Book I.

The First B O O K.

A N T I Q U I T I E S:

O R,

A F I E L D prepar'd for Considerable Things to be Acted thereupon.

The INTRODUCTION.

I t was not long ago, as about the middle of the former Century, that under the Influences of that admirable Hero and Martyr, of the Protestant Religion, Gaspier Coligni, the great Admiral of France, a Noble and Learned Knight called Villagagon, began to attempt the Settlement of some Colonies in A M E R I C A, (as it was declared,) for the Propagation of that Religion. He Sailed with several Ships of no small Burthen, still be arrived at Braile; where he thought there were now shown him, Quiet Seas, for the retreat of a People barrac'd already with deadly Persecutions, and threatened with yet more Calamities. Thence he wrote Home Letters unto that glorious Patron of the Reform'd Churches, to inform him, that he had now a fair Prospect of seeing those Churches erected, multiply'd and fester'd in the Southern Regions of the New World; and requested him, that Geneva might supply them with Pulpits for the planting of such Churches in these New Plantations. The Blessed Calvin, with his Colleagues, thereupon sent of their Number Two Worthy Persons, namely Richerius and Quadrugarius, to assist this Undertaking; and unto these were joined several more, especially Letius, and, who became a Leader to the rest, Corquillus, an eminent Man, for the Cause of Christianity, then raging at Geneva. Embar'ed in three Ships, well fitted, they came to the American Country, whether they had been invited, and they soon set up an Evangelical Church Order, in these Corners of the Earth where God in our Lord Jesus Christ had never before been called upon. But it was not long before some unhappy Controversies arose among them, which drove their Principal Ministers into Europe again, besides those Three that were Murther'd by their Apostate Government, whose Martyrdom Letius procured Gaspier to Commemorate in his History, but I now omit in this of ours. Ne me Crispini, Seninia levi, consipritus putes: And as for the People that said behind, no other can be Learne'd, but that they are entirely lost, either in Paganism or Diastar: In this more unhappy Case, than that Hundred Thouand of their Brethren who were soon after Butcher'd at Home, in that horribl Mafiacre, which then had not, but since hath, known a Parallel. So has there been utterly lost in a little time, A Country intended for a Receptacle of Protestant Churches on the American Strond. It is the most Incomparable De Thou, the Honourable President of the Parliament at Paris, an Historian whom Calvin pronounces, A Singular Gift of Heaven, to the last Age, for an Example of Piety and Probity, that is our Author, (besides others) for this History. "Tis now time for me to tell my Reader, that in our Age there has been another Essay, made not by French, but by English PROTESTANTS, to fill a certain Country in America with Reform'd Churches; nothing in Doctrine, little in Discipline, different from that of Geneva. Mankind will pardon me, a Native of that Country, if smitten with a just Fear of increas'ing and ill-boded Degeneracies, I shall use my Modest Endeavours to prevent the Loss of a Country, so signal'd for the Profession of the purest Religion, and for the Protection of God upon it, in that Holy Profession. I shall count my Country lost, in the Loss of the Primitive Principles, and the Primitive Practises, upon which it was at first Established: But certainly one good way to save that Loss, would be to do something that the Memory of the great Things done for us by our God may not be lost, and that the Story of the Circumstances attending the Foundation and Formation of this Country, and of its Preservation bitterns, may be impartially handed unto Posterity. THIS is
is the Undertaking whereo I now Address my self; and now, Grant me thy Gracious Affirmances, O my God; that in this my Undertaking I may be kept from every false way: But that sincerely aiming at thy Glory in my Undertaking, I may find my Labours made Acceptable and Profitable unto thy Churches, and Serviceable unto the Interests of thy Gospel; let my God think upon me for Good; and spare me according to the greatness of thy Mercy in the Blest Jesus. Amen.

C H A P. I.

Venisti tandem? Or Discoveries of America, tending to, and ending in, Discoveries of New England.

