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The Life and Times of Anne Hutchinson in Puritan New England

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Abstract

This research delves into the world of Puritanism in the early America. It analyses the theology of orthodox Puritans, more particularly the doctrine of covenant of works and the covenant of grace. In doing so, we discuss Anne Hutchinson's accomplishments and banishment from Massachusetts Bay Colony, which illustrate the zealous spirit of Puritan society in the early seventeenth century America.

Keywords : Puritans, Hutchinson, Visibility, Devotion, theology.

Dedication

A special thanks to my beloved father and mother, whom I would not think I could have done anything without them.

To my siblings, cousins, and my whole family, my loved and cherished ones who've been beside me all along the academic journey.

Thanks to our supervisor, for all of his guidance in carrying out this task who helped me get to this point.

(The second candidate):

I am grateful to my precious father and mother, whose support and understanding have sustained me through scholarly journey. Your love and support have been the bedrock upon which I have built aspirations.

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General Introduction

During the seventeenth century, the Puritan movement had an enormous effect on the American society and history. They settled in the New World as a religious group with an objective of defending their beliefs, morals, and social norms. The Puritans' strong moral and theological views shaped colonial society, stressing ideals such as diligent labor, discipline, and social interaction. While their influence faded over time, the values they stood for left an enduring imprint on American civilization, especially in fields that include faith, education, and social structure. Today, the Puritans' influence is acknowledged and studied as an important aspect of American history.

In sixteenth and seventeenth centuries England, the Puritans formed a religious movement trying to reform the English Church. Their religious beliefs and convictions had an impact on their behavior and attitude. The notion of justification by faith was essential to their views, asserting that in order to obtain redemption a person should first seek the grace of God and a firm conviction of Christ rather than through individual accomplishments or virtuous acts. This theological position stemmed from their interpretation of biblical teachings. Furthermore, the Puritans believed in the concept of the covenant, which was a long-term commitment between God and humans. They recognized both the Covenant of Works and of Grace, admitting that following Adam's Fall, every human being would be incapable of completing the Covenant of Works. Running from religious struggle and oppression in seventeenth century England, the Puritans found shelter in the New World, creating settlements like the Massachusetts Bay Colony where they might freely worship God and practice their religion according to their convictions.

Born into a Puritan family that emphasized education and religious enthusiasm, Anne Hutchinson grew up with a strong comprehension of the Bible and interacted with theological arguments that formed her religious beliefs and opinionated personality. Hutchinson's charismatic demeanor and spiritual awareness drew attention, prompting her to arrange weekly meetings in her house to discuss theology and religious discourses. These events became increasingly popular, breaking established gender roles and stereotypes by drawing both men and women, and left a profound effect on Boston's religious environment.

Hutchinson's presence in Boston left an indelible mark on the colony's ecclesiastical landscape. Her focus on her private religious experiences and her disdain for established religious authorities that challenged traditional religious orthodoxy led to America's persistent defense of religious freedom and individual conscience preservation. Her biography exemplifies the difficulties faced by opposed voices in the early colonial period, as well as the long-lasting effect they had on creating the fundamentals of American society.

Hutchinson's power and unconventional opinions drew both acclaim and condemnation. She was a devout Christian who disputed the reliability and teachings of Puritan preachers. She argued for direct communion with God and emphasized the importance of human morality in religious matters. In 1638, her religious ideas, mixed with her increasing popularity, caused a schism in the Boston community, ultimately leading to her trial and expulsion from the Massachusetts Bay Colony.

We had already opted for a whole different theme from this one at first but were completely not interested in it because, in our minds, there was a thing telling us we had to change it and will become bored before we even start it. All we were thinking about was the third year's civilization lectures done by Dr. Mehdi, he taught us everything about Puritans in detail, precisely, that we still remember now. Our interest in the Puritans was sparked by him,

who inspired us with the Puritans' passionate and engaging approach to teaching. As we delved deeper into the world of the Puritans, we were struck by the depth and the complexity of their belief, as well as their remarkable resilience and determination in the face of adversity. The Puritans believed in the importance of personal piety, hard work, and moral purity, and they sought to create a society that reflected these values. They placed a strong emphasis on education, and many of their ideas about the importance of literacy and intellectual inquiry still resonate today. As we embark on our dissertation journey, we are motivated by the opportunity to explore the legacy of the Puritans and to highlight an important Puritan figure who unveiled their thrust and gain a deeper understanding of how their ideas and values continue to shape the world. In this Puritan world, a rebellious voice in the Puritan community provides a powerful prism by analyzing their darker side, Anne Hutchinson. Although the Puritans wanted religious freedom and unity, Hutchinson's story reveals the boundaries of their tolerance and the consequences of their established religious order. We wanted to understand the nuanced nature of religious acceptance, the intimidation of disagreement, and the cultural forces that typified the Puritan community by diving into Hutchinson's trial and ultimate deportation.

Our study seeks to challenge traditional narratives to offer a more nuanced understanding of the Puritans' impact on early American history by shedding light on this dark side, which is the real reason behind Hutchinson's expulsion, raising questions about the limits of religious freedom and the complexities of maintaining a harmonious society based on religious ideals.

In this dissertation, we will discuss how Anne Hutchinson posed a threat to the Puritan community in the Massachusetts Bay Colony. In so doing, we will attempt to discuss the

following questions: Why was Hutchinson excommunicated from this Puritan society? Was she expelled from the community because she was a woman who challenged male authority?

The Puritans fled from their homeland to a suitable environment only for freely practicing their religion. When they achieved their goal, Hutchinson reacted against their establishment of the Puritan community, and strongly denounced their idea that Christian faith should be visible. She started to preach by reshaping the religious discourse and gained some followers leading to her exile.

Throughout our research, we will be exploring the world of Puritanism and the remarkable contributions of Hutchinson. The first chapter will document an overview of the Puritan movement which shaped the American history. The second chapter will discuss Hutchinson's life through a biographical analysis to understand her notable influence and personal experiences. The chapter also will examine her role as a woman and her contribution within the broader context of the Puritan history. Finally, the third chapter will focus on Hutchinson's impact on the American society including her theological practices that gained her reputation and the reactions of her opponents on her education. We will also show the tension between Hutchinson and the orthodox Puritan establishment, which led her to trial and subsequent banishment.

This research aims to observe Anne Hutchinson's life and her role as a prominent character in early American colonial history. The study will delve into Hutchinson's rejection of established preachers, particularly Puritans, and her impact on American society, and religious freedom. The project intends to shed light on Hutchinson's substantial accomplishments and lasting influence by examining her early life, her journey to the Massachusetts Bay Colony, and her role in Boston. We hope this study will shed light on the

broader historical and cultural background of seventeenth century colonial America and the struggles for religious freedom while recognizing the significance of individuals like Hutchinson in defining the country.

I. Chapter One

This first chapter will be devoted to the Puritans' history. We will first give an overview of the historical context of the Puritan movement in the seventeenth century in England and North America. How it's emerged at the first and what led Puritans to flee. This will offer us the opportunity to discuss their doctrine of Justification and their close relation to the Bible.

1. Overview of the Historical Context of the Puritan Movement in 17th-century England and North America

Before we embark on an exploration of the Puritans' journey, let us first immerse ourselves in the historical tapestry from which they emerged. Casting our gaze back to the sixteenth century, we find Europe firmly under the sway of a solitary ecclesiastical colossus, the Roman Catholic Church, principally entrenched in Western Europe. Its devout adherents were commonly denominated as Catholics. In keeping with the customs of the era, the Catholic Church maintained a system wherein a substantial tithe, typically amounting to one-tenth of individuals' annual earnings, was enjoined from virtually every member of the populace. These contributions served to sustain the Church's clergy and its multifarious ecclesiastical pursuits. In return for this financial support, the Catholic Church proffered the enticing promise of salvation and an eternal sojourn in heavenly realms, conditional upon active participation in the Church's sacred rituals, most notably the venerated "holy communion." The sacred stewardship of these hallowed ceremonies rested solely in the hands of Church-designated emissaries. These rituals encompassed the sacraments of baptism, confirmation, confession, penance, marriage, sacred tradition, and final rites. Regrettably, as the sixteenth century unfolded, the shadows of corruption lengthened within the hallowed halls of the Catholic Church. Instances of some of its members exploiting these tenets for personal gain began to cast a pall over the ecclesiastical landscape. Consequently, a clarion call for reform

