English language. After that, he returned to America and played a great role between Massasoit and English settlers. Squanto taught the Pilgrims the way to fertilize the soil with fish remains. He helped them to make relations with other Wampanoag tribes(Davidson 91).

Pilgrims were described by historians “The beneficiaries of catastrophe” four years before the Pilgrims settled in Plymouth the area was destroyed by a plague disease which devastated million and reduced the number of the natives living in the area to approximately ninety percent of the whole population. Native villages were ruined up and down, among which was Patuxet village where the Pilgrims established

Plymouth settlement. Some years later, visitors to the area were astonished to the number of unburied people killed by the massive epidemic (Davidson 91).

The colonists faced extreme hardship with the unfamiliar land which needed to be tamed for agriculture. Pilgrims struggled for survival, but with the help of a certain native American called Samoset, who knew little English, settlers were provided with information about people and the area (The English Colonies 2).

Despite that the Pilgrims have succeeded in farming the land surrounding their settlement, they still faced other problems because the land was also poor. The Pilgrims wanted to make more money from adopting other ways like trading furs of animals and fishing. Unfortunately, hunting conditions were not good in the area; some colonists made the exchange of corn with Natives for beaver furs. Pilgrims succeeded in making some money and their community became very solid as it was built on strong basics. As a consequence, Plymouth Colony began to experience a kind of development and grew stronger in the mid 1621 when new settlers reached the area(The English Colonies 2-3). The Pilgrims were pleased by the hospitality and generosity of natives; as a result, they invited native leaders to assist their feast when celebrating their first thanks giving in 1621(The English Colonies 2).

In 1620, aboard the Mayflower ship, Pilgrims established the first act of democracy (by decisions made by the will of the majority. It was considered the primary written constitution(Brinkley 27) on which the Pilgrim's first government was constituted. According to the agreement settlers chose a governor and his assistant to advise him. All those members of the government had to be elected annually by Plymouth adult males; comers had no legal claim over the land on which the colony was built. Plymouth received neither a royal charter nor a royal approval from the

English Crown. Because of several problems, many leaders in Plymouth were discouraged and left the colony alone (Davidson 91).

Connecticut, Massachusetts, New Hampshire and Rhode Island were different from southern colonies. They were characterized by their harsh climate, rocky soil that is, the land was hard to grow crops. In fact, those farming families grew crops and raised animals for their own use. Consequently, there was not so much demands for merchants (The English Colonies 4).

In fact, trade was important for the English's settlers who discovered the value of beaver pelts. English colonists started trading with Indian tribes in New England and also in the middle colonies in the south. As a result, traders grew wealthy from the trading of deer skin which was manufactured into clothes, leather gloves and moccasins. Some settlers, like their French contemporaries, married Indian women despite that English kept some distance between both cultures. By mid 1700 s, New York was established as the center of English fur trade. South Carolina and Georgia dominated the deer skin trade, but this was due to the Indians who were charged with such kind of trade(Europeans Interact with American Indians 2). In fact, trade had an important value for New England's economy. Merchants in the area made trade of goods at the local level with other colonies and ever seas merchants traded local products like: furs, pickled beef, and pork. As a consequence, many of those merchants realized great success in business and became the leaders of New England colonies (The English Colonies 4).

Also, fishing was a very significant feature of New England economy. The costs had very rich waters which made it a suitable area for fishing different kinds of fish like cod mackerel and halibut. Merchants exported dried fish. Also, Colonists were

interested in hunting whales swimming close to the shore. Hunters had several means which they used in hunting whales like harpoons and pears. In fact, whaling was a rich source for oil lightening(The English Colonies 4).

In addition, New England became famous for shipbuilding for several reasons, among which, the landscape of the region itself. Indeed, the area was very rich with forests which were a primary source for materials used in ship building. Also, trade of slaves increased in New England's seaports. As a result, ships were really needed. Later on, the development of fishing industry created a need for the construction of high quality of vessels (The English Colonies 4).

In the northern colonies, skilled craftsmen were needed, so that families sent their young sons to learn about skilled trade sell as weaving, ship building, printing, and blacksmithing. Those young children were called apprentices. The latter lived with the craftsman to learn from him. Those young boys had to provide simple services for their master and promised him that they would later on work for him for a number of years. Craftsmen took them in charge in their food , shelter and clothing. Later on, young boys became journey men. After a certain period of time, apprentices travelled to learn new skills which enabled them to become masters of themselves (The English Colonies 4).

In 1630, a grand man and a visionary lawyer called John Winthrop voyaged abroad the Arabella with a dozen of company stock holder and a fleet of men and women to settle in Boston. Unlike humble separatists, who founded Plymouth colony, the new immigrants included merchants, landed gentlemen, and lawyers participated in the organization of Massachusetts Bay Company. In 1629, Puritan leaders wanted to form a new society and a new life in America. They considered their society to be a

model for other nations in the world. Puritans who formed this group possessed a very strong sense of mission and destiny. It is worth noting that those new immigrants were visionary people hoping to build a city upon a hill.

Massachusetts obtained a royal charter which regrouped Massachusetts, New Hampshire and Salem, which was built in 1629 on the coast north of Plymouth (Davidson 91).

When Puritans established themselves in the Bay colony, Winthrop and other stock holders transformed the charter for trade into the framework of government for the colony. After that, Winthrop established himself the colony's chief executive and other officers became the governor's assistants. The government or his assistants were elected each year by the company stock holders who were also called free men. Winthrop expanded Freeman ship in 1631 to include every adult male church member in order to give a broader basis for the support of the government. Winthrop, as a governor with his assistants and freemen, constituted the general court of the colony. The court passed laws, imposed taxes, established courts, made war and peace. In 1634, the body of free men stopped meeting, so that, a new way was adopted in the process of election. Each town made elections of its representatives or deputies to the general court. After ten years, the deputies constituted themselves to form the lower house, and the assistants formed the upper house. When the company charter was transformed into a civil constitution, Massachusetts Bay Puritans reached a very high position and succeeded in giving shape to their society, church, and state (Davidson 93)

It is important to highlight that the Pilgrims provided the New World with many new things. Pilgrims and, later on, other Puritan colonists contributed to several changes in New England landscape. Indians in early 1630 were eliminated due to a

small Pox epidemic brought by English carriers. Settlers demanded animal furs skin and made the amount or the number of wild animal insufficient in areas near Plymouth. Colonists worked hard to develop stocks of domestic animals. As a result, several animals like horses, sheep, and cattle were imported from Europe. They were never seen before in America. Pilgrims introduced new crops (wheat, barley, oats and others), at the same time, they adopted or incorporated native foods such as corn, potatoes, and peas in their own diet and later on exported these foods to England and then to Europe(Brinkley 44-45).

Gradually, the settlers shaped the American landscape by their own European patterns. Settlers fenced in pastures, orchards, meadows and fields for the purpose of cultivation. Pilgrims didn't have big dreams of establishing rich farms because of the sandy, marshy soil, and their fishing was without big profit. However, in 1622, the new military regime adopted by Mills Standish forced settlers to follow certain discipline. Standish made settlers more ambitious, consequently, Pilgrims started growing corns and other crops for trade (Brinkley 44-45).

It is very important to shed light on the British settlements in New England which witnessed bloody and violent conflicts that marked the scene at that time since the colonists reached the American shores. In fact, frictions for land were the main cause of those bloody conflicts. Some powerful native tribes took control of trading beaver and deer in the interior region of the continent, so that those tribes were considered as blockages for settlers who sought expansion westward. Natives were afraid of being swamped by the westward migration of English colonists ("Colonial Conflicts and Wars").

From the beginning, life at James Town was characterized by a very long struggle of the English Colonists with the Powhatan Indians whose ancestors lived for centuries in that land(Living with the Indians 4). Pilgrims suffered a lot because they were forced to work hard for survival, be familiar with people of diverse ethnicity, diverse backgrounds, and different social classes. The story of unfamiliar environment at James Town included dangerous times of starvation between the years 1609 and 1610. The colony expanded when the colonists, supported by women, joined the settlement to reinforce it and made it stronger. What is important at James Town is the story of people who demonstrated clearly a brave violence and harsh will for survival. Indeed, those hard moments forged those English colonists to create one of the greatest civilizations in the modern world (James town unearthed, 6-7).

Puritans were afraid when they heard that other Puritans were killed in a massacre by Natives in Virginia. They worried, also, about their ally Massasoit when they were told that he was dying. Massasoit revealed to Winslow that Massachusetts and other tribes were planning an uprising against English settlement. In March 1623, a second warning came from Wessagusset who told settlers about a planned attack on their camp(Teteck 43).

Through this news, settlers sent Miles Standish with eight men, who formed commando forces of association, to put an end to the problem. The commando chief Standish pretended the desire to make trade with Indians who were lured by Standish and killed by their own knives. Massachusetts Indians replied by killing three English men who lived outside the settlement. As a reverse, Standish returned to Plymouth with Wituwamet's head. This killing was a very strong threat to all Indians living in the area (Teteck 43).

The last action caused fear among Native groups. First, Massasoit sided with the Pilgrims against other groups of natives and secondly because Pilgrims got rent of troubles caused by English neighbors. Settlers succeeded in giving a bloody warning for all those who dared to challenge them. However, Pilgrims were criticized by their fellow countrymen. Thomas Morton claimed that the bloody attack spoiled all English men. He then affirmed that:

The Salvages of the Massachusetts, that could not imagine from whence these men should come, or to what end, seeing them perform such unexpected actions; neither could tell by what name properly to distinguish them; did from that time afterwards call the English Planters Wotawquenange, which in their language signifieth stabbers, or Cutthroates and this name was received by those that came thereafter for good...(Teteck 44)

John Robinson, a spiritual Pilgrim leader and a former pastor in Holland wrote to the settlers, saying :“Oh, how happy a thing it had been, if you had converted some before you had killed any... The punishment to few, and the fear to many.” In fact, relations between Plymouth settlers and Wampanoag remained peaceful until Massasoit’s death in 1660 (Teteck 44).

Another bloody conflict that characterized the English and Natives relationships at that time was the massacre at Mystic that took place in 1637. Indeed, the roots of the conflict could be turned back to the increase of the settlers number. The majority of those settlers came to America with a hunger for land which caused clashes between a strong tribe named the Pequot and English settlers. It is worthy to note that both sides had a paradoxical points of views concerning the land. For the English, land is to be owned completely. However, the natives saw that the land is shared and would be used

from generation to generation. As a consequence, settlers' hunger for land led to some conflicts that started for the fur trade which was threatened by the collision over the land ownership, thus some small bloodless raids began between both sides. However, the culminate point of the destructive clashes started when the English heard about the assassination of a respected trader called John Oldham by the Narraganset tribe and that the Pequot natives were sheltering the assassin. The great moment had come for English to put an end to their main obstacle in the area, which consisted in Pequot natives. Settlers asked the Narragansetts and the Mohegan tribes to align with them against the Pequot. On the night of May 26th, 1637, English colonists under the leadership of Captain John Mason, with the assistance of four hundred of English militia and their native allies, launched an attack on the Pequot in Misistuck (present day Mystic). There were about seven hundred of the Pequot men, women, and children when Captain Mason set fire on the whole village.

English soldiers stole provisions and shoot the inhabitants of the village. This terrible massacre shocked even English themselves. The war was so violent that it exterminated the Pequot tribe fully. Among seven hundred people, seven escaped into the forests and seven were caught as prisoners. As a result, the massacre at Mystic devastated the Pequot tribe completely and the remaining survivors were sold into slavery, and the Pequot land was taken by the English, Narragansett's, and the Mohegan. In fact, the massacre at Mystic was considered a turning point in making strategies to demonstrate the way settlers and after them the American officials dealt with the natives in the North American Continent. In the process of dispossessing the Indians of their land, several native tribes were removed from their land and others were killed. The concept of land ownership lasted for centuries to affect Americans' mind until the present day (Massacre at Mystic 1-2).

In 1675, Son of “Massasoit”, or the English King Philip established an alliance and organized a number of raids on English villages throughout New England. In fact, he succeeded in creating panic and fear in the frontier settlement which forced the refugees to flee to Boston(Europeans Interact with American Indians 4). It is crucial to note that in King Philip’s war (1675-1679), New England settlers fought vigorously for their land and style of life. The Natives also fought fiercely and succeeded in destroying dozen frontiers’ settlements. They also killed hundreds of colonists. However, colonists replied with vigor. As a result, entire villages were cleansed totally and many Indians were caught as slaves to work in farms and others were sent to plantation in the West Indies(Europeans Interact with American Indians 3). Metacom’s wife and son were sold as slaves. King Philip was captured and beheaded. His head was put on a grisly display for several years. King Philip’s war has disrupted the process of westward expansion for decades. In fact, the war had drastically decreased the number of natives who became in a very weak position causing no threat for New England’s colonists(Europeans Interact with American Indians 4).

Many southerners’ tribes led by the Yamasee collaborated together in order to launch attacks on Carolina settlements. The attack sparked not only for land , but for other issues over credit. The Yamasee, who ignored English economic ways built a very huge credit debt for the goods they received. When settlers demanded the Indians for deer skin to cover the amount of due, the Yamasee tribe reaction was violent to English settlers. Yamasee were supported by other tribes; therefore, many raids were launched against trading posts and plantations. Natives threatened the colonists to destroy ships and goods of Carolina colony. Consequently, English colonists asked for help from other colonists to put down Indian warriors and move them out of Carolina. It is true that a big number of natives died because of wars, but it was considered to be

nothing when compared to the large number of natives who died due to several diseases brought by settlers from Europe, because of their lack of immunity. In fact, hundreds of Indian villages were swept away because of viruses such as small pox , plague and influenza(Europeans Interact with American Indians 4).

It is worthy to note that several harsh conflicts characterized the British settlement in the New World. The increase of imperial tensions at the end of the 17th century had contributed greatly to each of these wars(the Bacon Rebellion, King Williams's War, Queen Anne's War, and King George's War). Expansion of colony population also increased tensions over land between the British colonies and Indians. In the early years of settlements, relations between settlers and Indians were characterized by stable relationships due to trading and business interests. However, the dramatic grow in immigration to British colonies had changed those relationships. Colonists who came to the colony were pushed by a hunger of land. Among Those troubles which marked the scene at that time were the following:

A-Bacon's Rebellion

Similar troubles started between Indians, from different tribes, and Virginian colonists which led eventually to a civil war in Virginia. Protagonists of the war were Governor William Berkeley, and Nathaniel Bacon, his cousin by marriage. The conflict stemmed from differences in the colony's policy and from larger political and economic tensions in Virginia since 1641. Berkeley had a big deal of power. He used his position as a governor to create support among the wealthiest colonists. He gave colonists best officers, best public lands and authorized them to monopolize trade over Indian lucrative one. Bacon arrived in 1675, he was given a large land grant and was appointed as a governor council because he was a family member to Berkeley.

However, Bacon desired more power. He wanted a trouble maker and felt some weakness in his aging cousin, so that he tried to make attempt to win support among small planters who were overlooked by Berkeley. As Bacon planned, tensions sparked between Indians and frontier colonies. Troubles started in the Northern part of the colony where Thomas Mathew, a land owner of Potomac River, was in disagreement with nearby Algonquian Doeg. Virginian militia intervened and tracked the Doeg into Maryland. There, they killed not only their enemy, but also innocent Iroquoian, Susquehannock. As a consequence, the war of Susquehannock led to a dispute over Indian policy between the governor and his cousin. Berkeley wanted a defensive war which consisted in building new forts on the frontier. However, frontier residents who supported Bacon's preferred an offensive war. Though, the Governor refused Bacon's suggestion, Bacon took the initiative to attack the Doeg. When Berkeley knew about his cousin's action, he labeled him as a traitor and expelled him from the governor's council in May 1676. However, Bacon was elected by his supporters to Colony's House of Burgesses. The latter action created serious conflicts between Bacon and his cousin, Berkeley. On June 23rd, in James Town, Bacon with the assistance of his supporters surrounded the state house and ceased their weapons against Berkeley. The latter, hurt by his cousin, chose to flee the capital. After winning the first round, Bacon focused his attention toward Natives. He attacked the Powhatan who were obliged to leave their land. Bacon died of natural causes on October 26th, 1676 during his hunt. But the rebellion continued until January 22nd, 1677, when Berkeley finally restored his control over the colony. Before he justified his actions to English officials, Berkley died in June 16th, 1677("Colonial Conflicts and Wars").

B-King William's War (1688 – 1697)

William of England joined the league of Augsburg in their conflict against Catholic France. The latter was under the leadership of Louis XIV who sought expansion into German territory. When William ascended the English throne, he possessed a great desire to defend Protestantism and his Dutch allies in North America. The war centered on the control of the great Lakes which formed the principal point of fur trade. Actually, the war was an opportunity to take Canada from the French and the war also helped the establishment of lasting alliances between the Colonists and native confederacies. Iroquois confederacy chose to ally the British and the Wabanaki Confederacy chose the French. Iroquois and Algonquin-speaking Wabanaki groups fought a series of wars for regional and economic, political dominance for several years("Colonial Conflicts and Wars").

Actually, the presence of settlements and the development of fur trade simply helped to create more tensions and conflicts. From an economic point of view, the war spread to the north to contain struggles over the controlling of Hudson Bay and the sizeable profit of trading posts concerning the Hudson's Bay Company("Colonial Conflicts and Wars").

The consequences of the war were hunger for land and border disputes between British colonists of Massachusetts Bay colony who expanded into modern day Maine and colonists of Acadia in New France. In fact, The area around the Kennebec River was the most targeted one. British and colonial forces launched several attacks into the territory but, they received powerful defense. The war ended up with the treaty of Riswick of 1697 in which Colonial borders returned to their initial status before the war. However, the treaty did not put an end to tensions in North America. The war

broke out again after five years. British colonists were disappointed by William's behavior who did not help them to attack Acadia. In fact, the English King was concerned with reinforcing British presence in Ireland("Colonial Conflicts and Wars").

C-Queen Anne's War

Due to the war of Spanish Secession, Queen Anne's war emerged in the North Continent and suddenly spread over the colonies. The reason behind that war was the joining of France and Spain under the Bourbon monarchy. During that period, Queen Anne, who ascended the British throne after William and Mary, feared the domination of Catholics over Europe. English Forces at that time realized great victories over Europe, and they struggled to do the same in North America. The purpose was to reinforce the control of the American Continent. France and Spain in collaboration with their Native Indians fought against the English and their Native allies. The struggle reached two fronts in the American Colonies. In the South, the Spanish and the French struggled to take control of Florida. In the North, disputes over borders once again emerged in Acadia. The war spilled in the North to reach Newfoundland. In the year 1702, James Moore, governor of Carolina, attacked Spain Florida. Despite that the British forces plotted to burn the town of St. Augustine, they failed to take control of the city of Castillo San Marcos as it had strong fortification. A fleet from Havana came to reinforce the town which obliged British and Indian forces to withdraw. Spanish Florida received a greatest strike when dozens of Indians missions were destroyed because they used labor and corn to feed the Spanish population; as a result, their destruction was a blow to St. Augustine which was already weakened. Consequently, Spanish Florida suffered complete destruction and never recovered from that war neither politically nor economically. In the North, combatants were British and French and their Indians allies. One of the note-worthy events of the discontent came because

French commanders with Indian Soldiers launched an attack on Deerfield in Western Massachusetts on the 1st of March. Enemies moved into the snow village. Attacker's aim was to destroy the village. It was a "village size holocaust" which ended in some hours. The French and Indians put control over surviving members from the military offensive; among these people was the village's minister John Williams forcing the captives to march long to Canada. Other survivors returned to their villages. They were traumatized to find their families slaughtered in a terrified way. John Williams was one of the last survivors who returned home. However, his daughter who was a captive, remained with Indians; she married one of them. The events were described by historian John Demos saying that: "Much of the actual fighting was small-scale, hit-and-run, more a matter of improvisation than of formal strategy and tactics" ("Colonial Conflicts and Wars").

Other towns in Massachusetts and New Hampshire became targets of French and with long scale hostilities in the Northern region focused more on the control of Acadia which was held by the British in 1710. In a successful campaign, the British made attempts to take Quebec, but their attempts failed. The war, in fact, coincided with strong increasing troubles over trade, land and slavery between English settlers and Indians ("Colonial Conflicts and Wars").

In the Yamasee and Tuscarora wars, both tribes lost battles and were forced to give much of their lands to settlers. The war ended up by signing the treaty of Utrecht in 1713. The Queen accepted French controlling Spanish monarchies. However, she secured more territories in North America including Acadia, New found land and the Atlantic slave trade for a period of thirty years. Overall, the war created an upheaval in the balance of power with Britain raising its power, decreasing France and Spanish powers ("Colonial Conflicts and Wars").

When the British succeeded in securing Acadia and weakening Spanish Florida position, they were zealous to secure maritime commerce than to push territories acquisition in Europe. This would lead to King George's war ("Colonial Conflicts and Wars").

D-King George's War (1744-1748)

The North American continent became greatly fuelled of European rivalry forces; each one challenging the other. As a consequence, tensions between Britain, France and Spain were so strong in their colonies. In early 1730, the events that happened in British Georgia and Spanish Florida set the stage to a new imperial conflict. In 1730, in an attempt to decrease French power, the British plotted to steal Spanish possessions in the Caribbean. Consequently, when British captains were caught by Spanish authorities, they received hard justice. As an example, the ear of Captain Robert Jenkins was taken off and his case was represented to British Parliament in order to show Spanish betrayal. General James Oglethorpe, a leading trustee in Georgia, took the initiative to protect South Carolina. Consequently, he managed several uprisings into Florida and plotted to capture two forts, but he failed to take St. Augustine in 1740. In 1744, Spanish attacked Georgia and the British won the war. The Last main battle of the war was in 1743, when Oglethorpe failed once again to capture St. Augustine. The French were backed by their allies. There were many small-scale operations between the British, the French and their Indian allies. The French tried to launch an attack on frontier towns in order to drive British attention away from Canada. But New England residents desired Canada. In 1745, William Shirley, Governor of Massachusetts, launched an attack on Louisburg; he managed to take it. The attempt was crowned with success which reinforced British position in the North and created more difficulties for the French and their Indian allies who inhabited St. Laurence

River. In 1746, colonists were ambitious to move against Quebec, but it was interrupted by the British reinforcement. The war ended with signing the treaty of Aix-La-Chapelle. This treaty took control of trade of Louisburg. One advantage of the war was the French withdrawal from Indians and Flanders. The war ended with no other benefits for the British who were looking for another war to realize their interests in the North American Continent (“Colonial Conflicts and Wars”).

Despite that New England settlers were called Puritans and Congregationalists, their warm feeling about their religious convictions led them to disagreement about the way they taught the Bible and how to adopt Calvin’s teachings. In fact, such kind of conflicts led to the establishment of other withdrawing colonies (Davidson 95).

In 1636, Thomas Hooker, minister of Cambridge, Massachusetts, took part in a congregation to Connecticut, when the first settlement was established. Hooker was somewhat more liberal in comparison to other Bay Puritans. He favored lenient standards of church membership. He was against Bay’s policy of limiting voting to church members. In 1638, New Haven started as a separate colony and was ruled by rigid Congregationalists who saw that Massachusetts was so liberal. Indeed, Congregationalists who founded Massachusetts, Connecticut and New Haven emerged from migration (Davidson 95).

Roger Williams, Rhode Island’s founder, came in 1631 to New England to serve as a respected minister of Salem. However, Williams sooner claimed that he was a separatist like the Pilgrims of Plymouth, so that he encouraged the Bay colony to break with the corrupted Church of England (Davidson 95). Roger Williams was against congregationalism and challenged its legal basis. For William, the individuals’ conscience was beyond any control, neither civil nor church authorities which

constituted the major conflict between him and the Puritans (Brinkley 29). Williams wanted the complete separation between state and church (Crocker, Dooley, and Vaughn 2) that was common in New England and later he urged religious toleration. Williams asserted that saints had to stay away without interference in political matters. His argument here was that the purity of the saints would be spoiled. Williams saw that the land taken from Indians should be paid by settlers. Williams rejected Bay's charter. The document justified Massachusetts existence. Williams' evidence was that the king was wrong. He had no right to give land which had been purchased from Indians. He suggested that the king had committed a great mistake (Davidson 95).

This action had made authorities angry, so they proposed to expel him from the state. William fled the colony in winter and lived with Indians. In 1636, Williams established his colony "Providence" known by Rhode Island. The colony was founded on the land William purchased from Indians. By the year 1647, many dissenters moved to William's colony which was mainly based on the idea of full religious freedom (Crocker, Dooley, and Vaughn 2).

Providence Colony was characterized by its uniqueness in two aspects. Firstly, it recognized Indian rights; thus, natives were paid for the land used by William. Secondly, William's government authorized Catholics, Quakers and Jews to worship freely. William also established one of the first Baptist Churches in America (Newman, Schmalbach 27).

Another heretic Puritan figure was Anne Hutchison. She was the spouse of a wealthy merchant and a skilled wife. Anne came to New England in 1636 to settle in Boston. She was a rebellious woman who challenged the Puritan Doctrines (Teteck 30). Anne believed strongly that faith alone not works is necessary for salvation.

Anne presented a danger to the traditional New England method of religious teachings. Anne was fond of Minister John Cotton who focused on the concept that the saints were freed from any political or religious control. Anne attacked clergy men in the colony and asserted that only two saints existed in the Bay Massachusetts who were John Cotton and her brother in law (Crocker, Dooley, and Vaughn 2; Brinkley 48). Anne began explaining Cotton's sermons to her neighbors when she started providing ideas of her own. The authorities were not satisfied with Anne's suspicious behavior. Anne's followers were known to be Antinomian because they were against any sort of law (Adam, Dooley, and Vaughn 2). The conflict increased when Anne began elaborating ideas which were controversial to the doctrines of Calvinism; as a result, groups of ministers accused Anne of being heretic. Anne condemned her detractors and the situation worsened. In 1638, Bay Colony government accused Anne and her followers for sedition and she was trailed twice once for sedition and the second for heresy as she asserted that she communicated with the Holy Spirit. She was exiled. Consequently, new restrictions were later on placed on women (Adam, Dooley, and Vaughn 2). Anne was driven away from Boston to another colony that she founded with some of her followers. The colony was named Portsmouth in 1638 Near William's one (Newman and Schmalbach 27). Anne moved to Long Island where she was killed in an attack by the Indians (Teteck 96).

The adult women in New England were hard working and took care of large holds of children. Between their marriage and middle age wives were nursing or minding their children, or even preparing all that was consumed and wore by their families. Women planted vegetables. They pruned fruit trees, salted beef and pork and pressed cider, milked cows and churned butter, kept bees and tended poultry, cooked

and baked, washed and ironed, wove and sewed while husbands and sons engaged in farming the land, travelling to tavern, and going off fishing or hunting (Teteck 96).

Early in 1692, a group of adolescent girls used white of raw eggs which they put in a glass of water to resemble a crude crystal ball in order to make divination about their future husbands. Unfortunately, the seance went spoil, the girls started to behave in a strange way; some felt ill, others were screaming. Consequently, the villagers interpreted the event as a bewitchment. Girls had illusions of watching specters of witches among their villagers; the hysteria caused hundreds of accusations of two hundred innocent women and men. Killing stopped only when fourteen other Massachusetts ministers intervened to stop the trials. Several historians attempted to play the profound causes which started behind the Salem dark episode. Some historians put the focus on the mistrust of independent women. Others pointed out that bitter rivalries existed between Salem families. Other historians claimed that it was due to the relationship between accused witches and heretical groups like Quakers and the deep trauma due to the conflicts between Native Indians and the French colonies. The witchcraft in Europe or in New England was rooted in the belief of a world of wonders which was beautiful and terrible in the same time. Many witchcraft trials and executions took place in Europe engendering many victims in Europe and in America (Davidson 96). Before being accused of witchcraft many women were suspected of heretical beliefs and others of sexual oversight (Davidson 98).

It is important to focus on the fact that the hysteria of Salem witchcraft was somehow different form that of the last three centuries in Europe. The consequences of Salem hysteria resulted in hanging twenty people among whom fourteen were women, and one hundred and fifty others were imprisoned when the agitation decreased its tensions. Indeed, the hysteria ended after one year. However, the colonists repented by

fasting in order to repent for their dreadful behavior. In 1609, General Court issued a small payment for those surviving victims as a way to compensate them for being unjustly treated and traumatized (Roberts 6).

It is worthy to note that people being suspected of the witchcraft lived in the eastern part of Salem, i.e. the richer scale. However, the accusers lived in the western side, i.e. the poorer side. Those who were condemned were unjustly executed. It is also worthy that the witch hunt was a dark phase in New England history. It was no more than worry tensions. In fact, that kind of conflicts expressed that the city upon a hill was no more relevant to those new generations(Adams, Dooley, and Vaughn 2).

2.3 Hard Work and the Pursuit of Happiness

The construction of strong foundation in the early 17th century required making goods and trading them. That task was made possible by hard work from humans and animals. It took hundreds of years to be accomplished. The new technology made radical innovations “A Revolution”. In fact, the Industrial Revolution began in Britain and then expanded to all Europe to reach after a while the USA.

Early in the 17th century, most people in Europe and in the USA were farmers who worked the land and their economy was based on agriculture. Their needs were made by their own hands. Women in families usually utilized spinning wheel to spin raw materials such as cotton and wool into a thread then a hand loom would be used to create thread into cloth. Families which produced extra cloth sold them to merchants who, at their turn, sold them for profit. In towns, some skilled men such as shoe makers, blacksmiths, carpenters made goods by hands in their own shops. That way of life remained stable for generations (The Industrial Revolution, 1).

In the mid of the 17th Century, a need for change emerged. In fact, radical innovations that happened in Great Britain led to a large scale demands for manufacturing goods. The improvement in agriculture and roads helped the growth of cities and populations. Overseas trade also increased. The main reason was that traditional manufacturing produced insufficient quantities of goods in order to meet every one's need. Therefore, the use of machines became primordial and created more efficiency. The latter development led directly to the emergence of the Industrial Revolution. It was a rapid era that witnessed the use of machines for manufacturing (The Industrial Revolution, 2).

The first great discovery of the Industrial Revolution was concerned with the way of developing textile industry. Before the Industrial Revolution, spinning thread took much time than making cloth. As a consequence, many workers were ready to spin sufficient thread to provide one cloth. In 1769, with the invention of the spinning machine, dozens of cotton thread were produced at a time. The machine led to decreasing the cost of cloth, but helped to increase speed of textile production (Industrial revolution 2).

Emergence of manufactory in the 19th Century

At the beginning of the 19th Century, New England started to develop a diversified economy in which small mills and shops specialized in producing wood, metal products and items of apparel. Indeed, these small productions created the basics of large-scale manufacturing enterprises. Manufactories made New England the most prosperous area of the country and the world too. In addition the textile industry dominated most of the region (Browne 5).

Samuel Slater, a very skilled man, was bound by English laws which issued by the Parliament. Slater disguised as a farmer and migrated to the USA when he started a new business with Brown Smith and soon they opened their first mill in Pawtucket, Rhode Island in 1793. The production started running in the factory, and the machines worked well. Slater asserted that: “If I do not make a good yarn as they do in England, I will have nothing for my services, but they will throw the whole of what I have attempted over the bridge”. Slater’s machines worked well and the mill realized a great success. Slater’s wife invented a new cotton thread for sewing. In 1798, Slater opened his new company, when he realized great success. When Slater died in 1835, he owned thirteen textile factories. This encouraged other Americans to build new textile mills which were located in the North West. New England’s merchants were wealthy men who invested in the building of factories. New England area was rich with rivers and streams which were a source for power. In the South, investors focused their business on agriculture which was considered an easy way to make money (the Industrial Revolution 3).

Another businessman called Francis Cabot Lowell, with the collaboration of his associates, constructed his first mill which was specialized in mechanized weaving. Lowell’s services created a complex industry. He marked the history of Industry in New England because it demonstrated the interplay of technology investment, and created a very successful endeavor. Francis Cabot Lowell started his career as a merchant and trader. He did well when he started. However, things turned worse because of the disorder caused by the Napoleonic wars. Actually, these wars caused a severe decrease in the income of trading and other activities. Consequently, this situation obliged Lowell and his colleagues to search for other opportunities which pushed forward the development of manufacturing cotton textile industry (Browne 5).

Eli Whitney, a New Englander, invented the cotton gun which realized a great increase in producing cotton in the south(Wynveen 3-4). It is important to say that Lowell with the collaboration of some friends and colleagues approached the finance of a new building of a manufacture enterprise. The new established project created continuity and provided a large-scale of raising money overtime (The Textile Machinery Collection 3).

Lowell's group company was called the Boston Associates which constructed the first mill in Waltham in 1814. In fact, the new association realized a great success and rapidly a second mill was built. Then, the Boston Associates looked for another location because water supply was available in the area. The company grew stronger because the associates took benefit from water rights and also from the sale of land as the city of Lowell grew. Production of textile grew stronger throughout New England and the USA. As a result, the market of cotton increased largely and several manufactures became successful. Actually, it is the Boston Associates that imposed its complete domination. Textile industry which was challenged by the events of the last warfare became again threatened by the importation of cotton from England and Asia. Lowell convinced the congress to impose tariffs to target lower quality and lower prices of imported goods that came from India and China rather than the high quality of clothes which came from Britain. Consequently, Lowell succeeded in driving away the attention of southern products exported to Britain(Irwin and Peter 795-797).