§ 1. Tis the Opinion of some, though 'tis but an Opinion, and but of some Learned Men, That when the Sacred Oracle of Heaven affure us, The Things under the Earth are some of those, whose Names are to bow in the Name of Jesus, by those Things are meant the Inhabitants of America, who are Antipodes to those of the other Hemisphere; I would not quote any Words of Lactantius, tho' there are some to Countenance this Interpretation, because of their being so Ungenial: Nor would I go to strengthen the Interpretation by reciting the Words of the Indians to the first White Invaders of their Territories, We hear you are come from under the World to take our World from us. But granting the Antiquity of such an Explication, I shall yet give the Church of God a certain Account of those Things, which in America have been Believing and Adoring the glorious Name of Jesus, and of that Country in America, where those Things have been attended with Circumstances most remarkable. I can contentedly allow that America (which as the Learned Nicolas Fuller Observes, might more justly be called Columbus) was altogether unknown to the Menmen of the Holy Scriptures, and in the Age when the Scriptures were Penne. I can allow, that those Parts of the Earth, which do not include America, are in the inspired Writings of Luke, and of Paul, filled, All the World. I can allow, that the Opinion of Tornellius, and of Pagius, about the Apostles Preaching the Gospel in America, has been sufficiently refuted by Basil edges. But I am out of the reach of Pope Zachary's Excommunication. I can affect the Exile of the American Antipodes: And I can Report unto the European Churches great Occurrences among these America. Yet I will Report every one of them with such a Christian and exact Veracity, that no Man shall have cause to use about any one of them, the Words which the great Austin (as great as he was) used about the Exile of the Antipodes: it is a Fable, and, nulla ratioe credendum.

§ 2. If the Wicked One in whom the whole World lyeth, were he, who like a Dragon, keeping a Guard upon the spacious and mighty Orchards of America, could have such a Possession upon the Thoughts of Mankind, that neither this Balancing half of the Globe should be considered in Europe till a little more than two Hundred Years ago, nor the Clue that might lead unto it, namely, the Loddstone, should be known, till a Neapolitan flumbeled upon it, about an Hundred Years before, yet the overruling Providence of the great God is not to be acknowledged, as well in the Concealing of America for so long a time, as in the Discovering of it; when the Vultures of Time was come for the Discovery: For we may count America to have been concealed, while Mankind in the other Hemisphere had lost all Acquaintance with it, if we may conclude it had any from the Words of Diodorus Siculus, That Phreneans were by great Storms driven on the Coast of Africa, far Westward, yet within four, for many Days together, and at last fell in with an Island of prodigious Magnitude; or from the Words of Plato, that beyond the Pillars of Hercules there was an Island in the Atlantick Ocean, Aquilaeum & Africa volans, larger than Africa and Asia put together. Nor should it pass without Remark, that Three most memorable things which have born a very great Affliction upon Humane Affairs, did near the same time, namely at the Conclusion of the Fifteenth, and the beginning of the Sixteenth Century. The First was the Reformation of Literature; the Second was the opening of America, the Third was the Reformation of Religion. But, as probably, the Devil seducing the first Inhabitants of America into it, therein aimed at the having of them and their Ponderity out of the sound of the Silver Trumpets of the Gospel, then to be heard through the Roman Empire; if the Devil had any Expiration, that by the Peopling of America, he should utterly deprive any Europeans of the Two Benefits, Literature and Religion, which dawmed upon the miserable World, one just before, and just after, the first, famed Navigation hither, 'tis to be hop'd he will be disappointed of that Expiration. The Church of God must no longer be wrap'd up in Strabo's Cloak: Geography must now find work for a Christianography in Regions far enough beyond the Bounds wherein the Church of God had thro' all former Ages been circumcircled. Renown'd Churches of Christ must be gathered where the Ancients once Derided them that look'd for any Inhabitants. The Mystery of our Lord's Garments, made Fourth, by the Soldiers that cast Lots for them, is to be accomplished in the good Sense put upon it by Austin, who if
he had known America could not have given
a better Quadrupartite vésus Domini Jesus,
quadrripartitum figuravit ejus Ecclesiam, uto
scilicet, qui quatuor partibus consilium terraram
orbe diffusam.

§ 3. Whatever Truth may be in that Af-
sertion of one who writes, If one may credit a
ny Records beside the Scriptures, I know it
might be said and proved well, that this
New World was known, and partly inhabited
by Britains, or by Saxons from England, Three
or Four Hundred Years before the Spaniards
coming thither; which Assertion is Demon-
strated from the Dicourses between the
Mexicans and the Spanish at their first Ar-
ival, and the Popish Reliques, as well as
Brutish Terms and Words, which the Spani-
ards then found among the Mexicans, as well
as from undoubted Pallages, not only in other
Authors, but even in the Britsh Annals also:
Nevertheless, Mankind generally agree to give
unto Christopher Columbus, a Genevian, the
Honour of being the First European that open-
ed a way into these Parts of the World. It
was in the Year 1492, that this famous Man,
acted by a most vehement and wonderful Im-
pulse, was carried into the Northern Regions
of this vast Hemisphere, which might more
justly therefore have received its Name from
him, than from Ameritus Vespuus a Flo-
rentine. In the Year 1497, he made a fur-
ther Detection of the more Southern Regions
in this Continent. So a World, which has
been one great Article among the Res deperdi-
ta of Pannicius, is now found out, and the Aff-
airs of the whole World have been affected
by the finding of it. So the Church of our
Lord Jesus Christ, well compared unto a Ship,
is now victoriously sailing round the Globe af-
aft Sir Francis Drake's renowned Ship, called,
The Victory, which could boast,
Prima ego velit dissi ambivi cursibus orbem.