resonated throughout Europe, voiced by those who came to be known as "Protestants." The clarion call of these reformists echoed the demand for an end to unethical practices within the Church, replaced with a vision of equitable treatment for all adherents, regardless of their financial station or societal standing. The Protestants disavowed the notion that wealth or privilege should stand as impediments to salvation, marking the advent of a seismic shift in Christian beliefs, known as the Protestant Reformation. Within this backdrop, John Calvin, an illustrious luminary of the Protestant Reformation, introduced a revolutionary concept. He postulated that redemption could be attained without being shackled to the teachings of the Catholic Church. Calvin articulated the doctrine of "predestination," positing that God had already preordained the salvation of individuals before their very inception. Given the enigmatic nature of the Divine, the fate of one's eternal journey remained unfathomable to mortals. Yet Calvin believed that worldly success, achieved through diligent toil, ethical conduct, and preeminence, signalled God's favour and predestination. To Calvin, it was inconceivable that God would craft diligent souls merely to consign them to perdition upon the mortal coil. As a result, individuals fervently embraced the ideals of industrious labour and unwavering dedication, aspiring to be among the "elect." In the fullness of time, those who adhered ardently to Calvinist tenets in England were anointed as Puritans. Their ascension in prominence coincided with King Henry VIII's quest to annul his marriage to Catherine of Aragon and espouse Anne Boleyn, a decision met with Papal resistance. In response, Henry seized control of the Catholic Church in England, expropriated its assets, and proclaimed it as the Church of England, or the Anglican Church, with himself as its paramount leader. Though the nomenclature of "Puritans" did not initially grace these reformers until the fifteen-sixties, they cast a discerning eye upon the Church of England, critiquing its preservation of many Roman Catholic customs and traditions. They aspired to align it more closely with the hallowed principles espoused by John Calvin. Their endeavours

found remarkable success during the reign of Queen Elizabeth I (1558–1603), yet the crucible of discord over the essence and mission of the Church continued to simmer. As England transitioned into the crucible of a burgeoning market-based economy, myriad individuals found themselves grappling with the vicissitudes wrought by economic and social transformation. The mantle of leadership, inherited by James I (1603–1625), was marked by an ardent yearning to infuse the Anglican Church with Catholic vestiges. Among the Puritans, some espoused a Presbyterian model of ecclesiastical governance, while more radical elements championed the autonomy of discrete congregations. Still, others elected to remain within the precincts of the state church while mounting a spirited rebellion against Catholic and episcopal influences. Upon ascending to positions of influence, Puritans often found themselves vilified by their adversaries as moral arbiters who censured their fellow believers as lacking, or as unwavering adherents to the Word of God, interpreted with unwavering stringency in their daily lives. Notwithstanding these tribulations, the Puritan movement continued its inexorable rise, reshaping the religious landscape with unwavering determination.

In the NEW YORK TIMES press Wickham claims that puritanism was an organization for religious reform in the late 16th and early 17th centuries that meant to “purify” the Church of England of any Roman Catholic Pentecostal “popery” that it was believed had persisted following the religious agreement made early in Queen Elizabeth I's reign. The Puritans were known for their moral and religious fervor in the seventeenth century, and they tried to establish their lifestyle as the standard for the entire country by reforming the church. (Wickham)

Several Calvinists fled the nation; Puritans believed that carrying out these changes was a direct contract they had made with God. In the 1620s and 1630s, under pressure from the Church and the monarchy, some Puritans immigrated to English colonies in the north of

the New World, establishing the spiritual, intellectual, and societal structure of New England. Since then, parts of Puritanism have permeated every aspect of American society.

The Separatist Pilgrims made their home in Plymouth, Massachusetts, in the year 1620. Over time, they expanded and began setting up trading posts around various spots like Windsor, Connecticut, and the Kennebec River in Maine. It was not long after that non-separatist Puritans came to join the Massachusetts Bay Colony in 1630. The Church of England, along with its Catholic principles, represented Anglicanism and was rejected by the Separatist Pilgrims. However, the Puritans had similar religious fervor and sought to revive ancient Christian civilization by amending the Church of England. To fully understand the Puritans' impact on American institutions, it's crucial to examine their beliefs and the early Christian history in Europe.

Gradually, the dissimilarities between Separatists and Puritans dissipated in light of practical concerns surrounding colonization and the great expanse that separated Britain and America. Ultimately, the Plymouth Colony was amalgamated into the Massachusetts Bay Colony in 1691.

To fully understand the Puritans' impact on American institutions, it's crucial to examine their beliefs and the early Christian history in Europe.

1.1. The Puritan's Migration to the New World

The English Parliament passed some laws under the reign of Elizabeth I that sought to change the Church of England's doctrine and practices, formed by her father, Henry VIII. However, some Protestants felt that these changes needed to be more sweeping. Convinced that the Church of England was utterly corrupt and unable to change, the first Puritans opted for leaving the country to establish new independent congregations.

1.1.1. The Plymouth Colony

In the year 1609, a group of Separatist Puritans departed their homeland and settled in Leiden, Holland. They sought the freedom to practice their religion without interference from the church and to attain religious independence, setting themselves apart from other Puritans who aimed to sever ties with the Church of England completely. In Holland, they found the freedom to worship as they pleased but were concerned about their children losing their English identity due to adopting the Dutch language and customs. Furthermore, they, along with English Pilgrims and other Europeans, feared the possibility of a Catholic Spain attack on the Dutch Republic. After some members of the Leiden congregation returned to England, the group set sail on August 5, 1620, aboard the Mayflower, to embark on their journey to America. Only 44 of the passengers referred to themselves as "Pilgrims" or "Saints." In 1620, they arrived in America and established the Plymouth Colony, which is now a part of Massachusetts.

William Bradford, the leader Separatists favored total secession of the state Church. The idea of a cohesive English national church and empire was severely challenged by Bradford and fellow Pilgrim Separatists. Bradford and 40 other adult males signed the Mayflower Compact, aboard the Mayflower ship, which was first, headed for Virginia but landed on the point of Cape Cod. The agreement embodied the principle of cooperation in the community as a whole.

When a larger group of Puritans arrived and founded the Massachusetts Bay Colony in the 1630s, the Separatist Pilgrims in Plymouth welcomed them warmly. These two settlements then formed a collaborative relationship.

1.1.1. “City Up On A Hill”:

The non-Separatist Puritans sailed to America in 1630. They envisioned themselves carrying out the drama of the Exodus while they looked for solace and certainty in the Bible.

Their leader John Winthrop recalled them of their responsibilities and commitments within the agreement when they were aboard the ‘Arbella’. They would be praised if they obeyed God's commands; if not, they would suffer the consequences.

When the Puritans arrived in New England, they founded the Massachusetts Bay Colony at a place they called Boston. Though living was difficult, they were permitted to practice their religion in this harsh and cruel environment. Their worship was centered on the Bible. They had basic worship services. All kinds of musical instruments, including the organ, were prohibited. The Puritans believed in the concept of the "elect," a chosen group predestined by God for salvation, while the rest of humanity was destined for eternal damnation. Yet, the uncertainty of one's fate prevailed, leading Puritans to live in constant spiritual anxiety as they sought signs of God's favour or wrath. Conversion was seen as a pivotal indicator of salvation, emphasizing faith over deeds. However, the community as a whole was equally significant, as it upheld the covenant and shared responsibility for its preservation.

2. The Puritan Theology:

The Puritans landed in Massachusetts Bay and arrived to establish a theocracy, a religious society that would serve as a role model for Europe, especially England. With their beliefs that everyone is a sinner as a result of Adam's sin, the Puritan ministers held the view that only a small number of people had been selected by God to be saved, and nobody knew for sure who was chosen. The Puritans were constantly examining their actions and beliefs to determine where they stood in terms of salvation. They understood that even individuals who

seemed morally righteous could still be considered sinners. While the Puritans believed that one's behavior could offer some insight into whether they were among the chosen ones, they did not consider it a means of achieving salvation in and of itself. As the Puritans' descendants faced less persecution and enjoyed more prosperous lifestyles, their zeal for religious devotion gradually waned. (Woodlief)

Puritans' theology is based mainly on the Bible, which was considered as the ultimate source of inspiration. Their vision of sin stressed the idea that every human being is born as a sinner. To be purified of sin, people must be entering into a covenant relationship with God, that preaching serves to reveal the path to salvation, with a focus on the Holy Spirit as the key instrument in the process. Their moral and religion was characterized to be the combination of the belief of predestination inherited from Calvinism, which means that people will face two destinies, Heaven for the elected saved ones or Hell for the damned. Puritans' beliefs and teachings were largely influenced by the theology and the politics of the Calvinists and this resulted in many aspects of early Anglican rituals that were considered "popish idolatry" being rejected, so, puritans placed first strong stress on preaching as their priority with the use of the Bible as their ultimate source, then the daily life experiences.