To sum up, several factors contributed to the success of Lowell's enterprise. New machine -the power loom- which created much larger scale of operation products. Also, new methods of financial arrangement helped raising the capital. In addition, the government provided much support through imposing tariffs (The Textile Machinery Collection 4).

The 19th century saw the development of machinery industry. Lowell's mill at Waltham was built by a respected mechanic man named Paul Moody. Indeed, canals and water wheels needed to be put in their place. Machinery business became very dynamic because the new machines were protected from the constant damages and were kept in a good status. With time, machine shops started producing machinery for other purposes like: paper making, and clock making. Lowell machine manufactured also locomotive engines. Besides the development of machinery industry in New England came a series of technological advances which were called The American System of Manufactures. The role of this establishment was the combination of interchangeable parts and machine tools. The interchangeable parts were product parts which "are exactly uniform so that a new part can be substituted for a broken part of the same kind". "Machine tools" are power-driven tools used to cut shape, or finish a manufactured product as they are (Browne 7). Production using machines took place on a larger scale in comparison to production by hand, by craftsmen, who spent much time trying to fit various pieces in order to join them together. Eli Whitney, inventor of cotton gun machine, is credited to be the first in the USA to practice technology of machine-made standard parts. Whitney had made several contracts with the U.S government to produce muskets. Manufacturing of arms evolved also as a new industry; the government armory at Springfield, Massachusetts played a key role in that kind of industry. Arms manufacturers -Colt, Winchester, Smith and Wesson- and machine tool manufacturing succeeded in developing a successful industry in Springfield-Hartford area and elsewhere along Connecticut River. New ideas became shared freely and new techniques became available for producing guns and other diverse products.

Manufacturing of bicycles was developed by colonel Albert Pope in 1880. The safety bicycle was introduced so that demand for safety bicycle boomed. This expansion created innovation both in bicycle itself and in the producing technologies which led later to automobile industry. Pope paved the way for the production of automobile and promoted personnel transportation (Hist and Polit of Trans in the U.S.A 4).

Over time another important industry emerged concerning the building machines that could produce other machines. Improvements of machine tools ensure that tools did not become distorted with use and it allowed parts to be united together in a very precise manner(Hazard 78-79).

Both technology and government played a great role in Lowell textile story. The improvement touched the machine tool industry and complex machine- made products in New England. New technologies in machine tools and its interchangeable parts led to a large scale production than was previously done. Products such as guns, clocks, bicycles, and motor vehicles were more complex than textile. Machine tools and interchangeable parts played a role in changing people's lives. The array of products expanded vastly to ordinary people to make it possible for anyone. Workers increased their production which would lead to a high degree of productivity. Workers were more paid as they more produced. However, works of craftsmen were less valued and much less in demand(Hazard 78-79).

In addition to metal working and machinery industries that were vital sources of the increase of productivity in late 19th century in New England, boots industries were the second largest employer after textiles. Before, much of the work was done in homes (Hazard 4-5). However, in the 1850's and the 1860's, the development of sewing

machine working with leather and powered with steam created an upheaval in manufacturing shoes and boots(Hazard 78-79).

Extraordinary advances were witnessed in the 19th Century in the field of transportation and communication. Costs were acceptable which helped to open central and western regions of the country and linked them together. New England manufacturers were pleased with the growth of a domestic market for their goods, but they faced competition from other parts of the country. New Englanders also travelled freely and became aware of all what happened elsewhere around the country (Browne10).

The Erie Canal constructed in 1825 helped in the development of central and mid-western cities as Chicago. New England agriculture faced some challenges from the production of mid-western states. Some New Englanders preferred to move west to have better opportunities. The year 1830 witnessed the appearance of railroad which made a rapid expansion through New England. In 1840, this led to the emergence of telegraph in 1877. Also, Alexander Graham Bell used the telephone to facilitate communications between Boston and Lowell(The Industrial Revolution in the United States 2).

People lived in towns rather than in farms. The beginning of the 19th Century opened the route to the emergence of more craftsmen and shopkeepers. When time passed, people started working in factories. In fact, Women were the dominant factor and men worked in machine shops. Both of them worked in shoe making. The occasions given to women in industry provided them with a financial independence which was something new at that time. But, the adverse consequences were the

discovery of infectious diseases caused by the crowding population due to the urbanization of cities (Browne 10).

Plymouth Pilgrims benefited from fishing whales. They were known to have great business in whaling because the coast of New England benefited from a great scale range of whales; the Royal Charter permitted Pilgrims of New England to take benefit from it(Recarte 2).

What is more important was the industry of whales in the USA which started in Buzzards Bay. In 1740, Buzzard Bay possessed solely a very tiny farming settlement by mid 1700's a well-known family of the area, the Russell's, began a first small whaling business in New Bedford. Actually, with time, whaling industry flourished over the world because whale's oil was a source of energy in lightening for candles. Whale's teeth and bones were painted and decorated and used for artistic products. Baleens or whale bones were widely used for skirt hoops in fashion, umbrella ribs, and furniture spring. Indeed, baleens, whale's bones were so adapted to these uses that even today in Europe, especially in France there is no perfect substitute for them. Buzzard Bay was considered to welcome the whaling industry in the USA. Other areas also organized whales fishing. In South Hampton in Long Islands (New York) whaling industry grew stronger and took an extreme importance which pushed men to search for whales in the coasts. Whaling helped emergence of other industries like: ship building, sails, and cordage(Recarte 3).

Another valuable industry was concerned with yachting; this industry started in the 18th Century in Salem, Massachusetts. One influential figure called Crownshild, one of first American millionaires constructed "Cleopatra's Barge". Crownshild made his first trip through the Mediterranean Sea when he brought with him old boats of

Napoleon Bonaparte as a souvenir. The boats are today exposed at the Peabody Essex Museum in Salem, Massachusetts. Whaling industry played a great role during that time. It was used as a basis products until the appearance of electricity. Benjamin Franklin himself invented the whale oil lamp in the end of the 18th Century. The new invented lamp was a two-wick system for self-regulation. It was characterized by its saving oil and provided more light. The candle did neither pour into nor smoke. In addition to the previously mentioned before, there was another profitable one called ambergris (in 1880, 1/8 pound of ambergris cost \$10.000) which was expensive like gold. The ambergris was a substance formed inside the intestinal tract of sperm whale. The mainly aim of this substance was to fix perfume essence. This substance was of an immense importance that even today there is no substitute for it. Over time, New Bedford became famous and reached the title of whaling capital of the world. At the beginning of the 19th Century, the city possessed three hundred and twenty nine (329) whaling ships. The city became not only the center of whaling business, but also to some of its associated business jobs and manufacturers. New Bedford flourished economically to attract great immigration from Pacific Islands, West Indies, Europe and Japan. Also, Black people who escaped slavery were enrolled in whaling too (Recarte 4).

Reconstruction was a very sensitive era which followed directly the American Civil War. The period was an era of an immense pain. Despite that the military conflict ended, the Reconstruction was considered a war: a steady struggle of Northerners who wanted to inflict their brothers in the South for keeping their own style of life. The era lasted from 1865 to 1867(“Reconstruction”). It is worthy to note that the Reconstruction set the stage for deep political matters. After the civil war, several issues needed to be driven out of the country (The Reconstruction 1).

While the civil war was violent, President Lincoln started to manage his plan for the Reconstruction of the union. Consequently, Lincoln's ideas were expressed with eloquence in his second inaugural address on the 4th of March, 1865 (Ladenburg 8):

With malice toward none, with charity for all, with firmness in the rights as God gives us to see the rights learn, strive or to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow, and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations("Lincoln's Second Inaugural Address").

Lincoln's administration and the Republicans who formed the majority of the Congress made great efforts to nullify racist laws. Secessionist slaves were granted freedom. Also, African -American troops were inducted and the Thirteenth Amendment that ended slavery throughout the country was issued(Newman, Gass 9-10). Freed slaves fled from the union and fought vigorously against their former masters. The war had destroyed the south economically and physically. Indeed, the south was totally handicapped when compared to the prosperous north. On one hand, North activists seemed to ignore completely the paradoxical situation between both regions. They swum in a spiritual power of a very patriotic and reformist war. On the other, White Southerners lacked the reasonable thinking and firm decisions about the lamentable destruction left by the war (Reconstruction 1).

Lincoln's deeds in Tennessee were considered to be a model for the rest of the south. In 1863, the president appointed Andrew Johnson to govern the state. The president demanded that at least ten percent of the voters in Tennessee swear an oath to support the constitution, so that after taking that oath of allegiance all officers in the government of the army would be pardoned for their participation in the war. All rights

of citizenship were enjoyed except “owning slaves” was forbidden. In addition, voters enjoyed the rights to vote, occupy high positions, and serve in juries. In fact, a specific number of voters within the state was obligatory to allow the establishment of its own government and enable the state to be readmitted in the union. Lincoln also focused on the idea that reconstructed states asserted the Thirteenth Amendment that put end to slavery (Ladenburg 9).

During the process of reestablishing the south, Thaddeus Stevens established a specific proposal in which he suggested that above the seventy thousand southern families, one of them had to give three hundred ninety four million acres of land and leave some three hundred fifty million to be sold. The Selling of land was done to public auction; thus, the government would gain enough amount of money which enabled it to provide each family with tools and a mule. The rest of money could be used for the payment of pensions to North Civil War veterans (Ladenburg 6).

After President Lincoln’ assassination, Andrew Johnson, the Tennessee democrat was elevated to the presidency. Johnson’s program was more lenient than that of Lincoln (Fay 2). Johnson suggested a very tolerant policy toward Southerners. He granted pardon for most of them. The president appointed Provisional governors and planned for establishing new state government(Fay 2).

In December 1865, the Congress objected Johnson’s policies. When the newly elected southern representatives arrived at Congress, northern congressmen refused to seat with them because they were the former confederates, congressmen and generals who won congressional seats under Johnson’s presidency. As a consequence, Radical Republicans like Thaddeus Stevens, in the House and Charles Sumner, in the senate saw the necessity of dissolving Johnson’s state government, and that a new

reconstruction should start again and would be based on law and universal male suffrage. In 1866, Johnson's program appeared to be more decisive and the congressional election held by Johnson won support from the south. All the former confederate states except Tennessee refused the 14th Amendment which was disclaimed by the president himself (Fay3). In 1867, Radical Republicans who were not satisfied with Johnson's opposition to their very ambitious plans took advantage of the president decreasing authority and engaged in a new era of Congressional Reconstruction (Fay 3-4).

Freed slaves had two choices, either to stay on plantations or to leave. In fact, their choice was dependent on the situation of their former master. If the master was someone intolerant, few of former slaves liked to abandon him, but if the master was more than tolerant, freed slaves chose to remain with him. Whites saw that many blacks after their freedom refused to work on plantations. They considered such actions as being inferior. Several freed women chose to stay with their children at home rather than to work in plantations. Other freed people looked at emancipation as to move searching for their family members who were sold elsewhere in other parts of the world. Blacks sought for being educated and they paid for it. By 1877, a number which exceeded more than sixty thousands of African Americans had been registered in elementary schools in the South. The freedmen's bureau established more than four thousands schools including Harvard University. Several benevolent organizations of black and white provided education. Seven colleges including Fisk and Atlanta Universities were founded by the American Missionaries' Association. Slaves also helped the foundation of other black freed institutions like churches which played a great role in the African American history. Freed slaves were free to worship in their own churches or moved to black denominations which were considered as social and

political centers in the black community. Freed slaves recognized that land meant independence. Early in the war, when the Navy came near South Carolina, Confederates left their land on Sea Island. That land was soon occupied by freed slaves who insisted that the land was theirs. The London Sea Island had been a source of conflict and was never granted for free to freed slaves because the U.S government did not redistribute any piece of land after the civil war. Many of freed men were not allowed to buy land, so they rented it to be used in farming. The Freedmen's Bureau tried to develop work contracts which enabled freed slaves to benefit from a certain amount of money in exchange for crops. The Bureau agents sided with the former masters. Consequently, Freedmen's Bureau was less active after 1866 which made freed slaves dependent on their former owner again (Fay 5-6).

Freed people benefited from the franchise. In 1866, during the Congressional elections the new freed slaves voted unanimously for Republican Candidates. Also, freed people were incorporated in the government because of large black turnout and because Congress forbade several of former Confederates from politics. The Republican Party took control of several Southern constitutional conventions of one thousand of republican delegates to constitutional convention in the South. Two hundred and sixty five were blacks. The participation in government among black people was very large in state and local government. Many blacks reached high positions in finances. As an example, Francis Cardozo was a member of South Carolina's secretary of state. In Louisiana, P. B. S. Pinchback was the first black governor in the U.S history. He worked as a lieutenant governor and was elected to both the U.S senate and U.S House of Representatives. In addition to Blanche K. Bruce who occupied the post as a U.S senator from the Mississippi, there were sixteen blacks who served in the Congress during the Reconstruction (Fay 6).

It is worth noting that the 14th Amendment was ratified in 1868 and destined to protect freed people 's rights and restrict the political authority of former Confederates. The Fourteenth Amendment concerning Civil Rights stressed on U.S citizenship and banned states from restricting citizens privileges. In addition, the Fourteenth Amendment interdicted States from limiting suffrage. Indeed, states which allowed black suffrage were encouraged, but those that deprived male citizenship of their representation was restricted (“U.S Constitution-Amendment 14”).

In addition to the previous one, the 15th amendment was passed by the Congress in 1869. It aimed at extending the Fourteenth Amendment of practicing black rights in voting. It affirmed that vote had not to be based on race or color of previous conditions of servitude. In 1870, the 15th amendment was ratified by the Congress. In 1877, the Congress issued the Civil Rights to prevent discrimination in social places like hotels, theaters, railroads, but the act was rarely respected(“Landmark Legislation thirteenth, Fourteenth and fifteenth Amendments”).

To conclude, historians provided different interpretations when looking at the legacy of Reconstruction. Several historians saw that Reconstruction focused on the way the U.S looked at citizenship as well as the way in which U.S citizens viewed the power and the role of the federal government. The Bill of rights, as an example, was issued to bind the federal government to violate the rights of people. The Thirteen, Fourteen and Fifteen amendments established the government as a protector of citizens' rights. This new concept of responsibility and power paved the way for the Civil Rights Movement which appeared after a century to form a new depart of the Reconstruction (Fay 8).

2.4 Hard Work and Americanization

The term assimilation is a process which can pursue diverse paths. One form of assimilation could be expressed in the metaphor of the “melting pot,” which means that diverse groups of people from different religions and cultures are brought together to form one common culture and one united society. The process is seen as benign and egalitarian. It focused on sharing and inclusion. It is important to highlight that Anglo-Saxon Protestant traditions have remained until the present day the dominant influence in American society and culture(Assimilation and Pluralism 44).

Assimilation in the USA was more expressed by the term Americanization or Anglo conformity. In fact, Assimilation in the USA was addressed to maintain the predominance of the English language and British types of institution patterns which were created in the early years of American Society. Also, the newly immigrants were obliged to adapt themselves to the Anglo American culture and customs as a very necessary condition to hold better jobs, and acquire other social and political opportunities(Assimilation and Pluralism 44- 45). Actually, the term Americanization was used even in the colonial era. However, its ideological meaning has radically changed, especially after the period of the American Revolutionary War. (Marling,“Americanization”).

In early 20th Century, Americanization as an ideology aimed at making foreign-born residents in the USA gain the American citizenship. The process targeted not only to naturalize those new- born immigrants, but also the complete commitment to American principles of life and labor. Before the outbreak of the First World War in 1914, American officials held the idea that the flow of new immigrants would bring strength to the development and prosperity of America. Assimilation, as it was

believed, was reached through forceful means of those earlier streams of nativists (Editors of Encyclopedia Britannica, “Americanization”).

The first African-American Congressman Barbara Jordan asserted in a public speech that: “That word earned a bad reputation when it was stolen by racists and xenophobes in the 1920’s. But it is our own word and we are taking it back”. The term means the integration of those new comers to the U.S.A culture, language and society (“Americanization and Integration of Immigrants” 26). Indeed , in the same token, President Johnson expressed the following in his inaugural Address on the 20th January,1965:

They came here_ the exile and the stranger. . . . They made a covenant with this land. Conceived in justice, written in liberty, bound in union, it was meant one day to inspire the hopes of all mankind; and it binds us still. If we keep its terms, we shall flourish (Americanization and Integration of Immigrants” 27).

Americanization efforts led the authority to make attempts in order to form a new modern and cohesive social order and to inculcate patriotism among American citizens. Americanization was adopted through the focus on naturalization, fast acquisition and the only use of English language, as well as to the commitment to American culture norms(Americanization and Integration of Immigrants 45).

Naturalization is considered the main crucial step which would be accomplished by any legal immigrant in the process of becoming an American citizen. After this act is undertaken, immigrants would automatically be bestowed all the required rights (civic and political). A special ceremony would be held in favor of the newly naturalized immigrants (Americanization and Integration of Immigrants 45).

Immigrants were obliged to meet certain requirements, among which were the residency of five years and three years for the spouses of American citizens, and Lawful Permanent Residents who served in the military service (“Americanization and Integration of Immigrants” 47).

Tests used in the process of naturalization must focus on the competence of new applicants who must know about the U.S history, civics and their fluency in English language. The test was standardized and had a certain purpose which was to assess a common core of information in order to be understood by all American citizens. Applicants were also evaluated through their understanding of American basic principles for government to assess the meaning of freedom of speech, freedom of assemblies. English language test must assess the applicants’ ability to speak , write and read English language (“Americanization and Integration of Immigrants” 47).

Applicants were obliged to make an oath of allegiance in order to benefit from U.S citizenship. Generally, the oath was organized in public ceremonies by federal judges. The majority of ceremonies were characterized by firmness and dignity (“Americanization and Integration of Immigrants” 48).

The late 19th and early 20th Centuries witnessed a large scale in the industrialization process, urbanization and the extreme need to obligatory public education. The number of immigrants who arrived to the USA grew in an exponential manner. In 1910, the number of free-born population grew very large. Actually, the new immigrants were from diverse backgrounds than the first immigrants who were only Anglo-Saxon and Protestants. The majority of them came from Eastern Europe like the Czechs, Poles, Russians, and Jews, and also southern Europe such as Greeks and Italians. Most of them were Roman Catholics or Jewish. After their arrival, they

organized themselves in urban rather than rural areas(De Jong, “Focus on Assimilation”).

Indeed, it was observed that the majority of new immigrants were not able to speak English; in addition, to differences in their religious backgrounds, and cultural habits. In fact, those new challenges fuelled by demographic and economic development combined with the threat of United States entry into First World War has put forward a new matter which has since been concerned with American Identity (De Jong, “Focus on Assimilation”).

Americanization through Legislation

In the 19th century, Americans pinpointed that the U.S became a beacon for other immigrants from different parts of the world. American officials pushed the process of Americanization and attempted to focus on faith as a cultural factor in public schools in order to engrave the principles of republic ideas and to teach American habits and identities to new comers(De Jong, “Focus on Assimilation”).

The year 1890 represented the turning point which increased the zeal of ethnicity to be considered as an element of the national identity which greatly intensified the process of Americanization. As a result, more than thirty states issued Americanization laws which required people who did not speak or read English to attend public evening schools(De Jong, “Focus on Assimilation”).

This movement also included protagonists of nativism, those opposed to all foreign influences, and reformers who were concerned with improving the poor health and working conditions of the new immigrants. Americanizers’ efforts emphasized provisions of classes to teach English civics primarily to adult male immigrants. In

addition, U.S authorities issued laws to limit immigration and to exclude certain groups from entering the U.S.A such as:

- Anti-Catholic laws that were passed in 1860 because of the increased number of Irish.
- The Chinese exclusion act of 1882.
- Laws restricting Japanese which were passed between 1905 and 1924.
- Laws restricting Filipinos which were issued in 1920s and 1930s.

The laws collected in the Immigration Act of 1924 restricted the entrance of non European immigrants. However, the law makers favored immigrants coming from North Europe(De Jong, , “Focus on Assimilation”)

Language Legislation

In mid 1900s, Philosopher John Dewey looked at education as a : “Vehicle for breaking down barriers between groups of people and instilling in them common values and a shared sense of purpose, which would ultimately lead to a more democratic society” (Prinzing 8).

Actually, language legislation was a primordial issue and the core of immigration discussions, especially in the wake of WWI. In 1906, the Nationality Act made the ability to speak English a crucial requirement for naturalization. In addition, the act of 1917 banished immigrants who were illiterate in any language to enter the USA. As a result, English language was necessary and the use of other languages rather than English was considered to be un-American and not desirable at all. In fact, speaking English was considered a condition to be a real American. Several laws were issued by the American states to ban the learning of other foreign languages to young

children and other thirty seven states made laws to make English the only official language of the state during that period of time(De Jong, “Focus on Assimilation”).

In early 20th century, efforts that focused on citizenship- education helped students to be worth of their society and nation. It is crucial to highlight that the democratic American citizenship was more crucial than to be only a matter of birth. It required that students would share all cultural features of the American society. Among these was requisites knowledge of American economic, social and political systems, in addition to common beliefs, shared values, and standards of a just society(Prinzing 8).

Schooling in Americanization process was depicted by Johnson as follows: “The common schools were conceived as a place where students including an enormous and ever growing immigrant community, could learn about the roots of American democratic and republican ideals.”(Prinzing 3).

As it was presented in aggression by Dorothee Schneider, at the institute fur Migrationsforschung und Interkulturelle Studien, 2003 workshop on “Paths of Integration,”

Work and community were at the center of immigrants laws and their perception of American politics and one’s life as a political citizen, always at the center of the earlier Americanization movement was of secondary importance. Democracy, the right to vote, the right of common citizens were often mentioned as ideals that at least initially seemed attracting about America and an important part of becoming a nationalized citizen. But the connection between the abstract idea and concrete issues was rarely made (Prinzing 3).

US commission on immigration reform encouraged a new system or commitment to the education of immigrant children which focused on the rapid acquisition of English and reawakening the teaching of “common civic culture that is essential to citizenship”

As stated in Kindergarten, through grade 12:that learning English language was a very essential part of civic education; language is in fact a vehicle and the very deep expression of any culture and traditions. English as a second language has a profound influence when learning different subject matters because it lead to the development of nations and create their fusion (Prinzing 5).

Here it is important to stress the fact that several educators perceived the necessity to join different individuals from diverse ethnic and racial groups through a process of language acquisition. In this context, Pereira Carolyn stated that: “Thus, the need for good civic education is urgent for those new to this culture. To live in any kind of harmony with United States institutions and to make a productive contribution to national democratic life (Prinzing 5-6).

Writer Carlson made his attention to describe Americanizers as activists who “were advocates of unfair exchanges in return for an education that offered a way to the middle class, they expected immigrants to repudiate cultural particularism, eventually and to adopt the American civic religion. Another writer named Johnson asserted about Americanization:“Common school teachers served as middle class mothers for immigrant children, giving them baths, teaching them proper manners and appropriate dress, and instilling in them the values of hard work, perseverance, and thrift,” (Bale 6). Formal schooling was central to Americanization process for both

immigrant's youth and their parents. An example was illustrated in Cubberly who stated that:

These southern and eastern Europeans are a very different type from the North European who preceded them. Illiterate, docile, lacking in self-return and initiatives (Bale 6). Our task is to break up these groups to settlement to assimilate and amalgamate these people a part of our American race and to implant in their children so far as can be done. (Bale 7).

As it was discussed by Carlson, Humanitarian Americanizers like Jane Addams and Robert Wood made great efforts on behalf of the immigrants. They worked hard to construct what were called settlement houses like the famous Hill House in Chicago in which reformers, like Addams, could show to immigrants the practice and customs of American home life. Schooling was seen by many liberal Americanizers as fundamental for new immigrants in the American society. The goal of Americanization focused on three main points. The important role of Americanization was not just to acquire the English language, but the aim was to make English of a primordial use for immigrants. In addition to English language, Americanizers activists focused on teaching immigrant children American style of dressing, acquiring good manners, teaching housewives the way to prepare American food, and other to basic civics.

The second feature common to Americanization was the flagrant lack of academic studies such as 'literature, science, mathematics, and simple arithmetic (Bale 16). As a result, Educational strategies destined for new immigrants were valued as being not efficient. Immigrant students did benefit from less suitable circumstances made from separate classes. In New York and other cities, educators saw

the importance to create special type of classes to help immigrants who were not fluent in English (language).

William Maxwell who belonged to New York board of educators asserted in 1912,that: “It’s absurd to place the boy or the girl 10 or 12 years of age just landed from Italy, who cannot read a word in his own language or speak a word of English, in the same classroom with American boys and girls five or six years old” (De Jong, “Focus on Assimilation”).

New York educators established (C) or what was also called ‘steamer classes’ for students who were at eight years old of age and who came recently to the USA.

Those steamer or “vestibule” classes lasted from six months to one year. That type of classes created a kind of segregation among native friends themselves. The role of those classes was the focus on teaching oral English skills. Children who used their native language were punished. In Boston and Chicago similar classes were established for the same purposes(De Jong, “Focus on Assimilation”)

In early 1900’s, the educators implemented segregation schools as a solution to the Mexican problem in South West particularly in California and Texas. The racial cause for which these schools were built was that students did not have the required level to master English and that segregation would allow creating more individualized instruction. In addition, it was observed that Hispanic students were disordered in attending school lessons. These schools possessed low resources and less qualified teachers. Educators in these racial schools taught English and teachers often described Mexican people as being less inferior, lacking mental abilities(De Jong, “Focus on Assimilation”).

Immigrant children did not achieve that favorable level of studies during that period. They were permitted to graduate solely with minimal skills because of much restricted courses. Schooling achievement varied from one group to another across many cities. Problems were severe causing low level of schooling among immigrants. Poverty in fact was one as it was asserted by Berrol (1982): "Most immigrant families for at least two generations needed whatever money their children could not earn".

Early 1900s witnessed a fast expansion in economy which consumed several low-skilled workers in addition to the severe limitation of immigration. In fact, those factors led to a dynamic social mobility that was more crucial than thinking about school success(De Jong "Focus on Assimilation)

That legendary dream of plunging in English language and abandoning cultural relationships continued. As mentioned by Berrol: "By 1950 when blacks and Hispanics immigrants came to New York City, most people had forgotten... that the public schools had not been successful with most of the poor and foreign children who had came earlier"(De Jong "Focus on Assimilation").

During the 1920's and the1930's, John Collier, director of the Bureau of Indian Affairs, proposed a return to on-reservation day schools and made attempts to develop native language text books progressing on a large scale pattern of native cultures and languages. However, Collier's efforts ended up with the broke of World War Two and did not take another start until the 1970's. A second item was the focus on reinforcing English laws. The emphasis was put in all states and focused on learning English language and prohibiting other languages (De Jong, "Focus on Assimilation").

Agencies concerned with the process of promoting Americanization of foreign comers to the USA could be divided into three types: private and voluntary, state and

municipal, and federal (Hill 613). Mr. Mayper presented a survey in which he detailed an explorative study. Actually, Mayper's analysis came under three main branches which were the following: foreign born, native born and industrial groups (Hill 614).

A-Foreign Born Group

Within this group, there existed three types of organizations which included a number of factions. The first and most powerful one was a racial organization that exists "for the purpose of maintaining or securing the political unity and independence and perpetuation of their native land"(Hill 614).

One example of this group is the Polish Central Relief Committee of America, which included thirteen national Polish organizations of various kinds. This organization was engaged in diverse kinds of propaganda for promoting Polish liberty and was dynamic in recruiting regiments for service in Europe and in the collection of money for relief purposes. At the same time, other organizations within this first organization supported American traditions, culture, ideas. However, the Controlling Central Committee was only concerned with the native land, so that no efforts were made in order to promote Americanization with its adherents and to work for the welfare of America(Hill 614).

The second racial organization has for its main purpose the solidarity of race in America. This faction contained the Pan-Hellenic union. Indeed, Greek people formed a large number of this group in USA. Such an organization was more interested in its mother language, and customs, and encouraged its foreign-born to collaborate together, which contradicted the process of Americanization(Hill 614).

The third group had only one major role. It was to work for America and secondly to its native laws. Those types of organizations were few in number and very weak in their influence. The Croatian league of the United States possessed about one hundred and fifty branches. One example of this racial organization worked to promote Americanization among members of its groups(Hill 614).

B-Native – Born Agencies

This type of agencies was from religious, civic fraternal groups. In fact, these religious body like churches and denominational groups and organizations constituted the solely crucial means to alien women. There were hundreds of churches among the Romanians and Lithuanians, especially they did exist for foreign language groups. They worked under the authority of the priest. They were very influential means in the process of Americanization projects if their assistance coordination was obtained. Mission schools of English speaking churches were also influential means among the individuals they attained(Hill 615).

Other social and civic organization like settlement homes, women’s clubs, and home visiting agencies were dynamic among foreign language groups. They possessed strong will to work, but their way was somehow disorganized(Hill 615)

Fraternal orders like the Masons and others helped to accomplish some works despite the fact that they used members or communities to make propaganda work among foreign-born immigrants. In most cases, they were zealous to cooperate. “If we will tell them what to do, if these groups were guided in the proper way, they will prove their efficiency in the process of Americanism” (Hill 616).

Other patriotic organizations such as the national Security League and the American Defense Society were very active. They distributed literature and held public gathering among foreigners. Their work was worthy that it reinforced patriotism and: “when properly harnessed should awaken on intelligent community attitude toward local foreign-language groups”(Hill 615).

C-Industrial Organization

We find a larger number of foreign language groups who worked in American industries. A big number of those employees were hostile to the naturalization process. Many employees wanted to return to their home country after the war (Hill 616).

National Americanization Committee emerged in March 1915. It was by the proposal of the Committee of immigration America: “To bring American citizens, foreign-born and native-born alike, together to celebrating national Independence, to celebrate and define the common duties of all Americans wherever born.”(Hill 617).

In fact, the campaign realized a great success that one hundred and six of most crucial cities in America organized celebrations and special citizenship reception in relation with the Fourth of July exercises. After the success realized by the Committee, several demands for the process of Americanization came to the Committee which led to the emergence of a perfect permanent organization (Hill 617).

During the first six months of its beginning, the committee in cooperation with the aforementioned agencies organized “night-school publicity campaigns in Detroit Syracuse under the help of chambers of Commerce. Also, in Wilmington, Delaware training courses for teachers were stated like in New York and Michigan”(Hill 617).

College training courses for social service in immigration were introduced in Yale, Columbia, Chicago, Beloit, Tufts Colleges and universities. There were preliminary surveys in cities to serve on as foundations for Americanization work (Hill 617- 618).

Conclusion

It is worthy to note that great nations and very strong civilization were mainly built on hard work, self discipline and thrift. That profound value is the driving force in the making of America as a whole entity and a whole culture.

The Pilgrims and Puritans who landed on American shores were in a lamentable position seeking shelter and freedom of worship. However, Puritans' dream was difficult to achieve. Puritans had to face the roughness of the land, the harshness of the weather conditions and the inhabitants of the continent in order to survive.

Relying on their strong and religious backgrounds, the Puritans succeeded in creating an impressive culture favorable to social mobility and economic growth. In fact, their strong emphasis on hard work, self-reliance and their pragmatic thinking and wise attitude proved effective in taking advantage of different opportunities and responding to different setbacks. Puritan's ideals contributed to certain new acquisition of wealth and a high mobility which was not based on land, but relied on productive enterprises.

Puritans who founded settlement in America were motivated by a Calvinist dedication to work which created a special society. The latter considered that a honest calling is sublime and that the notion of labor is therefore presented in people's minds is, in fact, the honest condition of the human life.

It is important to mention that Puritan's culture is compatible with both personal initiative and collective action in the pursuit of economic gain and happiness. It is a culture which has persisted over the years, absorbed by new comers regardless of their diversity and religious background. It is worthy to note that hard work is still a major characteristic of today's America. Hard work is still a cardinal core which is burnt in the nerves fibres of American people.

CHAPTER THREE

Individualism a Christian Value, A Challenge in the Colonial Period and A Characteristic of the American Dream

“Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession. That which each can do best, none but his Maker can teach him”

Ralph Waldo Emerson, Self-Reliance

Introduction

Individualism constituted the nucleus of American values. This very original ideal was indeed rooted in the American society since the arrival of those first settlers who fled persecution to seek a new life of worship and hope. In fact, individualism was older than the existence of those called pejorative sects (the Puritans). The concept was presented in Luther's doctrine of Justification by Faith in which he objected vigorously the pope's tyranny and extreme power as being a mediator between man and God. Luther's ideas at that time helped people to become free and decide about their own fate and to communicate directly with their creator. Christian men were freed from the severe and corrupted precepts held by the Roman Catholicism which characterized that era. This new thought forged the emergence of new ideals which highlighted the real value of the individual and stressed on each person's soul to be elevated and refined. In addition, the great impact of predestination and salvation doctrines which led people to be aware and to decide about their destination in life. In the New World, Puritans held strong desires to build a new country of their own; and to establish a new style of life

that suits their needs and hopes. Puritans faced extreme danger since the first landing in American shores where the land was needed to be cultivated for agriculture. They faced death once quarreling with the Natives who inhabited the region. Puritans suffered from hunger, lack of provisions and experienced very hard moments of wartime and fear. However, their strong will and the great individual qualities they embodied helped them to struggle in the wilderness and realize a great success that remained a watershed in the history of America.