And yet the Story about Columbus himself
must be corrected from the Information of De
la Vega, That one Sanchez, a Native of Hetea
in Spain, did before him find out these Regi-
ons. He tells us, That Sanchez usinf to Trade
in a small Vessel to the Canaries, was driven
by a furious and tedious Tempest over unto
those Western Countries; and at his return he
gave to Colon, or Columbus, an account of what
he had seen, but soon after died of a Disease
he had got on his dangerous Voyage. How-
ever, I shall expect my Reader e're long to
grant, that some things done since by Almighty
God for the English in these Regions, have
exceeded all that has been hitherto done for
any other Nation; If this New World were
not found out first by the English; yet in those
regards that are of all the greatest, it seems
to be found out more for them than any oth-
er.

§ 4. But indeed the two Cabots, Father and
Son, under the Command of our King Hen-

ry VII. entering upon their generous Under-
takings in the Year 1497, made further Dis-
covers of America, than either Columbus or
Vespuus; in regard of which notable Enter-
prises, the youngest of them had very great
Honours by the Crown put upon him, till at
length he died in a good Old Age, in which
Old Age King Edward VI. had allowed him
an Honourable Pension. Yes, since the Cabots,
employ'd by the King of England, made a
Discovery of this Continent in the Year 1497;
and it was the Year 1498. before Columbus
discovered any part of the Continent; and
Vespuus came a considerable time after both
of them; I know not why the Spaniards should
not univall'd in the claim of this New World,
which from the first finding of it is pretended
unto. Those Discoveries of the Cabots were
the Foundation of all the Adventures, with
which the English Nation have since followed
the Sun, and served themselves into an Ac-
quaintance on the hither side of the Atlantic
Ocean. And now I shall drown my Reader
with my self in a tedious Digression, if I
enumerate all the Attempts made by a Will-
oughby, a Froberser; a Gilbert, and besides
many others; an Incomparable Ralvolgh, to
settle English Colonies in the Deserts of the
Western India. It will be enough if I enter-
talk him with the History of that English Set-
tlement, which may, upon a Thousand accounts,
present unto more of the English than all the
rest, and which alone therefore has been
called New-England.

§ 5. After a discouraging Series of Disasters
attending the Endeavours of the English to
swarm into Florida, and the rest of the Con-
neit unto the Northward of it, called Virgini-
ea, because the first White Born in those Re-
Regions was a Daughter, then Born to one An-
mans Dare, in the Year 1685. The Courage
of one Bartholomew Goffold, and one Captain
Bartholomew Gilbert, and several other English
Men, served them to make yet more Effays upon
the like Designs. This Captain Goffold in a
small Bark, on May 11. 1602. Made Land
on this Coast in the Latitude of Forty-Three,
where, tho' he liked the Welcome he had from
the Salvages that came aboard him, yet he
disliked the Weather, so that he thought it
necessary to stand more Southward into the Sea.
Next Morning he found himself Embayed
within an mighty Head of Land: which Pro-
montory, in remembrance of the Cod-Fish in
great quantity by him taken there, he called
Cape-Cod, a Name which I suppose it will
never lose, till Shots of Cod-Fish be seen
swimming upon the top of its highest Hills. On
this Cape, and on the Islands to the Southward
of it, he found such a comfortable En-
tertainment from the Summer-Fruits of the
Earth, as well as from the Wild Creatures ther
ranging the Woods, and from the wilder.
Peo-
ple now surprized into Courtefe, that he car-
ried back to England a Report of the Coun-
try, better than what the Pharisees gave of the

B 2 Land
Land flowing with Milk and Honey. Not only did the Merchants of Bristol now raise a considerable Stock to Prostitute these Discoveries, but many other Persons of several Ranks Embarked in such Undertakings, and many Sallies into America were made, the exacter Narrative whereof I had rather my Reader find a Head in the expense of consulting Purchas's Pilgrims, than my own weary flap in our hastening Voyage unto the History of a New-English Street.