2.1. Covenant Theology:

Covenantalism, also known as federalism, is a Reformed (Calvinist) theological framework. It offers a conceptual summary of the Bible and serves as an interpretative method for understanding the Bible's organization and historical structure. This method elucidates how God reveals His redemptive purposes and plans for humanity, spanning from creation to the fall, redemption, and consummation. Covenantalism emerged in the late 16th century and presented a standard form of covenant theology with two major theological covenants, akin to the three Christian covenants (redemption, work, and grace).

To begin, the Covenant of Works, also known as the Covenant of Nature or Life, was established by God with Adam. This covenant was believed to have been made in the Garden of Eden, between God and Adam, who served as the representative of all humanity. The agreement was simple: if Adam obeyed the moral law given by God, he would enjoy an ideal, eternal existence. However, God also warned Adam that violating this single commandment would result in death. Regrettably, Adam broke the covenant, and as a consequence, humanity inherited the burden of condemnation. The incident in which God allowed Adam to freely partake of any fruit in the Garden of Eden except for one specific apple tree exemplifies the relationship between God and humanity, emphasizing man's obedience, or in Adam's case, the failure to fulfil his one task – avoiding that tree. This failure rendered the Covenant of Works invalid, paving the way for the Covenant of Grace.

The Covenant of Grace, on the other hand, is a covenant made between God and humanity through the grace of Christ, who is seen in this theology as the second Adam. While connected to the previous covenant, the Covenant of Grace requires active faith – faith in Christ, which guarantees eternal life for those who willingly and capaciously believe. In this framework, Christ is considered the substitute who fulfils the covenant on behalf of the people, serving as a sacrificial act of redemption. This covenant operates under the premise that punishment for sins is a fair response to disobedience, and those bound by it view themselves as charged with a divine mission.

The Covenant of Grace's roots can be traced back to the promise made after Adam's fall from grace. The Book of Genesis is considered the historical starting point of this covenant, as it contains the prophecy of the "seed" of the woman who would crush the serpent's head. In this narrative, Eve attributes her actions to the serpent, leading to God's curse upon the serpent. The Covenant of Grace is believed to be consistent across both the Old and New Testaments,

differing mainly in interpretation but applicable to both law and gospel. Adam, who was initially under the law and failed to maintain it, transitioned to the gospel after his fall.

In the seventeenth century, English Puritans borrowed this concept of two covenants, referred to as natural and supernatural covenants, during the theological developments of the sixteenth and seventeenth centuries.

2.2. The Doctrine of Justification:

In Christian theology, justification is the process in which God shifts an obedient individual from sin (iniquity) to the status of grace (fairness), a shift in someone's situation from sin to righteousness, or, particularly in Protestantism, the act of dismissal by which God bestows the status of the righteous on sorrowful sinners. Also, justification can be seen through the view of Wright, N. T.; that Justification is the admission of rightness on someone's part.

Eventually, we distinguish that there won't be any Justification if there were no sins, and if there were no sins then we will not be granted any grace. Justification, we can first notice that it is extracted from the word "right", and according to theology it is God's declaration for a man to be righteous or that God forgave the person's sins.

This is one thing that separated the Roman Catholics and the Protestants, in which both had two different points of view on being justified or saved.

Well, on the one hand, Protestants believe that Justification is by Grace through faith alone and they separated the process of salvation into two sections. First, being justified by God; that is God has chosen people to justify only by faith in him based on the Trinity, in other words, they were granted faith, and believe that Justification is a gift from God due to their faith in Christian atonement. This only means that it's only a declaration of being righteous and not how they were made righteous, it's the person's status only and not the

person, it is also a declaration about the man of what is occurring outside the man. Charles Hodge was an American scholar who wrote much about justification and how it relates to Old Testament characters like Abraham. He maintained that justification for Abraham was solely founded on faith and that justification by faith was a fundamental idea in both the Old and New Testaments. As said by Bryan D. Estelle, in his blog "*Justification in the Old Testament*": "The way in which Charles Hodge expressed justification in the Old Testament (OT) seems like a strange way of putting things. Usually, we tend to express the matter the other way around: OT saints were justified by faith just like New Testament (NT) saints."

Second, that is the changes made within the man are called regeneration which continues around the person's life as sanctification. Protestants believe that the fruit of faith resulted in good works and this was called a "Forensic Justification". On the other hand, Catholics believe that Justification is faith and meritorious works, and also say that to be considered right in god's sight, it requires being righteous and Holy, or Justification and sanctification at the same time. What the Catholics meant by being holy, is "The Sacraments of Christianity" For example when a person is baptized, he then is "regenerated" after being justified by the grace of God.

Protestants adopt this belief because they are said to have received the righteousness of Christ, who died on the cross to atone for all of their sins. Catholics hold that while Christ's righteousness is given to the believer, they must enhance it by meritorious works to be declared righteous.

3. The Puritans and the Authority of the Bible:

Puritanism was primarily recognized for its devotion to the Bible. In terms of application, the Puritans were outstanding. They tried to apply the Bible to their own lives and the lives of their followers. They believed that the Bible was the final authority on every

question of faith and morality, and considered it as the final say on how the church should be structured. Because of their lofty perspective, they passionately believed in the value of preaching and presenting the entire Bible to their congregation. They also proclaimed the sufficiency of Scripture as a result of it. Also, they set the written Word as the only source of instruction they required for their spiritual lives.

During the Puritan era, the Holy Scripture was considered the most valuable gift given to the Church by God. The Puritans believed that neglecting the Scripture would be a grave insult to God. Therefore, they made it easily accessible to everyone by translating it into simple and clear language. The Puritans had a deep respect for the Scripture as the true word of God and had a passionate desire to study and follow its teachings. They believed that the Bible was the sole trustworthy source of knowledge.

In his statement we understand that in order to be saved and become the ‘the chosen ones’ the Puritan clergy established strict and harsh rules that they had to follow. They forbade all interesting things, such as drama, which was one of the forms of entertainment and they strictly prohibited their flocks. Famous writers have said that theater is about sin. In light of this, Puritans were stereotyped as haters who disapproved of any form of indulgence, including alcohol, tobacco, and sexual activity. Activities such as dancing, music, sports, games, and wearing vibrant colored clothing are all classified as “vanity” and should be severely punished:

Puritan ministers strongly warned believers not to entertain themselves, and theatre was one of their targets. Famous writers, such as John Reynolds (1549-1607), William Prynne (1600-1669), William Perkins (1588-1602), a leading Puritan theologian, and Philip Stubbes (1555–1610),ⁱⁱⁱ never ceased to claim that theatre was synonymous with debauchery. For this reason, Puritans were regarded as killjoys who condemned

pleasure of all kinds: sexual intercourse, alcohol, tobacco. The list of “vanities”, such as dancing, music, sports, games, bright clothes ... were all defined as grave sins meriting cruel punishment. (MEHDI.R).

In Rachid MEHDI's *The Representation of the Puritans in William Shakespeare's Twelfth Night*, the Puritans have been portrayed and ridiculed by far too many well-known authors for their obsession with the Bible, thinking they were so stubborn and strict that they couldn't even do it. Having had a “life”, in other words, they were considered “dross” and “hypocrites”. First, sabotaging sports forbids things related to entertainment, such as singing, dancing, games (especially on Sunday; because of the Sabbath), poetry (because its style is simple enough for anyone to understand), and even drama. The Puritans thought their time was too sacred and precious to be wasted on the above things, so they had to devote themselves to hard work and turned to preaching and worshipping God. Two, hypocrites, because deep down they want to control a community and do whatever they want, of course, these were the “anti-Puritan” writers who distorted the image of Puritanism because they were too far along in their theology to be stubborn as they thought they were, joy was necessary to be righteous, as documented by other authors who knew the Puritans.

Ultimately, the Puritans devoted much attention to the Bible, and they were right because it was sacred, and taught them the principles of living and also being chosen. As a result, they didn't have to worry about being condemned, so they didn't need anything to prevent them from focusing on the task at hand.