Puritans' ideals of self discipline, self reliance and self control were at the apogee of those immense contributions in every field within the American society. Individualism shaped the American mentality to the extreme as it gave birth to one major landmark within American history: the American Dream which embodied all ideals of success, hope, optimism, and wealth. Several figures called Self- Made Men shaped the American history because of their terrible richness and success. America as being the land of opportunities and hope allowed people from different ethnicities to dream about a beautiful life and realize a prosperous future.

3.1. Individualism as a Religious Value

In the Westminster confession which represented the most perfect expressions of Reformed faith, we read what follows:

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeable ordain whatsoever comes to pass; yet so as thereby is God the author of sin. Nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established (Boettner 7).

The doctrine of predestination demonstrates God's aim as being complete and not contingent, which is free from the whole creation and rooted in God's eternal will. God is declared to be the mighty Lord who selected the course of nature and who guided the course of history; taking into account even its smallest details. God's decree is described as being wise, eternal, holy and sovereign. The King's authority did not only extend to the material world, but it also went deeply to reach all the events within the human history from the creation of this world until the day of Judgment(Boettner 7).

The Doctrine was firstly explored by Calvin and after him the Congregationalists Presbyterians and other diverse religious groups. Calvin explains the doctrine of predestination as follows: Calvin saw that humans were inherently sinful by nature and completely corrupted because of the inheritance of the original sin of Adam and Eve, biblical parents of the whole human race. However, Calvin asserts that the Lord with his great kindness would choose few people to be his elect from the destiny of eternal damnation. Those elect people would receive God's blessings and would experience God's grace in their lives. The elect people would experience a shining light of hope as done in conversion. That might manifest itself within the believers suddenly or progressively in the faithful early youth or later before death. Calvin's God might decide about those who would gain his grace and be saved, as well as those who would be damned and be in hell; thus, there is no interference of good works which would be done by the believers during their existence (Heyrman, "Puritanism and Predestination").

The Puritans intended to explain the doctrine of predestination through different means to conclude that it let believers to adapt a spirit of word mastery. Puritans managed to lead an organized life and devoted themselves to work and material success

(Weber 31). Weber argued that although the predestination doctrine was not fully understood, believers in order to avoid anxiety felt the necessity to see other signs which proved their election for an eternal life. Despite that God's intentions were unknown. However, God wanted actions of complete conformity obeying his laws and commandments (Weber 31). In fact, leading a moral and good conduct when looking to the sinful nature of the human beings appeared difficult. Also, leading a pure life which obeyed God's commandments needed more courage and will. However, Puritans were zealous to achieve such a righteous behavior. It was the solely way to satisfy God and obtain His glory; as a result, believers were asked to consider themselves among the elect. The faithful chose to manage their lives according to God's laws, so that they followed automatically a rational path full of great feeling of self awareness and self confidence far away from doubts to reach the level of those chosen for an eternal life (Weber 32).

Puritan divines convinced the believers that in the case they were capable to master their intimate desires and lead a virtuous conduct that obeyed God's laws, believers had to know that doing so and behaving in such a manner was given to them by God who is considered fully omniscient and powerful. The faithful had to bear in mind that their force came from their deep belief in God and that God's will worked within the believers themselves. Consequently, the faithful came to conclude that due to the energy bestowed by God in them, they would be among the chosen few(Weber 32). As a result, the faithful believers were aware that the only way to find a suitable answer to their crucial question about " who would be saved ?" was in fact included in the holy life they would lead. Insisting on acts of obedience to God's laws was very essential to the believers in order to assure their salvation. Though the most disciplined believers were unsure about their true salvation, they still insist that they must conduct

a very devoted and organized life as being the solely sign of affirming salvation. Indeed, it is God's hands which bestowed such an immense belief in the faithful to render them able to obey God's commandments. In fact, through this virtue, believers succeeded according to their behavior combined with God's glory to have some justifications for their own salvation. The faithful attempted to organize their lives through God's commandments, so that they would be certain about their salvation (Weber 32-33).

In addition, the faithful strict behavior would be seen by others as a sign of God's chosen few. As a consequence, the very anxious question: Am I among the saved? was answered which led the faithful to be protected from the very anxiety caused by the doctrine of predestination. For Weber, this pivotal of thoughts and ideas that were exclusively Puritan(hard work and the prudent attitude) played a deep role in taming the status naturae. Consequently, a national and systematic style of life was born. Indeed, the strict and severe conduct of those ascetic believers was paradoxical to the ancient lives lived by Catholics and Lutherans (Weber 33).

To conclude, the doctrine of predestination helped the emergence of two phenomena: The first one was Ascetism: the way he organized his life a Puritan was capable to prove that he belonged to the elect. The process of rationalizing spiritual life helped the believer to persuade himself and others that he was among the chosen few(a minority of people that would be chosen by God for salvation). Puritans believed strongly that their godly life was a means for their salvation. Though, they were anxious about the following question: "am I among the saved"? That instability and uncertainty forged Puritans to do their utmost in terms of working hard, leading a severe conduct and realizing a great success in order to achieve salvation and gain an eternal life (Damrau 5). The second one is related to self examination: Puritans'

attempts to search for their hearts reached a higher degree than even before in the history of Christianity. The faithful attempted to analyze themselves to find proofs of their salvation (Damrau 5).

Because of their extreme sensitiveness and anxiety, Puritans were described by Haller: as the physicians of the soul. In fact, Haller summarized such special clerical carefulness as follows: “[t]heir function was to probe the conscience of the down-hearted sinner, to name and cure the malady of his soul, and then to send him out strengthened and emboldened for the continuance of his lifelong battle with the world and the devil.” (Damrau 5).

Constantly, Puritans looked for signs concerning their salvation; such behavior created a special awareness within Puritans self which led them to a deep analysis for every emotion. As a result, several Puritan writers were prisoners of further self examination and deep contemplation. Saving grace through sacraments had no place in Protestantism and the church was unable to help individuals to gain salvation. The latter idea leads the believer to examine in side of himself: the soul, and the heart to see himself as an individual in isolation from the whole world. In fact, such deep feeling of personal consciousness created a deep emotion of anxiety and fear (Damrau 5).

It is crucial to mention that the predestination doctrine helped to strengthen Puritans self awareness to achieve perfection. Puritans were certain that through self improvement, self discipline, hard work and perseverance, they could realize a deep religious purity, reach salvation, and be among that minority of people chosen by God.

In his great book, “*The freedom of A Christian,*” Luther asserted that a Christian man is the most free lord of all and no one has to exercise sovereignty upon him. A Christian man is the most obedient servant of all; he is subject to everyone. The latter

statements appeared to be in contradiction to one another. Indeed, the same idea was evoked by Paul in the following statement: “Though I be free from all men yet I have made myself servant unto all”(Luther, “The Freedom of a Christian”). When analyzing love, the latter verse is at the same time an obedience and a servitude to the beloved, because Christ himself is at the same time in the status a God and a servant. He is free, but also servant. Luther stresses that even some kind of contemplations done by the soul are considered useless. Luther focuses on the Gospel of Christ as embodying an extreme importance for life, justification, and Christian independence. It represented, the holy word of the Lord. It is stated by Christ when he says: “I am the resurrection and the life”. “If the son shall make you free, ye shall be free indeed” (Luther, “The Freedom of a Christian”).

One of Luther’s master pieces in writings about his theology was called “*On the Freedom of a Christian*”. In his writings, Luther described Christians to be totally free in their relationship with their Lord, and the whole world too. But, because humans were forced to provide assistance to their neighbors, faith would undoubtedly reinforce human’s freedom to perform such philanthropic services (“The Cambridge Companion to Martin Luther” 11).

Luther opposed vigorously the teachings of the church during his time. He believed that a person could be in heaven through the readings of the Bible by having faith in God. This was a reason for Luther to state that a person was not obliged to be a member of a church. Luther denied the extreme authority of the church members like Priests, Popes at a time when the Roman Catholic Church was at its apogee of power. Luther’s acclamations were considered perilous (Luther 1).

Luther claimed that the papal office charged Pope Leo with a wrong concept of honor as being the mediator between God and his creatures(Witte 2). He wrote to Pope Leo saying: “You are a servant of servants, and more than all other men you are in a most miserable and dangerous position” (Luther 275). Luther declared to the Pope that he was the servant of God for some people which gave the pope a high esteem of his position in office. However, the pope followers viewed him not as a humble servant, but as a semi God. They considered him as a Lord who allowed no one to become a Christian, admitted popes over hell and fellow Christians who were exposed to such kind of teachings. God, the lord, ordered that one of the followers had to offer him biblical counsel not taking into consideration a great esteem or the lack of esteem. He continued his critiques to the hierarchical system of the church as an institution that used wrong authority of fabricated sacraments to create terror in Christian conscience. Also, He criticized jurists for making profit and privileges which elevated clergy above the laity. Luther opposed the appointment of princes, nobles, merchants who had extreme pride over common people. He saw that there was no difference between a priest and a lay man, a prince and a bishop, religious and secular because before God all people are equal (Witte 2).

Luther in his great and influential book entitled “*Freedom of a Christian*” made new declarations about human nature and freedom. He regarded that all Christians were alike and that people from different walks of life possessed a contradictory nature. He saw that a person is at the same time a saint and a sinner, righteous and reprobate, saved and lost. The second idea is that a person is by the office free to God; that is to say, the individual did not depend on any other person. He is an obedient servant working under the power of no one. Luther asserted the two fold nature. He argued that a person is at the same time the body and the soul, the flesh and the spirit, the sinner

and the saint, the outer man and the inner man. Indeed, the existence of two men in one entity created a paradox between each other, and made them constantly in conflict with each other. On the one hand, Luther described that the human being is born in sin and confined by sin. A person was by his material nature tender toward all that is passionate and luxurious, malefic and selfishness without the exemption of any one even the best of people, the prophets of God, the virtue of the Bible: Abraham, David, Peter and Paul. All of them sinned all the time. All humans are described according to Luther as being depraved, corrupt and deserving an eternal death (Witte 2). On the other hand, humans in their spiritual status are reborn in faith and released from their sins, so that through their spiritual nature, people had tendency toward good virtues such as love, charity, goodness; even the most sinful person, once being on the cross, can assure salvation. Though, individuals themselves can reassure a complete redemption and an eternal life (Witte 3).

Luther described that a person can move from a sinner to a saint and from a confined man to a free one. In fact, this concept was the core of Luther's doctrine of justification by faith alone; Luther denied that human's work of any sort can deserve merit and make a person righteous before God. Luther insisted on the holiness of the word of God which consists of the gospel of Christ. According to him, a person who accepted God's gracious promise of eternal salvation asked also for his freedom from sin and its threats; thus, a contradictory relationship between evil and good would remain until the end of an eternal life (Witte 3).The latter ideas helped Luther to confirm that each Christian person is considered a God; that is, no authority could be exercised upon him. A person, according to Luther, is considered a redeemer saint, an inner man, a Christian who is free in his conscience, free also in his inner being to be compared to the greatest king on earth, being above and beyond the authority of any

one. There is no earthly authority such as that of prince, pope or other titles which could harm him. Actually, every Christian benefits from a certain power and very great privileges (Witte 3).

Also, Luther expressed that every Christian is a priest who willingly did good works to serve his or her neighbor or to glorify God. Luther affirmed that every person can willingly help his neighbor and perform humanitarian deeds until his death (Witte 3). He affirmed that anyone can freely drive himself to perform good deeds as much as he could in order to serve others. Luther argued that a man cannot live alone; he lived solely for others (Witte 4).

A crucial idea is expressed here by Luther which consisted in the idea that not every person can be charitable possessed faith, but everyone has faith is charitable. Charity included a series of divine services and priestly ones, but God, neighbor, self are served at the same time. Those were considered contradictory issues in Luther's point of view as people can perform nothing good. The more a person considered himself a saint, the more sinful he becomes; the more a person thinks of himself a sinner, the more saintly he becomes. The more a person behaves as a God, the more he is considered a servant, the more a person acts as a servant, the more he becomes a lord. It is the paradoxical nature of human life which constituted the essence of human esteem and honor (Witte 4).

The faithful who cannot reach sacredness through perseverance and hard work will neither possess a true assurance of his/her salvation nor he/she is considered as an obedient to Peter's call. According to God's grace, sinners were regenerated which led them to believe in Christ alone as being the only means to assure their righteousness and achieve salvation. Indeed, individuals who were among the blessed shared the

holiness of Christ through God's discipline. Like Christ's disciples, God called his believers to a more holy life than the person shall lead. God's great salvation led him to appeal all his people to help them get rid of their sins and then devote themselves fully to him (Beeke 80). In fact, these deep concepts such as to be separated from sin, to be consecrated to God, and to confirm to Christ helped to make the concept of holiness so comprehensible. Paul tells (in timothy 4.4- 5) "is to be sanctified, that is, made holy"(Beeke 80-81).

Firstly, it is clear to emphasize that the personal holiness required personal wholeness. The lord never asked a believer to give him a part of his heart, but the whole heart as stated "Give me your heart my son." It is important to stress that the purity of the heart must be seen in every aspect of life, in the private with God, in the intimacy of home, in the spirit of competition. This might characterize the believers with social friends and unchristian neighbors in the whole paradise that surrounded them (Beeke 80-81). Writer Horatius Bonar expresses what follows:

This holiness or consecration extends to every part of our persons, fills up our being, spreads over our life, influences everything we are, or do, or think, or speak, or plan, small or great, outward or inward, negative or positive, our living, our hating, our sorrowing, our rejoicing, our recreations, our silence, our speech, our reading, our writing, our going out and our coming in – our whole man in every movement of spirit, soul, and body(Chester 2).

The call to make the self holy is considered a daily life task. It is considered an absolute call which included the nucleus of religious faith and practice.

Calvin expresses holiness as follows: “Because they been called to holiness, the entire life of all Christians must be an exercise in piety.” So that, to reach holy existence, it is the total devotion to God’s commandment and Christ lordship. Holiness must fill the entire heart of believers and is also an external thing which had to cover all life (Beeke 4).

In his second essay, Arnold presented full arguments to demonstrate that Paul highlighted the conduct, i.e. the behavior and not the doctrine. Puritans interpreted that Christ’s sacrifice happened to satisfy God because of disobedience of man. Christ’s good behavior would lead to man’s salvation. However, Paul viewed Christ’s sacrifice as being a model for other people to be followed in their daily lives. The Pauline theology was not based on Puritans. Instead, it was founded on the following: dying with Christ, resurrection from the dead, and growing into Christ (Arnold 15).

Paul believed in both the spiritual and the physical resurrection. However, he stressed the spiritual one. Arnold never interpreted Paul’s view about death as a spiritual death not a physical one, i.e. living in sin. In fact, it is the individual righteousness which had to manifest itself intensely within the individual’s will. Through such strict conduct, the believer created a revival for his own righteousness in life rather than to assume salvation in the other life (Arnold 15).

Dewey Wallace asserts the following: “The piety and spirituality that had always been at the core of Puritanism now (became) the proud of concentration for the still considerable Puritan energies.” (Gleason and Kelly 24). In fact, the essential mental nature concerning the spirituality of Puritanism put emphasis on the sacredness of the soul which must go overwhelm conversion to reach the holiness of life. Puritans

sought a perfect holiness which would attain every aspect of their daily lives (Gleason and Kelly 25).Regeneration was described by John Owen as follows:

The infusion of a new, real, spiritual principle into the soul and its faculties of spiritual life, light, holiness, and righteousness, disposed unto and suited for the destruction or expulsion of a contrary inbred, habitual principle of sin and enmity against God, enabling unto all acts of holy obedience (Gleason and Kelly 28; Martin 101).

The best method to recognize sin is to bring to the mind the positive image of social righteousness which can only manifest itself within the person of Jesus Christ then in God's kingdom. Also, sin must be regarded as the one wicked power that might frustrate those valuable ideas and destroyed our earth to enjoy their perfectness. It is Christ who declared from guilt the world not our father Adam. The perfection of Jesus consisted in his extreme love to God that he sacrificed himself to God's kingdom to save the whole humanity. Consequently, Christ's gesture is the perfect holiness that one might perform (Rauschenbusch 9).

2.2. Individualism in the Colonial Era

Puritanism in its early days in American society imposed strict rules on every individual, which increased personal responsibility and self discipline without taking into consideration diverse religious rituals or ecclesiastical organizations. Each member of the community was obliged to show signs of his or her own salvation, and that he was among the chosen few (Santee 1).

Puritans style of life was mainly based on religion and politics (combined together) and was based on Puritans' precepts such as the following.

Firstly, Puritans believed in personal and collective independence which had to characterize each settlement and every aspect of their lives. Puritans faith known as congregationalism that is still alive. It was a core element which provided power over political and religious problems. As a consequence, the famous town meetings expressed Puritans' zeal for self govern. The higher power of authority stemmed from the Bible as a divine, and for that reason each person should possess a strong will to read and interpret the Bible which resulted in a very deep individualism (Sage 33).

The second main point to treat was concerned with the enjoyment of a total freedom. It is crucial to stress that even freedom was restricted. Society also possessed complete right to impose authority over individuals to favor the common interests when the community faced dangers from within or without strict rules and laws were imposed on it. Also, Puritans had a profound belief in unlimited government for the reason that the human being is sinful; therefore, he cannot be trusted to exercise unlimited authority over his fellow men who possessed a strong relationship with God, but who challenged the Puritans doctrines. Those dissents were punished and considered as heretics as was the case of Anne Hutchinson and Roger Williams (Sage 33).

One important point to consider in the development of America was the presence of English settlers in addition to other European Colonists who settled the North American Continent at the time when colonists were Europeans in their origins and behavior. However, early in their settlement, they began to develop a certain sense of independence; thus, they threw out traditional things to adopt what was working during their times in the colonies (Sage 21).

For Puritans, the Bible was the very high authority to the hierarchical structure of the Roman Catholic Church. Puritans along with Congregational communities

believed strongly in individualism to the point that everyone should be capable of interpreting the Bible for him/herself. Such great zeal concerning reliance on the Bible effected intensely the American system of education. Mothers played a great role in teaching their children the reading of the Bible that made women held a strong position within the family issues(Sage 33).

It was observed that the American Colonies lacked classes and social stratification. As noted by historian Greene:

[w] widespread possessions of landed property ... turned the colonies into societies in which virtually every [Free] male inhabitant became a free holder and by consequence entitled to a share in the government of the province indeed such feeling created a certain love of freedom and a very strong spirit of independence which characterized the colonial New England individuals in comparison to other parts of the world (Calabresi 1352).

Great opportunities of possessing pieces of land in the American Colonies during the 17th Century played a great role in forging the concept of freedom and individualism. Consequently, every free man who had a property was required to participate in the establishment of a government. Such profound feeling of being free was an apparent characteristic of New England Colonies in comparison to other parts of the world.

Embracing such great ideas of property, happiness and equality was expressed in Reverend Jonathan's Mayhew sermon which was delivered in 1754. Reverend Jonathan argued that Americans were lucky to live a divine kindness, which would lead them to a promised land full of milk and honey; therefore, they might benefit from possessing properties, be happy, delighted, and benefiting of equal laws.

The declaration of Independence issued in July 1776 stressed those great values such as possessing properties, being equal before the law, and possessing complete freedom to pursue happiness. The declaration words were derived from the principles that all men are created equal and that they were endowed by their creator with certain undeniable rights like freedom, liberty and the pursuit of happiness (Calabresi 1353).

As Sacvan Bercovitch asserts: “Winthrop’s address comes down to us as a cultural artifact, an integral part of our national legacy and the city it envisions at its climax is a key to the social symbolic game through which the united states has perpetuated itself as America.” It is crucial to focus on the fact that Winthrop’s companion aboard the *Arabella* belonged to a group of business men who searched for trade occasion in the New World, possessing a very bitter feelings about England’s corrupted institution; either religious or social members of that group targeted a very idealistic vision of their new society and community to be founded on God’s words and divine laws. Puritans were characterized by being determined and their pursuit of perfecting their society through religious basics which produced a very vivid success in secular issues. In fact, that success often derived from Puritans total devotion to “the Protestant Work Ethic” ethos. It consisted of the strength to make personal sacrifices to the benefit of the whole community. Puritans strong belief to acquire God’s blessings led them to work hard to focus on personal deeds. In order to be among the chosen few, Puritans sought the realization of an equilibrium between individualism and society(Wood , “Summary of John Winthrop's "Model of Christian Charity”).

Puritans viewed that conditions in their lives were produced by God; as a result, no one possessed the right to feel such exaggerated pride in his/ her identity. This is a plan that might be achieved through humans’ hands and own will as it was asserted : "no man is made more honourable than another or more wealthy, out of any particular

and singular respect to him selfe, but for the glory of his creator and the common good of the creature, man." From this point of view, material acquisition might have a lofty status and was favored for Puritans as long as the self- improvement which was viewed as an expression of God's will in Puritans' lives (Wood , "Summary of John Winthrop's "Model of Christian Charity").

The frontier experience attempted to promote individualism and certain egalitarianism. Americans' core aim was how to live rather than to look for one's origins (Sage 21). It is worth noting that voluntary settlement in a frontier was encouraged by strong wishes to realize personal wealth, freedom and required certain sacrifices for those who took such dangerous path. In 1920, Frederick Jackson Turner, who pleaded for the frontier thesis for American individualism, asserted that:"this gate of escape to the free conditions of the frontier. These free landscapes promoted individualism economic equality to rise [and] democracy" (Kitayama 259; Jones 60).

Second, it is crucial to highlight that the frontier life is characterized by harshness; as a result, each activity imposed danger in both fields economy and social. Westbound journeys were characterized by dangers of diverse sorts; thus, from one day to the other there was the necessity to self protection, self directness, self discipline and self reliance (Kitayama et al 370) in addition to some luck which was very crucial for the settlers' survival. Third, an area which was made of a vast number of voluntary settlers, who possessed a very special purpose, would very soon experience a cultural theory intensely motivated. The latter theory included ideas of independence rooted into social practices and daily routine. In fact, within the frontier settlement a long theory of freedom helped the quick realization of social relations and organizations (Kitayama et al 370).

It is important to stress the fact that cultural surroundings were formed to maintain ideals of independence which became with time completely legitimate states (Kitayama et al 370).

As a consequence, the independence theory was transmitted from generation to the other, and the legend of the frontier ceased to exist. Frontier with a special image linked to American Dream appeared to be anything than a myth from past times. Nevertheless, several aspects of frontier daily life settlers are still workable giving shape to American daily lives. The combination of these three processes of self selection for settlements, reinforcement of independence during settlement, and institutionalization of implied beliefs and practices led to a big reinforcement of independence. The frontier myth and culture are very strong because they were created since the beginning as a new plan far away from the corruption of the old world(Kitayama et al 370).

Despite that American civilization dominated and replaced the frontier a century ago, the frontier legacy is still alive in the U.S history (Turner 59). In fact, the concept of frontier still has a deep effect within American's feelings. They are continually influenced by the frontier as it possessed a very special power in giving a shape to their national identity and virtues(Turner 60).

The frontier as an American experience started early since the arrival of the first English settlers who established their first settlement in the eastern coast of the continent during the 1600s. The frontier myth ended in the 1890 s after the settlement of Western lands. The idea of frontier was related to the unsettled region of the U.S.A, and was especially concerned with the western part of the country. In that place, the land and life were so tough and simple in comparison to other eastern parts of the

U.S.A because only one area was inhabited. Settlers moved west to the unsettled land through the process of westward expansion and from one area to the other. Americans succeeded in settling an entire continent of about 2,700miles wide (Turner 60).

It is important to highlight that American people looked at the frontier conditions of life there and the people as being very elevated and pure examples which led to the foundation of their values. The impact of frontier on American mindset was very deep. The frontier forged Americans to become more aware and self determined and showed severe moments such as hard work, because the forests needed to be transformed into towns and towns were transformed into cities. Competition has an adventurous taste and a special odor in western frontier. The rush for gold in California, silver in Montana and fertile land in all western territories presented a very adventurous and long stories of extreme adventure (Turner 60).

When the state of Oklahoma declared that about two million acres of good land would be prepared for settlement in April 1889, a huge number of settlers waited near the borders of the state. Thus, new settlers fostered into the territory in wagons, on horseback looking for the best land to acquire. The life of frontier man was less spectacular and purer than that of those who lived in the more cultivated eastern part of the U.S.A. Actually, self-reliance, sharing equal opportunities were most valued ideals linked to frontier heritage in the U.S.A. From a historical point of view, Americans tended to see the frontier men as being a model of free individual because there existed less control over the individual on the frontier than in any other place in the U.S.A. There existed few laws and few established organizations, i.e. to put less restriction on people who lived on the frontier. In the U.S.A freedom from outside possessed a high value (Turner 61).

The concept of frontier was idealized in American culture to acquire a certain nostalgia of purity and simple life. The concept also served the U.S.A to become later on an organized and complex society. Self reliance presented itself clearly in the American character or individual. It is true that frontier men were free from social rules. However, they lacked several society comforts. People living on the frontier were individualist in their nerve fibres. They were obliged to build their own houses. They faced dangers for survival. They hunt, they took care of their gardens, made their own clothes and household items. In fact, that self- reliant frontier man possessed a high value for Americans who came to call American classic here with a “Rugged individualism”. The frontier man had a strong physical posture. He seemed severe because of harsh conditions of life. He was very skilled in terms of utilizing guns and weapons; he was so independent that he did not need any help from others. He had no obligation to women and children, i.e. family ties certainly, frontier man was very polite, but he also preferred to be free and alone. The frontier man had faced diverse dangers. He was so strong to assure protection to himself and to others. There existed two kind of that individualistic herds due to the existence of two conditions within the frontier. Early frontier existed before the civil war of 1860s. The major struggle consisted of man’s focus on the wilderness risks and the savage nature and the Indians. The second phase of rugged individualism here took place from 1860s to 1890s. By that time, the wilderness was no more the major issue to face, but the struggle stressed between man to man; the struggle was intense between cattlemen and cowboy who fought against former outlaws and nature. Each one struggled for the remaining western lands. During this period, the traditions of order and laws were not established and a physical violence and conflicts were frequent. In fact, the frontier became known as the “Wild West”(Turner 62).

The hero of this period was a fighter. He had admirable skills to beat others and to win a gun fight very quickly. He possessed great qualities to defeat two men in one time. That strong fighter defended good against evil, but his central source of courage was his physical posture. There were some law men and gunfighters like: Jesse Jang and Wyatt Earp, not to forget the great Daniel Boone. That frontier man hero Had marked several western movies to create an American “macho” type (Turner 63).

The term “individualism” was used in 1820; its basic principles appeared by the mid 18th Century. Philosophers who characterized the enlightenment era such as Newton and Lock asserted that the whole universe was planned through an organized system and through applying reasonable thinking. Human beings were able to comprehend that system. The new kind of thoughts formed a radical shift from old teachings that the world was under the commandment of a severe God whose will overwhelmed human’ s comprehension. Those ideas, which emerged in the era of enlightenment, helped the emergence of deism which was adopted by Franklin and Jefferson. Deism was a religion that favored reason upon faith (Emerson, Fuller 37).

That period was characterized by a complete scrutinization of human existence in order to make society perfect as much as possible. During that era, man’s intellect became important that might help society to be protected from authoritative rulers (Sage 47).

Enlightenment appeared during the seventeenth and eighteenth centuries as an intellectual movement that gave birth to a new vision concerned with the “age of reason” and wasn’t only related to Western civilization, but to the whole world. That movement aimed at the expansion of visions concerned with business men, self reliance and freedom of citizens to pursue happiness and to acquire peace and liberty for a large

number of people and at the same time, the movement tended to avoid all kinds of religious conflicts (Benedikter 1).

The word Enlightenment was best defined by German philosopher Immanuel Kant who stated :

Enlightenment is man's emergence from his self-incurred immaturity. Immaturity is the inability to use one's own understanding without the guidance of another. This immaturity is self-incurred if its cause is not lack of understanding, but lack of resolution and courage to use it without the guidance of another. The motto of enlightenment is therefore: Sapere aude! Have courage to use your own understanding! (Kant 1).

In western countries the idea manifested its-self through diverse approaches: social, political and economic which manifested themselves in scientific and technological revolutions. Enlightenment influenced the development of capitalism, business, individual centered humanism, the freedom of women, not to forget about public speeches of liberalism and rationalism (Benedikter 1). In fact, a great number of scientists and philosophers impacted the Enlightenment era like Denis Diderot, Voltaire, Adam Newton, Jean Jacques Rousseau, John Locke, Benjamin Franklin, Adam Smith, Thomas Jefferson, Madison, and Thomas Paine. They participated in spreading education, independent critical mass media and democracy which helped the increase of social participation and justice through equal chances to make society more productive. Artists such as Gotthold Ephraim Lessing or Johann Wolfgang Von Goethe stressed on culture and religious tolerance. Enlightenment ideas helped the foundation of the separation between state and religion which led to the emergence of a secular state. Also, those ideals were expressed in the American constitution in 1776 and in the

French Revolution of 1789. The latter stressed on liberty, equality and brotherhood as ideals to be followed by law and cultural pluralism (Benedikter 2).

Another primordial factor which reinforced the idea of American individualism and permitted American society to push forward those deep ideals of self-reliance, self-discipline and independence was that of great renewal or The Great Awakening. The latter could be defined as a spiritual movement which appeared in the first half of the 18th Century. It meant that some Christians began to break out with the established teachings of worship which created a sort of satisfactory feeling among the believers. However, those faithful adopted the teachings which laid to a big fervor in their prayers. The new spiritual revival started in England with people such as Wesley brothers and George Whitefield. Then those feelings swept to New England across the Atlantic. The new movement was completely different from the gloomy Puritan spirituality of the 17th Century. On the contrary that new revival permitted people in the colonies to speak and express their emotions more openly to feel large privacy with the Lord (“Analysis and Information of the First Great Awakening”).

America’s first Great Awakening which lasted from the 1730s to the 1750s could be judged as being a time of appraisal and change. That time represented traditional standards related to the sacred and to the profane in the American society, which faced new challenges from young leaders claiming to hold true faith. The Great Awakening was seen by many as a time when God’s miraculous providence appeared to show that America was an exceptional nation. The Great Awakening was described by Robert Bushman as: “A psychological earthquake had reshaped the human landscape.” The earthquake not only shocked religious aspects in the American society, but also challenged social and political basics in each colony. The influence of the Great Awakening was tremendous within the American society. It was considered a

renewal and a first real colonial experience. The Great Awakening was considered as a new depart for American individualism. The latter value marked diverse aspects of American life. By 1730, the church of America experienced several challenges and obstacles in its different status and membership; not to forget the economic pressures caused by the navigation Acts which controlled the second half of the Seventeenth Century. Those obstacles encouraged religious colonists to rethink about introducing new technologies and political ideologies (Moore 1).

During that period Puritans benefited from the pleasures of their time forgetting their purpose in life, so they were very far from the virtuous of good Christians which were determined by Winthrop and other Puritans who sought to establish a holy society in America. Puritans set forth new definitions for prosperity to become a sign of God to his elect people. In fact, a new conduct was necessary in order to engage in a new economy as members of Christian groups who put aside the idea of profanity to engage in a new way to achieve success. The new pluralism which resulted from this prosperity caused radical changes that occurred in the church membership. Churches experienced a kind of declination, which led some Puritans to make attempts to give new definitions for the church membership and to be a true Christian in order to maintain the membership rank in the church. Indeed, this new half way covenant gave new opportunities to church membership for those who were considered profane. One figure called Peter W. Williams regarded this half way covenant as the “Triumph of family loyalty over religious principle”. In fact, such kind of family loyalty was a sign that individualism made its way to church membership for those previously viewed as being profane. Another writer called Sydney E. Ahlstrom asserts that the Half way covenant was universally rejected in New England which caused the split of some churches. It is worth noting that those divisions which took place in addition to the lack of will

concerned with the established congregational forces were indicative signs of the new individualism that began to grow stronger in the American society to challenge American Christianity. Despite that half way covenant was not accepted by the leaders of the Great Awakenings, it intensely forged the growth within the churches which helped the increase of individualism in American religion(Moore 2). Between the years 1734 and 1735, Edwards started to observe a number of surprising conversions in Northampton, Massachusetts Church. Indeed, those conversions combined with Edwards millennial theology made him believe that God was acting in a very specific way in America. So , he wished to return to the old engagement of the 1630s which was taught with great feelings and pietism which belonged to the Moravian Churches. Some other events resembled to those that appeared in the colonies when news about God's providence started to spread; thus, the Great Awakening started. Williams viewed the Great Awakening as a:“movement toward a religion of the heart”(Moore 3). Because it was characterized by little local news, it represented a religion of the Individual . The movement was beyond the barriers of particular sects and was made of men and women from different colonies and diverse social classes. Williams asserts that: “attempts to impose a simple economic or political interpretation are ill- advised”. Despite that Williams viewed reciprocal relationship between the Great Awakening and economic and political issues, he ignored the cause and effect relationships (Moore 3).

Through Jonathan Edwards' address , the Great Awakening was ultimately linked to Northampton, Massachusetts. In fact, Edwards launched his idea of millennial- based American exceptionalism which expanded because individualism and emotionalism of the Great Awakening went beyond Churches' walls to create social and political motivation in the construction of new America (Moore 3).