§ 6. Perhaps my Reader would gladly be informed how America came to be first People; and if Horsman's Discourses, De origine Gentium Americanorum, do not satisfy him, I hope shortly the most Ingenious Dr. Woodward, in his Natural History of the Earth, will do it. In the mean time, to stay the Stomach of my Reader, accept the following, which not a Feffible Russian, who had been an Officer of Prime Note in Siberia, gave unto Father Auril. Said he, 'There is beyond the Obi a great River called Kamolina, at the Mouth whereof, discharging itself into the Frozen Sea, there stands a spacious Island very well Peopled, and not less defensible for Hunting an Animal, whose Teeth are in great esteem. The Inhabitants go frequently upon the ice of this River from this Island to that with great Guyades, and because it requires great Labour with Affiduity, they carry their Families usually along with them. Now it many times happens, that being surprized with a Thaw, they are carried away, I know not whither, upon huge pieces of Ice that break off one from another. For my part, I am persuaded that several of those Hunters have been carried upon these floating pieces of Ice to the more Northern Parts of America, which is not far from that Part of Asia that juts out into the Sea of Tarkary. And that which concerns me in this Opinion, is this, That the Americans who Inhabit that Country, which advances farther towards that Sea, have the fame Phylogamy as those Ilanders. Thus the Waydye of Smotensko. But all the concern of this our History, is to tell how English People first came into America; and what English People first came into that Part of America, where this History is composed. Wherefore, instead of reciting the many Adventures of the English, to visit the Parts of the World, I shall but repeat the Words of one Captain Weymouth, an Historian, as well as an Undertaker of those Adventures, who Reports, That one main End of all these Undertakings was to plant the Gospel in those dark Regions of America. How well the most of the English Plantations have answered this main End, it mainly becomes them to consider: However, I am now to tell mankind, that as for One of these English Plantations, this was not only a main End, but the sole End upon which it was erected. If they that are solicitous about the Interests of the Gospel, would know what and where that Plantation is; be it noted, that all the vast Country from Florida to Nova-Francia, was at first called Virginia; but this Virginia was distinguished into North Virginia and South Virginia, till that Famous Traveller Captain John Smith, in the Year 1614, precipitating unto the Court of England a Draught of North Virginia, got it called by the Name of NEW-ENGLAND, which Name has since been renounced unto my Country, as unto the most Reffending Daughter, to the chief Lady of the European World. Thus the Discoveries of the Country proceeded so far, that King James I. did by his Letters Patent under the Great Seal of England, in the 18th Year of his Reign, give and grant unto a certain Honourable Council Established at Plymouth, in the County of Devon, for the Planting, Ruling, and Ordering, and Governing of New-England in America, and to their Successors and Assigns, all that Part of America, lying and being in Breadth, from Forty Degrees of Northerly Latitude, from the Equinoctial Line, to the Forty-Eighth Degree of the said Northerly Latitude Inclusively; and the Length of, and within all the Breadth aforesaid, throughout all the Sea from Sea to Sea. This at last is the Spot of Earth, which the God of Heaven Speid out for the Seat of such Evangelical and Ecclesiastical, and very remarkable Transactions, as require to be made an History; here was that our Blessed Jesus intended a Resting-place, must I say: Or only an Hiding-place for those Reformed CHURCHES, which have given him a little Accomplishment of his Eternal Father's Promis unto him; to be, we hope, yet further accomplished, of having the utmost Parts of the Earth for his Possession?

§ 7. The Learned Joseph Mede conjectures that the American Hemisphær, is the Confinement of the Earth, which we expect at the descent of our Lord JESUS CHRIST from Heaven: And that the People here will not have a share in the Blessedness which the Renovated World shall enjoy, during the Thousand Tears of Holy Rest promised unto the Church of God: And that the Inhabitants of these Regions, who were Originally Scythians, and therein a notable fulfillment of the Prophecy, about the Enlargement of Japheth, will be the Hag and Magog whom the Devil will seduce to invade the New Jeru-salem, with an Emissary to gain the Angelical Circumstances of the People there. All this is but Conjectures, and it may be will appear unto some as little probable, as that of the later Pierre Poiret in his Oeconomy Divine, that by Hag and Magog are meant the Devil and the Damned, which he thinks will be let loose at the end of the Thousand Tears, to make a furious, but a fruitless Attempts on the glorified Saints of the New Jerusalem. However, I am going to give unto the Christian Reader an History of some Vexes Attempts made in the American Hemisphære to anticipate the State of the New Jeru-salem,

Book I.

Præsent, as far as the unavoidable Vanity of Humane Affairs, and Influence of Satan upon them would allow of it, and of many worthy Persons, whose Prowess, if they make a Squadron in the Fleets of Gog and Magog, will be

Apostates leaving a Room, and a Door, with the Legions of the Grand Apostates, that will deceive the Nations to that Mysterious Enterprise.