As we come to the end of this chapter, it is clear that the Puritan movement was a sophisticated and significant force that greatly influenced American and English societies. Despite being religious zealots who were dedicated to living virtuous lives, the Puritans also cherished democracy and individual liberty. Despite their reputation for rigidity and austerity,

they made significant contributions to literature, education, and social reform. Their legacy is still felt in American culture today through their enduring influence, which emphasizes the importance of hard work, individualism, and community involvement.

II. Chapter Two:

This chapter delves into the life of Anne Hutchinson, a prominent figure of the "Puritanism" era. By challenging religious beliefs, disrupting the established church order, and defying male authority, she broke the mold of the Puritan community. Despite gaining a significant following through her exceptional oratory skills, her outspokenness led to her trial and eventual banishment from the Massachusetts Bay Colony in 1638. However, Anne Hutchinson remained steadfast in her convictions and continued to advocate for religious freedom until her passing in 1643.

1. Anne Hutchinson's Early Life:

Anne Hutchinson was born into a small gentry family in rural Elizabethan England, three years after the defeat of the Spanish Armada. She grew up during a period of lively and dynamic life, but this was often a propagandistic portrayal of late Elizabethan England. Political and religious tensions across the country led to significant emigration to the American colonies, where women could face religious persecution. As a result, Anne Hutchinson and her family moved from England to the Massachusetts Bay Colony, Rhode Island, and Long Island within the span of ten years.

Francis Marbury was an English clergyman who faced censure from the Church of England in 1578 due to his Puritan beliefs. He endured 15 years of enforced silence from preaching and worked as a teacher, eventually becoming the headmaster of the Grammar School in Alford, Lincolnshire. In 1587, Marbury married Bridget Dryden, who came from a Puritan family, and their third child, Anne, was born in 1591. Marbury preached at the Church of St. Wilfrid in Alford and advocated for improved training for its clergy.

Anne Hutchinson grew up in a large family with twelve sisters and brothers, as well as two half-sisters. The household was characterized by religious discussions and liberal beliefs. Anne and her sisters likely received some education from their father at home, with an emphasis on "necessary" reading, writing, and arithmetic. As the eldest daughter, Anne had nursery duties and assisted in childbirth. Her conduct and social attitudes were influenced by her father, who gave her the Bible in the "Geneva translation" and his sermons during the reign of King James I.

Anne Marbury, her parents, and nine siblings moved to London in 1605 due to her father's appointment to the Church of St. Martin in the Vintry. This move took the family from rural Lincolnshire to a world of luxury, including homes with windows, exotic fruits and plants, and books. During the reigns of Queen Elizabeth I and King James I, religious nonconformists, also known as Protestant dissenters, faced penalties ranging from the prohibition of worship to disqualification from religious office.

Anne Marbury worked as a midwife in London during a time of increased royal hostility towards women and midwives. She began to develop her own "rebellious" ideas concerning the inapplicability of the doctrine of original sin to the innocence of newborns, which contradicted the prevalent notion regarding the predestination of all souls. William Hutchinson and his father, who were textile merchants from Alford, visited the Marbury family during their time in London, and the Hutchinsons stopped by the rectory at St. Martin's whenever they had the opportunity. The death of Bridget Dryden in 1611 marked the loss of her intellectual companionship and inspirational support. Anne became a surrogate parent to her younger siblings, particularly Katherine, who could be seen as Anne's "first disciple."

At the age of 21, Anne Hutchinson married farmer-merchant William Hutchinson and moved with him back to Alford. This marriage has been praised by biographers as one of

history's great romances and a union of equals who respected each other's strengths. However, their contemporaries had less generous opinions, describing Anne as dominant and authoritarian while characterizing William as weak and completely under his wife's control.

Anne Hutchinson's cycle of pregnancy began with the birth and baptism of her first child, Edward, in 1613. Throughout her 16 pregnancies, she relied heavily on piety and prayer to sustain and strengthen herself. She was both the primary caregiver and health provider for her family, supervised the work of the few servants and ended the day with supper, prayers, and Bible reading. Anne and her family were seen as a model of respectability and prosperity in Alford.

One month before Anne's marriage to William, John Cotton took over the pulpit of St. Botolph's Church in Boston, near Alford. The Hutchinson family made semi-frequent trips to Boston to attend services led by Cotton. During her pregnancy with her fourth child, Anne experienced a period of "intense mental and spiritual conflict" as she tried to understand her scripturalist interpretation of faith. Cotton's preaching, which de-emphasized the doctrine that humans were born into a sinful condition, aligned with her "rebelliously Puritan" leanings. Hutchinson began to follow Cotton's example by holding meetings in her own home, where she would preach and discuss personal interpretations and reinterpretations of Scripture with her growing, predominantly female, audience.

In the 1620s, Cotton faced harassment from Church of England authorities for his notion of an elite group within his congregation who held a special covenant with God. Coinciding with this increase in religious tension was the publication of pamphlets debating the nature of women and the issue of female freedom of behavior. Anne and William began to contemplate fleeing religious persecution in England or becoming nominal conformists when William Laud rose to the office of privy councilor in 1627. With knowledge of Laud's plans to impose

strict religious uniformity, Hutchinson's sense of anguish and a personal crisis intensified, and Cotton's tenure at St. Botolph's Church became increasingly uncertain. Ultimately, both Cotton and the Hutchinsons chose to remain in England, openly acknowledging their Puritan beliefs, and worked towards purifying the Church and reforming the government. The Hutchinsons faced a period of grief in 1630 after the deaths of their daughters Susanna and Elizabeth. Illness prevented Cotton from preaching, and Hutchinson sought support and inspiration from those around her. The deaths of her daughters were seen as a judgment of the parents' sinfulness. In the early 1630s, the Hutchinsons contemplated emigration as a means of escaping Laud's persecution of Protestant dissenters. With the death of William's father and nonconformity charges levelled against Cotton, the family chose to relocate to New England over Holland and Barbados. However, another departure that would shape Hutchinson's story was about to unfold.

2. Anne Hutchinson's Migration to Massachusetts Bay Colony:

To prepare for departure, the family gave away treasured possessions and put their business in the hands of John. However, the departure was delayed due to the advanced stage of Hutchinson's 14th pregnancy. In July of that year, Cotton sailed for New England aboard the Griffin with Hutchinson's oldest son Edward.

The Hutchinsons arrived in Boston, Massachusetts Bay Colony, on September 18, 1634. During the voyage, she expressed her hope that New England would end the onerous dictum that women should be seen but never heard. Hutchinson and Reverend Zechariah Symmes developed a mutual dislike of each other, as well as hostility among others, including William Bartholomew, who viewed Hutchinson and her daughter as witches. Reverend Symmes advised the Boston church not to accept Hutchinson for membership without first subjecting her to a period of scrutiny. When Hutchinson was reunited with her family and companion

Cotton in early 17th-century Massachusetts, she had to get used to the strange surroundings. The only acceptable existence for women in Massachusetts was marriage, even though they had a greater standing than their European peers. “Men believed that a woman’s soul purpose was to be a housewife” (Dev, Ciroc). Although they did have some property and contract rights not accessible in England, women could not anticipate much autonomy in the issue of selecting a possible spouse. The ideology of the Protestant dissenters was categorically opposed to “meddling women” or women who disobeyed their authority.

3. Anne Hutchinson's involvement in the Puritan community in Boston:

Hutchinson and her family were welcomed into the family-based, theocratic farming village of Boston. She had enhanced social status and was respected by the colonists she nursed and helped deliver babies. Her first two years in the colony were happy ones, with people being attracted to her magnetic, forceful personality. However, Thomas Dudley and John Winthrop, who was later governor of the colony, were less kindly disposed towards her. At her Boston home, Hutchinson started to host prayer gatherings for a group of five or six women in their late 30s and early 40s. The club eventually grew to between 60 and 80 people, including both men and women. Hutchinson was chastised by her friend Cotton for skipping the sessions run by others, and the events were expanded to include lecture-discussion groups on Mondays and Thursdays. Hutchinson's theological philosophy was based on a belief in personal initiative, human value, and personal accountability. Her gatherings attracted the attention of Boston's clergy at first, who saw them as a sign of “a glorious religious revival”. However, by the fall of 1636, their attention had started to turn to her meeting leadership. John Wheelwright, her brother-in-law, started preaching on the covenants of grace and works at the beginning of 1637. The General Court, convening in a private session, convicted him

guilty of sedition and contempt two months later. By May 1637, Hutchinson's adversaries had political power and were prepared to take action.