During that period, religion was challenged by national focus emanating from the enlightenment ideas and the increase of materialism which appeared in the 18th Century. In fact, the religious warmth was for observable defensive ideas in forcing new concepts and the secular powers. In the 18th Century, American colonies witnessed a large renew of the religious desire so that several congregations were established between the years 1700s and 1750s (Tindall and Shi 150).

Those evangelists claimed that Christians had to live a new birth, a revival concerning both their beliefs and their behavior. The traditional doctrines were not necessary for this rebirth. The new revival emphasized on individual patterns which derived from Protestantism. The Great Awakening ended with a great intensification of American religious life, not like enlightenment which touched in first position intellectual elite. The Great Awakening was concerned much more with masses and the reproduced Protestants evangelicalism. Before the American Revolution, the Great Awakening was considered to be the first famous movement which crossed over the thirteen colonies (Tindall and Shi 150). Benjamin Franklin asserted that:

The Alteration in the Face of Religion here is altogether surprizing. Never did the People show so great a Willingness to attend Sermons, nor the Preachers greater Zeal and Diligence in performing the Duties of their Function. Religion is become the Subject of most Conversations (Williams 405).

In fact, the influence of the Great Awakening led to radical changes within the authoritative status of religious life in America. Whitefield encouraged increasing individualism in practicing religion and helping people to challenge religious authorities of ministers; the latter could no more be trusted as a class of considerable status. Later on, the preaching of other revivalists like Gilbert Tennent and James

Davenport expanded the democratization effect of Whitefield's messages. In his very known sermon entitled "The danger of an Unconverted Ministry," delivered on 8th March, 1740, Tennent provided people with more confidence and pushed them to challenge ministerial authority (Edwards 192). Davenport explains in details more than Whitefield and Tennent did when he judged the unconverted ministers by their names and stimulated the congregation to avoid the religious services because their spiritual chiefs were unable to show enough proofs of salvation (Edwards 193).

Tennent's messages were the source of unquestionable ministerial authority. For Edwards, though he supported the Great Awakening, he was somehow anxious about the new developments. He gave value to the laity and human feelings. However, he rejected such feelings which were derived from tyrannical and unjust ministers. In all his life, Edwards remained faithful to Puritan doctrines and a revivalist in his ideas and principles (Edwards 193).

It is important to stress the fact that American religion witnessed radical changes, evangelical ministers were free in travelling from one area to the other which constituted one feature of American Individualism. The power of traditional denominations diminished the individualistic congregations like that of the Baptists and Methodists through the colonies. Between the year 1742 and 1750, Massachusetts and Connecticut possessed seventy seven illegal separation when the secular split from their initial denomination (Edwards 199-200).

During the decades that preceded the war, revivalism taught people that confronting religious authority such as Church's members would be considered a daring action. However through the awakenings movement, settlers recognized that religious power was in their own hands rather than in the Church of England or other

religious authority. After two generations have passed, a new mindset helped settlers to admit that political power was not in the hands of the English monarch, but it derived from their own will of self governance. By the year 1775, despite that colonists had not the same religious beliefs, they shared ideals of freedom and realized their liberty from the English monarch. Such climate helped the sparking of the American revolutionary war (“Analysis and Information of the First Great Awakening”).

3- Individualism: a Driving Force for the American Dream

America is a dream which is in itself an unaccomplished one; the constituents of that dream were in fact explained in diverse manners in the declaration of Independence which states the following : “We hold these truths to be self evident that all men are created equal, that they are endowed by their creator with certain inalienable rights; that among which are life, Liberty, the pursuit of Happiness.” This is indeed a great dream. The declaration of Independence did not precise whose men were meant. It does not say that both white and black men are included. Does the declaration mean only Protestants, but Catholics are not concerned; Are only Gentiles concerned and Jewish people are excluded for being free men? (King 2).

The American dream is a popular concept which means different things to different people. For most people, the American Dream meant the very best life that one might realize through working hard and pursuing it in doing so to attain a great materiel success to become rich, to own a home and to found a family. In fact, this great dream has driven thousands of immigrants from different parts of the world to America in order to realize a secure life, and work hard to be successful persons in their society. It is worthy to note that several Billionaires in American history started their lives from the bottom as poor people from lower classes. However, they climbed

the ladder of success to become business super stars (Kacy, “Living the American Dream”)

It is important to stress the idea that the motto of the American Dream took its origins from the first arrival of those Puritans who crossed the Atlantic Ocean and who sought a new life of their own. The term in itself is related to a set of organizations such as the political, economic, social and cultural foundations. Though the term Dream is purely American, however, the basics on which the term was established such as promoting social and individual prosperity were shared by different people over the world (Miguez 2).

Jim Cullen provided details about five American dreams which included the following: the first one is the dream of living a good life; the second one is the great values which were expressed in the Declaration of Independence such as were the dream of pursuing happiness (Miguez 2). The third one is the dream of equality; the fourth one is the dream to own a home; the fifth one is the dream to move to the Western coast with the Gold Rush. This was expressed in a kind of metaphor which constituted the utopia of the western style of life that was very different from that of the old eastern cities (Miguez 2).

Actually, “American Dream” has long since moved beyond the relatively musty domain of print culture into the incandescent glow of the mass media, where it is enshrined as our national motto(Cullen 5). Jubilant athletes declaim the following championship games. Aspiring politicians invoke it as the basis of their candidacies; otherwise sober businessmen cite achieve it as the ultimate goal of their enterprises. The term seems like the most lofty and the most immediate component of an American

identity, a birthright for more meaningful, and compelling that terms like ‘democracy’ ‘Constitution’, or even the United States (Miguez 2-3).

Seeking precise definition to the world, it is crucial to provide those definitions from various sources. For Warren Susman, the term American Dream appeared for the first time in 1931. It refers to the great values of the U.S.A since the first arrival of the first colonists. From the seventeenth Century, American people have, in fact, presented a set of demands which came to be seen as old as the U.S.A as a nation.

The Electronic Merriam-Webster Collegiate Dictionary/Thesaurus, defined the term American Dream as “an American Social ideal that stresses egalitarianism and especially material prosperity”

The Electronic Web Dictionary also gave the definition “the widespread aspiration of Americans to live better than their parents did.” Another source which is The Prestiges electronic Version of the American Heritage Dictionary proposed that American Dream is a “happy and successful life to which all may aspire”(Lipsy 1), and that in a situation of national ordeal focuses on “a reaffirmation of traditional American hopes.” (Miguez 3).

The American Dream was curiously defined in electronic encyclopedia Compton’s: “For most of those who have come to its shores [the United States] means the ideal of freedom, the right to worship as one chooses, to seek a job appropriate to one’s skills and interests; to be judged equally before the law”. It means the ideal of the frontier of overcoming obstacles, taming the West, curing disease, and voyaging to the planets. It means the ideal of progress that personal life and political, social, and economic institutions will improve through hard work, fair play, and honest endeavor. It means the ideals of democracy, the right to be heard as an individual, the right to cast

a ballot in a free election, the right to dream of a better life and to work to reach one's goals(Kissinger, "the new world order"; Miguez 4).

Another famous American figure called Henry Kissinger, who was a former U.S foreign secretary, expressed the idea of the motto of Manifest Destiny in his memoir in order to defend America's ideology of being supreme and superior(Miguez 3).as follows:"almost as if according to some natural law, in every century there seems to emerge a country with the power, the will, and the intellectual and moral impetus to shape the entire international system in accordance with its own values (Kissinger, "the new world order"; Miguez 4).

It is crucial to state that the American creed spread in the public as the private circles of American life. In fact, this constituted the core story that Americans still narrate to themselves and to other coming immigrants concerning their country and their history. That American creed is in fact promoted by a very pleasing story which had all wrong doing, but stresses the American contributions at home and abroad. Such story telling made vague the distinction between what is individual and collective accomplishments. It stresses that America is the land of opportunities, i.e. the land which is founded on a material success. If one realized a success, he /she would owe it to that country, but if he/she failed, it was his or her own responsibility and fault. That promised land was also called the Garden of Eden and the American Creed. The previous religious metaphors included in The American Dream constituted the basics to affirm that the American Dream provided little chances of achievement of the collective and the individual institutions in one united society (Miguez 5).

In his book entitled "*A Description of New English*" which was published in 1619, Smith, is one of the first essayists of his time who described America as a divine

land. In fact the book was considered a true propaganda for the New land. He asserted that the USA was the land of God, a land which had to attract people from all the world; Smith saw Americans as missionaries; their main role was to civilize other people, inform them, save them from all the injustice, and convert them to Christianity in order to benefit from all the pleasures that existed in the New World (Miguez 7).

In the same work, Smith later expresses the following :“But if an angel should tell you that , any place yet unknown can afford such fortunes; you would believe him, no more than Columbus was believed there was any such land as is now the well known abounding America”. Smith stressed on the importance of hard work as a means to accomplish one’s dream. That value would later on become a great pillar of the American Dream. Smith focused on the idea that in New England, every person regardless of his occupation has the right to consume American resources. So he asserted that:

If a man work but three day in seven, he may get more that he can spend unless he will be excessive, now that carpenter, mason; gardener, tailor, Smith.....Or what other may they not make this a pretty recreation though they fish but an hour a day, to take more that they eat in a week: or if they will not eat it because there is no much better choice; yet sell it, change it with the fisher men, or merchants for anything they want(Miguez 8).

Jefferson, also presented great details in a book entitled “*The State of Virginia*”(published later in 1785 and 1787). Jefferson’s book remains a masterpiece in American history; he described the natural and the social resources of Virginia. Jefferson who loved his land intensely, stated that there is only one country which possessed such great and sublime natural phenomenon such as mountains, rivers and

waterfalls that America had a very special magnificent nature. Despite that such description made Europeans zealous to discover such fables, they decided to cross the Atlantic to experience and discover such paradise(Miguez 9).

Susman explains that the inherited religiosity from those Puritans was a core element in the cultural and social development of the U.S.A. Susman provided that there were four core affairs which were along linked to Puritanism: the first one viewed Puritanism as the major creed that highlighted self control and discipline on different wishes and desires .The second one is that Puritanism was linked to the idea of community which might be founded on earthly laws and commandments, not divine ones ; living in cooperation to establish a social system makes individuals will less intense in comparison to that of common good of community and paying less importance or attention to the lack of tolerance related to such subordination. Indeed, seeking the foundation of a city on hill might constituted God's paradise. The third element is that Puritanism was based on the ideals of distinction between what is wrong and what is right to say "a stern and demanding code of ethics". The fourth one is that Puritanism promoted ideas or ideals to realize success and material wealth as considered signs of salvation. It focused on thrift, hard work, industry, perseverance and being wealthy (Miguez 12-13). Susman provided strong proofs and very deep arguments about the great role played by Puritans in American History when he claimed that: "The Puritans were, after all our Founding Fathers, They represent the origins of our liberties, their institutions are the base of our democracy"(Miguez 13). According to him, Puritans taught Americans the proper standards of living; they shaped both the American individual and society with values and morals which saved the American families and institutions from destruction"(Miguez 13).

It is crucial to stress the fact that the American Revolution attempted to give security to the individual rights and the advantages of colonists. In 1989, Tindall and Shin asserted that: "Not bound by a feudal tradition, Americans had been born free and they saw their revolution as essentially a defense of their liberty and property against what seemed a tyranny and corrupt government (Miguez 15).

In fact, it is important to stress the idea that considering America a young republic has created in Americans such feelings of living a classical American Dream which was idealized by European philosophers and was also a source of admiration by revolutionaries abroad. American people possessed such deep belief that realizing their freedom of the republic would permit them to repel the corrupt aristocracy which existed in the old continent and allow them to establish a new set of norms related to personal liberty, freedom, self government and the public morality which reflected the newly born nation (Miguez 15).

Millions of immigrants kept coming to the U.S.A until mid 1800s. America gave home to the new comers; the land of opportunity was in a complete economic development and there were many empty lands at a low cost. Those conditions were a source of encouragement for the new comers from different parts of the world (Miguez 16).

The concept of the American Dream is defined as to attain an economic independence and to possess a work and to own a house in order to realize its own happiness. However, the industrial development during the 19th Century created a new idea called "gospel of wealth" which helped to create an elevation of the level of making money which, in its turn, was utilized to give proofs for those emerging barons in industry (Gifford and Ingersoll 5).

To this motto was added the idea from rags to riches-saga, which allowed the rising of its own wealth and was in contradiction to Franklin principles of frugality, thrift, and industry honesty. The latter boom created conflicts and divided Americans into two concerns: the concentration of wealth and the powers of those big business men. This idea was called by Mark Twain “the gilded age” which forged the principle to acquire more wealth and success”(Gifford and Ingersoll 5)

During that period of industrialization, employees in mills wanted to acquire more wealth and success, because they were motivated by the concept of social Darwinism which expresses that the development came as a result of a continual struggle called the survival of the fittest. The idea, indeed, has nothing to do with Darwin’s theory of evolution. However, industrial men used that concept to justify their deeds and actions because many of them denied their employees’ rights. Consequently, those industrialists were motivated by the myth that any person who achieved wealth as a material success could rise from rags to riches. To sum up, that social Darwinism helped to make holy the idea of acquiring wealth as a sign of fitness and salvation as it was expressed by some members of the church(Gifford and Ingersoll 5).

It is crucial to shed light on the concept of self- made man in order to make the image clearer. The self made man is someone who hoped to get a chance in order to realize a great fortune. Those people were in fact men who came from miserable conditions, who were not from highly respected origins. However, focusing on their own efforts working hard and assuming a very high level of responsibility has allowed them to acquire vast fortunes and move from rags to riches

For Douglas, a black self made man, the discussion of self made man was the discussion of manhood itself, and this is the broadest and the most comprehensive

sense. Douglas stressed that the story of the self made man was the story of manliness which manifested itself in daily life through concrete realization. That self made man did his utmost using good qualities such as hard work, perseverance, thrift and personal responsibility, so that the story of the self made man showed clearly how each individual holds his destiny in his hands going further to build a very promised future. The self made man was a man who raised up from less advantageous circumstances, but he attains great success after over whelming all obstacles. Then success was due to well educated people possessing hard work and iron will. In fact, there was no external special help which might play a role in that, nor by chance they have succeeded. The American society was proud of a story of a man who strived a long for achieving opportunities dropping from the sky. It was their own efforts and hard work which led them to success. Those great individuals have demonstrated a long the historical process that they have paved the way for their own achievements. They created their own destiny and shaped their lives with great virtuous the core of which was hard work and self discipline(Brett et Kate 25).

That self made man is an American individual. However, the American society that is characterized by its fluidity nature has given another shape to the concept of the self made man. The self made man myth underlined the national awareness of the American dream and formed its core. The concept was defined by Kimmel Michael as follows: “In Kentucky almost every manufactory known to me is the hands of enterprising, self made man, who have whatever in wealth they possess by patent and diligent labor (Ayers 62).

According to Kimmel, the term self made man existed in a causal relationship which related hard work with success, and perseverance with a reward (Ayers 63). Since earlier times America has been known as the great land of opportunities. As it

was affirmed by John G. Cawelti, in 1965, in his book : *Apostles of the Self- Made Man*, when he wrote:

When he becomes, successful, the American Self –made- man like to boast of his achievement to exaggerate the obscurity of his origins and to point out the “Horatio Alger”, quality of his career in Europe, where class traditions are stronger the successful man often prefers to forget his origins if they are in lower class(Douglas 137).

Americans coined the term self made man from the French using the expression: *parvenu* and *nouveau riche*; to point to the new individuals who rose and succeeded by their own diligence, in addition they carried a condescension tone which was absent from the American term (Ayers 64). To more understand the concept of the self made man, Irvin G Wyllie gave a summarized picture of this legendary hero which embodies great qualities. This hero is described to be someone who possessed a powerful character. Being a hard working man with a durable perseverance, he can easily escape the “bootstraps”. The self made man was very active and more acclaimed in many fields from politics to arts and business; represented the typical American man who realized success and achieved fortune through the practice of industry, frugality, and sobriety(Ayers 65).

In the mid of the industrial Revolution. At the beginning of the 19th Century, American men precisely started to consider their masculinity according to their status in the market place and to their economic success. So, the concept of self made man is defined as an example of expressing masculinity in the public fields through social and economic success(Carrera 64).

The instrument of measurement was to consider the accumulation of wealth linked with the social mobility. Being produced by the capitalistic economic world, the self made man was not unique in the American culture because the concept existed in France for the so called “nouveaux riches” and was known by the noblesse de robe in addition to other non suitable terms which appeared during the preceding Century. As it was expressed by Kimmel, that the American self made man was different from the European one because in America those successful men were present from the beginning, and they came to dominate and mark the American scene much sooner than in Europe(Carrera 64).

It was a surprise that the birth of self made man coincided with the birth of America as a new nation. Self made man was produced by the American Revolution; in other terms, he embodied qualities of independence and individualism; he also estimated all that is related to self control and discipline and how to be autonomous. Indeed, self made man values were stemmed from those ideals of the American Revolution(Carrera 64). It is important to stress the fact that the American Revolution caused a revolt of sons against their fathers; it was the sons of liberty against the fathers, i.e. England because all colonies were ruled by the British crown. The ideals of self govern and self control were impossible to feel at that time. Those white colonists were enslaved by the English Colonists. The Revolution came to put an end to such enslaved and disrespected people. The sons were made free from the British tyranny, oppression and injustice. To sum up, the concept of self made man was born at the same time as the American Revolution. It was due to its great values of freedom, liberty, independence and individualism as well as the pursuit of happiness(Carrera 64).

The negative point here stated also that this concept of the self made man is not only related to values of freedom and independence, but it was also linked to some sentiments of anxiety, restlessness, fears and failure as the marketplace started to be more crowded in the nineteenth Century, and also the existence of competition between business men which grew stronger through the circumstances where only a few people could achieve material wealth and realize a great success(Carrera 65).

It is crucial to focus that success is also related to failure because the history of self made man contains birth in other expressions “the history of American man hood is many histories at one”. It is worth noting that the negative aspect of those who seem to be successful men such as business men, entrepreneurs and office workers, all of them suffered terrible pressures, stress and diseases rather than motivation, pride, and honor. Those people suffered from physical, and psychological problems. Some were subjected to heart attacks(Carrera 66-67). To note that those who were viewed as being lucky self made man came to be seen as diseases, not a cure as it was asserted by Kimmel:“Literally sick at heart self Made Man American men were driving themselves to early death.”(Carrera 67).

***Case Study Sir Benjamin Franklin**

One magnificent figure was Sir Benjamin Franklin who might be an advocator of the American man of virtue. Franklin highlighted the profit-making; however, the making of money would not be the utmost aim. Wealth was not considered to be the first or the highest goal of one’s existence. For Franklin frugality, industry, sincerity, honesty, independence were included in his list of the foundation of modern civil ethos. Weber concluded that Franklin business was founded on modern civic ethos and consciousness (Watanable 84).

In his autobiography, Franklin presented himself as an example to lead the coming generations in effective ways emanating from a very simple class, but through intense efforts, hard work, and thrift he succeeded in making great achievements in different aspects of his life (Ayers 66).

Benjamin Franklin was born on January 17th, 1706 in Boston, he was the fifteenth of seventeen children. His father, Josiah Franklin, was a poor, but also a honest candle maker. Franklin entered to school at the age of eight, but soon after two years, he left school to help in his father's business. Franklin was reading and learning all the time relying on his own skills; therefore, he increased his skills and deepen his knowledge. At twelve years old, Franklin started working as an apprentice to his brother James, who owned a print shop in Boston. Benjamin worked until the age of twenty first. During his long period of apprentice. Franklin started learning from his brother James the printing business and he was taken in charge of his clothes room. During the period of apprentice, Franklin was completely obedient to his brothers' orders. Franklin was characterized by his hard working so that soon he became skilled in printing. Benjamin dreamt to become a writer one day. In 1720, when James began a news paper, Franklin found an occasion to publish some of his writings. Benjamin submitted articles and published his writings with a pseudonym because he was afraid of his brother's refusal . "Silence do good" was Benjamin's first pseudonym. After six months, James discovered the truth of Benjamin's published articles and he became unhappy with Benjamin's trickery(Bennett14).

At the age of seventeen, Benjamin decided to leave his brothers' shop to go away. He made a journey to Philadelphia. Then few years later, he went to London in 1724. When he continued his learning and earning in the printing business; In 1729, Franklin grew as an entrepreneur as he bought a print shop and started printing his own

news paper called “the Pennsylvania Gazette”. Benjamin faced intense competition from other printing business, so in order to stay in his business, Benjamin was obliged to look for other subtle means to improve the services presented by his news paper(Bennett 14).

Benjamin searched for interesting topics to create a market for his news paper, so he introduced subjects of good interests such as crime, diseases, astrology and accidents. He used new style of journalism as he published articles dealing with diverse opinions, so Benjamin realized a great success in his business. However another thing which made him realize his success was that he planned to decrease the price of his news papers’ cost by selling news paper advertisers. The idea seemed strange at the beginning, but later on the idea found terrible boom; making advertisement in newspaper was a new idea for almost people(Bennett 14).

As a consequence Benjamin realized a great success using advertisement and overwhelmed his competitors and realized a profit. He retired from this business in 1766. In colonial America, it was hard to have information; there was no source like TV, radio, telephone, satellites or other means of communication. Franklin regarded the great lack of people for information, so he started publishing some of his writing such as poor Richard Almanac in 1732 using the pseudonym of Richard sounders. Benjamin’s writing were considered as a means of education and stimulation to intellect readers. The Almanac included entertainment or delight and information. It displays weather predictions, astrology, charts, sunrise, sunset, and information. Franklin presented quotes of wisdom such as” Early to bed early to rise makes a man healthy, wealthy and wise” and “A penny saved is a penny earned” which were familiar to different people. Franklin was creative; he utilized cartoons and provided illustration for new stories. He presented serial format for Almanac to make readers curious

looking for the next edition to buy it again. Benjamin's creativity also included poetry, receipts, puzzles, maps in addition to some passages to show children how to read. Consequently, Benjamin's innovation and his stylistic skills in publication and in printing earned him a big success and made the sales of his news paper to be the second one after the Bible. Benjamin's annual sales reached 10,000 volumes (Bennett 15).

Benjamin did not help the creation of the first paper money in America. However, he participated much in its development. Benjamin's printing business was considered as a means to favor actions and to communicate ideas and concepts. In 1729, Benjamin published a pamphlet for needing paper currency in the colonies. Benjamin's ideas provided true value to currency by supporting the currency with land. Consequently, it permitted him to design currency for the American colonies (Bennett 15). In the beginning of 1731, Benjamin received a payment for printing all the paper currency passed in Pennsylvania and then he printed currency for Delaware and New Jersey. In 1737, He made the invention of anti counterfeiting technique by using leaves which had a complex formation. The idea that made their duplication impossible. The anti counterfeiting technique continued to be developed by Benjamin who kept his technique a secret procedure (Bennett 15).

Franklin used his printing skills and his writings in order to promote his ideas. In 1765, Benjamin elaborated a proposal for a national paper currency; he used several currencies which were utilized in the colonies. In 1775, Congress permitted the printing of a national Currency in order to avoid such difficulties and confusion. Benjamin's printing business was of a very big profit (Bennett 15).

At the age of forty-two, Benjamin retired from his business. However, he continued to serve his country with his diverse services as a patriot along in his life.

Benjamin was a hard worker who strived a lot to obtain his goals which he shared with his society. Despite that Benjamin's education did not last more than two years, he raised great challenges since his youth to impose his skills and to create big investments inside himself by his hard work and reading. He invested in his community by sharing his knowledge and ideas. As an example, Benjamin established the first public lending library in 1771. For him the act of allowing people to read books was a great investment for both the individual and the society(Bennett 16).Benjamin tried to summarize some of those great keys which helped him to succeed in his life as follows:

I took care not only to be in Reality Industrious and frugal, but to avoid all Appearances to the Contrary. I drest plainly; I was seen at no places of idle diversion; . . . and to show that I was not above my business, I sometimes brought home the paper I purchas'd at the stores thro' the streets on a wheelbarrow (Franklin 12).

Philip Dray asserted in stealing God's thunder that Benjamin had a lifelong fascination with science. Franklin was a good enlightenment observer; he was always looking at nature phenomena; he developed his own way to control them. Benjamin was very amused in studying electricity which was a new thing at that time(Canada7). Benjamin like his contemporaries, in France and England, Abbe Jean Antoine ,Nollet started making experiments with Leyden Jans in addition to other equipment in order to deepen the study of his phenomenon. Benjamin made an invention which had to change the whole world. The lightening rod gave his contemporaries a means of avoiding fires usually due to the industrial action of lightening. His works on electricity made him an international celebrity. As a consequence, Benjamin was awarded the Copley medal from Royal Society of London in 1753 ; as noted by historian Gordon wood, he became the most famous American in the world.

Benjamin's inventions to science and technologies continued even after his great glorious inventions in electricity in 1761. He invented a musical instrument called the armonica that became a source of excitement in Europe. It was used by Mozart and Beethoven who composed music within it in 1768. Benjamin designated the gulf stream and in 1784, he made the invention of bifocals(Canada 8). Benjamin refused to get benefit from any additional income from his inventions because he strongly believed in his total devotion to the service of human kind (Canada 9).

Benjamin's success did not stop in his career as a printer or an inventor, but it went further to reach the domain of politics when he presented his full devotion to it in the third part of his life. In 1751, Benjamin was elected to Pennsylvania assembly. There, he stayed until 1764. He succeeded in introducing very crucial developments in the postal system such as the home delivery and also improving efficiency. In 1754, he suggested the Albany plan of union which was a primitive plan to unite the English colony of north America. His contributions were great as he played a primordial role in resolving clashes that sparked between British groups in England and the American Colonies. Moreover, Benjamin faced obstacles from the government of the colony. As a consequence, in 1733,he expressed openly his claims in two of his best satirical works entitled "*Rules by which a Great Empire may be Reduced to a small One*" and "*Edict by the King of Prussia*". Benjamin's two works were reprinted for several times which created a gap between Benjamin and England and led later in 1774 to his removal from office as a deputy postmaster. Wood stated: "a passionate patriot, more passionate, in fact than nearly all the other leaders." He was a representative of Pennsylvania in the second continental Congress . In 1776, Benjamin with the collaboration of Thomas Jefferson and other founding fathers issued the declaration of independence. Later on in 1776, Benjamin was sent by the congress to ask for a help to face the wartime.

Franklin's fame as a writer and a scientist helped him greatly in his task. Wood asserted that: "Franklin, by helping to secure an alliance with France in 1778, helped the colonies win a war. They otherwise might have lost." Despite that Benjamin possessed a major role in helping the colonies to win the war. He suffered a personal loss when Benjamin took the side of the royalists. The relationship between Benjamin and his son William was dissolved(Canada 10). Benjamin relationship with his son William was a source of inspiration which led to his great literary successes(Canada 11).

In 1771, Benjamin started writing his autobiography that he dedicated to William. After returning from France in 1785, he played a core role in shaping the independent new nation through its independent states when he served as a delegate to the constitutional convention in 1787. In 1789, Benjamin issued the first remonstrance against slavery which he addressed to the congress. His legacy was diverse in several fields. His harmonious contributions, his great inventions, his foundation of Junto and the Library Company. He was the greatest example of the Age of enlightenment. Benjamin's pragmatism became a core basis of America. Actually, he remains one of the most grand men in American history indisputably. He was the greatest American printer and one of the very successful journalists. He was a scientist and inventor who marked the history of physics and electricity. Being one of the founding fathers, Benjamin was pivotal in bringing independence to the British colonies in America(Canada 11).

Benjamin's literary works like, sketches, shares, anecdotes, aphorism, bagatelles, letters in addition to his autobiography, remained his most durable heritage that still enlighten both humans' minds and hearts (Canada 11). He was chosen as a colonial representative and was sent overseas to persuade French government to form an alliance with American government against the British crown. Benjamin asked the

French for lending military provisions to face the war against Britain to fight the revolutionary war. In Paris, he succeeded in forming a friendship with several important people who were advocates of the American cause for getting independence from Great Britain. He met the French King and convinced him to help American troops with money, and equipment for fighting the war. Consequently, the French played a crucial role in American victory against the British troops (Franklin Benjamin and the Long Struggle for Independence 39).

Benjamin returned to America a short period after the war. He assisted in the establishment of the American Constitution. He was the oldest member of the constitutional convention. He contributed greatly to the Constitution. He was intensely regarded with admiration by his fellow men for his complete engagement to America through the whole period of the revolution. Benjamin was characterized by his spirit of compromise and his intelligence after four months of discussion. Benjamin wrote a speech in which he pushed delegates to sign the Constitution (Franklin Benjamin and the Long Struggle for Independence 39).

In 1787, having 84 years old, Benjamin found himself in a position to make great effort in order to give shape and content to America as a new nation. He was the oldest member of the constitutional convention. He suffered from poor health. However, his experience as being a diplomat and a negotiator which was joined with sharp observation in regarding the human nature and gave him a place to occupy as a delegate in the convention. His very important contributions were his spirit of unity and compromise (Franklin Benjamin, Elder Statesman 1).

Conclusion

It is crucial to focus on the fact that such deep value named individualism is the core of American people from the beginning of the nation and until present times. Such precious ideal pushed the Puritans, who were very religious people, to form a new style of life and worship. Since their first landing on Cape Cod, Puritans have sought to reinforce their own self reliance as they were in a new land completely different from theirs. Thus, Puritans succeeded in building one of great civilizations in modern times. Puritans were the true pilots who led America to world power through their iron will and powerful beliefs. They created from America a rhetoric that still amazes peoples in the world to take it as a successful model that deserves respect and esteem. Puritans, with their deep individual characteristics, helped the emergence of other values which worked together with individualism like self confidence, self discipline, and self reliance in addition to perseverance and thrift. All of these concepts created a harmonious set of ideals that stemmed from Puritanism, then manifested themselves largely within the American society and culture to be after exported to other nations on earth. Those values became related to the motto of the American Dream and the concept of “the Self- Made Man”. The dream served Americans to be successful and will serve other ethnicities to do so. The very Baron called self made man became a rhetoric that characterized the billionaire, the millionaire, and the successful man regardless of his origins, race, and descendants. It is better to be an American as it was expressed by the French writer J. Hector St. John De Crevecoeur who praised the American hot generosity to serve all people from different walks of life and from different races. Being the promised land ,the land of opportunities , the land of hope , America in fact held great ideals to serve all the oppressed and exported its values abroad to the whole world in order to permit everyone to benefit from American great

and worthy concepts that still forged people from different ethnic races to immigrate and seek to build a new life crowned with wealth and success. Individualism as an American value has permeated each corner in America and shaped the Americans in all aspects of their lives. Individualism as a core value still shape the American mentality and behavior. Also, like their ancestors, the majority of Americans stressed on the necessity to develop oneself and to learn from personal experiences. In fact, personal reflection and expression are considered very important in the United States today.

CHAPTER FOUR

Separation between Church and State as a Religious Concept and a Major Characteristic of American Political System

The purpose of separation of church and state is to keep
Forever from these shores the ceaseless strife that has soaked
the soil of Europe in blood for centuries.

(James Madison)

Introduction

The concept of separation between state and religion took its origins from Luther's and Calvin's teachings during the sixteenth Century when each of those theologians stressed the necessity of creating certain boundaries between both the state as a secular institution and religion to assure such protection and security for the good of the nation.

Calvinists who settled the American colonies in the seventeenth Century held great precepts of their ancestors to create in New England a new ideal society which embodied all the great values to make from their community a sanctified one. The more the nation grew stronger, the more the concept of separating between the church and the state took another dimension and became an obligation to create such powerful wall between the two institutions. America is characterized by its big diversity in race, religion, ethnicity which was due to the great number of immigrants who came to the U.S.A each year searching for several opportunities for works and to realize their dreams of being rich and prosper in many domains because the U.S.A is seen as the land of opportunities. America was in fact the first nation to declare publicly the

obligation to make such separation and allow different people from various ethnicities to worship freely and without any restrictions.

The American Declaration of Independence expressed deep and holy ideals such as freedom, liberty, and the pursuit of happiness. Those values remained a watershed within the American history especially when representing the holy rights of people to be free in their worship, and style of life. It is worth noting that America marked its exceptionalism earlier in times when the whole world was under oppression and injustice. America experienced democracy very earlier since the arrival of those Pilgrims who reached the American shores during the seventeenth Century. Abroad the Mayflower ship, the first act announcing American democracy was established and is still a landscape of American sense of Republicanism and liberty. American values which were enshrined in the declaration of independence were reinforced by democracy in America as many foreigners and visitors to the U.S.A claimed. American Constitution, the Bill of Rights and many other important documents in the American history expressed very clearly democratic ideas and held great values which allowed the U.S.A to be a beacon to other nations and to spread its democratic ideas to the whole world and to shed light on every corner on earth.

4.1. Separation between State and Church as a Major Religious Concept

It is crucial to mention that Roman Catholics combined the church power with that of the state in one single hierarchical unit under a unique authority. However, Luther without any doubt made a complete distinction between both kingdoms: the church and the state as being totally different organizations. Both of them were under God's authority and they served each other (the gospel admonishing obedience to the state, and the state providing an orderly world that allows the growth of the Gospel),

but no one has much power over the other and that God rules them differently. In fact, the Aristotelian use of reason and natural law was enough to direct the state; thus, it didn't need to enforce power over the state or even make an attempt to affect the state through applying less pressure methods to serve the higher order to make sure that lower state and nature are in the service of the very elevated (Church and Eternal) like in the Catholic theology (Warren 10).