CHAP. II.

Primordia: Or, The Voyage to NEW-ENGLAND, which produced the First Settlement of NEW-PLYMOUTH, with an Account of many Remarkable and Memorable Providences relating to that Voyage.

§ 1. A Number of devout and serious Christians in the English Nation, finding the Reformation of the Church in that Nation, according to the WORD OF GOD, and the Design of many among the First Reformers, to labour under a sort of hopeless Retardation, they did, about the Year 1602, in the North of England, enter into a COVENANT, wherein expressing themselves deificus, not only to attend the Worship of our Lord Jesus Christ, with a freedom from humane Inventions and Additions, but also to enjoy all the Evangelical Institutions of that Worship, they did like those Macedonians, that are therefore by the Apostle Paul commended, give themselves up, first unto God, and then one another. These Pious People finding that their Brethren and Neighbours in the Church of England, as then established by Law, took offence at these their Endeavours after a Scriptural Reformation, and being loth to live in the continual Vexations, which they felt arising from their Non-Conformity to things which their Consciences accounted Supernatural and Unanswerable, they peaceably and willingly embraced a Beneficent into the Netherlands, where they settled at the City of Leyden, about the Year 1607, after their First Combination. And now in that City this People sojourned, an Holy CHURCH of the Blest JESUS, for several Years under the Pastoral Care of Mr. John Robinson, who had for his Help in the Government of the Church, a most Wise, Grave, good Man, Mr. William Brewster, the ruling Elder. Indeed Mr. John Robinson had been in his younger time, (as very good Fruit sometimes being, before Age hath Ripened it) Soared with the Principles of the most Rigid Separation, in the maintaining of his Upheld and published from little Treatises, and in the Management of the Controversie made no Scrupule to call the incomparable Dr. Ames himself, Dr. Amis, for opposing such a Degree of Separation. But this worthy Man suffered himself at length to be so far convinced by his Learned Antagonists, that with a most Ingenious Retraction, he afterwards writ a little Book to prove the Lawfulness of one thing, which his Militant Zeal had formerly impugned several Years, even till 1625; and about the Fiftieth Year of his own Age, continued he a Benigne unto the whole Church of God, and at last, when he dy'd, he left behind him in his immortal Writings, a Name very much embalm'd among the People that are best able to judge of Merits, and even among such, as about the Matters of Church-Discipline, were not of his Perfwation. Of such an eminent Character was he, while he lived, that when Arminianism so much prevailed, as it then did in the Low Countries, Tho' famous Divines, Polyander, and Festus Humillius, espoused this our Learned Robinson to dispute publicly in the University of Leyden against Episcopism, and the other Champions of that Grand Chock-a-ceed of true Christianity: And when he died, not only the University, and Ministers of the City, accompanied him to his Grave, with all their accustomed Solemnities, but some of the Chief among them with sorrowful Reformation and Expiations affirmed, That all the Churches of our Lord Jesus Christ, had sustained a great Loss by the Death of this worthy Man.

§ 2. The English Church had not been very long at Leyden before they found themselves encountered with many Inconveniences. They felt that they were neither for Health, nor Parfe, nor Language well accommodated; but the concern which they molt of all had, was for their Purity. They saw, that whatever Banks the Dutch had against the Inroads of the Sea, they had not sufficient Ones against a Flood of manifold Profanats. They could not with Ten Years Endeavour bring their Neighbours, particularly to any suitable Observation of the LORD'S DAY; without which they knew, that all practical Religion must wither Miserably. They beheld some of their Children, by the Temptations of the Place, which were especially given in the licentious Ways of many Young People, drawn into dangerous Extravagances. Moreover, they were very loth to lose their Interest in the English Nation; but were desirous rather to enlarge their King's Dominions. They found themselves also under a very strong disposition of Zeal, to attempt the Establishment of Congregational Churches in the remote Parts of the World; where they hoped they should be reached by the Royal Influence of their Prince, in whose Allegiance they chose to live and die; at the same time likewise hoping that the Eclesiasts, who had thus driven them out of the Kingdom into a New World, for nothing in the World but their Non-Conformity to certain Rites, by the Imposters confected Indifferent, would be abandoned ever to persecute them with
with any further Molestation, at the distance of a Thousand Leagues. These Blessings were deeply condigur'd by the Church; and after many Deliberations, accompanied with the most solemn Humiliations and Supplications, before the God of Heaven, they took up a Resolution, under the conduct of Heaven, to REMOVE into AMERICA, the opened Regions whereof had now filled all Europe with Reports. It was resolved, that part of the Church should go before their Brethren, to prepare a place for the Rest; and whereas the Minor part of younger and stronger Men were to go first, the Pastors was to stay with the Major, till they should see cause to follow. Nor was there any occasion for this Resolve, in any weariness which the States of Holland had of their Company, as was mainly whispered by their Adversaries, therein like those who of old afflig'd the same cause for the Departure of the Israelites out of Egypt: For the Magistrates of Leyden in their Court, reproving the Walloons, gave this Testimony for our English; These English have lived here Ten Years among us, without ever having any Acquaintance with any one of them, whereas your Quarrels are continual.