The Newtown Synod in New England declared on August 30, 1637, that 82 of Hutchinson's theological beliefs had been discovered to be false or heretical. Hutchinson was put on trial for a crime in Newtown after a two-month wait, with John Winthrop serving as both the prosecutor and the judge. The subject of the trial was whether Hutchinson had broken the Fifth Commandment by disobeying her heavenly Father and his earthly representatives, the colony's government.

The investigators headed by Winthrop interrogated Hutchinson on her support for a covenant of grace and her understanding of the New Testament, as she claimed: "If God give me a gift of Prophecy, I may use it." (Encyclopedia.com) She said that her claim to leadership as a result of a direct revelation from God was contrary to fact and that it posed a threat to the colony's stability in society and politics. William, her husband, was not permitted to testify on her behalf. Hutchinson was being tried for both her interpretation of the New Testament as taught by Massachusetts Puritan preachers and her heretical beliefs on topics like revelation, grace, and predestination, "the government of Massachusetts believed that Anne was a great threat to the social and political order of Massachusetts Bay." (Dev, Ciroc). Governor Winthrop attacked the accused woman, calling her an "American Jezebel", and Hutchinson responded by committing herself to the Lord if she was to be condemned for speaking the truth. Hutchinson was sentenced to banishment without a guilty verdict. Due to the harsh weather in 1637, she was held under house arrest with the expectation of leaving in 1638. Her 16th pregnancy ended in a miscarriage, which was seen as a punishment for her threat to the Puritan family. In 1638, she made a public recantation of her views, but she had already been excommunicated by the Boston Church.

Hutchinson traveled to Rhode Island with her husband and kids, where they made their home in the neighborhood of Aquidneck. In response to her sermons, the governor of Massachusetts sent a party to Aquidneck in 1640, although they were unsuccessful in reprimanding her. She and her supporters have thereafter labeled antinomians for refusing to abide by the moral standards of the Old Testament, which had a special attraction for women in New England. Hutchinson lost her beloved husband, William, in 1642 and relocated with her six children to Long Island, a Dutch-held colony. There, she helped to establish a settlement at Pelham Bay. However, the community was attacked by Indians in August or September of that year, killing Hutchinson and five of her six children. Her youngest daughter was later ransomed by the Dutch.

The historical background of Anne Hutchinson is now known. The Puritan leaders considered her a threat to their idea of a cohesive community because of her outspoken character and willingness to defy the recognized religious authorities. Nevertheless, Hutchinson's legacy endures as a reminder of the value of religious liberty and individual rights, despite her eventual exile. Her trial and expulsion in 1638 represented a watershed in the fight for religious liberty in America, opening the door for succeeding generations to openly express their ideas without fear of retaliation.

III. Chapter Three:

This chapter will point out Anne Hutchinson's eminent part of her life; achievements that made her a complex and powerful character in early American history. Her courage in revealing her theological ideas challenged the established standards of the Massachusetts Bay Colony's Puritan society, which reputed her as a role model, independent thinker, and a threat to the colony. Unfortunately, this led to her trial and ex-communication.

1. Anne Hutchinson' Position to the Puritan Community in Boston (reputation):

We already understood that Anne Hutchinson was a divisive highlighted figure in the puritan community of early New England; her reputation also was considered as complicated and nuanced. On one hand, she was a captivating and an inspiring figure who gained a large number of supporters, practically among women. Various people who were searching for stronger and more meaningful connection to their faith were able to relate on her message of individual salvation via faith and her focus on the significance of the inner workings of the soul. She was seen as a powerful communicator, teacher and leader, and her adherent thought of herself as a divinely inspired figurehead who was disseminating a significant message.

The Massachusetts Bay colony was unified under the leadership of John Winthrop who put emphasis on the necessity of cohesiveness and conformance from all its citizens. In his sermon "*A Model of Christian Charity*" Winthrop said unequivocally that this colony would be that model of unity, charity and mutual support for the entire world, and that only individuals prepared to act under this vision would be welcomed. And this was not followed by Anne Hutchinson, for she held different theological beliefs. However, many puritan authorities regarded Hutchinson's beliefs, teachings and theology as a threat to the peace of the society (puritans) and considered them as dangerous and heretical. Her insistence on the value of having a personal relationship with God and the inner workings of the soul was

perceived as a departure from the formal and ritualistic practices of the puritan church, which gave a great priority to conformity and obedience to authority. Hutchinson's convictions on predestination, the place of women in the church, and the nature of God and man's relationship were also seen as extreme departures from the core Puritan principles.

He criticised her theology, thoughts, teachings, beliefs and saw her as a big threat to the puritan community, and a person who can destroy the establishment of the society's order. He eventually called her and accused her of dividing church. Anne Hutchinson was interested and devoted to convert the whole colony to a religious place but Winthrop viewed this as sacrilegious and was the one to lead a counterattack on her,

Hutchinson's reputation in Boston was further complicated by the fact that she was a woman in a society where men predominated. Her sermons and teachings questioned and challenged traditional gender roles, and many of the women who followed her viewed her as a role model and an advocate for their rights. She was nevertheless, the target of suspicion and hatred from many puritans as a result of this, who saw her as a challenge to the existing establishment of the social structure.

Overall, these opposing viewpoints ultimately influenced and shaped how Anne Hutchinson was perceived by the Puritan community. Her opponents considered her as a dangerous isolating character that endangered the stability of the community. While her fans saw her as a courageous and a moral champion of individual conscience and religious freedom. Today Hutchinson's legacy is still debated and studied by many historians and scholars, who regarded her as an important element in the American history of religion and women's rights.

2. Anne Hutchinson's Theology:

In American history, Anne Hutchinson provided a good example for women. In the American colonies, she was the first recognized female religious leader, fighting for women's rights and religion. She campaigned against the heavily male-dominated ecclesiastical authority. Hutchinson was able to inspire and serve as a role model for other women who lacked confidence thanks to her refusal to submit to authority. Numerous locations in New York and the United States bear Anne's name. The area where Anne used to dwell was known as Anne-Hoeck's Neck, and the Hutchinson River Parkway ran through it. The religious female gained notoriety for playing a constructive role in the antinomian debate. Many women felt optimistic because of Anne's role in early Christian religious activities. The Massachusetts Puritan movement split apart in England, giving most women a significant role in their environment. Because of her work and gatherings, more women became and still becoming aware of their rights in a world dominated by men.

Even though Anne did not leave behind any official writings or journals, the involvement of women in religious matters may be traced back to the Hutchinson occurrences. A source to understand Anne's mindset is the documentation from her two court cases as well as the antinomian controversy. The documentation's content has discouraged academics and historians from attempting to comprehend the political, theological, and gender issues. However, her theology was based on the idea of an internal, experiencing knowledge of God and the notion of direct revelation. Her theology's key aspects were focused on:

2.1. Covenant of Grace:

First, Hutchinson stressed the significance and the importance of the "Covenant of Grace" as a way of redemption (salvation). She held that individuals might have a personal

relationship with God through open conversation and revelation, and that salvation was dependent only on God's grace.

Following the example of her well-respected clergyman John Cotton, she adopted the Covenant of Grace, which emphasized God's free gift of salvation to all who trusted in the saving grace of Christ. A person's behavior in public was not always a sign of their salvation, according to Anne's interpretation of the covenant. While the Covenant of Grace was acknowledged as standard Puritan doctrine, many Massachusetts Bay leaders also saw meritorious behavior, Bible study, and reflection as strong indicators that someone had received grace, the road to eternal life in heaven. This viewpoint became a crucial theological divide between Anne and her opponents. These ideas, according to her, promoted a Covenant of Works, or the idea that people could obtain salvation.

Additionally, Hutchinson thought that after receiving grace, a person had an inner holiness "Inner Light" or the "Spirit of God" existing within people. She contended that this inner revelation eliminated the need for middlemen like pastors or church leaders by enabling Christians to receive direct direction and understanding from God. This inner light could guide people's behavior and become exempt from human rules and authorities. Some Puritan officials were concerned that, if pushed to its logical conclusion, this aspect of the Covenant of Grace religious worldview would undermine the legitimacy of judges, clergy, and all kinds of government. Hutchinson herself explained that: "laws, commands, rules and edicts are for those who have not the light which makes plain the pathway. He who has God's grace in his heart cannot go astray". (ThoughtCo)

Antinomianism: Hutchinson's theology was frequently referred to as antinomianism, which is a term that means against the law. She believed that a person's salvation had nothing to do with following religious ceremonies and external restrictions. She instead highlighted the significance of a change of heart and a close relationship with God.