It is worth noting that power can engage in a struggle. Luther saw that those heretics had to be left alone in the case they did not cause any form of disorder or conflicts. He expressed that power cannot ban any one to learn, think or express all that he desired. It is enough to affirm that authority opposed instructions of disturbances and conflicts. For that reason heresy was considered a spiritual affair to which spiritual weapons were necessary as it was expressed in the following quotation: "Our weapons are not carnal ones, but are mighty in God, to destroy all the counsels and eminences that rise up against the knowledge of God, and they take captive all the senses in the service of Christ" (Luther 16).

The state viewed that to compel laws against any wrong religion was to fall in the trap of ambiguity between the two kingdoms (the church and the state). It was compulsory to create an apparent wall between the two kingdoms the church and the state in order to preserve the citizens' rights. Spiritual weapons were more necessary than worldly ones as they promote such great feeling of independence and freedom. As a consequence, being equipped with such spiritual sentiments, believers can easily fight satan (Warren 12).

Luther insisted that:“Constantly, I must pound in and squeeze in and driving and wedge in this difference between the two kingdoms even though it is written and said so often that it becomes tedious”(Hagen 125).

Although, Luther insisted in several occasions that church and state were not to be linked together since the beginning, he stressed that the sovereign of the territory insisted on that separation between both the church and the state when he founded the Lutheran Church in order to assure protection and assistance. In his book “*Into The Nobility of the German Nation*”, Luther presented arguments for the state providing assistance to the church. The first argument consisted in the idea that the Civil ruler must preserve his citizens’ properties from external, internal dangers, and robbery. The second argument aimed at assisting Christian individuals to help the Church in any manner. Despite that they were obliged to behave as a modest Church member in doctrine affairs, those Christian princes had to behave as bishops when there was a need for it. According to Luther, the need during that period was concerned with the inauguration of reforms as a starting point for the Protestant Reformation (Warren 17).

Luther viewed the necessity of the presence of “emergency bishops” as spiritual matters were left to the care of prince’s attention. In fact, the variation between princes’ role as Christian individuals and their role as civil leaders was disestablished. Those provincial rulers were charged not only with the surveillance of the church administration, but also with the doctrine itself. This full reliance on the state had greatly lessened the influence of Lutheran Reformation. Actually, Luther’s support of the territorial church or the church of people called in German (Volkskrch) was used in Hitler’s regime in the 1930s, as a logic to the emergence of racialist patriotism .Others accused that Luther’s ideas were the origins which led to Nazism (Warren17).

Today, Lutheranism is still considered to be the established Church in the Netherlands. In America, Lutherans did not seek to make Lutheranism the established religion. Actually, those modern Lutherans put emphasis on Luther's teachings that focused on the church and state as two kingdoms which were independent from each other (Warren 18).

In his Institutes, Calvin asserted his ideas about an established religion which would be established by humans. Calvin thought that the foundation of a religion could be attributed only to a divine power because of the lack of confidence in the human power to be correct in issuing laws and there was a fear that such sacred laws would be violated by the human blasphemy (Of Civil Government 5).

According to Calvin, the church and the state were to supplement one another. In fact, there is a certain closeness, but also a very clear dissimilarity concerning the legal judgments. Concerning the positive relationship that existed between the two Calvin asserted that:

Yet Civil government has as its appointed end so long as we live among men to cherish and protect the outward worship of God, to defend sound doctrine of piety and the position of the church to adjust our life to the society of men, to form our social behavior to civil righteousness, to reconcile us with one another; and to promote general peace and tranquility (Gatgounis 64).

Calvin gave authoritative approval for civil power which was used to sanction heretics. However, he was somehow cautious about such previous view. Calvin advised the civil ruler to behave in a moderate and merciful way (Warren 37).

The examination of both kingdoms the Church and the State must be done in a separate manner. The obligation of making them apart from one another and avoiding their combination was crucial for Calvin and held an extreme importance for the way adopted by any civil ruler, though Christian man believed that the church and the state were completely different institutions. However, they regarded it as tough to keep them separate from one another (Hamburger 22).

Wrong actions are not tolerated; thus the civil ruler was forbidden to use his authority of using arms against those simple infidels or participate in crusades. Actually, he insisted that arms were to be utilized in simple views. Heretics were those who denied the principles of the Christian faith. They are common to both Catholics and Protestants. In fact, the use of swords was to be used by the state against those unfaithful who tried to extend their bitter ideas of scriptures throughout the church such as Servetus. In modern mythology, Calvin was described as the “Dictator of Geneva” who exercised power over both the church and the state in that city. Calvin had no power; only he assumed control of the tribunal that provided many people with little ecclesiastical approvals. His excommunication from the church led him to be expelled from the city by civil government. Calvin was an expert in law and was honored for his contributions, especially when he provided a revision for Geneva constitution, but he did not write it as it was claimed by others (Warren 37).

Servetus disagreed with everybody. He led a sacred war against the Pope and Calvin. As a consequence, he was condemned to death by a Catholic court. While attending a church séance, he was arrested. Servetus exchanged insults with Calvin through letters. He also made one last request: not be burned, rather beheaded. But, Calvin was against and the next morning Servetus was burned (Protestant Reformation, Other Leaders Calvin and the City of Geneva 1).

Calvin opposed what was later on called Erastianism- state supremacy over church government. He rejected providing permission to the state for determining what should and what should not be accepted to the collaboration schedule. Though, Calvin opposed the Anabaptist in several points. However, he did approve them in the idea that the church possessed complete right to enforce its proper discipline in the determination of its own membership standards and requesting the personal confession of any body of faith or scriptures by its members so that, the church didn't have to be founded by the state in order to be existent. According to Calvin, the church was existent as he asserted that: "the church existed throughout the earth wherever people confessed the basic doctrines of Christianity" (Warren 38).

The church exists to be a living testimony to the redeeming love of God in Christ and is the vehicle through which God's love is made known and His will is done on earth. The church was given existence in order to disclose the love, purpose, and character of God - that is, to glorify God (Presbyterian Church 3). The latter view of church permitted Calvinists to exist and to increase even where the state was against it (Warren 38).

After a century, the Westminster Confession gave evidence of Calvin's doctrines. The Westminster Confession clearly refused Erastianism, when asserting that those Civil Magistrates were not permitted to assume the governance of the scriptures and the laws or to hold the authority of possessing heaven's keys or to make any interference related to faith affairs. The role of the civil magistrate is to preserve the Church of the great King and to be honest not to favor one Christian congregation over the other (Sproul 2).

Congregations within his kingdom? Calvinists gave arguments for both sides. “Nursing fathers ” was taken as a motto of those Christians, among them some Presbyterians who supported establishmentarianism since the foundation of the U.S.A(Warren 39).

The tenth part of Calvin’s church in Geneva was gathered directly by the church not the state. The Church punished those who refused to pay the tenth. However, it was not the state which did. Calvin opposed strongly the investments designed to religious causes because he suggested that the state formed a compulsory school to teaching children the Reformed faith as part of the curriculum(Warren 39-40).

The majority of Americans adopted political and legal doctrine which possessed a core element to create a separation between church and state. Actually, most people recognized that the concept is very important to defend free practice of religion. In addition, Americans were not at ease in admitting that a secular government was at the same time a necessary tool which cannot be prevented. As it seems crucial to state that an established church would be the one of individual’s own choice. Indeed, the idea was reinforced through Calvin’s persuasion that church and state must be separated from one another to a certain extent. However, in other situations they have to be related. Calvin promoted the separation between state and church, but he did not favor the separation between state and God.

Calvin’s view to the idea of separation between state and religion was less confined when compared to secular governments in nowadays. This was only because Calvin might have wanted a Christian administration, and because he lived in other times different from ours (Cole 1).

Calvin's point of view when looking to the government was derived from his deep belief that civil power was essential as the depravity of human nature. He believed in the providence and was certain that God is the sovereign over all things. Calvin's views when he observed the corruption of human nature of all mankind was the result of Adam's disobedience to God. Calvin claimed that human's entire being was completely sinful. Calvin wrote to the king of France, and he noted that the wicked were so bold and their iniquity was so entrenched within them that even the strict of laws might not stop the devil doers from the danger to harm God's people or to disrupt the plan of God; therefore, a civil government was necessary to preserve people's rights and defend the church(Cole 1).

Calvin suggested that the magistrate role was to maintain the glory of God; to defend the truth of God and to make certain the continuity of Christ' kingdom. When Calvin was asked to write, he founded an ideological act which would impact on both profane and sanctified worlds (Cole 1).

In his prefatory Address to His Most Christian Majesty, Francis King of France, Calvin with respect and firmness reminded the French King that he was the sovereign yet the minister of God, and that he must obey to God in order to embody true characteristics of a heal king not to be a robber. Rulers are the representatives of God to sanction those who perform evil deeds. Calvin taught that magistrates had to remind themselves that they are the ministers of God, so they were obliged to show a very kind image of the Divine providence, guardianship, goodness, benevolence, and justice. However, this responsibility has to make from the king or any other power the leader of a state sponsored religion. The Westminster Confession of Faith stated that:"to civil magistrates may not assure to themselves the administration of the word and sacraments, or the power of the keys of the kingdom of heaven". Civil authorities had

not the permission to command a particular comprehension of the teachings of scriptures; as a result, one organization would gain favor upon the other authority or power is not to be taken from the elders (or power given by scriptures should not be taken from) state. Actually, the state possessed certain powers which are related to the church, but not within the church(Macleod 13).

A government is an institution which had a legal force and an authoritative control. The second aspect of a civil government is the sense of laws or legislation used by the magistrate to rule and direct people. Calvin regarded the existence of a natural law which is accessible and applied to all humans. However nations were free to issue laws which were beneficial and that responded to particular needs and conditions of people. Calvin taught that the established legislation must be put into test by a permanent concept of love and had to be applied to all in a balanced manner. However, Calvin focused on the need to distinguish between civil and religious jurisdiction. He stated that “Christ’s spiritual kingdom and the civil jurisdiction are things completely distinct” (Macleod 13).

The reforms of Calvin in Geneva, where a Protestant state was founded, still gave a true image of his belief that the human being must be under two diverse, but homogenous government. The first one: a government that existed in the soul of man and which directed civic or material aspects of a man. This point of view of the two kingdoms resembled to the situation which was founded by Martin Luther, and both reformers confirmed that the natural legislation alone could not be enough because of the insanity of the human being(Cole 3).

The third aspect concerning the civil authority is concerned with people who are governed. Calvin argued that every citizen who possessed a duty had to be obedient to

the government, even when the latter was characterized by injustice. He comprehended that it was the duty of citizens to give esteem to God's orders leaving all sort of revenge to him as a Lord. The second duty of citizens was submission. People were to undergo the legislation of the government, payment of taxation which were imposed, and to do the necessary urban duties like, affording arms for protection of the nation (Cole 3).

4.2.The Role of Separation between Church and State in American Politics

It is important to mention that Americans' religious belief is characterized by being active and strong. Immigration has brought diversity in religion and customs to the U.S.A(McDonald and Balgopal 1). The majority of Americans hold the Christian faith. Also, statistics showed that ninety percent of American people believed in God. More than half of them claimed to pray at least once a day, and more than forty percent said that they attended worship services in previous work. The U.S.A is characterized by its diversity in race and different religious groups of immigrants who came each year to the U.S searching for opportunities. Actually, such religious freedom was drawn by the Framers of the constitution who were so wise to think about all solid pillars to maintain the nation's stability and protect religion from the involvement of government as they comprehended very well the holiness of the individual's beliefs and the significance of sacred independence. Today, American engagement to the motto of separation between state and religion is in fact the greatest path to assure religious freedom for all people (Church and State 1).

However, the U.S.A is one of few nations in the world to stay away from an established stated religion. The U.S.A was the first nation to declare such kind of belief in 1791(Boisi centre1). Being far from favoring one religion on the other the U.S.A was prohibited from the appointment of religious chiefs , forced some ones to worship or to

pray in a special manner , give religious interpretations of sacred books and scriptures, or define creeds related to faith. This kind of organizations is called in the U.S.A the separation between church and state. The latter concept was related not only to Christians, but also to mosques, synagogues and other religious institutions from different types (Boisi Center 1).

It is important to highlight that the Virginia General Assembly refused the bill which maintained Christian teachers and later on took up Jefferson's Act for Establishing Religious Freedom that was issued in 1779. That law asserted that "no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever."(Ira et al 3).

This legal aspect is also called by other scholars disestablishment. Although it remains one primordial percepts of American political life, the concept of separating Church from religion appeared unobservable for Americans as they took it for granted. However, foreigners asked some sharp questions such as: if most Americans are Christians, why do they refuse to support the establishment of Christianity as a state religion; if the vast majority of Americans believe in God, why not teaching such beliefs to students as well as other citizens as being an issue of a public strategy? Another more important question is how is it possible that the religious belief has made such a huge progress without being supported by the state?(Boisi center 1)

On July 4th,1776, the representatives of the thirteen colonies in the North American continent wrote the declaration of independence which was an open letter to break ties of allegiance to king George III of England. Thomas Jefferson wrote in the opening paragraphs very stirring expressions that remained a source of inspiration for oppressed people for a period which lasted more than two centuries.

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. (Summary of Civil Rights Laws, Acts, and Amendments 1).

The expressions of the declaration of independence indicated that human rights were attributed by God. However, their protection must be assured by a government. Indeed, the government authorities came from the consent of the governed not from any royal descendent or any divine control. It was a stimulation from heavens, but rooted in citizens' hands and powers of decision. The declaration affirms its conclusion by stating that: "...And for the support of this Declaration , with a firm reliance on the protection of Divine Providence we mutually pledge to each other our lives, our fortunes and our sacred Honor (U.S. Citizenship and Immigration Services 6).

The latter passage highlighted the relationship between religion and the government of God, the creator of all humanity. He is the source of unalienable rights. However, the government could be comprehended as being a human institution whose authority came from the citizens themselves not from God. The latter concept is called "popular sovereignty" which was expressed by President Abraham Lincoln after a hundred year as "the Government of the people, by the people and for the people."

The Declaration possessed a big honor in American culture not only as an official document, but as a succinct which represented the core statement of the American basic values. Consequently, the U.S.A celebrated July 4th as the Independence Day each year. Another crucial day which possessed a rhetoric in

American history is December 15, 1791. It represented the ratification of the Bill of Rights which became a part of American Constitution and provided American citizens with too much liberty that other parts of the world didn't see. The Declaration of Independence announced the establishment of a new nation based on great ideals of freedom. The Bill of Rights provided too much authority to that commitment. Actually, the Bill of Rights assumed rights of religious freedom, free speech and free associations' protection against self-incrimination and unlawful search and seizure guarantees of public trial legal counsel and "due process of Law", in addition, it recognizes that some other rights are not mentioned in the Constitution(Hunt10).

The Founding Fathers and the framers were a group of political leaders who were opposed to British rule in the American colonies and who led the American Revolutionary war. They drafted the American Declaration of Independence and the United States Constitution. It is important to stress the fact that since the fourth Century Religion establishment has characterized Western governments. During that period, the Roman Emperor Constantine announced that Christianity was the official religion of the Roman Empire (Boisi center 4). Nevertheless, in Europe, there were some restricted historical patterns concerning the protection of religious freedom. As an example in 1579, a confederation of seven Dutch districts announced that their area was a heaven for religious freedom if compared to the persecution done by the Spanish Monarch in the Netherlands. The new government, which was also known by the union of Utrech, took in consideration dissenters from different religious groups from all Europe; among the dissenters were the Puritans who would later on settle in the American colonies and the eastern cost. American colonies were characterized by religious establishment despite that they were from diverse religious groups which helped the toleration of non established churches as an actual necessity. The religious

toleration was an obligation when issuing the toleration act of 1689. The latter legislation was an English law that permitted Protestants and other dissenters from the Anglican Church to worship publicly (Hunt10). It is important to stress that the previous act was not a model in the twenty first century because several religious groups such as Muslims, Jews, Catholics and Protestants suffered from restriction under such laws. However, the act assured restricted rights for a large sect of Protestants. It is worthy to note that colonies were indebted by their loyalty to the born Anglican Church and to English state. By the year 1776, each colony worked under a royal charter. The king of England was the ruler of the American colonies and also the head of the Anglican Church. It is crucial to focus on the fact that in the field colonial charters drew of a diversity of church state relations. The Church of England was considered to be the norm in southern colonies; whereas, many north eastern colonies allowed many foundations of religion to be established. Most of towns chose Congregationalist Churches which were founded by the Puritans. Rhode Island refused completely religious establishment. Roger Williams proposed a wall of separation between the pure garden of religion and the wilderness of worldly matters. As a consequence, the colony was a heaven for the religious dissenters. William was exiled in 1636 from the Puritans' community because his ideas did not match with those of Puritans theology("Roger Williams"). The idea of separation between state and church existed in Pennsylvania and was established by a Puritan member of Quakers. The foundation of Maryland was on the basis of a Catholic Protestant experience(Boisi center 5).

Anglican Church was considered the established church in the late 17th Century. Mary land colony witnessed a terrible religious toleration. There were political and theological arguments that were recognized by the founders. Actually, traditional logic of established religion stated that the linking church and state authorized each powerful

institution to give reinforcement to the other. As a result, the established Church can provide reinforcement to the government power by the means of lending some measures of its divine lawfulness to civil laws and officials, as well as by assisting to influence virtuous and law abiding citizens adhering strictly to laws and rules and customs.

The state, in general, strengthened the established Church by contributing to the progress of truth of its teachings. Despite that, this could be achieved through a direct or indirect ways, restraining secondary religious applications, making compulsory the attendance at worship services, giving financial aid for ministerial wages and church building or giving political positions for religious chiefs (Boisi center 5).

In the American founding era 1776-1791, a debate arose between citizens and leaders about whether the new national government must be founded on religion or not. A very strong argument was rooted in Puritan divinity or the ministerial philosophy of civilian republicanism(Boisi center 5).

U.S constitution was drawn to contribute too much to the rule of the legislation through separation of powers in three branches. The Congress is considered the direct elected bicameral legislative body. The latter is responsible for writing the laws. The legislative is represented by the upper House or the Senate, and the lower House or the House of Representatives. The executive branch completed laws; its chief is the president who was elected by members of the electoral college. The votes are in fact cast taking into account popular votes of all citizens. The third branch of government is the judiciary. It is charged with the explanation of laws issued by the Congress. The highest court of the judicial is called the Supreme Court and it includes nine members (Boisi center 9) who are given appointment for life time to be protected from short

term political influence. All of the three branches of government are equal, each one possesses a specific authority over the other, Congress has the power to lay taxes and allow the spending by the executive and the judicial branches. The Congress can ask members of both branches to mark presence before its committees as a proof of the national significance. The President with the agreement of the senate appoints members of the federal judiciary and has almost full power over the country's foreign policy. The President can push federal law in a manner appropriate to his policy aims; the judiciary is also given the only authority to give the elucidation of the constitution (including the Amendments) under the creed of "judicial review". The judiciary has power to declare void laws which appears to contradict their explanation. This, established the importance of check and balance system which was drawn by the framers of the constitution to avoid any grievances of power. The American political system was so successful that it was adopted by several countries around the world (Boisi center10).

To understand the difference of two religious clauses in the first Amendment, it is crucial to understand legal boundaries of religious freedom in the U.S.A. As written in Amendment I (1791): "Congress shall make no law respecting an establishment of religion or prohibiting the free executive thereof." (Amendments to the Constitution of the United States 1). When tied together, these sentences established the American concept of religious freedom and forbade the government to make differentiation which were based on religious beliefs. Actually, the established sentences stopped government to make discrimination and favored religious beliefs by supporting them through issuing laws. The free Exercise clause stopped government from intolerance against religious practices of individuals and organizations (Boisi center 11).

The government can support religious sects directly or indirectly such as Churches, the clergy, the military, and both chambers of Congress, in addition to hospitals, universities primary, secondary schools and other social institutions.

There are paramount points to test specific cases representing a non statutory foundation of religion. In fact, those issues do not treat the supply of capitals that a religious person or group received from the government, but they are interested much more in whether that profit is attributed to that person or group because such person or group is a religious one (Boisi center 16).

The case law in religious foundations is considered as complicated and large and even different to be comprehended at times. However, three grouping of Establishment clause instances could be recognized. They are concerned with religion and education; religious presentation on public ownerships and the government-nursing devout missives. This part assumed every mass of models successively(Dreisbach 2).

In 1802, President Jefferson wrote a message to the Baptist Association of Danbury Connecticut. Actually, Baptists sent an enthusiastic letter to the president presenting to him their congratulations for being elected the “Chief Magistracy in the U.S.A” Those Baptists were happy with Jefferson’s enthusiasm supporting religious liberty; and he censured those who criticized him “as an enemy of religion and good order because he will not dare to assume the prerogative of Jehovah and make laws to govern the kingdom of Christ. During that period, Congregationalist church was still brand new in Connecticut and the Federalist Party was responsible for controlling New England politics. As a result, the Danbury Baptists were a minority within a state dominated by Congregationalists(Dreisbach 2).

In a tact and a skilled manner , Jefferson replied to allied New England Baptists who struggled to benefit from the right of conscience to be considered an inalienable right not as a favor which is granted and would be subject to a withdrawal by the civil state. So, Jefferson stated that:“I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion or prohibiting the free exercise thereof” (Dreisbach 2).

The latter message was elaborated in the wake of a very sharp presidential competition in 1800. Jefferson’s religion has been a critical matter in the campaign ;i.e. the federalist companion considered him as an infidel and atheist. Actually, the campaign rhetoric was characterized of being corrosive and harsh at the point that when news concerning Jefferson election spread throughout the country. Horse way in New England buried their Bible family in their gardens and hid them in wells for fear of the new administration in Washington. These panic sounded with Americans who had received alarming reports of French Revolution which Jefferson was said to support and the widespread desecration of religions sanctuaries and symbols in France; Jefferson wrote to the pious Baptism in order to make resonance in them about continuing struggle and his complete engagement to protect their right of conscience. He afflicted the Federalist Congregationalist establishment in Connecticut, who spread negative influence in the President’s recent campaign. In fact, many features of Jefferson’s missive represented a challenge for atheist setting up of his well known metaphor. Firstly, Jefferson’s metaphor focused on a set of clearly religious suggestions “that religion is a matter which lies solely between Man and his God, that he owes account to none other for his faith or his worship”. Secondly, Jefferson’s wall was formed to serve the free religious practices, the utilization of the metaphor to limit the religious exercise (eg , to command against citizen religious expressions in public

square). Thirdly, Jefferson deduced his missive with a prayer in order to alternate his Baptist kind prayers for the protection and blessing of the common fathers and creator of man. On the contrary, some severe separationists nowadays asserted that such firm expressions in a presidential address formed a violation to the statutory “wall of separation” (Dreisbach 3).

For the regular wisdom, Jefferson’s wall of separation between state and religion was considered as a universal assumption concerned with the good judgment and fundamental relations between religion and the civil state. Actually, this wall possessed a little to do with the separation between religion and all the civil government than with the separation between national and state government and religious affairs such as official proclamations (the day of prayer, fasting, and thanks giving). The wall of separation was considered as a metaphor of the 1st Amendment that repeatedly forced its limits on the national government only(see ,eg Jefferson’s 1798 draft of the Kentucky Resolutions)(Dreisbach 3).

Differently stated, Jefferson’s wall consisted of creating a kind of separation between the national government from state Government and religious powers .This construction could be reliable with hypotheses of the constitutional period agreed on the beginning of the first Amendment in particular and the Bill of Rights in general. In its original form, the first Amendment possessed less meaningful content a part from its assertion that the national government refused all sorts of authorities over religious affairs. The authority in those interests was left to citizens, religious communities, and state regimen. The original comprehension of the first Amendment was transformed by the modern U.S Supreme Court to say “incorporation” of the first Amendment into the fourteenth one (Dreisbach 3).

The phrase “Wall of Separation” was introduced into the Lexicon of American law in U.S Supreme Court’s 1878 ruling Reynolds V United States. Despite that the majority of scholars asserted that the metaphor of “Wall” did not play any role in the court’s logical analysis, Chief Justice R Waite , who initiated the point of view was driven to another clause or sentence in Jefferson’s text Reynolds Court , was pulled to the clause not to contribute to a severe separation between state and church, but to strengthen the suggestion that legal authorities of civil Government might attain men’s action and not their views(Dreisbach 4).

After seven decades, in the famous court case called Everson V Board of Education (1947), the Supreme Court discovered again the metaphor and raised it to a constitutional doctrine. Justice Hugo L Black requested Danbury letter’s “wall of Separation” clause to support his firm separationist explanation of the first Amendment banning on legislation ”respecting an establishment of religion”. According to Jefferson’s words: “The First Amendment has erected ‘a wall of separation between church and State’. . . That wall must be kept high and impregnable. We could not approve the slightest breach”(Dreisbach 4).

Wiley B Rutledge affirmed in a separated point of view that the first Amendment aim was to pull the roots of all sorts of religious establishment and to create a complete and permanent separation of the spheres of religious activity and civil power by all inclusive manners. Rutledge asserted that:“to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensible forbidden every form of public aid or support for religion”. The latter quotation expressed words and accent for a firm separatist doctrine which attained supremacy over the Court during the second half of the 20th Century(Dreisbach 4).

Origins of American Democracy and its role in American Politics

If liberty and equality, as thought by some; are chiefly
to be in democracy they will be best attained when
all persons alike share in government to be the utmost
(Aristotle)

4.3.The Origins of American Democracy

We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America (Article 1 – Legislative;)

It is worthy to note that the term democracy meant a government made of, by, and for the people. In democracy, the government is founded to serve all citizens without exception. In such system of government there are no favored or ill-favored citizens; all of them are equal before the law; citizens enjoyed all rights and opportunities. They possessed the ultimate power to rule and to make decisions. The constitutional democracy is based on people's full sovereignty of being the highest source of power and that government has to rule with people's approval. It is also worthy to note that this power is held by "the majority rules" and the paramount rights of citizens within the minority are preserved. Also, the powers of government authorities are restricted by the force of the law in addition to a written or unwritten document, i.e. the constitution that forced the representatives of power to be obedient. There are some institutional and executive plans that reduced the powers of government.

The Constitutional democracy is based on some essential ideals which are concerned with fundamental interests related to the human respect, value and honor of every individual such as the basic rights of life, liberty and property, freedom of conscience and Expression, privacy and civil society, and Justice. (“Constitutional Democracy”). The American Declaration of Independence stressed such great ideals related to citizens’ rights such as freedom, liberty and the pursuit of happiness.

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 (“Constitutional Democracy”).

The American declaration of independence could be considered the first legal act which declared to the whole world that the American thirteen colonies sought an absolute separation from the British crown. This act held a list of grievances against King George III that was expressed in the following words : "He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance" (“Constitutional Democracy”).

The declaration was also made practical for other issues such as to get financial assistance from other countries which were enemies to Great Britain in order to fight the Revolutionary war of Independence. The declaration holds great ethos which are still viewed as being exceptional to the U.S.A as a nation .The declaration states :

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."Even today, this inspirational language expresses a profound commitment to human equality (Constitutional Democracy”)

In fact, the idea of equality has intensely impacted the American history as it played a great role in women’s movement when they asked for their freedom in 1848 and in the African American anti slavery movement in 1829. The platonic concept of being equal was an essential legacy and outstanding challenge proper to the declaration of independence(“Constitutional Democracy”).

The Declaration expressions proposed that the full objective of any government is to assure the security of citizens’ rights and to stress the fact that the government derived its power from the approval of the people who formed the nation. In case those rights were violated, people are absolutely free to change or put an end to that system of government(“Constitutional Democracy”) .

At that period, when the Declaration was setup, it was a very fundamental expression. The idea of refusing all sort of monarchy, i.e. rejecting to be ruled by a king and proposing a replacement with a republican form of government was very new and created an upheaval in the world history. During the time the Declaration was established, its signers did regard the concept of people less vastly as American people do today. Despite that the Declaration did realize its fullest aim of equality between citizens, it served as a source of inspiration to search for more means to establish equality and enjoy its pleasures (“Constitutional Democracy”).

The saying of: “we the people of the U.S of America is, in fact, considered a fundamental key of a denying democracy. One may explain that in the year 1787, and during that time, when the Constitution was drafted, white men were those included in the idea of “we the people”, but today, that concept has changed to include women and people from different ethnic groups and sects(Lesson Plans on the United States Constitution 6).

Winthrop deliberated little speech to make a design for his new view about a new form of government. In fact, Winthrop’s speech elucidated his theory which stressed that the magistrates were to rule following divine right and that their power was set up not only to allow a good government, but also to assure people’s civil liberty. Winthrop introduced his speech evoking the anti- thesis of power and liberty and he made his conclusion that despite the two concepts seemed paradoxical to one another, they were in fact a necessary precondition for one another. It is worthy to note that the deputies in an attempt to create from Massachusetts a bare democracy, they launched on Winthrop an attack to impeach him. Such daring action not only blasted the real personal freedom of people, but also constituted a revolt against God’s system of government (Taylor and Francis 1).

May flower Compact was considered the first governing document of Plymouth colony (“May flower Compact”).The Compact was drawn up by the Pilgrim fathers who came aboard the May flower Ship and crossed the Atlantic seeking for religious freedom. The act was signed in November 11, 1620 in what is now the Province Town Harbor near Cape Cod. The Pilgrims utilized the Julian Calendar which was ten days behind Gregorian calendar. Pilgrims realized that they were in a land uncharted by the London Company. For this reason, the May flower Compact was adopted and was based at the same time on a majority and a full allegiance to the king. Several

passengers aboard the May flower recognized the failure of earlier settlement because of a lack of government("May flower Compact"). In addition, The May flower Compact possessed a central meaning and a social contract through which the settlers agreed about the government, which would bring its authority from permission of the governed. In fact, the compact is often seen as being the first act which planted the seeds for the American Constitution though in a mistaken manner, The May flower Compact was thought to be the first constitution of the U.S.A("May flower Compact").

The document states: IN THE name of God, Amen

"We whose names are underwritten ,the loyal subjects of our dread sovereign Lord ,King James, by the grace of God, of Great Britain, France, and Ireland, king, defender of the faith, etc having undertaken for the glory of God, and advancement of the Christian faith and honor of our king and country, a voyage to plant the first colony in the Northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenants and combine ourselves together into a civil body Politic for our better ordering and preservation and furtherance of the ends aforesaid and by virtue, here of to enact constituted and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time as shall be thought most meet and convenient for the general good of the colony unto which we promise all due submission and obedience.

In witness where off we have hereunder subscribed our names at Cape Cod the 11th of November, in the year of the reign of our sovereign Lord, King James of England, France and Ireland the eighteenth, and of Scotland the fifty four to Anno Domine1620."("How was the Mayflower Compact and important step in the development of American").

The May flower Compact contains fair and equal laws for the common good of the settlers with a will for the majority to rule .

It is worthy to mention that America began by men who possessed great favor for God and who established their basics through God's words in the Bible. Their lives were characterized by honesty precision and justness in order to found a new country; that is why, a big number of America's Founding Fathers were viewed as living by biblical values.

Edmund Burke (1729-1794), a distinct orator, author and leader in Great Britain, took in charge the defense of the colonies in the British parliament as he stated the following: "there is, but one law for all namely that law which govern all law, the law of one creator" ("May Flower Compact)

Thomas Jefferson (1743-1820), the third U.S president was among those chosen to draft the Declaration of Independence. He said "I have little doubt that the whole country will soon be rallied to the unity of our creator and I hope to the pure doctrine of Jesus." He also proclaimed that it was the God of the Bible who founded America in his 1805, in his inaugural address; so, Jefferson said that: "I shall need, too, the favor of that Being in whose hand we are, who led our forefathers, as Israel of old from their native land and planted them in this country." ("May flower Compact").

The document would organize the Pilgrims unto a civil body politic or a government which was to create just and equal laws for everyone to obey. Actually, the May flower Compact helped the establishment of order and permitted the Pilgrims to survive. It's heritage continues until nowadays. It is considered the first example of constitution in the New World. The May flower Compact was drawn up by the Pilgrims and was designed to govern their lives in the new colony. This new style of one

government being “by, of, and for the people”; is the core concept of democracy; thus, later on, this assumption would form the corner stone of American government and the United States Constitution (American Government The Mayflower Compact – 1620 1).

One famous figure named John Gorham Palfrey was proud of his Puritan’s descendancy, and spoke about the Puritans unique contributions which helped the rise of American Democracy. Likewise, Herbert L. Osgood, who wrote in 1891 about the Puritan’s political theory, observed that both, the state and the church were organized to enlarge political participation and that both institutions were viewed as pure democracy which was on a large scale in people’s hands (Mazzacano 603).

4.4. The Role of Democracy in American Politics

In 1835, a foreign observer called Alexis de Tocqueville compiled those features concerning the new world democracy when he asserted that: “The position of the Americans is therefore quite exceptional, and it may be believed that no democratic people will ever be placed in a similar one.” (Mc dougal 2; Hasnain, et al 326). However, he applied the term to Americans’ position rather than to the people themselves, and argued that American institutions and values were the very opposite of universal. In any event, his adjectival usage had no echo and inspired no noun—no “ism”—among Americans themselves. Exceptionalism as some sort of birthright is an anachronism! (McDougall 2).