§ 3 These good People were now satisfied, they had as plain a command of Heaven to attempt a Removal, as ever their Father Abraham had for his leaving the Caldean Territories; and it was nothing but such a Satisfaction that could have carried them thro' such, otherwise insuperable Difficulties, as they met withal. But in this Removal the Terminus ad quem was not yet resolved upon. The Country of Guiana flattered them with the Promises of a perpetual Spring, and a Thousand other comfortable Entertainments. But the probable disagreement of so Torrid a Climate unto English Bodies, and the more dangerous Vicinity of the Spaniards to that Climate; were Considerations which made them fear that Country would be too Hot for them. They rather proposed some Country bordering upon Virginia, near Ten Years among us, as they never had any Acquaintance with any of them, whereas their Quarrels are continual. The Country of Virginia, company, but with several great Perils on the Court, unto whom they made Evident their Agreement with the French reformed Churches in all things whatsoever, except in a few small accidental Points; that at last, after many tedious Delays, and after the loss of many Friends and Hopes in those delays, they obtained a Patent for a quiet Settlement in those Territories; and the Archbishop of Canterbury gave them some Expectations that they should never be disturbed in that Exercise of Religion, at which they aimed in their Settlement; ye, when Sir Robert Neaton, then Principal Secretary of State unto King James, moved his Majesty to give way, that such a People might enjoy their Liberty of Conscience under his gracious Protection in America, where they would endeavour the Advancement of his MajestY's Dominions, and the Enlargement of the Interests of the Gospel, the King said, it was a good and honest Motion. All this notwithstanding, they never made use of that Patent: But being inform'd of NEW ENGLAND, thither they diverted their Designs, thereto induced by sundry Reasons; but particularly by this, that the Coast being extremely well circumfenced for Fighting, they might therein have some immediate Assistance against the hardships of their First Encounters. Their Agents then again sent over to England, concluded Articles between them and such Adventures, as would be concerned with them in their present Undertakings. Articles, that were indeed sufficiently hard for those good Men, that were now to transplant themselves into an horrid Wilderness. The Disorder of their Enterprise from the First State and Way of it, caused an unhappy Division among those that should have Encourag'd it; and many of them hereupon fell off. But the Removers having already sold their Estates, to put the Money into a Common Stock, for the welfare of the Whole; and their Stock as well as their Time, spending so fast as to make them almost an Army of Straits, if they delayed any longer, they nimbly dispatched the best Agreements they could, and came away furnished with a Resolution for a large Tract of Land in the South-West Parts of New-England.

§ 4 All things now being in some Readiness, and a couple of Ships, one called, The Speedwell, the other, The Mayflower, being hired for their Transportation, they solemnly set apart a Day for fasting and Prayer; wherein their Pastor preached unto them upon Ezra 8. 21. I proclaimed a fast there, at the River Ahava, that we might afflict our souls before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

After the fervent Supplications of this Day, accompanied by their affectionate Friends, they took their leave of the pleasant City, where they had been Pilgrims and Strangers now for Eleven Years. Delf-Haven was the Town, where they went on Board one of their Ships, and there they had such a mournful parting with their Brethren, as even drowned the Dutch Spectators themselves, then standing on the Shore, in Tears. Their excellent Pastor, on his knees, by the Sea-side, poured out their mutual Petitions unto God; and having wept in one another's Arms, as long as the Wind and the Tide would permit them, they had Adieu. So failing to Southampton in England, they there found the other of their Ships come from London, with the rest of their Friends that were to be the Companions of the Voyage. Let my Reader place the Chronicle of this Business on July 2. 1620. And know, that the faithful Pastor of this People immediately sent after them a Pastoral Letter; a Letter filled with Holy Counsels unto them, to settle their Peace with God in their own Confidences, by an exact Repentance of all Sin whatsoever, that so they might more easily bear all the Difficulties that were now before them; and then to maintain a good Peace
Peace with one another, and beware of giving or taking Offences; and avoid all Discoveries of a Touchy Humour; but use much Brotherly forbearance. (Whereas the way he had this remarkable Interruption, in my own experience, few or none have been found that sooner give Offences, than those that hastily take it; whereas he they ever proved found and profitable Members of Society, who have nourished this Touchy Humour, as also to take heed of a private Spirit, and all retiredness of Mind in each Man, for his own proper Advantage; and likewise to be careful, that the House of God, which they were, might not be taken with unseasonable Novelties or Oppositions: Which LETTER afterwards produced most happy Fruits among them.)