Puritans of Massachusetts Bay Colony recognized a form of “Antinomianism,” or the rejection of the moral code, in Hutchinson's beliefs. It became more common in Massachusetts to distinguish between the party of works and the party of grace, in the words of John Winthrop, "as in other countries between Protestants and papists." She made matters worse by accusing all the clergy, with the exception of Cotton, of preaching a covenant of works. She thus posed a threat to divide the colony into factions, particularly since she had the backing of both the new youthful governor, Henry Vane, and her brother-in-law, the Reverend John Wheelwright.

Hutchinson believed in predestination, the notion that God had already predetermined who would be saved. She did, however, also hold to the idea of “Free Grace,” which meant that everyone may be saved by God's grace, regardless of predestined results. This idea of predestination highlighted that God had already decided from the beginning of time who would spend eternity in heaven and who would spend it in hell. Then one's position in the hereafter did not depend on their deeds here, albeit it did show during the course of their lifetimes. Likewise Puritans held that those who were saved and those who were among “the Elect”, as they were called, went through a conversion experience in which they felt overwhelmingly saved. Members of the Elect were “Visible Saints” because of their moral and upright behavior, which revealed God's grace to the world.

Finally, Criticism of the Clergy: Hutchinson said that she and other Christians had access to direct revelation from God whereas the Puritan clergy did not as she did mention that: “As I do understand it, laws, commands, rules and edicts are for those who have not the light which makes plain the pathway. He who has God's grace in his heart cannot go astray.” (ThoughtCo). She frequently debated theology and attacked the sermons and teachings of well-known clergy.

2.2. An Immediate Revelation:

At a time when women were not permitted to speak or educate in public, Hutchinson's opinions and her rising leadership profile were seen as a danger to the small colony's security by Puritan rulers, particularly Governor John Winthrop. The Massachusetts Bay leaders were particularly alarmed by Anne's assertions that she could ascertain who of the colony's clerics and citizens had received grace. They feared that Anne's ideas would cause the settlement to split along theological lines. In November 1637, after being accused of being a heretic, Anne was brought before the colony's General Court. For two days, she skillfully defended herself, matching wits and Biblical allusions with Winthrop and the other accusers. However, when the trial's conclusion drew near, Anne asserted that she had received "an Immediate Revelation" from God:

Mrs. H. If you please to give me leave, I shall give you the ground of what I know to be true...this scripture was brought unto me—he that denies Jesus Christ to be come in the flesh is antichrist—This I considered of, and in considering found that the papists did not deny him to be come in the flesh, nor we did not deny him... The Lord knows that I could not open scripture; he must by his prophetic office open it unto me. So after that, being unsatisfied in the thing, the Lord was pleased to bring this scripture out of the Hebrews. He that denies the testament denies the testator, and in this did open unto me and give me to see that those which did not teach the new covenant had the spirit of antichrist, and upon this he did discover the ministry unto me and ever since. I bless the Lord, he hath let me see which was the clear ministry and which the wrong... and he hath let me to distinguish between the voice of my beloved and the voice of Moses, the voice of John Baptist and the voice of antichrist, for all those voices are spoken of in scripture. Now if you do condemn me for

speaking what in my conscience I know to be truth, I must commit myself unto the Lord. (Irene Cheung-From FTR, Larry Vandermolen.).

In this quote Mrs. Hutchinson shows that she was given the blessing of a prophecy to use, that she thought it was an obligation for her to teach her followers and the ones who wished to join her meetings, of the truth behind her revelation. Mrs. Hutchinson emphasizes her wish to share her views and experiences in this sentence. She began by expressing her dissatisfaction with the Church of England and her separatist impulses. She recalled a period of reflection and religious thought during which she came across a scripture that stated that anyone who opposes Jesus Christ's incarnation is the Antichrist. As she mulls over the scripture, she wonders who the true Antichrist is, given that neither Catholics nor her religion deny Christ. She then stated that she was having difficulty comprehending the Bible and that she believed God had to disclose the significance of the Bible to her through his prophetic office. She brought out another text from Hebrews dealing with wills and testator denials because she was dissatisfied with her present conclusions. She knows from this verse that the ones who refuse to share the New Testament have the spirit of the Antichrist. As a result, she states that God revealed to her the distinction between genuine and phony ministry.

Mrs. Hutchinson acknowledges that after her discovery, she has been more selective in recognizing voices of truth, such as those of her loved ones (most likely referring to God), the voices of Moses and John the Baptist, rather than those of God. She closed by adding that if her audience criticized her for speaking the truth out of conscience, she would seek the Lord's help. And she was warned that if the Puritans and their offspring hurt her, they would be cursed:

By the voice of His own spirit to my soul... You have no power over my body; neither can you do me any harm — for I am in the hands of the eternal Jehovah, my Saviour. I am at his appointment, the bounds of my habitation are cast in heaven, no further do I esteem of any mortal man than creatures in his hand, I fear none but the great Jehovah, which hath foretold me of these things, and I do verily believe that he will deliver me out of your hands. Therefore take heed how you proceed against me — for I know that, for this you go about to do to me, God will ruin you and your posterity and this whole state. (Lawrence W. Reed).

But the ministers didn't accept the claim that a person could experience an immediate divine revelation with God.

Later on, the court's decision was delivered by Winthrop following several days of testimony. He explained, "The Court... hath already declared themselves satisfied concerning the things you hear, and concerning the troublesomeness of her spirit and the danger of her course amongst us, which is not to be suffered." (Lawrence W. Reed). Hutchinson was expelled from the colony the following spring as a woman "unfit for our society" uttered by John Winthrop, after being found guilty of sedition and heresy, condemned to imprisonment. The idea of a covenant, which united New England society on a religious, political, and social level, made it impossible for the group to harbor an unrepentant heretic because doing so would subject them all to God's judgment. Hutchinson questioned, "[Why] I am banished?" Say no more". Winthrop retorted. "The court knows [why] and is satisfied." (Lawrence W. Reed). She was then sentenced to exile, abandoned even by her former spiritual guide John Cotton, and driven into exile in adjacent Rhode Island. The court used what it perceived as a blasphemous claim to special intervention by God on her behalf to return a guilty decision.

The foundation of religious freedom in America was greatly influenced by Anne Hutchinson's theology. The customs in the cathedral date back to Anne's struggle for independence in the 16th century. Due to her campaign for religious liberty, there are now more ladies in the upper positions in the church, including some pastors, cardinals, prophets, and evangelists. Her entire life experience altered how many women questioned the dominant society; she had a wonderful and difficult life experience that, in some ways affected the American Christianity. Although some interpreters portrayed her as a victim of Puritan oppression or a champion of contemporary feminism, but the reality is more nuanced. She was silenced for pushing the limits of patriarchy as a woman who risked everything for the courage of her beliefs. But she also held opinions that threatened the colony's cohesiveness and was unwavering in her orthodox religious convictions. The expulsion of Anne Hutchinson exposed numerous conflicts in Puritan culture.

Anne Hutchinson's life experiences helped women in some ways. Her method should be available to women in a culture where men predominate. So many things in this society have altered because of the struggle for freedom. People will grow to be better men and women as a result. It will encourage those close to them. It's crucial to remember that Hutchinson's theological beliefs were seen as heretical by the Puritan establishment of her day, which ultimately resulted in her expulsion from the Massachusetts Bay Colony.

2.3. Anne Hutchinson as a threat:

Anne Hutchinson immediately distinguished herself as an admired member of the New England community. Her intelligence and kindness were praised. Yet, as a woman, her options were restricted. She started holding a weekly women's gathering in her house. The audience swelled, and men came to join her sessions.

Hutchinson later extended the above textual debates to encompass questions of religious philosophy. She held a religious viewpoint that differed from those of the church officials. The Puritans usually believed in a covenant of works, meaning that to be saved, one had to accept the church and scriptural instructions. Anne Hutchinson, on the other hand, preached a covenant of grace. She felt that God's grace and affection were shown to individuals who were chosen for heaven by personal perception. Her convictions questioned preachers' and the church's roles. Hutchinson's views, according to her opponents, indicated that nobody had to live morally, and so her teachings jeopardized the colony's purity.