Democracy is not considered as a stable system. Actually, those democratic ideas and institutions, because they developed in two centuries after the American Constitutional convention, would in fact, overwhelm conceptions of Founding Fathers and even far beyond the opinions of early democrats as Jefferson and Madison who initiated motives toward a more democratic republic (Dahl 10).

In fact, Framers of the American Constitution were restricted toward a republic form of government. They were pushed not only by their deep assumptions in the superiority of a republican government over another, but also by their own persuasion about the value they put on republicanism and that was shared by all Americans in all states. Framers were certain not to chose a government under the form of monarchy or an aristocracy as it was asserted by the Massachusetts Elbridge Gerry: “There was not a one –thousand part of our fellow citizens who were not against every approach toward a monarchy”(Dahl 11 ;approach Article 1, Section 3, Clauses 1 and 2).

It was stated by Madison that the solely delegate who favored monarchy was Alexander Hamilton whose unwise idea of supporting such ill-favored establishment was the cause behind reducing his influence at the Constitutional convention and haunted him even later. Very difficult was the acceptance of an aristocratic deliberation of the senate, governor Morris of Pennsylvania studied the possibility to draw the members of the constitution from an American equivalent of British aristocracy. However, the idea soon was rejected by the delegates who would not attain a consensus about who were those aristocratic. In any case, American citizens would not recognize such form of government(Dahl 12).

The second obstacle was concerned with the thirteen states with the possibility of other states to join the union. There was a crucial need to establish a constitution solution which would be accessible in the majority of countries interested in undergoing perfected and balanced democracies which were characterized by one unit authority which is held by one central authority. From another point of view, the necessity for a federal rather than one unit system form of republic was needed. Consequently, that system of government became an obvious reality which derived from a global experience much more than a political point of view. It was evident to

admit that Americans wanted one union under one country. The establishment of a federal or a confederal system of government was inevitable. States could remain within the union as forming essential components. The disputed matter was concerned with the way those states would give autonomy to the central government (Dahl 12).

Another third obstacle was the absolute necessity to carry on essential compromise to assure agreement on constitution. The need for a compromise as well as the given opportunities provided aspects of incorporation, i.e. the constitution could no longer express a form of a united theory of government. Indeed, compromises were fundamental as the members of the convention had diverse opinions on every basic matters in the U.S.A (Dahl 12).

It is important to stress the fact that the constitution of Framers changed not only by issuing the Amendment, but also by other political practices or knowledge and other organizations that Framers did not realize. Among those issues were the following:

Firstly, political parties could be considered the most core issue of those matters. Actually, Framers were afraid of being divided into factions. It was a point of view acclaimed by Madison in Federalist no 10. Madison was the one who assisted the creation of the Republican Party to oppose the Federalists. Despite that the system had been established in some years later, Jefferson and Madison assisted the inauguration of the two competitive party systems. Actually other questions were raised. Though each party claimed that it represented the general good for the country, some deep and important questions were raised; the main purpose here was to make these political parties more effective, i.e. parties which represented the good majority of organization(Dahl 29).

Whatever was the best answer to these difficult questions, it is important to stress that partisans in politics created radical changes within the constitution. Though they were very familiar with the role of Tories and Whigs in Britain and the new parties in their own laws, framers realized in advance that in a democratic republic, political parties were needed and worthy. Madison and Jefferson asserted the existence of organized political parties in order to gather or assemble their voters in different states as well as their supporters in the Congress. It would be difficult to win the established political domination of their political adversaries, the Federalists. Actually, the democratic rights included in the Bill of Rights allowed the foundation of parties. The necessity for a competition in an affective manner was needed. The ability for the representation of citizens who would in other ways not be in an adequate manner assure representation of citizens has made those parties worthy for existence(Dahl 30).

Nowadays, it is obvious that political parties and the party competition are of extreme fundamentality to a representative democracy; it might be pretty sure that a country without competitive parties is a country without democracy (Dahl 30).

President Wilson Woodrow promoted an idealistic American foreign policy which aimed at “a world safe for democracy”; this ideology has to be respected under legislation and carried on by international organizations, i.e. the League of Nations. However, Wilson idealistic program has been at once rejected to leave the floor for other realist values to become more valid in policy thought (Megherbi 1). One important criticism was concerned with Morgenthau, who opposed the ideological study in U.S foreign policy of anti-communism which was according to him founded within the circle of policy makers, academic elites in addition to the public who followed idealistic political purposes of democracy progress and nation building(Dahl 30).

It is worthy to note that Morgenthau was persuaded that his theory was false. In fact, nationalism was more powerful than democracy because it stressed specific national interests and the foreign policy of the state (Megherbi 32). In addition, Morgenthau stressed his point of view that a big contradiction to communism was promoted providing opportunities to a legitimate U.S foreign policy. For him, such foreign policy included promotion platonic purpose of democracy and nation building which would later lead to interventionism and then to the Vietnam War(Megherbi 33).

It seems important to state that not only Americans thought about the U.S as an exceptional nation, but the idea of American exceptionalism was rooted in American history since it was viewed as the land of hope attracting thousands of new immigrants possessing extreme ideological concepts of values that Americans were characterized by their individualism, sticking to their religious beliefs, their patriotism and egalitarianism. However, Americans also showed hostility to unions and Marxism than other people from other advanced democracies (Calabresi 1337).

The U.S.A was regarded as exceptional among other industrialized democracies of Western World, i.e. the U.S is not to be ruled by Canadians or other Europeans legislations(Calabresi 1340). Indeed, a rhetoric which states that American exceptionalism in the beginning of the 19th Century was affirmed by Deborah Madsen when she stated that:“America will now be the global champion of democracy and privileged guardian of political values”(Calabresi 1360).

The impressive example of 19th Century America was the Motto of Manifest Destiny which originated from an essay written by John L O’sullivan in 1845 who expressed that America has a divine mission to expand over the two oceans (Calabresi 1360).

Manifest Destiny pushed the U.S.A to enter into a war with Mexico in order to ensure a large part of American West. In fact, gaining much more land was a focal point to preserve the experiment of democracy advance(Calabresi1361). Democracy was intertwined with the idea of exceptionalism as stated by Abraham Lincoln in his Gettysburg Address when he said that: “that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth(Calabresi 1363).

In the same token Lincoln, in his annual missive addressed to the Congress a month before the Emancipation Proclamation, realized a striking effect. Once he asserted that the conflict shall lead American neither to win nor to lose, but there is a hope to realize a shining city on a hill. Lincoln viewed the American Civil War not only as a war to abolish slavery or to preserve the Union, but it was a war to assess the success of American experiment (Calabresi 1363).

America continued to adopt Puritan moralistic holy way and ideals better in order to make its self perfect. As a result, the Spanish American War erupted to put an end to an old corrupted colonial empire and World War I (Calabresi 1366).

In a speech delivered in April 2nd,1917, President Woodrow Wilson asserted that “The world must be made safe for democracy” (Payne 601).

Meacham regarded that Wilson, who was the son of a Presbyterian clergy man, looked at America as having a divine mission when Wilson spoke about World War I and said that:“America ...the infinite privilege of fulfilling her destiny and saving the world . WWII, the cold war as well as McCarthyism were considered purely American effects to protect the world from absolute dictatorship(Calabresi 1366).

Morone looked that Henry Luce was caught by the idealistic American spirit in the period of WWII when he claimed that America possessed a “manifest duty” to form the good Samaritan of the entire world. So, Morone stated that: “as Americans were viewed as the inheritors of all the great principles of Western Civilization-Justice, the love of Truth, the ideal of charity”(Calabresi 1367). Morone also, asserted that “World War Two resurrected the city on a hill. The virtuous people free from want (thanks to the combined efforts of government and industry and free from fear (thanks to rising American might)-marched out to save the world.” (Calabresi 1367).

In recent times, President George W. Bush regarded the war of terror as a battle against a confederacy of evil. It is worth to mention that American people who were against Bush’s war on terror and before it the Vietnam War possessed moralistic views. For them, the government representing the promised land was full of corruption as it engaged in complex industries, big business or wicked need for oil; their focal aim was the purification of America from such corruption. Both pro war and antiwar movement in the U.S.A possessed very distinctive idealistic beliefs (Calabresi 1367).

In the 1960s, before his assassination in Memphis, Tennessee, King expressed that:“I knew that as they were sitting in, they were really standing up for the best in the American dream, and taking the whole nation back to those great wells of democracy which were dug deep by the Founding Fathers in the Declaration of Independence and the Constitution”(King,” I’ve Been to the Mountaintop”) (Calabresi 1370).

Since the issuing of the thirteen, fourteen, and fifteen Amendments and the Civil Rights Laws in 1960s, it has been asserted that America was characterized by being a unique country for any person from any race, any religion, and culture, from elsewhere in the world. Every person could become American only by respecting some set of

principles. Nothing is related to race, gender, religion or who your ancestors are or your place of birth. Solely, the belief in hard work, in liberty, faith, individualism, which are the core points of American ideals which are sufficient to acclaim about your Americanism (Calabresi 1414).

Actually, any one needs to believe that the necessity to be American is related to the idea that America is viewed as the beacon of freedom, liberty, and hope to all suffering ...and injustice and oppressed from different parts of the world. Americans never saw themselves as supreme to other people for the simple reason that they rejected the idea of being an empire because Americans have no desire to impose power over others and ordered them what to do and how to behave or how to deal with (Calabresi 1415).

Americans were zealous to favor democracy, liberty, and respect to all essential rights of the individual. As a result, this would permit other countries to progress as America developed. When the U.S.A won WWII, Germany, Japan, and Italy were not intimidated or put down by force; on the contrary, they were transformed into democratic institutions. At the same time a plan was undertaken in the countries of Eastern and central Europe after the fall of Communism(Calabresi 1415).

The U.S.A has nothing to do with arrogance or pride, nor has it inquired for the creation of the empire or to glorify American nationality over others in the world. Americans were zealous for expanding democracies as well as individual rights in every corner on earth (Calabresi 1416). The U.S.A as well as its allies fought to put an end to the Nazi and communist authoritarian regimes; in the last seventy years, all were precursor to spread democracy everywhere in the world and make that system of government known all over other countries and nations as a personal mission. America

learned exceptionalism from Europeans and would at the end provide back freedom to Europeans as part of its particular mission in the world (Calabresi 1416).

Walter Russel Mead made his argument, when he claimed that: "To many observers, American and foreign alike, that is a bad thing and makes it that much harder for presidents and secretaries of state to make good foreign policy." (Blat and Russel, "Special Providence").

In his study, Mead looked at America as being inexperienced and awkward in dealing with its foreign affairs which resulted, according to him, in a firm underestimation of the diversity and the worthiness of America's foreign policy traditions. Also, he declared democracy as follows: "At best an irrelevance and at worst a series of obstacle in foreign affairs(O'connor 10).

From a continental realism point of view, the whole American government appeared to be erroneous. Such a matter was pointed by American Congressman Fisher Ames in a speech he presented to the House of Representation in the year 1795; he said: "A monarchy is a merchant man, which sails well, but will sometimes strike in a rock and go to the bottom, a republican which will never sink, but then your feet are dung in water." (Connor 5 ; Kelly 33). Mead viewed that American foreign policy was without the necessary tools which Continental realist searched for; thus, systematically, there would be a failure in grasping the true sense and attain the target. Mead asserted that to obtain a complete comprehending of the U.S approach to world affairs, there must be a strong need to the understanding of some matters. The U.S constitutions, the role of Congress regionalism, the role of missionaries traditions, the influence of American feminism, American democracy, and nationalism(O'connor 5).

Kissinger was concise and precise when he stressed the American bipolar approaches concerning foreign policy when he expressed that America is a unique country as it held two controversial attitudes towards the foreign policy. On the one hand, the U.S.A wanted to be a beacon for all nations on earth embodying all great ideals of freedom, democracy and liberty. On the other hand, the U.S.A established itself as a universal judge to make spread those values to other nations over the world (Pham 256; Mead 1).

Despite that both isolationism and missionaries, these patterns seemed paradoxical on the surface, but deeply according to Kissinger, they provided evidence that the U.S.A has the best government system in the world and that other nations could reach peace and stability and flourish in leaving away those traditional policies and taking up American's system of government based on legislation and democracies. A common underlying faith is that the United States possessed the world best system of government, and that the rest of mankind could attain peace and respect by abandoning traditional diplomacy and adopting America's reverence for international laws and democracy." (O'connor 5).

America's strength grew specifically during the era of Wilson's visit to Europe at the end of WWI. As a result, the U.S.A possessed the stage and the crusader president to send its religious mission to each corner on earth (O'connor 6).

In fact, Wilsonianism is viewed by Mc Dougal as an evil of making his attack on the American foreign policy. Wilson's approach was characterized by the lack of elegance and its imperfect support with evidence. In order to use Mead's concept, Mc Dougal proposed a return to Jefferson's main paths in U.S foreign policy. He specifically highlighted the presentation of democracy and liberty at home rather than

making attempts to expand it to other parts of the world. Indeed, the latter vision was similar to that argued Anatol Lieven in a famous book entitled “*America Right or wrong*” which was published in 2004; the writer expressed a strong denial for America’s religious mission in foreign matters. He had similar views as McDougal (O’connor 6). The writer presented a quotation of Herman Melville who stressed American exceptionalism saying that: “Israel of old did not follow after the ways of the Egyptians. To her was given an express dispensation; to her were given new things under the sun. And we Americans are the peculiar, chosen people—the Israel of our time; we bear the ark of the liberties of the world (Delbanco7).

When taking Hofstadter and Huntington opinions, Lieven proposed that because America possessed these messianic ideas and exceptional morals; America is then regarded as being an ideology. This exceptional theorization could be viewed universal and particularistic; this of course depended on the same conditions.

As an example, American ideology was considered as particularistic when it was utilized by Bolton, who took the defense of America of rejecting international treaties on army control. However, the ideology was universalistic in George W Bush’s second Inaugural Address when he asserted that: “It is the policy of the United States to seek and support the growth of democratic movements, and institutions in every nation and culture, with the ultimate goal of ending tyranny in our world viewed as being”. Indeed, this universalistic theorization is also viewed as being theological. George W. Bush, the governor of Texas, asserted in 1999 that: “we firmly believe that our nation is on the right side of history.” Such deep conviction in the country’s holy obligation, as explained in the new security document, is that there is “a single sustainable model for national success: freedom, democracy, and free enterprise” (Fanis 16).

Lieven also presented a repetition echos:“the Soviet communist cliché, the wind of history is in our sails” (O’connor 6).

Lieven who explained particularism and universalism as shaping two sides of the American nationalist tradition provided a crucial support to Mc Dougal’s (O’Connor6) point of view. McDougal who analyzed American foreign policy traditions was too generous in his report called “isolationism of 19th Century American foreign policy”(O’Connor 7).

McDougal named that policy “Unilateralism”. Lieven, from a different perspective agreed with Mead when looking at American isolationism, flexible unilateralism and southern militarism all to be within Jacksonian tradition. The latter was related to a large cruelty and a cultural inability to respond to effective changes which characterized American foreign policy. In his argument, Lieven gave a clear explanation related to a bizarre combination of both Wilsonian messianism and Jacksonian vengeance, which was the core of American nationalism and specifically became clearer during George W Bush presidency (for example Bush’s policies in Iraq the same strange arrangement could be observed in America’s concepts in the Vietnam War). McDougal saw Vietnam War as being the foolish of American foreign relations including their purposes to desire the rest parts of the world in America’s image. Lieven, in a correct manner, positioned to blame America for its failure abroad because of some particular methods and tactics. As a result, Mead proposed that the history of American foreign policy could be better comprehended when one refer to U.S traditions Hamiltonianism, Jeffersonianism, Jacksonianism and Wilsonianism.

Hamiltonianism is called according to Alexander Hamilton, first secretary of treasury and a very closer adviser to George Washington. For instance, there is the

economically driven Hamiltonian school, which sees the first task of the American government as promoting the health of American enterprise at home and abroad (Mead 593; O'Connor 9). Hamiltonianism as a tradition stressed the U.S and the UK as the focal point of America's core nation-to-nation relationship being based first on trade. The focus on that particular relationship was analyzed in Mead's recent works entitled "*God and Gold 2007*" (O'Connor 9).

In his work, Mead expressed an idea that America's big strength was only a continuation to the British general authority. He argued that the Anglo-American doctrine since the colonial era has been very influential as a strategy to improve and reinforce general wealth and authority (O'Connor 9). Famous Hamiltonians are Theodore Roosevelt, Henry Cabot Lodge, Sr., and George H W. Bush (O'Connor 10).

Jeffersonians wished a celebration and a protection of all that is valuable in American existence, specifically believing in liberty and democracy. This policy is well established by preventing foreign implications. For Jeffersonians, their goal of 1776 was superior, influential and unfulfilled (O'Connor 10).

In their book entitled, "*An Empire of Liberty*", Robert W Tucker and David Henderson explained the way Jefferson in a very perceptible manner (O'Connor 9) refused stable wars of the old foreign policy as being full of corruption. Such approach, indeed, threatened Citizens' lives without a valuable cause. According to Jefferson, the U.S could be completely a different country in case it helped preventing the accumulation of power, centralization of state and powers, and in making priorities of foreign matters over domestic ones. However, Jefferson was very ambitious for the U.S and in a perceptible manner, he refused to admit the concept that the republic had

to stay small in order to survive (O’conor 10). In fact, Jefferson new strategy wanted “to conquer without war” (Yoo 435).

Jefferson political skills counted fully on the intentions of free men to extend throughout the U.S, whereas, trade bargains were negotiated with European authorities in order to prevent the war. Walter La Feber stressed Jefferson’s expansionist inclination which emanated from Jefferson’s big belief in a large agrarian America far away from the corruption of the urban world or cities (O’connor 9). La Feber interpretation of American foreign policy as being a story of expansion at home then look abroad has nothing to do with excluding Jeffersoniansim from the expansionist tradition, which is, paradoxical to Mead’s view that Jeffersonianism was isolationist and anti-interventionist(O’conor 9).

Jacksonian tradition was called after President Andrew Jackson, seventh American president of the U.S.A and the Commander of U.S forces at the Battle of New Orleans in 1815. David Kennedy wrote about Jacksonians the following: “resemble the fabled Irishman who did not know what he believed in but was more than Willing to die for it.” (Kennedy, “The American Way of Power”; O’connor 9).They were specifically interested or fascinated by the role of Scots and Irish Immigrants who were in the central point of the Jacksonian tradition(O’connor 9). s

Experiences of Scots Irish who waged battles in Northern Ireland and then in America during the colonial, expansionist and also in the Civil War eras justifies a specific focus on the military service, allegiance and penal justice. They were seen as inward-looking peoples, who in case were obliged to wage a war against foreigners will automatically struggle to be victorious using diverse means. America had other

traditions which had a purpose to make more moderate and adopted the Jacksonian effect on American politics (O'Connor 10-11).

On the contrary, as expressed by Mead who asserted that: "in every different ways the cultural, social and political heritage of the United States is a precious treasure to be concerned, defended, and passed as on to future generations: they celebrated what they see as unique. To sum up, both previous traditions are viewed as being exceptional in their opinions (O'Connor 10).

Mead's Fourth pattern is called Wilsonianism and took its nomination from American president Woodrow Wilson. That pattern put emphasis on Americans having the mission to spread liberty and democracy to each corner on earth; what was very interesting about the latter tradition is that it originated earlier even before Wilson's political career. Wilson's approach had diverse forms expressing special missionary desires which became noticed very clearly in the American history. In fact, Mead deeply linked it to those missionaries in Burma, China, and elsewhere in other parts of the world. When looking profoundly to this pattern, in the history of missionaries, it became early to comprehend the way George W. Bush was called a Wilsonian; nevertheless, it is usually the left Liberalism which is linked to Wilsonianism. Mead asserted the following: "the first principle of Wilsonian foreign policy is that democracies make better and more reliable partners than monarchies and tyranny" (O'Connor 10).

Despite that democracy and liberty are usually seen as representing universal ethos, they began to echo as devices stressing American strength when the U.S. acclaimed about who was obliged to adopt these ideals and the way to adhere to them. Mead gave an argument when he asserted that "Wilsonian schools allows the U.S to do

something that democratic societies cannot easily do consciously: to play the suave and accomplish hypocrite”(O’connor 10). But, this certainly surpasses the success of Wilsonian rhetoric, specifically during the Reagan and George W. Bush administrations. This kind of rhetoric was usually interpreted by U.S critics as a point of power through which U.S authority and greediness was behind (O’connor 10).

Smith looked at things in a different manner; he argued that the continuity in the liberal tradition was less existent. He viewed Liberalism in the period of post-cold War as witnessing little dogmatic changes into a liberal imperialism called by others(neo-conservatism).Others would express that liberal imperialism as a kind of break from Wilson’s promise to establish or “make the world safe for democracy “

It has been viewed that America dynamically intended to transform those undemocratic nations into democratic ones. A very essential justification was presented by Smith who said that liberal imperialism was characterized by three supports which make risky departure from liberal of 20th Century. There is first, a deep belief in the democratic peace thesis, a conviction which states that democracy is a universal value, and a belief that humanitarianism can be achieved through military ways (O’connor 10).

Conclusion

America as a nation has had deep experiences which create from it an exceptional nation as it was asserted by several historians and writers, and especially foreign visitors to the U.S.A who agreed about the deep roots of American exceptionalism which manifested itself greatly on different fields within the American society. The latter concept of separation between the church and the state has profoundly affected the American political system of government. America, was in

fact, the first nation to declare such great value of making religion separate from the state and permit a complete freedom of worship. The latter concept took its origins from the Calvinists sects who settled the American shores in the seventeenth Century and left its impact very deep within the American political system and government. That concept was a landscape which reinforced the American exceptional vision as being the land of opportunities, especially that America was characterized by the great number of immigrants who saw in it the land of hope and a shining city upon a hill to realize a prosperous future. All American official documents stressed democracy as being a great value which was experienced earlier in times since the arrival of the first settlers who came to America searching for religious freedom and established their new church and a new proper style of life. Indeed, the May flower Compact that regrouped the Pilgrims on one civil body politic remained the first act which planted the seeds for American democracy and allowed later on the great document of the declaration of independence, the American Constitution, the Bill of Rights and other official documents that were a major source for reinforcing democratic ideas, and helped to make them spread everywhere in the world. America's great ideals have to manifest themselves vastly in American foreign policy. The U.S established itself the universal supreme judge to assure the complete protection of political and civil rights and to spread American utopian ideals like freedom, liberty, and the pursuit of happiness. America's powerful status allowed it to conquer the whole world and permitted it to intervene in world's affairs believing greatly in its intense power to find suitable solutions. Separation between state and church is still a major characteristic of American political system. The USA is the first nation to declare publicly religious liberty. In addition, in the US Constitution a system of checks and balances is stipulated to lay the foundation for a more democratic political system.

CHAPTER FIVE

American Sense of Mission a Religious Myth and a Necessity for American Political Expansion

America is a nation with a mission and that mission comes from our most basic beliefs. We have no desire to dominate, no ambitions of empire. Our aim is a democratic peace; a peace Founded upon the dignity and rights of every man and woman

(George W. Bush)

Introduction

Puritans who came to America in the 17th Century were fuelled by a very strong sense of mission. Such a deep belief in considering America the New Canaan and the New Israel forged Puritan's vision and led them to establish a set of principles and values in order to accomplish a very special mission in the New World. Puritans suffered extreme persecution in their home land because of their new form of faith; they desired to found a new style of worship in order to be free and secure; in addition to new style of life specific for them and which could have respond to their profound wishes and deep convictions. Puritans were influenced by the Bible as they saw themselves as the Israelites who were charged with a special sense of obligation and that they were the chosen people to assure such religious mission to the whole humanity. Puritans were visionary people who dreamt of establishing a city on a hill as an utopia that expresses the deep feeling of superiority and dominance. It is crucial to mention that the idea of American exceptionalism was very old and it took its origins even before the creation of America as a nation. Puritans' strong belief in mission led

them to consider America as a special land and Americans as special people. Americans inherited such deep belief of holding a messianic obligation to spread all the ideals of freedom, democracy and happiness to the whole world and to shed light in every corner on earth. American extreme persuasion of being the supreme judge which assures justice and equality for all nations played a great role in American foreign policy. America took the initiative to intervene in world affairs in the purpose to assure security and justice and render the world safe for democracy.

Another major task which was directly related to the Puritans of New England is concerned with their complete devotion to education. Puritans believed strongly in the doctrine of covenant which forms contracts between God and His creatures. Covenants stated that humans are sinful since their birth, so that education was needed to teach them the way to purify themselves and assure God's salvation for an eternal life. Puritans regarded the Bible as the supreme authority which expresses the words of God. As a consequence, the Bible held a very great place for the Puritans who relied completely on it and tried to interpret each event surrounding them through the Bible's verses. Reading the Bible and interpreting its meaning was a focal point for the Puritans and was compulsory in Puritans' schools to read a portion from the Bible every day.

5.1. American Sense of Mission as a Religious Myth

John Cotton's very known sermon "God's Promise to His Plantation" held a focal point which stressed the subject of America's providential right to settle on that new land. In his famous sermon, Cotton selected America to assure that role of acquiring the land as being the new Israel because Americans were chosen by God to accomplish such mission. John Cotton gave the sermon to John Winthrop and to those who wanted to migrate to America. In his speech, Cotton focused on the parallels

between the Puritans and God's selected people which were mentioned in the Old Testament. The latter focused on the idea that Puritans were allowed to take America's land like the Israelites who acquired Canaan's land. The Old Testament also focused on the necessity of fighting against God's enemies through waging wars (The United States of America as the New Jerusalem/New Israel 3).

This passage expressed clearly the missionary idea of America: "Moreover I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more"(Harrison 22).

The concept of a nation which was charged with a special mission has, in fact, paradoxical views. Several nations thought that through this concept, a special nation is the one which lived and permitted other nations to live. Actually, several Americans are haunted by the concept of having a special mission in the world. From a scientific point of view, America is viewed as an exceptional nation among other democracies over the world. Any reaction of opposing Americans' belief of mission is regarded as a source of an ideology called "anti-American"(Ceaser 7).

It is also possible to divide the concept of mission. First, it is important to state that for the purpose of accomplishing a religious mission, America was authorized by a divine providence to assume such great role. Secondly, may be America has a political goal to accomplish which required a special form of government.

The focal point in this process of mission stemmed from American's deep conviction that they bore the mantle of Israel and that they were charged with a certain divine mission. Americans are regarded as being God's chosen people. The idea of selection emerged from earlier times; from the Puritans of New England and their very ancient theology(Ceaser 8).

Firstly, the latter theology regarded that the plan designed by God would certainly happen across the course of history, without taking into consideration any political purpose. However, during the mid-eighteenth Century, the religious point of view was joined with the extension of American ideas of government like freedom, and republicanism. Since those times, the concept of mission has haunted deeply Americans' point of view about their country's crucial role in shaping the history of the world. In fact, the majority of mission expressions held a religious concept that constituted the major driving force (Ceaser 8) for spreading ideas of freedom, democracy, and liberalism all over the world. It began with the Puritans of the 17th Century who promoted the doctrine of manifest destiny which lasted till the 19th Century. It moved from American imperialism, to Wilsonian idealism to the cold war anticommunism and to George W. Bush unilateralism. The theological source had been concerned with its deep conviction that America had been selected by God to accomplish a divine mission (Ceaser 8-9).

Dr King asserted that: "When the architects of our great republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall here. "A promise that all men, yes black men as well as white men, would be guaranteed the inalienable rights of life, Liberty, and the Pursuit of Happiness" (King 1).

It is crucial to focus on the fact that Americans regarded their constitution as resembling a religious belief for doctrine, which determined American exceptional mission. For them the constitution was not only a simple legislation, but a Book of Common Prayer similar to the Bible. Indeed, the true sense of the American Constitution forged American outlier mission for the whole humanity (Calabresi 1340). Americans were characterized by a special set of beliefs which stated that Americans

were special people who lived in a special land and who were created to accomplish a special mission. For a period of four hundred years, American people viewed the U.S.A. as an outlier nation holding an outlier mission for the whole world (Calabresi 1344). American self definition is a visionary theorization which determined the true means of being an American. It is regarded Un-American to see that the U.S.A is not a special place (Calabresi 1345).

Anders Stephanson asserted that English Protestants in earlier times were charged with a special commitment considering England not only in space, but also spiritually as being separate far away from European Continent. England was considered as an ideal shelter for true religion and major source of its extension. Indeed, it was an area which held a very pure mission (Stephanson 78).

In 1643, John Milton interpreted English Puritan vision when he viewed England as a “holding up, as from a hill, the new Lampe of saving Light to all Christendome (Milton1).

In 1603, King James I ascended British throne after the death of Queen Elizabeth I. During that period, several Separatists and Puritans were disappointed and looked at England as not being a redeemer nation. As a consequence, their majority chose to immigrate to safer harbors near the Atlantic and held a special set of religious concepts to be implanted in the New World. William Haller stated that the new comers to America had deep feelings that they have inherited the “mantle of Israel, lost by English Stuart Kings” and that they formed a special faction of divine people who were appealed by God to establish a contract with His Church. Those saints were distinct from the whole humanity (Calabresi 1346). It is very worthy to mention that Puritans, who constituted the Massachusetts Bay colony with its administration staff in Boston,

possessed a deep belief that they formed a spiritual example for Europe and the whole world. As stated by Deborah Madsen, the Puritans had a very spiritual and political fate in order to establish in America a church and a society which would be an example for all European nations. Puritans considered America as their promised land and the new Israel (Madsen 1).

Madsen observed that considering America a new promised land motivated the early leaders of the colonial period. William Bradford, leader of Plymouth Colony, was very animated when he described the sure landing of the Mayflower ship at Cape Cod with all the dangers that surrounded that voyage such as facing the strange wilderness. Bradford had the extreme belief that America was that Promised Land and was put by God between two large Oceans to serve as a home for a special specimen of people (Calabresi 1347).

This idea of visionary concept, has long been a kind of motivation for John Winthrop, the Massachusetts Bay leader, who in his sermon, “A Model of Christian Charity” described the special destiny which awaited the society of saints because they travelled to Massachusetts. Winthrop expressed in an eternal quote which remained a rhetoric in American history and is used by many American president. “that we shall be a city upon a hill and that the eye of the world should be upon us”(Calabresi 1347).

“[W] ee shale finde that the God of Israel is among us when ten of us shall be able to resist a thousand of our enemies, when hee shall make is a prayse and glory.”

After the foundation of Massachusetts Colony, Winthrop heard about those who were exiled from New England to the West Indies by British ministers. Winthrop then wrote to the responsible ministers in an attempt to demonstrate his lordship “how evident it was that God had chosen this country to plant his people in, and therefore

how displeasing it would be to the Lord, and dangerous to himself, to hinder this work". America was to become the New Jerusalem; a divine light to all other nations over the world(Miller 11) and a shame for other old nations and Churches of Europe which were characterized by their corruption. In Bradford's and Winthrop's views, those awkward nations of Europe would receive the same fate as that of Sodom and Gomorrah(Calabresi 1348).

Bradford and Winthrop brought their religious inspiration from different passages from the Bible. "[a]nd I will provide a place for my people Israel and will plant them; therefore, they can have a home of their own and no longer be disturbed."The passage had a very crucial effect on Puritans as it demonstrated the full engagement of God to plant its Israel in land; it proposed that God would put the Puritans in a land of their own (Calabresi 1348).

Another crucial passage from Matthew expressed that Jesus, in his sermon on the Mount, invited his followers to be a shining light to all people. Bradford motivated his fellowmen by saying the following:

You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under about. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven (Shine Prayer Focus 16).

Bradford and Winthrop attempted to imitate Jesus and did what he ordered. New Jerusalem was seen at the end times as being a shining city on a hill(Calabresi 1348). It demonstrated that the foundation of that city determined the attempts of those elected by God. Those were spectacular resemblance concerning the original city on a

hill which was used by President Ronald Reagan later on in a speech (Calabresi 1349). Morgan concluded that the mantle of Israel, which was lost by England's Stuart kings, had in fact moved on to Massachusetts in New England. The Colony was not a theocracy in the common sense as governed by priests. However, those divine men attempted to apply God's commandments; thus, Massachusetts became very ambitious to establish a theocratic government(Calabresi1349). In the same token, Deborah Madsen demonstrated that Puritans' deep conviction of being Godly people made them very observant and attentive to sanction any action which casted doubt, because they believed strongly that they were those predestined people for salvation. Puritans were extremely intolerant vis a vis the witchcraft that took place in Salem, Massachusetts in late seventeenth Century. The practice of Quakerism as well as other sins deserved punishment. Puritans stuck deeply to their beliefs in opposing all sorts of sins. In the year 1679, a council of clergy- men regarded some acts as sins such as pride, strange apparel and ornaments, sleeping in Church, spoiled children, sinful hearts and hatreds, drinking, debauchery, heinous breaches of the Seventh Commandment (adultery), and fornication, false hair, naked necks, naked arms, and naked breasts, dancing, gaming, sinful company, idleness, high prices, declining public schools soaring low sins, and land greed's business practices (Calabresi 1349- 1350). Bercovitch asserts that : "New Israel, New World, new heaven and new earth; it was the common vision of the time, and it derived unmistakably, from Puritan New England"(Calabresi 1350).