§5. On August fifth, 1620: they set Sail from Southampton, but if it should, as I believe it will, affright my Reader to be told what Heart-breaking Distresses befell them, in the very beginning of their Undertaking, let him glorify God, who carried them so well through their greater Affliction. They were by bad Weather twice beaten back; but before they came to the Land's End, but it was judged, that the Badness of the Weather did not retard them so much as the deceit of a Master, who grown Sick of the Voyage, made such Pretexts about the Leaking of his Vessel, that they were forced at last wholly to dismission that lesser Ship from the Service. Being now all rowed into one Ship, on the Sixth of September, they put to Sea, but they met with such terrible Storms, that the principal Persons on Board had various Oppositions upon returning Home again; however, after long beating upon the Atlantic Ocean, they fell in with the Land at Cape-Cod, about the Ninth of November following, where going on Shore they fell upon their Knees, with many and hearty Prayers unto God, who had been their Assurance, when they were afar off upon the Sea, and was to be further so, now that they were come to the Ends of the Earth.

But why at this Cape? Here was not the Port which they intended; it was not the Land for which they had provided. There was indeed a most wonderful Providence of God, over a Pious and a Praying People, in this Disappointment! The most crooked Way that ever was gone, even that of Israel's Peregrination thro' the Wilderness, may be called a right Way, such was the way of this little Israel, now going into a Wilderness.

§6. Their design was to have set down somewhere about Husdon's River; but some of their Neighbours in Holland having a Mind themself to settle a Plantation there, secretly and furtively contracted with the Master of the Ship, employed for the Transportation of these our English Exiles, by a more Northerly Course, to put a Trick upon them. Twas in the pursuance of this Plot, that not only the Goods, but also the Lives of all on Board were now hazarded, by the Ships falling among the Shoals of Cape-Cod: Where they were so un-
Malta: That the Barbarous People found them no little Kindness, because of the present Rain, and because of the Cold. But these Believers in our Primitive Times, were more afraid of the Barbarous People among whom they were now cast, than they were of the Rain, or Cold: These Barbarians were the first so far from accommodating them with Bundles of Sticks to Warm them, that they let Fly other sorts of Sticks (that is to say, Arrows) to wound them; and the very Looks, and Sounds of these Grim Savages, had not much less of Terrour in them, than if they had been so many Devils. It is not long since I compared this remove of our Fathers, to that of Abraham, whereas I must now add, that if our Father Abraham, called out of Ur, had been directed unto the Departures of Arabia, instead of the Land flowing with Milk and Honey, the Trial of his Faith had been greater than it was; but such was the Trial of the Faith in the holy Men, who followed the Call of God into Departures full of Difmal Circumstances. All this they cheerfully underwent, in hope, that they should, in the World of the World, and the Order of the Gospel, and the Kingdom of our Lord Jesus Christ in these Regions, and that thus enlarging the Dominion of the Crown of England, as to be never abandoned unto any further Persecutions, from any Party of their Fellow-Subjects, for their Consciences Regards unto the Reformation. Their Proposal was, Expediam Sacris, Litigium regnum, Innocum, Opus bendidivi, auctum, Patentem. § 8. Finding at their Arrival, that what other Powers they had, were made useless by the designed Place of their Arrival; they did, as the Light of Nature it self directed them, immediately in the Harbour, sign an Instrument, as a Foundation of their future and needful Government: wherein Declaring themselves the Lords of the Crown of England, they did combine into a Body Politick, and solemnly engage Submission and Obedience to the Laws, Ordinances, Acts, Constitutions and Orders, that from time to time should be thought most convenient for the general Good of the Colony. This was done on Nov. 11th, 1620, and they chose one Mr. John Carver, a Pious and Prudent Man, their Governor.