3. Anne Hutchinson's Heresy:

Heresy is typically referred to beliefs or doctrines that deviate from established, orthodox, religious teachings and doctrines. It is also a theological doctrine or system that has been condemned as heretical by ecclesiastical authority. It is a neutral term that just denoted the possession of a specific set of intellectual beliefs. But as soon as Christianity seized the phrase, it became to imply condemnation. Excommunication was traditionally the primary tool used by the church to confront heretics. But the church instituted the Inquisition in the 12th and 13th centuries to deal with heresy; those who didn't repent after receiving trials by the church were turned over to the civil authority for a penalty, which was typically death. Too many figures were tried for heresy, just like Anne Hutchinson who is our main concern. The Puritans are harsher than we can think and very conservative. The Puritans were experts at protecting the Gospel from assaults from those who wanted to undermine Christian belief. Any contradiction or heresy was seen as an offense or a threat to their community, they were famous for their word "Purify" the country to orthodoxy. They believed that safeguarding the purity of their faith and suppressing heresy was a duty for a community in religious harmony. The minister-judges found it challenging to criticize Anne Hutchinson's contention that God's

grace came freely as well as a person's actions could not warrant salvation because it was an essential component of Puritan theology. They sought to accuse her of antinomianism, arguing that she disregarded the importance of good works and right behavior, but this allegation was readily dismissed as well. In reaction to the accusation claiming she preached without positions of power, she asserted that she was simply conducting conventicles at her place, which was a usual way to practice, adding that her sermons were only remarks on scripture.

3.1. The Puritan Orthodoxy:

John Cotton was a wise and deft theologian who established a very delicate equilibrium in the importance of God's grace and the importance of doing good works to be saved. Whereas the Puritans held that good works or leading ethically were required preconditions for the understanding that a person was granted God's grace and that salvation was the consequence of God's grace, freely granted to man, they argued that these good works were significant proof of that salvation. But a suitable balance between grace and work had to be maintained. Overemphasizing deeds would be denying God's authority over man by suggesting that man is capable of providing for his salvation. On the other side, putting too much emphasis on grace implied a rejection of clerical leadership, church discipline, and state authority and instead asserted a form of religious individualism that downplayed the importance of moral behavior.

The orthodox labeled the opposition as antinomian and familist. The term antinomian signifies opposed to the regulations, and the heresy it outlines, privileges the rules of individual faith over those of civil and ecclesiastical authorities; familism was a mystical sixteenth-century group whose adherents were supposed to hold belongings in common and engage in complex marriage. (KARYN VALERIUS, 6)

Hutchinson lost her composure in this hardest of matters, whereas Cotton had maintained it, and she eventually came to emphasize grace to the exclusion of works to determine salvation. It is challenging to determine where she got her opinions. Cotton had undoubtedly made an impact on her. She most likely had her beliefs before moving to Boston, yet it appears that she did not further them until the gatherings at her house.

Hutchinson lured some of Boston's greatest residents to her house as her meetings gained popularity. They recognized in Hutchinson's emphasis on grace better flexibility regarding morals and thus greater assurance of their salvation as they had been harshly attacked for exploiting pricing and salaries. Most of these people were city traders and artisans. Others, though, arrived in pursuit of a deeper and more intimate connection with their God. The orthodox Puritans banded together to attack her beliefs and her supporters as she drew supporters and defenders.

3.2. The Antinomian controversy:

In his article, KARYN VALERIUS, “*‘So Manifest a Signe from Heaven’: Monstrosity and Heresy in the Antinomian Controversy*”: “The Antinomian Controversy, which arose during the Massachusetts Bay Colony's first decade, was a religious and political dispute precipitated by competing interpretations of Protestant doctrine.”(KARYN VALERIUS,5)

The contrast between elegance and works gained political significance and ultimately split Massachusetts into rival factions. The Hutchinsonians described the orthodox Puritans as Legalists, or people who exclusively believed in the adherence to church regulations as proof of salvation, while the orthodox Puritans labeled the Hutchinson group Antinomians or those who rejected the validity of moral law to the redeemed.

The orthodox Puritans, who had always been the majority in the colony, began to call for the rejection of what they have seen as possible social unrest as well as religious wrong.

They believed that if Hutchinson's viewpoints prevailed, personal morality would take the place of clerical and civil authority as the benchmark for appropriate public behavior.

The Puritan orthodoxy launched an attack on the rebels in the 1637 election. John Winthrop, a Hutchinson opponent, overcame Henry Vane to return to the governorship. A council was summoned to identify and address the mistakes of the Hutchinsonians. After a special election in October in which the orthodoxy gained its political power, the government took action against them. Boston's pro-Hutchinson delegates were barred from taking their places in the General Court, and John Wheelwright (who had earlier been accused of treason and disobedience for preaching a sermon in defense of grace) was expelled, "At fast day services, Wheelwright preached a sermon at the Boston Church that intensified rather than dispelled disharmony. When the General Court next convened several months later, in March 1637, it prosecuted Wheelwright for sedition and convicted him." (KARYN VALERIUS,7).

So this Antinomian Controversy arose when Anne Hutchinson, a prominent proponent of antinomian views, began challenging the colonial religious institutions and clergy. Her teachings and influence created a schism within the Puritan community, where Puritan orthodoxy clashed with theistic beliefs.

4. Anne Hutchinson's Trial:

The controversy eventually led to Hutchinson's expulsion from the colony and the reaffirmation of Puritan Orthodox views as the dominant orthodoxy in Massachusetts Bay. Even though Hutchinson was the most vocal opponent of the Puritans, she was not the first to face punishment. Wheelwright was summoned before the General Court in March 1637 and accused for rebellion (resistance opposing established government).

Hutchinson's theological convictions were finally denounced by a church council in 1637. Once John Winthrop became the governor of the Massachusetts Bay Colony, numerous of Hutchinson's supporters were removed from public position. Thus, she began to lose a lot of support. Also, Cotton refused to give up his religious beliefs or his position in the colony, siding with the church rather than Hutchinson. Wheelwright, her last remaining ally, was expelled from the colony in November 1637. Hutchinson was taken before the General Court after Wheelwright was expelled and charged of falsehood and misrepresentation the ministers and their ministry, the trial of Anne Hutchinson began on November 7, 1637 in a thatched-roof meetinghouse in Cambridge:

Mr. Winthrop, governor. Mrs. Hutchinson, you are called here as one of those that have troubled the peace of the commonwealth and the churches here; you are known to be a woman that hath had a great share in the promoting and divulging of those opinions that are causes of this trouble, and to be nearly joined not only in affinity and affection with some of those the court had taken notice of and passed censure upon. But you have spoken divers things as we have been informed very prejudicial to the honour of the churches and ministers thereof, and you have maintained a meeting and an assembly in your house that hath been condemned by the general assembly as a thing not tolerable nor comely in the sight of God nor fitting for your sex; and notwithstanding that was cried down, you have continued the same. Therefore we have thought good to send for you to understand how things are. . . . (Irene Cheung-From FTR, Larry Vandermolen)

That is weakening their hand in the work of the Lord, and stirring up prejudice against them in the hearts of their people, partly also by holding weekly public meetings in their

homes, which dishonors the whole nation and damages Many families, which still exist because such meetings were explicitly condemned later in the General Assembly.

Right after when Mrs. Hutchinson was called to court for her “naughty meetings” as already said by John Cotton, due to the presence of men and that was a violation according to the Puritan community. She claimed that her meetings were only of religious teachings and that it first started with only women who wanted to know how to be saved, as she also believed that in the Bible there was a verse saying that younger women had to be taught life experiences by the elders. And for men who attended her meetings, she felt that she couldn't send them away because that would also be another violation of the word of God; which also means that everyone deserved to be taught the ways of life. “*Mrs. H.* I conceive there is a clear rule in Titus, that the elder women should instruct the younger; and then I must have a time wherein I must do it... If any come to my house to be instructed in the ways of God, what rule have I to put them away?” (Irene Cheung-From FTR, Larry Vandermolen).

The court insisted on keeping away Anne Hutchinson’s influence on the puritan community because her meetings challenged the authority and teachings of the established ministers. The debate revolves around whether the pastor's sermons lead to salvation and whether their teaching emphasizes works or grace. Mrs. Hutchinson claimed that preaching the Covenant of Work was wrong, while the Lieutenant Governor claimed that Mrs. Hutchinson was saying that the preacher taught the Covenant of Work. “*Mrs. H.* I pray, Sir, prove it that I said they preached nothing but a covenant of works. Dep. Gov. Nothing but a covenant of works? Why, a Jesuit may preach truth sometimes... *Mrs. H.* Yes Sir, but when they preach a covenant of works for salvation, that is not truth.” (Irene Cheung-From FTR, Larry Vandermolen).