When most founders of New England agreed on these common precepts, there was one major figure called Roger Williams, the founder of Rhode Island, who disagreed with Puritans of Massachusetts and Connecticut. Setting apart Roger Williams, it is not questionable that the founders of New England had a strong belief in their exceptionalism as people and U.S.A as a nation as it was noted by Alexis de

Tocqueville when he stated that the civilization of New England was a beacon and a city upon a hill, which has to shed its light everywhere in other parts of the whole world (De Tocqueville, "Democracy in America").

Bercovitch also asserted that the New England orthodoxy success came as a result of their full devotion to Puritans' ideals (Calabresi 1351) in the transmission of a certain mythology which was primordial to American traditions along after all those theocratic governments had vanished and New England itself had no more the powerful national effect. The Puritans descendants were forced to make spread Puritan ideals, especially the idea of America as being the New Israel(Calabresi 1352).

At the end, the religious motivation and a great warmth diminished; however the concept of America as a special land having special people which were designated to a special mission was still very intense all those coming generations were proud of their myth of New England's founding, and they also regarded the whole continent to be designated to accomplish a big role in history. Other second and third generations stressed also the New World not solely New England. However, the complete Continent was designated for a mission in the holy history. So, America was seen as the land of prophecy and promise (Calabresi 1352).

The new vision of American mission was also present in the expression of the Declaration of Independence holding private properties to be equal before the law, and free in pursuing happiness. The Declaration included a complete reference to God when it included terms of laws of Nature and Nature's God which expressed that men are "endowed by their creator with certain ; inalienable rights." "to the Supreme Judge of the world for the rectitude of our intentions." And to conclude by giving professions" a firm reliance on the protection of divine providence."

Bercovitch observed the non religious aspects of American exceptionalism which raised during that period. He asserted that "In fleeing the Old World, the emigrants were abandoning a bankrupt monarchical order to establish a new way of life, civic and economic as well as religious. It was to their cause of liberty, rather to some Old World despot, that filial allegiance was due genealogy(The American Jeremiad: The Dialects of Regeneration 156).

In his autobiography, Benjamin Franklin defined exceptionalism as an errand in the wilderness where a big and pure Church would be built and ruled by the divines which were chosen by God. Franklin viewed the American errand as resembling to the foundation of a secular state which was more holy from the corrupted politics of Europe and a social status founded on an inherited title. In fact, it is the secular America which would be an example of other democratic governments and a source of admiration to all nations on earth(Calabresi 1354).

Franklin strongly defined the Puritan's sense of mission focusing on means of success to realize a material prosperity, and create a specific form of government which would be able to defend the citizen's rights. Indeed, America remains a beautiful perception regarded by different nations of the world as a measure, a model and a protector for all inalienable rights engraved in the Constitution. Jefferson went beyond the norms when he saw America as a God designed on a paradisiacal land (Calabresi 1354).

Jon Meacham asserted that Franklin and Jefferson played with the idea of America as a New Israel (Meacham 80). Both of Franklin and Jefferson regarded that the Great Seal of U.S might include a biblical scene which described the recovery of Israelites from their subjugation in Egypt. The Religious symbols as well as the Puritan

deep convictions to be the New Israel impacted deeply those members of Continental Congress which issued the announced American independence (Calabresi 1355). Some other leaders during the Era of the Founding settlers possessed deep belief in America's very special mission to accomplish in the world. As an example, Greene took a quote from Thomas Pownall to give a justification that several believed in the benediction which Americans benefited from. It says that: "All suggested that God had marked (Americans) out as a chosen people" with special obligation to their posterity and to the rest of humanity"(Calabresi 1359).

Pownall believed that America was put in a new world far away from the corruption of the old world of Europe. Also, Greene argued that several European and American writers viewed America as an exceptional place and that Americans were exceptional people. Another important era was the period of the revolutionary war that was very favorable for American people, which made them conclude that God was working for the American nation.

Lyman Beecher, a famous leader of the Great Awakening, asserted that: "And nation after nation, cheered by our example, will follow in our footsteps till the whole earth is free"(Hughes 2). At the same time, several African Americans looked at the Great Awakening by observing the Exodus recitation of the Israelites moving far away from Egyptian slavery, they told that America would be sanctioned by God, unless in case, the country acted quickly to abolish slavery and repent from its sins(Calabresi 1359).

Bercovitch also presented a quote concerning the American Jeremiad that was said by Charles Drake and Abraham Maury. Both of them motivated their fellow- men when they expressed that the American experiment had succeed, Americans would

become a beacon to other nations on earth and that the intellectual brilliance of America would shine like a star in the east and would help people from different ethnic groups to redemption; thus, no horoscope would be used to predict the destiny of America. Their focal purpose was to make all hopelessness cries of liberty heard through different tones of pain mourning the fortune of their pretty homes (Calabresi 1359).

Melville's famous novel entitled "*The White Jacket*", expressed a very significant passage of American national destiny.

[W]e Americans are the peculiar chosen people- the Israel of our time; we bear the ark of the liberties of the world....God has predestined mankind experts, great things from our race; and great things we feel in our souls....Long enough have we been skeptics within regard to ourselves; and doubled whether, indeed, the political Messiah had come. But he has come in us(Melville 81).

In the first half of the 19th Century, another leading figure who echoed the concept of America holding exceptional responsibility was senator Statesman Daniel Webster. The latter regarded that America was created by the hands of providence. It made a miracle which happened in six thousand years. The latter number of six thousand years has a significant role because it was equivalent to the number of generations from Adam and Eve to early 19th Century. Webster has a similar view to that of the Puritans when he predicted bad results for the whole world in case Americans would not succeed to fulfill their special mission (Calabresi 1360).

Robert Bellah focused on the idea of America as the New Israel. America is seen as New Israel and Europe is seen as Egypt. America is, in fact, the promised land; i.e. the land of hope that God has ordered his people to construct a new fate and a new

style of social rule to enlighten all corners on earth (Bellah, “Civil Religion in America”).

Also, the power of American religion demonstrates no sign of reducing and the Church membership may have decreased about five percent since the 1930s, while, the attendance in church might in fact be higher today than it was fifty years ago (Calabresi 1381). Tocqueville affirmed that there is no country on earth where the Christian religion holds such a big impact over men’s souls than it exists in America (De Tocqueville 3).

Americans viewed their Constitution like the Ark of covenant of New Israel as it was expressed by Anne Norton, Puritans in particular are considered to be the children of covenant of long covenants which were made between man and God; man and man; God and Noah; God and Abraham. The new covenant related to New Testament, the Magna Carta and also the May flower compact all were viewed as holy documents to which American ancestry would add later to the American Constitution (Calabresi 1398).

According to Jefferson, some men viewed the American Constitution with much sanctified respect resembling the Ark of the Covenant which was too holy to touch.

Levinson asserted that each tribe is attached to the Constitution because it holds supernatural authority. The Constitution is, in fact, a tool to control all the strange influences in a savage world in order to protect Americans from all dangers (Skarica 74).

5.2.The Role of Sense of Mission in American Foreign Policy

It is crucial to state that Americans have a special sense of duty and commitment which played a great role in American Foreign policy from George Washington presidency until nowadays. That special sense highlighted the level of contention which characterized Americans' points of view on foreign affairs that was not similar to other spokesmen from other nations whether democratic or authoritative., American leaders have rarely been imprisoned to justify diverse explanations to national concerns, despite that the discussion they held between two essential and different ideas which were concerned with a worthy and a national behavior (Graebner 73).

Such great concepts were, in fact, to be shared by a few people in history. However, they derived from American deep sense of mission. Actually, America as a new nation is viewed as the most blessed nation in both its democratic organization and its surprising productivity; therefore, America has a special mission to export its good feelings to other much less lucky people on earth. These deep morals and concepts stemmed from American Declaration of Independence because such a great document preserved international reasons and disfavored oppression and all sorts of power abuse. It announced basic concepts of freedom, justice, happiness and the good for all (Graebner 74).

Thomas Paine, the writer of "Common Sense Pamphlet" who forged and encouraged the idea of Independence, opposed using force because the link between England and the U.S.A was broken. Paine was persuaded that the U.S.A had to benefit from a universal friendship. The need for security and protection had to be experienced in isolation from world affairs, so there is no need for the use of force.

It is important to mention again that American sense of mission was derived from the Declaration of Independence which expressed very high and idealistic values. It expressed that all men are created equal and are free under the law of God .The U.S.A idealized such great and deep precepts with a zeal to expand them to other nations in different parts of the world. When time, passed such sense of mission helped Americans to establish their national benefits which encouraged the U.S.A to push the justification of freedom in every corner, to make the republic guaranteed, and to support revolutions even abroad (Graebner 74-75).

However, since the beginning, there were two points of view. The first one was concerned with those who opposed the use of force in international matters .The second point of view stressed the necessity to remodel other societies according to the principle mentioned by the American Constitution which expressed no universal, no concept that forged the world mission. The American Constitution was founded on the idea of authority as expressed by Hamilton; U.S.A president lived in a world of warfare; thus, nations were obliged to protect their concerns through holding effectively what he called “the engines of coercion.” Being among the world powers, i.e. the U.S.A established relationships with those nations (Graebner 75).

During the French Revolution, American leaders were divided into two parts those who favored supporting France like Jefferson, who was the Secretary of State, and those who opposed such views such as Hamilton(Holloway 10).

In his *Pacificus*, Hamilton affirmed that reciprocal interests and shared advantages were safer background for exchanging relations between nations than recognition. Indeed, the focal purpose here was to ask for more concentration on morals than on the existing authorities. Hamilton contradicted that doctrine and assured that the

morality of the individual had to be the norm for the international attitude with a focus on the state conservation. He affirmed that the rule of morality was different between states as well as individuals. However, the political life was much less ethical than the private one. Hamilton regarded that the political life enjoyed more ethical concerns than the private one because it permitted more righteous deeds and impacts and that the ethical deeds targeted the public rather than the individual behavior(Holloway 10).

Many American leaders held the idea of Americans being the ideal country to settle the whole world like Thomas Jefferson, Thomas Madison, Henry Clay, and Abraham Lincoln. Those leaders insisted on the role of the U.S.A to play inside and outside it in foreign affairs (Graebner75- 76).

During the period of the great revolutions of 1848,American idealism was very fervent. When the Jacksonian Lewis Cass of Michigan saw the U.S obligation to support the movements of liberty that sparked in Europe; thus, he announced that Americans were against any crusading mind to happen in the political organizations of different countries. It was crucial to well see the profound concerns of those fighting efforts that took place in diverse places in the world and to abhor their failures and to cheer their success. And that anyone could suspect that the proofs of empathy which originated from Europe would make all hearts delighted, and allow those oppressed people to raise themselves from the undergrounds to reach the ladder of power, or at least, to attain protection (Webster's Guide to American History 199).

Cass wanted to make American people, in an emotional manner, involved in European conflicts. However, he was ignorant in the matter of policies and strategies in the campaign of 1852, among the democratic group "Young America" which aimed at exploring the degree of excitement among American people. For the second time, Cass

announced that he was against the idea of entering into war. However, it seemed crucial to make the voice of America heard everywhere in the world (Graebner 77).

Theodore Roosevelt was not satisfied with the new procedures taken by the American politicians. He criticized the new path concerning the American new deal in foreign policies. Roosevelt sent a letter to the respected British historian George Trevelyan. So, he wrote: "I wonder if you agree with me when I say that it seems to me that the England of Palmerston and Russel, like the U.S today, is too apt to indulge in representation on behalf of weak people(Graebner 78).

Ignoring the Founding Fathers intellectual patterns, President Woodrow Wilson, after World War II in July 1941, stressed America's deep influence in world affairs. Wilson created a logical approach. His focal thinking stressed the idea that because America was an exceptional nation, it was given a great mission to serve the world and humanity(Wilson, "Address at Independence Hall: "The Meaning of Liberty").

Wilson was proud of the U.S birth as a free nation and its role to extend the concepts of freedom to the benefit of all mankind. In 1914, on the Independence Day, Wilson's attempt to persuade about America as possessing an exceptional mission arguing that: "America has lifted high the light which will shine unto all generations and guide the feet of mankind to the goal of justice and liberty, and peace(Wilson, "Address at Independence Hall: "The Meaning of Liberty").

After 1914, as the conflicts increased and reached all parts of the Western front, Wilson with pride told American people that Europe asked not only for a material help, but for a leader for a better world. He confirmed what follows "why is it that all nations turn to it with the instinctive feelings?"He asked, then he answered his own question. "Because it knows that ever since we were born as a nation, we have undertaken to be

the champions of humanity and the rights of men". Even in wartime, Wilson asserted, that the United States would struggle only for the rights of mankind. Wilson addressed an audience at Chicago in January 1916 affirming that America existed to be an ideal nation in protecting the world and securing people's rights (Graebner 79).

Wilson's hope to save humanity attained its apogee in his speech at San Diego in September 1919. When he was in a Western tour on behalf of the League of Nations. Wilson declared that the main cause which led the U.S.A to wage such a war was to put an end to autocratic regimes that threatened the world and that the U.S.A had great aims. The solely way was indeed to free people from different parts in the world. He asserted that the core of the treaty was to establish liberty for all people in Asia, and in Europe, who were enthralled by injustice powers. The role of the U.S.A was to free those countries from the oppression and to make them experience the taste of liberty and independence through establishing democratic governments of their own(Graebner 80). Although there was an emotional call from Wilson to make America bear the charge of conducting a foreign policy which aimed at freeing all mankind on earth. Since Wilson's administration, the world experienced diverse rebellions which had a great impact on international relationships. The rise of China and Soviet Union as a new crucial powers had changed the usual European dominance as a balanced powers. Actually, the appearance of a new sort of weapons increased bipolarism which was managed by two world rival powers U.S and the U.S.S.R . As a result, a concentration on destruction proceedings existed in the hands of two nations(Graebner 80).

Revolutionist struggles in Asia and Africa helped the independence of many states which came to existence. It reduced the prestige and the authority of ancient European Empires. Another crucial factor was the revolution in communication which played a great role in every problem of instant interests in all parts of the world and

urged governments to take immediate resolutions to solve those matters. These radical changes decreased the limits of mistakes, and reduced the ability of those great powers to handle effectively the international system. Those changes that obliged America to be prudent in its action in foreign matters increased America's discussions about its deep role in world matters (Graebner 80).

The debate was no more a theoretical one. Since Wilson's day, the debate has had a deep relationship with difficult choices and true facts. Before, it seems that the national point view was absolutely fit by the subjects of the Declaration of Independence, American sense of mission was so excessive. Recently, all actions have been to be proved concerning the universal ideas, such as freedom, justice, pursuit of happiness(Graebner 81).

It is important to state that since Wilson's administration, American sense of mission has targeted in a little manner human kind than focused on the efforts of Japan, Germany, Russia, and China in order to create change in the universal patterns of politics; unfortunately, those efforts were crowned with failure (Graebner 82).

Wilsonians called for peaceful changes in order to avoid destroying ensured world during the thirties. The post war request for the Atlantic Charter was unsuccessful to create a world in which Germany, Japan, Russia and China had to find their true places in the hierarchical world of politics(Graebner 82). America was unable to make a world full of justice and equality, freedom and happiness, because such idealistic world exceeded human achievements, as it was mentioned by conservative sociologist, William Graham Sumner, when he opposed strongly American acquisition of the Philippines in 1899.

There are some things that America cannot do. Americans cannot make two plus two equal five ($2+2=5$). You may answer that is an arithmetical impossibility and is not in the range of our subject. Very well Americans cannot collect two dollars a gallon tax on whisky They tried for many years and failed that is an economic or political impossibility, the roots of which are in human nature....so far as yet” (Uebersax, “William Graham Sumner – The Radical Incompatibility of Empire with American Values”).

Americans’ problem which continue to exist was different from that which faced George Washington administration. It lied in the unsettled question of having a national commitment to the external world matters. It was concerned with the rhetoric of mission. It is a special mission not linked to actual strategies or patterns, but it is linked to make the nation capable of achieving what was somehow planned. Consequently, it made the government more responsible for things not well performed (Graebner 85).

Those goals were hard to realize. The nation received critics about its reduced strategies which condemned the government for failures to achieve the planned goals. The weakness point between what is seen to be possible to achieve and what is really possible has been a rich soil for creating several domains for several views which have gone beyond the norms (Graebner 85).

American Education as a Religious Principle and a Secular Obligation for the U.S.A International Status

It was in making education not only common to all,
but in some sense compulsory on all, that the destiny
of the free republic of America was practically settled

(James Russell Lowell)

5.3. Education as a Religious Principle

“Federal headship” is an expression that has not disappeared from the actual religious literature. It is real that the term itself has nothing to do with the scriptures. However, like the expression Trinity and the divine incarnation, it became a necessity in the theology speaking and in the doctrinal presentation. The term constant(Federal headship)explained the existence of two federal heads which were Adam and Christ. God made covenants in each of these two periods; each of them was a representative of a special and precise type of people (Pink 14).

For Adam, he represented the entire humanity. Christ was a representation of those people who were given by God to him in His eternal counsel. During his status in Eden. Adam was represented as a federal leader who represented all his descendents even when he fell into sin and corruption. His entire posterity was felt; when he died, all of them died to Christ. Also, when he came to existence, he was a federal representation to his proper followers. When Christ became obedient to death, all those he represented were considered as being upright. During his raising from the dead, all the people he acted for would raise with Him. Also, when Christ ascended from the sky, those people were seen as ascending with him “For as in Adam all die, even so in Christ shall be made alive”. It was said that” “There have been, but two men in the

world, and two facts in history”. Those were Adam and Christ, both facts were the rebellion through which many people were regarded as sinners and the second was the obedience of the latter by which several people were regarded as pious. The first one brought ruin and by the second came redemption(Pink 14). When Adam sinned, his whole progeny was treated by his sin as expressed in Romans 5:”where fore as by one man sin entered into the world, and death by sin; and so death passed upon all men in whom all sinned. “Through the offence of one many be dead.”(Pink 15). Another verse expressed that: “The judgment was by one to condemnation by one man’s offence death reigned.”(Hare 283).

When Adam committed a sin, God allowed the Satan to lay the axes from the roots of the tree, so when Adam fell, all his descendents fell with him. This death passed upon all men. Man’s condemnation came as a result of Adam’s sin in heaven. A sinner was a person who engaged in sin; who practiced sinful acts. The true interpretation here is that every human being when he gets into this world, he is seen as a sinner even before he committed a single desecration of the law. So, it is not because man has a sinful nature, but because he is directly put under condemnation. Men are legally viewed as being sinners in both situations by what they are and by what they are performing. However, it is by the disobedience of our first head who was Adam. The latter committed his sin and not only he condemned himself, but also his whole progenitor(Pink 15).

Because Adam sinned, human beings from the beginning were regarded as guilty and were described as having a depraved and corrupt nature. The latter action introduced the human race in guilt and misfortune. Christ, however, by his sacrifice to death created an assurance of salvation and justification to those who believed in Him.

Human race has suffered since its beginning from Adam's sin. Its suffering has no rational explanation. The early dreadful tragedies were full of misery, grim pain, poverty, and death on every side, and that "man is born unto an obvious truth". Adam's sin made people who came to this world described as "the Children of Wrath" because of their disobedience which showed their corrupted nature as it has been expressed in the following catechism: "The fall brought upon mankind the loss of communion with God, his displeasure and curse; so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and that which is to come" (Pink 15; "The Westminster Larger Catechism").

It seems important to stress the fact that the salvation of sinners depended on the same principle. Indeed, such will created men's destruction and the same principle can solely bring men's safety. The rebel of the first Adam constituted the judicial basis for men's sentence; the obedience of the last Adam is regarded as the legal basis on which the Lord can provide justification to the sinners. The fact that Christ sacrificed himself on the cross in order to save His sheep is considered the core element of the gospel. The concept of being saved by the deeds of another person became possible when taking into consideration a basis concept that people were lost through the deeds performed by another one (Pink 15).

Both of them have to stand or to fall together. In case there was no covenant of works, there would be no death in Adam and life in Christ as it was asserted that: "by one man's disobedience many were made sinners" which explains the major reason for humiliation and the loss of self respect that only some people could analyze it. Human race suffered a long standing curse (cursed for a long line). It is also called the children of a collapsed parent which means that men came to this world alienated from the life of God. In fact there is nothing within the human's nature to serve as sanctified

existence. God needed his people to show a certain connection between the first Adam and the last Adam(Pink 16)

The whole world might speak about the latter doctrines and the precept of such a dishonest attribution which created some proofs to derive from God. The case the Gospel (the true Gospel) was to be accepted by all of them; thus, there might be an argument for human manufacture. It was to be accepted by a collapsed and ruined men.

The wisdom of this world disregarded the reality of the true existence of a federal head, when being genuinely presented, it solely goes to express its belonging to a divine origin as it is stated(Pink 16) “by one... the offence of one judgment came upon all men to condemnation; by one man's disobedience many were made sinners” (“Immanuel God with us” 4). In Adam’s falling day, God’s anger was apparent and showed itself greatly; it was expressed from God to Adam’s children. The sanctified nature of Lord was hated by the human race. The curse violating God’s legislation reflected itself upon all Adam’s descendents; that is why, it is now apparent in the obligation of how the universality of depravity, the corruption, the misery, and the grim of men. Such inherited depravity is from Adam as a parent who was regarded as a great evil, because it was the source of all man’s depravity and misfortune on earth(Pink 16).

In order to permit the propagation of such corruption, God ordered to impose a punishment. However, the Lord allowed such a kind of sanction unless all people were condemned to be guilty. The concept that all kind of humans imparted in that punishment means that all of them fall in sin and are regarded as sinners. Men’s corruption and grim were not viewed as the appointment of God, but are instead the reverse of the judge (Pink16). It was asserted that:“The morality that helped build our

country is based on the values that are found in the Bible... And in my little small way, I want to encourage people to get back into those values”(Chancey, Meyers 1).

It is crucial to comprehend from what source Puritanism skimmed out of and from what source Puritans brought their concepts and drew their assumptions. The origins and the core of Puritans’ deep belief was the Bible(Carden 1). It was mentioned by Miller that:

They said in one moment that everything was to be gained by going to the Bible for the articles of beliefs.” However, they consulted other sources as it was affirmed "in the next they went also to other books, to systematic treatises on divinity, to methodized tomes on doctrine and ethics, to classical antiquity, to medieval scholasticism or to monumental restatements of it(Carden 2).

Miller saw that the Puritans were influenced by logician Petrus Ramus, and for that reason they asserted that “the Bible should be approached exactly as should the national world as a welter of raw material out of which propositions art were to be refined by the process of invention and disposition”. Miller observed that the Puritans divines possessed such convictions that the comprehension of scripture requires a certain schooling in eloquence and logic. Through that, Puritans clergy asserted frequently about the clarity and the simplicity of the scriptures focusing on the role of God’s spirit in demonstrating scriptural verity to the reader(Carden 2).

The Seventeenth Century divines of New England asserted the complete jurisdiction attributed to the Bible as well as showed its fundamental places in the Puritans’ theology. Such power of scriptures was a kind of surety for the Puritans mind and thoughts. Puritans divines or saints considered that the power of the Bible held an important place which was obvious and a sort of submission “to strange temptation,

hellish blasphemies.” Such great place given to the Bible stemmed from Puritan’s deep conviction of its godly composition” (Willard,“The Character of a Good Ruler”).

Nathaniel Gookin of Cambridge, Massachusetts pushed his group to reinforce their extreme belief severely and consider biblical commands to be those of a great God who showed His power through them (Willard,“The Character of a Good Ruler”).

Boston’s Samuel Willard quoted expressions of David from the Old Testament which state:“they were not his own words, but such as the spirit of God dictated him and spoke by him, whereof he was only the instrument of their being committed to record. They therefore came out of the Mouth of God ...” (Willard,“The Character of a Good Ruler”). The extreme notion of the biblical missive was very apparent for Puritans who possessed a deep conviction for the importance of the scriptures.

For Mather God was the only source who could have the power on writing the Bible because God’s words are very deep to reach directly the heart. In addition, John Elliot, minister and missionary to the Indians, Natives from the Church at Roxbury, Massachusetts taught the aboriginal sects that the Bible words are those of a great God. Actually, Bible’s sublime view which was regarded by Puritans clergy did not only come from the Puritans solely assumption about its divine jurisdiction, but also from the real ways and characterization they utilized when they pointed out the scriptures (Carden 4).

Numerous sermons emphasized the idea that the Bible represented the word of God (Cowan 429) despite that other descriptive phrases and numerous titles were used to refer to the holiness of God’ words. The focus on the truth of the word was also found in epithets like “word of truth”, “great store house of truth” and “Scriptures of Truth’s” also which were also called “ye eternal word”. In other sermon passages, the

Bible was also called “ye eternal word”, “the infallible oracles”, “the Sword of the Spirit”, “The RULE”, “The Purest spiritual milk in the world” and “a treasure and “infinite wisdom”(Carden 4).

Puritans were fond of the spiritual life surrounding their existence .They were fond by interpreting all those surroundings as events, phenomenon symbols which held very profound meanings. Puritans did not put any distinct lines between the secular and the religious life. All that life embodied was regarded as a strong expression from the divine will. When recording happening events, Puritans made a direct and a deep reference to the Bible as verses or chapters. In fact, with such a deep moral and strong background, Puritans transformed the history of their world into symbolic pictures full of expressions, which thus led to realize a great victory over all God’s kingdoms on Earth (Van Spanckeren 6).

The Bible was not only regarded as the word of God, but also as a complete precise and reliable document (Carden 4). Actually, scriptures were described as being a perfect law of faith and godliness. According to which all the creeds would be proved, and that the majority of arguments insists on the fact that it represented a pure guidance which shows the path humans must serve the divine will, and how they have to serve their surroundings. There is a deep belief that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they constituted the Divine rule of Christian faith and practice (The Salvation Army Handbook of Doctrine 1).

As the holy God had authorized the word, it gave Puritans complete assumptions that the scriptures were viewed as being the impeccable oracles written by a great God who cannot lie, but only tells truths. Cotton Mather also made a reference to God’s words as representing “those unerring oracles” and “the Holy and Just and

Good laws of the Lord". Thomas Shepard asserted that the voice of the Scriptures is considered the purest and the highest of all(Carden 5).

The Bible, as representing the Word of God, was in fact thought to be a full and a total enlightenment and a complete knowledge which included everything God allowed human race to know concerning things of the spirit in addition to the flesh. Any faction that did not share those beliefs was regarded as an atheist to New England clergy (Carden 5).

Quakers or Protestant sects, were condemned because they regarded the biblical revelation as being incomplete. Actually, for Puritans, the Bible as a full document was accepted as revealing God's words; as a book for all time; a book which was applied in the past as well as in the present. It was expressed by Mather Cotton that "the blessed suitableness of this miraculous Book unto the affairs and concerns of all men, is to be found in every part thereof"(Carden 6). John Cotton also gave evidences when he affirmed that God's words have to be observed without a materialistic pretension, or an arduous brilliance. They have to be used with an authoritative sense and industrious spirit to a very honest heart (Carden 10).

As God's missive to the whole humanity, the Bible possessed a great authority and an extreme utility for the Puritans of the 17th Century New England. The Bible held a great deep power which enabled it to touch all aspects of Puritans' daily life of both the saints and sinners. Before anything else, the utilization of God's words in the seventeenth Century New England was to assert the way to salvation through Christ. It made this possible by making men believe that God looked upon them. The word possessed unique advantages to make people aware about the true meaning of sin.

James Allen described sin as being a mirror to well recognize one's wrongs through God's words (Carden10).

Also, Increase Mather referred to the Bible as:"a precious Letter which Christ has sent from heaven, inviting who will, to come to him and he saved by him."William Adams was surprised at "what heart breaking and soul melting there are under the word of God"(Carden 10).

Josiah Flynt announced that the "Summe and substance of the Gospel" had the goal of the" reconciliation made by Christ for sinners". Puritans saw that God's words were necessary in the transmission of redemption. It's the power of God to salvation which resemble to "the pricking of the heart". Samuel Willard viewed that "the Gospel is the great instrument of God's appointment for conversion"(Carden 10).

Puritans' saints did not only glorify the Bible's extreme morality as being the path which led to salvation, but they also selected it as being a path for guiding their daily lives. New England Puritans formed a harmonious status of what was workable and abstract giving an extreme attention to both the systematic dogmas and their usage. The principality of the path in the Puritan mind was in fact, very apparent in the way in which biblical models and instructions were continually viewed as holding the norms of the Christian society. Ministers were usually aware of reminding the groups of the importance of the Bible as representing a law and a model that God's people were obliged to follow. Cotton encouraged those people who listen to him. He convinced them about the primordial role of scriptures in instructing and being a source of guidance and warning. He expressed that those episodes which appeared in Holy writ were of singular use of direction for the Church of God. In fact, Samuel Willard encouraged his group; he gave great importance to the Bible; he held them . It would

guide them to the right path. It would be their intimate friend and faithful companion for all times, being with them in all kind of state misfortune. It would help them to raise their spirit from all moral pressure, and would help them to communicate directly with the Lord and be a support for them in the death's pain and suffering.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”(Jemison 4). Actually, God's word held deep interests for people; it showed them the right way to acquire God's instructions, and the word provided information for people of God concerning Sunday (Carden 11). The Bible was a source to teach the believers things which they had not known and serve them completely in their daily life.

Samuel Willard urged his fellow men to keep in mind that believers were obliged to be in harmony with God's rules and to apply them profoundly into their living(Carden 11). John Norton interpreted that such a specific attention would be attributed to examples of biblical characters which God had regarded as being able to make “a considerable part of the scriptures...divine testimony of what the faithful have done and suffered?”. Indeed, it represented a very special election sermon during the 17th Century Massachusetts which had no influence on the electorate in one way or another to choose only the scriptures as an adequate leader. In fact, the Bible was the core of Puritans' theoretical and practical living (Carden 12).

It was the law of faith and of applications; i.e. a certain guide to achieve salvation and a big volume which illustrated models that needed more attention. Scriptures gave esteem and valued the scriptures in other fields. The Bible was also a source to realize contentment, and gave a progressive development and profoundness of the Christian experience. It assisted the divine clergy to overcome sin; it gave warning

to saints of all risks or temptation and rebellion. It also paved the way for the establishment of a just and upright government and helped saints to enjoy comfort and an easy life(Carden 12).

However, in a special word of awkwardness, Puritans divines asserted with Thomas shepard that :“When we are mocked and scorned of men of the world, let us look into the Bible, and we shall find bags of promises true treasures ,and there let us rejoice”(Mehdi 356-357).

To shed light on an assertion which was made for the Bible by Puritan divines, it seems not a surprise that a specific focus in Puritans’ sermon was put in suitable answer to the Bible. It was crucial to insist that a daily reading of the Bible was a necessary tool to purify one’s self. Cotton Mather promoted his group to “let not a day ordinarily pass you, where in you will not read some portions of it, with a due Meditation and supplications over it”(“God’s Battle Plan for the Mind”). Because of the sanctification of the Bible, Mather encouraged his follow men to keep on reading it every day as a means of purification (Carden 12).

Lewis approached the Holy Scriptures as a reader and not as a theologian. Indeed, he considered the Bible to be more than a simple literature. For Lewis, the Bible held several diversified topics of literary styles like poems, chronicles, romances etc... (Piper and Mathis 59). Another group of Puritans was also urged to read the Bible and to speculate upon some of its words and meanings day and night.

The reading of scriptures was a focal matter and central precepts for Puritans. The word was to be concealed in the hearts, and passages had to be remembered as stated “Ye best way in ye world” in order to overcome temptation and to fall in sin. Cotton Mather encouraged his listeners to help their children to be careful to provide

their children with a sufficient knowledge concerning salvation and help them to the memorization of scriptures. One of Mather's catechisms started a question with the following "What should young people count the most necessary or commendable thing that can be spoken of them?", then he replied with a passage from the scriptures: "From a child thou had known the holy scriptures which are able to make thee wise unto salvation". John Cotton encouraged his fellow men to take the word and keep it deep in their hearts, so that they might not return to sin for another time (Homelitic Directory 20).

Divine clergy possessed a great zeal to provide a complete emphasis to concentrate on studying the Bible both through a personal reading and a listening to God's word as expressed by Pope Francis when he stated that the preacher possessed an extreme need to listen to people and to select what kind of words they want to hear. The preacher has to meditate the Word of God (Homelitic Directory 20).

Other flocks of Puritans were proud to dig up, and explore the reach mines of scriptures to be careful in searching and studying the holy word of God; to love scriptures, to stick close to their guidance, to be close to God's words and refer to them in each situation. They put emphasis on listening carefully to the scriptures in order to know well God's path and follow it (Carden 14).

For those people who ignored to give the Bible its true value, they will receive a very severe warning. Increase Mather threatened those people who listen to the Bible, but did not fully comprehend its word to be reborn again and be in hell in their last day. There is one shaking example of ignoring God's words; it was the case of Morgan James confession when he was condemned to murder in 1686 (Carden 14). As recorded by Increase Mather, "the sin which lieth most heavy upon my conscience is he

maintained, that I have despised, the word of God, and many a time refused to hear it preached”(Carden 15).

5.4. Education as a Secular Obligation for American International Status

The American colonies were inhabited by the Protestants who left their traces innumerable within the population of the colonies. Those immigrants fled persecution and sought the foundation of a much sanctified society.

Puritans’ style of life was a combination between religion and political matters which was based on the principle called the New England way. Among Puritans traditions was the deep conviction that any one should read and interpret the Bible alone for himself or herself. That great dependence on the Bible caused direct influence on education and literacy (Gelbrich, “American Education”). Everyone was obliged to read and interpret the Bible. Mothers held such a great role to teach their children reading the Bible and this provided women with a very powerful influence on family concerns (Sage 33). God’s words had to be considered the background, the entire inspiration and the appropriate guide in all study lives. There was a necessity to hold a true faith and a very complete confidence in God’s expressions. God’s words included all hidden treasures related to knowledge, purity and wisdom(Jones 28).

Most of them held the Calvinist belief in their theology. Indeed, those urges continued to spread within the American culture. As a result, the great Awakening of the mid eighteenth Century and the second Great Awakening at the turn of the nineteenth Century were events that marked American society spiritually and socially.

As it was asserted by historian Warren Susman, “No analysis of American culture makes any sense if it fails to realize that this was from the start and the large

remains a Protestant nation in which the role of religious ideology in the shaping of, other ideological positions is key”(Miller 8).

There was other secular cultural subjects like the Enlightenment philosophy, the commercial expansion, and political troubles that shaped the late colonial and at the beginning of formation of a national society. However, as it was stated by Susman, each of those subjects possessed some crucial ingredient meanings from the Protestants’ views of world and life such as a focus on individual morals and economic responsibilities. Actually, Calvinists’ theological precepts, which were brought by Calvinists to New England, were overwhelmed by a belief in supernatural phenomena such as myths and rituals. People participated in communal organizations like guilds. Every individual possessed a very specific position in society and the whole human kind possessed a protected status in the chain of being. However, the new scientific modern view forged to liberate individuals from such a regular world(Miller 8).

New issues and new situations needed to be explored; new markets needed to be used, and new nations needed to be established. The Calvinists managed those new motives. However, it gave a rigid moralism to put human impulses under control.

Puritans’ view to nature and human nature was characterized by pessimism. It permitted to forge personal motives to enterprises as long as those which were adjusted by sentiment of remorse and having a pious acknowledgment which stated that worldly luxuries were seen without a valuable recognition when compared to a spiritual side or reality (Miller 8).

Two metaphysic opposed studies were the product of the Christian conventions. In fact, the creation patterns proved effective in the Middle Ages society and it was also apparent in the mysticism of Francis of Assisi, Hildegard of Bingen, Meister Eckhart

Julian of Norwich and others. This point of view observed the presence of God in every created thing. They insisted that humans might share directly with one another the current happenings of the cosmos through the establishment of a system of rules of awareness and in aesthetic expression or arts. But, the cosmology of St. Augustine, or “Facet Redemption” theology was effective and harmonious with the «imperialist” organization of Church and State as it taught that people were unable to share directly in the godly truth, and there was a need to put control on people who have an authoritative power. Calvinist Puritans, despite that they encouraged the enterprise of modern capitalism, they still put emphasis on powerful theocratic control on all human drives (Miller 9).

The latter point of view stressed a complete separation between the physical and the holy fields; between the innate and the mystic, between the secular and the sanctified, humans and godly, the creatures and the creator. The mundane world is ruined, i.e. not holy or it consists of the realm of the corruption and wickedness; as a result, man is regarded as being completely corrupted; man lived in a lasting struggle between the immoral status of the physical carnal body and the vague ideals of God’s grace. Regarding the absolute idealism of God, man is only a poor disagreeable person. For Puritans, a person was the cradle of corrupt and depravity; therefore, he needed to exercise a very self control examination on himself (Miller 9).

Historian Charles Leslie Glenn said that the theological study taught that sin is born within humans. So, he asserted that:

insisted that what was presented was in fact a false religion, worse than no mention of religion at all, since it took no account of sin as a corruption of human nature cutting man off from God and from his own happiness, or

of God's plan of salvation through Jesus Christ. By retaining only those aspects of Christianity with which Unitarians agreed, the proposed religious teaching was in fact identical with Unitarian teaching(Neal 6).

The latter view represented an extravagant pessimism for the Calvinist that was challenged in the 18th Century by the rise of laic rationalism and during the 19th Century by romantic effects. Glenn asserted that those secular and romantic branches were adopted as religious backgrounds for American public Education. It was indeed, the foundation for fundamentalists who protested about a secular humanism which has spread through American schools (Miller 9). Though those liberal branches concerning "Fall/ Redemption", diverse points of view related to nature and human nature were still incorporated in American culture(Miller 10).

Firstly, laicism and the collective education did not stop the effects of Puritan's ideas (Miller 9). Glenn asserted, in several occasions and through his writings, that the Orthodox groups were considered "greatly in the majority among the population." During the constructive years of the American culture. Glenn stated that the evangelical movement evolved and spread rapidly, and very profound revival started to give shape and sense to American Protestantism and that religious men felt assure and confident and began speaking for the American nation. As a result, Calvinists Puritans were and are still a very influential power in American culture(Miller 10).

As it was asserted by historians who mentioned that American affairs of state and the reform actions had looked at social matters as being affairs of an individual discipline and self control; thus, they did not succeed in pushing ahead those economic and ideological sources of the social clashes. The latter study was fit for the religious

power of education rather to take into consideration organizational changes to solve severe social matters (Miller 10).

This kind of morality was to manifest itself later in Puritans' behavior vis a vis work and success. Work has a sacred place in the Puritan traditions as being essential for the human' existence. Those people who adopted such a discipline or method showed a superior moralism. As a consequence, they promoted a material success to own property which was a sacred aim. However, poverty and the lack of property were considered the consequences of a personal failure(Miller 10).

An additional component in the Puritan religion was the focus on cerebral interpretations. It was often linked to the explanation of scriptures tenets and doctrines. It is real that several groups authorized affectionate diversions and sincere upright feelings. However, American religion has no contemplation and depended intensely on mental, oral, and dogmatic way than upon other instinctive, artistic or meditative ones. This intense focus on the power of texts and credos has deeply affected the educational trainings of the American culture (Miller 10-11).

Ideas and concepts related to education became different when the religious beliefs promoted much more an individualistic tendency to mysticism sharing thoughts with God(Miller 14).

The traditional conduct to poverty and other social matters which were deeply affected by Puritanism were inclined to be more ethical than compassionate toward those people who were unsuccessful to realize a prosperous life and obtain a certain degree of authority. The continual conflict between the Conservatives and the liberals' interpretations of democracy was a focal point in the improvement of American Education (Miller 14).

A liberal view explains that there is a chance for everyone to succeed. It is not an obligation that this person should be a special individual. Then society is obliged to make education available for all, and to create equal social and economic opportunities for all. Indeed, liberal capitalists have the same view with the conservatives that the social matters and cultural conflicts have to be solved in a best manner by the means of stimulating individual ambition and the increase of personal occasions rather than to question cultural values which might be the radical cause. As a result, utilizing education was the universal remedy for all social and cultural matters and was the solid model in American history(Miller 17).

Relations between State and Church have been based on both religion and education. On the one hand, the influence of religion in public schools was settled on a specific base which asserted that public schools were under the power of public policies as they were tax –supported; thus, they had to be ruled by an establishment clause. However, in the case of a special religious program, those schools continue to be ruled on a voluntary foundation(Wood 349). On the other hand, the utilization of public capital to support religious schools was often directed in a no constitutional manner under the authority of the establishment clause. The employment of those funds formed a source of help for religion and they produced complication for the church and state in a schedule of education.

American public schools were, from a historical point of view, unique like the uniqueness of the American tradition of State and Church. Both of them demonstrated two different gifts of the U.S.A to the world. Despite that the U.S.A was established as a secular State, it was the first country which banned, according to its constitutional legislation, the establishment of religion and to give guarantees for free practices of religion. The U.S.A was referred to as the nation characterized by the separation of

State and Church and was an immense addition to civilization. Public schools in America were known the extreme accomplishment of American democracy.

Actually, public education in the United States took its origins from the preceding concept of separation between State and Church. Because in education and in Church and State relationships, Europeans demonstrated their powerful superiority in Colonial America. As a consequence, the first schools were regarded as holding a religious basis and not a secular one. First laws concerning the American education, which were issued in Massachusetts in 1642 and 1647, confirmed that common schools were compulsory to teach children(Wood 350).

Those legislations encouraged American children “to read and understand the principle of religion and the capital laws of this country [sic]” Not only in New England colonies, but also in southern colonies there was an influence of religion in education (Wood 350;“Massachusetts School Laws”).

In the late of 1766, as an example, North Carolina Constitution asserted that:“the great necessity of having a proper school of learning established whereby the rising generations may be brought up and instructed in the principle of the Christian religion...”(Reichley 133).

Because the approach of State and Church provided a path to put an end to the disestablishment and plurality in America; therefore, free laic public school started progressively to emerge and with time replace the sectarian school which was prominent in the colonial period in the first decades of the New nation. The increase of empirical sciences, the flourishing of international business, and the religious differences within the new population, the religious characteristic of America’s schools

became intense as a source of discontent due to increase of demands for secularism without an ecclesiastical or sectarian control (Wood 351).

Sir Thomas Jefferson was the first person who encouraged the idea of public schools to be free secular tax -supported and the basis of democratic and informed citizens. Jefferson viewed that those public schools were not in such a manner to take the place of private schools. However, their aim was to give education for all. In a report of the Revisors of Virginia in 1710, Jefferson suggested that “[a]t these schools all...Children male and female...Shall be entitled [sic]to receive tuition gratis.”(math education quotation)(Education of free men 104).

In the year 1817, Jefferson argued that: “no religious reading, instruction or exercise, shall be prescribed or practiced inconsistent with the tenets of any religious sect or denomination”. Jefferson opposed the state’s assistance for education which spread even to the William and Mary College and the University of Virginia as he thought about it “to leave every sect to provide, as they think fittest the means of further instruction in their own peculiar tenets.” By the year 1830, Jefferson’s idea of non communal public schools started to reach all states throughout the union; Horace Mann put specific effects on the state laws to issue legislation which banned all sectarian exercises including the use of public text body in tax -supported schools, Mann maintained for free public schools tax- supported without sectarian control (Wood 351-352) basing on religious autonomy and the separation between State and Church. In the Final Report to the Massachusetts Board of Education in 1848, he expressed the following:

[I]f a man is taxed to support a school, where religious doctrines are inculcated which he believes to be false, and which he believes that God condemned then he is

excluded from the school by divine law, at the same time that he is compelled to support it by human law. This is a double wrong ” (Education of free men 104).

However, sectarian effects and learning in the public schools persisted until the last half of the 19th Century and obliged, especially, some Roman Catholics to stress parishional schools in order to flee the public instructions.

When the Catholics refused greatly the Protestant effects on tax -supported school, Protestants opposed tax -support for the Catholic parochial school. With time, the idea of Jefferson and Mann for free and secular public schools tax supported and without sectarian control became settled down and sectarian schools were separated from the church’s control and public goals. During the last decades of the 19th Century, many waves of immigrants, especially from Ireland and Southern, eastern and southeastern Europe, intensely promoted the multi faith which characterized the American society by incorporating large numbers of Roman Catholics, Eastern orthodox and Jewish. Those immigrants’ sects were incorporated within the American life without any doubt. They clearly objected any form of religious foundations particularly when they appeared in public schools. There existed less religious agreement to strengthen both religious practices in public schools and helped to remove sectarian effects from the public schools and rejected public assistance to parochial schools(Wood 352).

In 1818, Connecticut was the first state to object the use of public funds for the Church schools and forged the establishment of constitutions to the states. It became forbidden to give tax-raised capitals for supporting church schools, Except for a law issued in Massachusetts sects in the year 1826 which requested the reading of the Bible. Indeed, no legal license for Bible reading appeared till the year 1913 (Wood 352).

When Pennsylvania issued the first legislation which requested the reading of the Bible in public schools “Few verdicts of history”. Murray A. Gordon affirmed that: “are clearer than the purposeful determination of the states to the Church from public schools and the church schools from public funds”. The significant line which determined the separation between Church and state attained a distinct laic place in the waning decades during the 19th Century. Consequently, it became clear that the laic feature of those sectarian schools appeared to be more guaranteed (Wood 353).

By the year 1870, all state constitutions expressed a separation from the public education, and the state courts largely embraced church -state separation for the public schools. At the same time, exceptional advantages in church membership during the first half of the nineteenth century followed by new requests for devotion to the Bible reading and school prayers weakened the process of separating between church and state in sectarian schools. The percentage of church membership population reached a very high level in the 19th Century. It is crucial to highlight that the first program related to religious education in public schools started in 1913 in Gary, Indiana. During that time of the McCollum decision in 1948, forty eight states issued time programs for religious instruction. After fifteen years, the U.S Supreme Court decisions were issued to encourage a complete devotion to the Bible reading and to authorize prayers in public schools. During that era, the church membership in the U.S.A reached more than sixty three percent of the whole population(Wood 354).

In fact, regarding America as a Christian state is not a new concept that a Christian nation has been implanted in the New World together with the approaches of a stated religion. In New England, Puritans aimed at founding not a democracy, or a secular state; their aim was to found a theocracy or “a Bible Commonwealth” where the Bible was the basis of all laws and the state was regarded as holding Christianity in

both the foundation and use. John Cotton wrote “it is better that the Commonwealth be fashioned to the setting forth of God’s[sic]house ,which is his Church; that to accommodate the Church frame to the civil [sic]state”. Nine out of thirteen colonies and churches were built; in New York several county founders Churches recognized the absence of one dominant Church (Wood 354).

Conclusion

Puritans who settled the American shores since the beginning of the Seventeenth Century have successfully realized their great dreams in establishing a holy society which came to be called later on the Holy Commonwealth. In fact, Winthrop’s vision of establishing a city upon a hill has reached its apogee within the Puritans who left innumerable traces in the American society until present times. Puritans apocalyptic vision led them to the intellectual construction of America. The latter emerged as a great nation holding deep convictions of conquering the world and shedding light in every corner on earth. America built its exceptionalism which started earlier, but is still a driving force that stated American uniqueness as a nation and forged its superiority as holding a messianic mission. America imposed its power over all nations through different policies taking initiatives to spread great values of democracy, freedom, and justice. For that reason, America is said to play the role of the supreme judge.

Sense of mission is employed by the presidents particularly from the time of Ronald Reagan to Donald Trump using Puritans’ typical vocabulary such as, duty, mission, calling, visible saints, city upon a hill in order to the set up the USA as an ideal nation to promote the spirit of liberty over the world.

Puritans complete devotion to education held a very measurable place for the Puritans of New England. Puritans based their faith on the doctrine of covenant which stated that schools were needed because of the sinful nature of the human being. In fact, the idea of sin started when our father Adam ate from the forbidden tree searching for an eternal existence. Such action remained a spot in human's history. Because of Adam's sin, all his progenitor sinned. Sin characterized human's life and was a shame for God's creatures that cannot be cleansed even if man is a righteous one, he has done nothing evil, but evil remains eternal pursuing him along his life. For that reason, Puritans wanted to get rid of this burden by taking the path of education as the only means to purify themselves. Puritans stressed on reading the Bible and interpreting its verses in an attempt to clean their sins, attain salvation and be among the chosen few. In fact, it was a daily task to read a portion of the Bible in American schools in seventeenth Century New England. It is crucial to highlight that religion played a paramount role in the development of the American system of education. Puritans' schools tried to make no difference between what is secular and what is religious and worked hard to teach children the way to overcome all kinds of hardship which existed in the New World and helped them to devote themselves fully to educate their souls before the body. Puritans worked hard to establish different types of schools to allow all children from different classes to learn and be aware about all what surrounds them.

As schools are microcosms of society. They didn't only reflect the ethos but they served as intellectual and economic objectives. Because of the process of industrialization and modernization; religious diversity and the country itself becoming mature. All those factors lessened the influence of religion in public schools and led to radical changes in the American educational system.

General conclusion

Puritans sanctified those precious Doctrines of salvation and predestination. The latter is viewed as a cornerstone in the Calvinists belief. It urged the faithful believer to a constant hard work to be chosen by His Lord for an eternal one life. God has already made His choice about those who would be chosen for an eternal life and be in heaven and those who would be damned and be in hell. However, Christians were very anxious as they could not know about their real position in this life. Puritans believed deeply that hard work was a big honor to God which should be rewarded. In this case, the one deviation from the right path would result in disastrous outcomes. What is apparent is that rich believers would automatically be blessed by God.

Puritans' main dream was the establishment of a holly society in England; however, that great dream did not take place in such a special island, but it became true in a land far from theirs; a land situated in a very promote corner across the Atlantic Ocean. A land of hope, milk and honey. This was the very demonstration of America. Puritans played a focal role during a very sensitive era in the British history, particularly in the period of the British Civil War. It is very crucial to stress the fact that hardship and severe moment created men of actions. Actually, from harsh conditions emerged true believers who were ready to make great sacrifices in order to achieve their goals and serve their society to live in peace and prosperity. Among those successful men, who succeeded in engraving their names with golden scripts, was Oliver Cromwell. The latter led the English Army to several victories and ruled England as the Lord Protector for a period of nine years. Cromwell struggled a lot for the concretization of the Puritan's dream. Unfortunately, that hope did not last for a long time and was interrupted by Cromwell's death in 1658.

It is worthy to note that Puritans' dream of founding a holy society was short in England. However, that dream had to be fulfilled in a remote place across the Atlantic Ocean, in the New World. Puritans were fond of their freedom and sought the establishment of an ideal society of visible saints. Though there were difficult conditions of life in New England, Puritans struggled bitterly to maintain a great sense of community. No one should underestimate the powerful role of religious ideas, especially among colony and community leaders who were a homogeneous group sharing the same religious beliefs and the same dreams to be realized in their New Canaan. As a result, their ideas were simply imposed and their social goals were achieved. Puritanism has given America a shape and a counter. In the 19th Century, Puritanism, as a political body disappeared. However, it still exerts its deep influence upon American culture and national identity. Puritanism laid solid foundation to many great values that are considered the core pillar of American uniqueness and superiority. Among these, we find individualism that has shaped American individual since the colonial era when facing the hardship of weather, wilderness and the aborigines. America experienced democracy earlier in times when the whole world was under the fire of oppression and justice. The May flower Compact of 1620 was the first act of democracy in the American history. Puritans also set high standard of self-examination and self-discipline. They aimed at an impeccable moral record. In addition, Puritans established high morals of diligence and justice in their daily life with non-Puritans through the doctrine of the "calling", i.e. the complete devotion to hard work as a means to satisfy God and achieve His salvation and be among the elect. This calling is linked to a material success in order to attain God's grace and be among God's chosen people.

Puritans were fond of having a special mission to accomplish in this world. They paralleled themselves to Israel and its sacred mission on earth. Their slogan is that they were chosen by God to civilize the whole world and shed light on every corner of it. Furthermore, Puritans had a great zeal to learning and education as means to recognize God's grace. For Puritans, the Bible was a source of light because it is derived from the divine. Puritans strong inclination to education was rooted within the doctrine of covenant. According to the covenant theology, the human being is sinful since his birth. Because of his sinful nature, schools were needed to teach humans how to purify their souls and reach salvation. Though many centuries had passed, Puritans' contributions to American culture, identity, and history remained innumerable in making America a nation of all nations.

Those pejorative sects, who reached the American shores in the beginning of the seventeenth Century, were charged with great puritan's values such as individualism, thrift, perseverance and hard work. The latter concept has a special rhetoric in the American culture. In fact, hard work played a very role within the Puritan's major doctrines as it was the only sign of one's own salvation and served the faithful believers to be somehow sure about their predestination to a new life in paradise and be among the chosen few. Working hard and pursuing happiness by realizing a great success which would be crowned with material wealth was the solely means to be certain that such a person is among God's elected people. Puritans and, especially Calvinists, put extreme emphasis on the idea of hard work as a way to wealth and then to salvation. Calvinists who voyaged to America were absolutely sure about such a great ideal of working hard and achieving a material wealth as a sign from the divine to achieve God's extreme satisfaction. Puritans deep conviction helped them to realize a great success in every domain. Because their primordial goal in this life was to attain God's

favor and eternal grace, Calvinists created such a deep relationship between God's benediction and realizing material success. For Calvinists, through the accumulation of wealth, they would be saved and elected to salvation by a merciful God.

Puritans honored hard work to the extent that this strong belief created an upheaval within Puritans' lives as they began to take risks and went further to promote one's wealth and welfare. Indeed that pillar is the concept of Puritanism which has demarcated the history of the U.S.A since earlier times when those refugee Puritans reached the American shores, thus the new land was the new Israel and their spiritual leader was the prophet Moses. Such a strange mixture between bigotry, faithfulness ; hope, and independence created newness within the person himself, his behavior and style of life. Despite that the movement had vanished at the end of the 18th Century, the impact of Puritanism remained so great. Those basics like hard work ethic ,perseverance , and thrift all have remained influential until the present day America. The work Ethic is considered a core landscape that shaped the American character to the extreme. The individual who came to see his work as a gift from the divine and feel the obligation to perfect it in order to be blessed by God deserves great respect and extreme honor. This idea is very powerful to create one's self confidence and one's self discipline and lead him/her to success and wealth. No one can deny the great achievements made by Puritans since their first arrival to the New World.

Puritanism is the nucleus of American cultural identity. Its impact is innumerable for the American society and people . Thanks to Puritans, Americans learnt how to be independent and rely on one's self .The wilderness with all its hardship, the huge land and the Natives constituted a danger for the new settlers who fought with an immense courage to survive. Their continual struggle in the wilderness had reinforced their sense

of responsibility. The predestination doctrine reinforced their self awareness and paved the way for individualism value.

It is important to stress that the concept of hard work played a major role in different stages and diverse periods within the American history starting from the colonial era to the period of the American Revolutionary War. Also, Thrift and hard work played a very crucial role during the period of the Civil War. This led to a fast development of American Capitalism. Hard work was a key role in the period of Reconstruction after the war and the period of Westwood Expansion. Nowadays, that value is still a part of the American national character. For most Americans, gaining material wealth is still a sign of one's success and a sign of one's self-reliance value. Hard work, as a profound ideal, helped the U.S.A to face all those dangers that surrounded the newly-born nation and helped it to put very strong pillars to reinforce its intellectual construction and create a new nation that would sooner dominate the whole world and be the first nation to expand those great ideals of hard work, perseverance and democracy to all nations on earth.

In fact, until nowadays, Americans are described as being the most hard workers people in the world. Such a deep belief in hard work has characterized Americans for centuries remaining influential till the present day. Hard work, as a value, possessed a very deep influence, indeed, it is as it was before a major driving force for the development of all ancient civilizations, a main pillar for building all great nations, and a powerful factor in bringing Americans to the leadership of the whole American Continent and the world too.

It is crucial to focus on the fact that a such deep value of individualism has been the core of American people from the beginning of the nation until present times. Such

a precious ideal pushed the Puritans, who were very religious, to form a new style of life and worship. Since their first landing on Cape Cod, Puritans have sought to reinforce their own self reliance as they were in a new land that was completely different from theirs. Thus, Puritans succeeded in building one of the great civilizations in modern times. Puritans were the true pilots who led America to world power through their iron will and powerful beliefs. They created from America a rhetoric that still amazes peoples in the whole world to take it as a successful model that deserves respect and esteem. Puritans, with their deep individual characteristics, helped the emergence of other values which worked together with individualism like self confidence, self discipline, and self reliance in addition to perseverance and thrift. All of these concepts created a harmonious set of ideals that stemmed from Puritanism, then manifested themselves largely within the American society and culture to be exported to other nations on earth. Puritans worked hard and succeeded in developing a special character. Their continual pursuit of wealth helped them to go further to dominate nature and create new frontiers to conquer the West. American Puritans learned how to take risks and be successful in all domains of their life. Many worked hard and relied on themselves and achieved a great success; they became wealthy and gained respect from their society.

Hard work and self reliance became related to the motto of the American Dream and the concept of the Self- Made Man. The dream served Americans to be successful and serve other ethnicities to do so. The very Baron called self -made man became a rhetoric that characterized the, billionaire, the millionaire, and the successful man regardless of his origins, race, and descendants. It is better to be an American as it was expressed by the French writer J. Hector St. John De Crevecoeur who praised the American hot generosity to serve all people from different walks of life and from

different races. Being the promised land, the land of opportunities, and the land of hope, America held great ideals to serve all the oppressed and exported its values abroad to the whole world in order to permit everyone to benefit from American great and worthy concepts that still forge people from different ethnic races to immigrate and sought to build a prosperous life. Individualism as an American value has permeated each corner in America, and Americans are characterized by being the most individualistic people on earth.

America, as a nation, has had very deep experiences which created from it an exceptional nation as it was asserted by several historians and writers, especially foreign visitors to the U.S.A who agreed about the deep roots of American exceptionalism which manifested itself greatly in different fields within the American society. The latter concept of separation between the church and the state has profoundly affected the American political system of government. America was the first nation to declare such a great value of making religion separate from the state and permit a complete freedom of worship. The latter concept took its origins from the Calvinists' sects who settled the American shores in the seventeenth Century and left its impact very deep within the American political system and government. That concept was a landscape which reinforced American exceptional vision as the land of opportunities, especially that America was characterized by the great number of immigrants who saw in it the land of hope and a shining city upon a hill to realize a prosperous future and in which all their ideal dreams would become true. Those great ideals enshrined within the Declaration of Independence have remained eternal. They were very expressive "All men are created equal and that they were endowed by their creator with inalienable rights such as freedom, liberty, pursuit of happiness and democracy. These special ideas were experienced for the first time at that epoch in

which the whole world was under oppression, injustice, inequality and all forms of persecution. They were derived from those newly reformed ideas spread due to Luther's and Calvin's Reformation and marked a new start for all European nations and went further to reach Americans beyond the Atlantic and the Pacific Oceans. For that reason the American Revolutionary War was a special event and constituted an upheaval when Americans made that challenge to rebel against the greatest British Empire. Without doubt or fear, Americans rebelled with prowess and shown resistance.

The American rebellion and the aftermath of the American war of Independence were a watershed within the British and American histories. It stated the rebirth of the great America which has to be a model community and lead the world to form a New Canaan.

All American official documents stressed democracy as being a great value which was experienced earlier in times upon the arrival of the first settlers who came to America searching for religious freedom and established their new church and a new proper style of life proper to them. Indeed, the Mayflower Compact that regrouped the Pilgrims on one civil body-politic remained the first act which planted the seeds for American democracy and allowed later on for more other great documents such as the Declaration of Independence and the American Constitution, the Bill of Rights and other official documents that were a major source for reinforcing democratic ideas and helping to make them spread everywhere in the world. America's great ideals manifested themselves vastly in American foreign policy. The U.S established itself as the universal supreme judge to assure the complete protection of political and civil rights and to spread American utopian ideals like freedom, liberty, and the pursuit of happiness. America's powerful status allowed it to conquer the whole world and

permitted it to intervene in world's affairs believing greatly in its intense power to find suitable solutions.

Puritans who settled the American shores at the beginning of the Seventeenth Century have successfully realized their great dreams in establishing a holy society which came to be called later on the Holy Commonwealth. In fact, Winthrop's vision of establishing a city upon a hill has reached its apogee with the Puritans who left their traces innumerable within the American society. Puritans apocalyptic vision led them to the intellectual construction of America. The latter emerged as a great nation holding deep convictions of conquering the world and shedding light in every corner on earth. America built its exceptionalism which started earlier in times, but is still a driving force that led America to be unique and forge its superiority by holding a messianic mission. America imposed its power over all nations through different policies taking initiatives to spread great values of democracy, freedom and justice. For that reason, America is said to play the role of the supreme judge.

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among the chosen few. In fact, it was a daily task to read a portion of the Bible in American schools in Seventeenth Century New England.

The Protestant work Ethic has remained a landscape within the American culture and forged the American identity to the extreme. For that reason several Christian believers taught those ideals in the American colonies to make people aware about their real status in life. But, one major figure and a social activist was Sir Benjamin Franklin who supported those deep values of diligence and thrift and hard work. Sir Benjamin might be considered the ideal of the American man of virtue and great importance. He focused on all those deep values that served him to be such a great man like hard work, thrift, diligence self reliance. Franklin urged for the profit-making. However, the making of money would not be the highest goal for any one. For him wealth should not be the whole interest for one's existence. Franklin highlighted frugality, industry, sincerity, honesty, independence and considered all of them the true foundations of modern civil ethos. In his autobiography Franklin presented himself as an example to lead the coming generations into efficient paths. He originated from a very modest class; however through intensive efforts, hard work, thrift he realized great success through all diverse stages of his life.

Puritanism as a stream which appeared in a very particular era in Europe might be considered more than a religious belief, but a philosophy. In fact life styles were associated with dynamic values which modeled the American culture and the national characters to the extreme. Several values like: hard work self discipline, individualism, optimism, egalitarianism are rooted in Puritanism. Indeed, those values constitutes the cornerstone of Puritans and laid foundations to the emergence of America as an outlier nation.

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Résumé

Le puritanisme s'est révélé être un moteur majeur de l'unicité et de la supériorité américaines. L'impact de ce mouvement pouvait être ressenti dans plusieurs aspects de la vie américaine moderne. Les valeurs puritaines sont toujours présentes dans les propos des présidents américains qui valorisent toujours l'expression célèbre dite par Jean Winthrop «Une ville brillante sur une colline». Les Américains ont la conviction extrême de tenir le manteau d'Israël et de mettre la lumière partout dans le monde. Cette thèse explore l'effet profond des valeurs puritaines sur la société et la culture américaines, telles que le travail ardu, considéré comme une valeur fondamentale, dans la formation de l'individu américain jusqu'à présent. Les Américains sont reconnus comme des travailleurs acharnés. Ils considéraient le travail ardu comme un moyen pour plaire à Dieu et satisfaire leur communauté. Il est important de mentionner le rôle majeur joué par l'individualisme dans la structuration de l'autonomie et de la discipline américaines. Cette valeur aussi très cruciale a fait de l'Amérique un pays d'opportunités, un pays de lait et de miel. Le rêve américain reste toujours un triomphe dans l'histoire de l'Amérique. La croyance d'être exceptionnel a aidé les Américains à améliorer leur unicité et à revendiquer leur supériorité à travers plusieurs réalisations majeures. Un autre concept qui caractérise le peuple américain est la séparation entre l'État et l'église; cette dernière a façonné le système politique américain et s'est avéré être largement appliquée et bien adoptée aujourd'hui. Les Américains sont très reconnaissants à leur déclaration d'indépendance, qui demeure une source d'inspiration de tous les temps. Les Américains croient fermement en leur sens de mission de diffuser les idéaux de démocratie, de liberté, d'optimisme et d'éduquer les peuples à travers le monde entier.

Mots clés: puritanisme, valeurs puritaines, vie américaine moderne

ملخص

تتناول هذه الأطروحة أهمية القيم البروتستانتية كقوة رئيسية للتفرد والتفوق الأمريكي. ويمكن ملاحظة ذلك في كل مجالات الحياة الأمريكية الحديثة. حيث لا تزال تلك القيم البروتستانتية حاضرة في خطابات رؤساء أمريكا اللذين لا زالوا يتغنون بالمقولة الشهيرة لزعيمهم وقائدهم الروحي جون وينثروب بأنهم "مدينة مشرقة على تل". إنَّ الأمريكيين يعتقدون اعتقاداً شديداً بأنهم يرتدون معطف إسرائيل لإشعاع النور في كل مكان من العالم. فهذه الأطروحة إذن تركز على هذا التأثير العميق لتلك القيم النبيلة علي الثقافة والحياة الاجتماعية الأمريكية مثل العمل الجاد الذي يعتبر قيمة أساسية في التشكيلة البشرية للأفراد الأمريكيين حتى الوقت الحاضر. إنَّ الأمريكيون معترف بهم كأشخاص مدمنين على العمل. فهدفهم هو إرضاء الله ثم مجتمعهم. إنَّه من المهم تسليط الضوء على الدور الذي تلعبه الفردية الأمريكية بالاعتماد على الذات والانضباط. فهذه القيمة جعلت أمريكا أرض للفرص، للحليب والعسل، إذ لازال الحلم الأمريكي مشهداً طبيعياً في تاريخ أمريكا، فاعتقاد الأمريكيين بأنهم استثنائيين ساعد على تحسين تفردهم و تفوقهم من خلال العديد من الانجازات العظيمة. من بين القيم الأخرى التي ميزت الشعب الأمريكي هي الفصل بين الدولة والكنيسة. فهذه الأخيرة تركت آثارها واضحة في النظام السياسي الأمريكي. إنَّ الأمريكيون يمجدون بيان إعلان الاستقلال الذي لازال حجر زاوية ومصدر إلهام في جميع الأوقات. فالأمريكيون يؤمنون بقوة حسهم في المهمة المتمثلة في نشر المثل العليا للديمقراطية و الحرية و التفاؤل و تربية النفوس في كل أنحاء العالم.

الكلمات المفتاحية: البروتستانت، القيم البروتستانتية، الحياة الأمريكية الحديثة