The conversation highlighted the clergy's differing views on the nature of their teachings and their implications for salvation. It shows a conflict of viewpoints and an argument over the veracity of Mrs. Hutchinson's claims about the clergy's sermons. Hutchinson's beliefs and insights shaped her concept of "covenant of grace" as well as her criticism of the established ministers' preaching. Therefore, these insights were direct heavenly contact with God, as she claimed, which impacted her religious views and teachings; "*Mrs. H.* So to me by an immediate revelation." (Irene Cheung-From FTR, Larry Vandermolen).

Mrs. Hutchinson also draws on her own spiritual experience and what she believes God has given her in this review. She recalled a passage in Jeremiah, especially chapter 46, verses 27 and 28, in which she felt the Lord had revealed what He would do for her and His fellow workers. Mrs. Hutchinson said that after the revelation, she came to realize that she was an atheist or lacked faith. She prayed to God to help her get rid of her doubts, "*Mrs. H.* By the voice of his own spirit to my soul. I will give you another scripture, Jer. 46. 27, 28—out of which the Lord shewed me what he would do for me and the rest of his servants..." (Irene Cheung-From FTR, Larry Vandermolen).

Anne Hutchinson then claimed; she always believed in what God revealed for her. She encourages those listening to her to meditate on the scriptures and how they are fulfilled in the present moment. Because they have control over their bodies, she emphasizes that Jesus Christ has power over their bodies and souls. She warned them that if they continued on their current path, they would reject the Lord Jesus Christ, bringing a curse upon themselves and their descendants:

“. . . You see this scripture fulfilled this day, and therefore I desire you that as you tender the Lord and the church and commonwealth to consider and look what you do. You have power over my body, but the Lord Jesus hath power over my body and soul; and assure yourselves thus much, you do as much as in you lies to put the Lord Jesus Christ from you; and if you go on in this course you begin, you will bring a curse upon you and your posterity, and the mouth of the Lord hath spoken it.” (Irene Cheung-From FTR, Larry Vandermolen).

The charge of heresy was proved during this trial, in 1637, and ended up being guilty, which ultimately led to her expulsion from the Massachusetts Bay Colony, in 1638. As the article *“The Trial of Anne Hutchinson (1637): An Account”* shows “Mrs. Hutchinson, the sentence of the court you hear is that you are banished from out of our jurisdiction as being a woman not fit for our society, and are to be imprisoned till the court shall send you away.” (Professor Douglas O. Linder).

On April 1, 1638, Anne Hutchinson embarked on a six-day journey southward to John Williams' Providence Plantation, where she sailed to Aquidneck Island. Being in Rhode Island, Anne became free to express herself and enjoy herself with her family. However, her husband, the first governor of Rhode Island, died in 1642. Anne then decided to leave Rhode Island, migrate westward, and settle on the land of Pelham Bay. In 1643, she and her family were alerted by their Dutch neighbors that local soldiers were coming and they should leave their country. Yet Anne was faithful to God. The warriors arrived on Pelham Bay. They killed Anne and six of her children before torching her home.

5. Anne Hutchinson, symbol of courage:

At the end of the chapter, we'll discuss Anne Hutchinson's strength and resistance in the face of religious persecution and social criticism. First, she was confident in her conviction; that she has a spiritual relationship with God. Then she started holding meetings at her house, feeling obligated to preach to anyone who wanted to join her. Last but not least, she stood in court defending herself all alone among men. Moreover, her strong faith in God; once she got warned that soldiers were coming after her family and that she had to leave her house. Yet, she remained there hoping for God to help her, but without any feasibility.

Even after her death people still believe that she was a role model for women and even men, for her spiritual leadership and her rebellion towards the established ministers.

In Nathaniel Hawthorne's book, *"The Scarlet Letter"*, chapter one *"the prison-door"*: "...But, on one side of the portal, and rooted almost at the threshold, was a wild rose-bush,* covered, in this month of June, with its delicate gems, which might be imagined to offer their fragrance and fragile beauty to the prisoner as he went in, and to the condemned criminal as he came forth to his doom, in token that the deep heart of Nature could pity and be kind to him..." (Hawthorne. P39). In this quote, Hawthorne describes the social harshness, religious intolerance, and the consequences of rebellion. Well, Nathaniel Hawthorne was a descendant of the Puritans; he respected them but completely didn't agree with them, because he thought that it was shameful to recall what his ancestors had done for religious purposes. Now this quote, we think, applies best to Anne Hutchinson, she went through all the atrocities Hawthorne has written about. "a wild rose bush in this month of June with its delicate gems" we can definitely not have a rose bloom in the summertime due to the unsuitable circumstances, but it explains the resilience that Anne Hutchinson had when she faced the accusations of heresy but still defended herself modestly, respectfully and with a peace of

mind despite the false accusations of the court. “Which might be imagined to offer their fragrance and fragile beauty to the prisoner as he went in”, Anne Hutchinson when she failed to convince the court of the accusations, she accepted her fate of prison and expulsion, and thought to herself maybe she would establish a colony of her own where she will be preaching freely without any interruption.

In conclusion, Anne Hutchinson’s life, contributions, reputation as a religious dissenter, distinctive theological notions, the charges of heresy against her, and her subsequent trial represented a remarkable episode in the history of religious freedom and the morality of early America. Her narrative illustrated a constant struggle to sustain a balance between religious orthodoxy and individuals' freedom to pursue and express their ideas.

General Conclusion

The narrative of Anne Hutchinson, a determined Puritan, provides significant insights into the complicated religious and social dynamics of colonial America. Hutchinson is a figure of persistence despite the odds of religious intolerance and cultural criticism because of her unwavering dedication to her convictions and readiness to confront accepted standards. We have thoroughly investigated the historical context of the Puritan movement throughout this dissertation, diving into their theology and the priority they set on the supremacy of the Bible. Hutchinson's image and philosophical thoughts, especially her encouragement for the covenant of grace and the concept of "Immediate Revelation", placed her in direct opposition to the current Puritan views from the beginning of her life to her migration to the Massachusetts Bay Colony and subsequent involvement with the Puritan community of Boston.

The trial of Anne Hutchinson, attended over by powerful people such as the governor John Winthrop, revealed fundamental differences throughout Puritan society. Despite being accused of heresy and labeled a threat to societal order during her trial, Hutchinson demonstrated tremendous courage and steadfast perseverance. Her unshakeable attitude and fortitude amid tragedy left an unforgettable mark on all who encountered her uncompromising character. We have already discovered how Anne Hutchinson's story surpasses time by exploring historical sources and literary works such as the well-known Nathaniel Hawthorne's "The Scarlet Letter", echoing themes of religious persecution, the pursuit of individual conscience, and the ramifications of rebellion. By diving into Anne Hutchinson's life and hardships, we obtain a better grasp of the complexity present in colonial America's Puritan society. Her narrative is a painful reminder that opposing voices may appear despite the relatively homogeneous religious communities, disrupting the existing

order and requiring a reevaluation of traditional beliefs. The study of Anne Hutchinson's resistance provides a strong prism through which to examine the fragility of religious conformity, the limitations of acceptance, and the ongoing battle for individual freedom and conscience preservation.

Furthermore, Hutchinson's example motivates people to speak up for what they truly believe in, regardless of the general consensus, in a world that often requires obedience and discourages opposition. Her willingness to question established conventions and stand up against injustice offers a reminder that forward movement frequently necessitates the bravery to challenge dominant attitudes and ideas.

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Résumé

Cette recherche se penche sur le monde du puritanisme au début de l'Amérique. Elle analyse la théologie des puritains orthodoxes, plus particulièrement la doctrine de l'alliance des œuvres et de l'alliance de la grâce. Ce faisant, nous discutons des accomplissements d'Anne Hutchinson et de son bannissement de la colonie de la baie du Massachusetts, qui illustrent l'esprit zélé de la société puritaine au début du XVIIe siècle en Amérique.

Mots-clés : Puritains, Hutchinson, visibilité, dévotion, théologie.

ملخص

يبحث هذا البحث في عالم التزمتم في بداية أمريكا. يحلل لاهوت المتشددين الأرثوذكس، ولا سيما عقيدة عهد الأعمال وعهد النعمة. من خلال القيام بذلك، نناقش إنجازات آن هاتشينسون ونفيها من مستعمرة خليج ماساتشوستس، والتي تجسد الروح الحماسية للمجتمع البيوريتاني في أوائل القرن السابع عشر في أمريكا.

كلمات مفتاحية: المتشددون، هاتشينسون، الرؤية، التفاني، اللاهوت.