Hereupon they sent Abohe to look a convenient Seat for their intended Habitation: And while the Carpenter was fitting of their Ship, Sixteen Men tender'd themselves, to go, by Land, on the Discovery. Accordingly on Nov. 16th, they went on a dangerous Adventure following five Indians, whom they spied Flying before them, into the Woods for many Miles; from whence, after two or three Days Ramble, they returned with some Ears of Indian Corn, which were an Effect for their Company; but with a poor and small Encouragement, as unto any Scituation. When the Ship was fitted, about thirty more went in it upon a further Discovery; who prospered little more, than only to find a little Indian Corn, and bring to the Company some Occasions of doubtful Debate, whether they should here fix their Havens. Yet these Expeditions on Discovery had this one Remarkable Smile of Heaven upon them; that being made before the Sun had set, and after they had searched the Ground, they met with some Indian Corn, for which, 'twas their purpose honestly to pay the Natives on demand; and this Corn served them for Seed in the Spring following, which else they had not been so abundantly furnished withal. So that it proved, in Effect, their Deliverance from the Terrible Famine.

§ 9. The Month of November being spent in many Supplications to Almighty God, and Consultations one with another, about the Direction of their Course; at last, on Dec. 6, 1620, they manned the Shallow with about eighteen or twenty Hands, and went out upon a third Discovery. So bitterly Cold was the Season, that the Spray of the Sea lighting on their Cloaths, glazed them with an immediate Congellation; yet they kept Courting about the Bay of Cape-Cod, and that Night they got safe down the Ebb of the Seamen. There they landed, and there they tarryed that Night; and usefulness Ranging about all the next Day, that Night they made a little Barricado of Boogens and Logs, wherein the most weary slept. The next Morning after Prayers, they suddenly were surronded with a Crew of Indians, who let Fly a Show'r of Arrows among them; whereas our distressed handful of English happily recovering their Arms, with which they had laid by from the Moil of the Weather, they vigorously discharged their Muskets upon the Savages, who astonish'd at the strange Effects of such Dead-doing Things, as Powder and Shot, fled apace into the Woods; but not one of ours was wounded by the Indian Arrows that flew like Hail about their Ears, and pierced through the dry of their Coats: For which they returned their solemn Thanks unto God their Saviour; and they call'd the place by the Name of The First Encounter. From hence they coasted along, till an horrible Storm arose, which tore their Ship at first a rare, and threw them into the midst of such dangerous Breakers; it was reckoned little short of Miracle that they escaped alive. In the End they got under the Lee of a small Island, where going Abohe, they kindled Fires for their succour against the Wet and Cold; it was the Morning before they found it was an Island, whereupon they tender'd their Praifes to him, that hitherto had helped them, and the Day following, which was, The Land's Day, the difficulties now upon them, did not hinder them from spending it in the devout and pious Exercises of a Sacred Day. On the next Day they founded the Harbour, and found it fit for Shipping; they vifited the Main Land also, and found it accommodated with pleasent Fields and Brooks; whereof they carried an encouraging Report unto their Friends on Board. So they resolved that they would here pitch their Tents, and Sailing up to the Town of Pymouth [as with an hopeful Proceed].

lepsis, my Reader shall now call it; for otherwise, by the Indians twas called, Patuxetes; so
the Twenty-fifth Day of December they began to erect the First House that ever was in
that memorable Town, an Houfe for the general Entertainment of their Persons and Estates:
And yet it was not long before an unhappy Accident burnt unto the Ground their Houfe,
wherein some of their principal Persons then lay Sick; who were forced nimbly to fly out of
theazed Houfe, or else they had been blown up with the Powder then Lodged there. After
this, they soon went upon the Building of more little Cottages; and upon the settling of good
Laws, for the better Governing of such as were to Inhabit those Cottages. They then resolved,
that until they could be further strengthened in their Settlement, by the Authority of England, they
would be governed by Rulers chosen from among themselves, who were to proceed according to the
Laws of England, as near as they could, in the Administration of their Government, and of
such other By-Laws, as by Common Consent should be judged necessary for the Circumstances
of the Plantation.

§ 10. If the Reader would know, how these good People fared the rest of the Melancholy
Winter; let him know, That besides the Excrucies of Religion, with other Work enough,
there was the care of the Sick to take up no little part of their Time. "twas a most heavy
Trial of their Patience, whereeto they were called the first Winter of this their Pilgrimage,
and enough to convince them, and remind them, that they were but Pilgrims. The Hardships
which they encountered, were attended with, and productive of deadly Sicknesses; which in
two or three Months carried off more than Half their Company. They were but meanly provi-
ded against these unhappy Sicknesses; but there died sometimes Two, sometimes Three in a Day;
till the Laws of England were left alive, and of those Fifty, sometimes there were scarcely Five
well at a time to look after the Sick. Yet their profound Submission to the Will of God,
their Christian Readiness to help one another, accompanied with a joyful Assurance of another
and better World, carried them cheerfully thro the Sorrows of this Mortality: Nor was there
heard among them a continual Murrum against those who had unreasonably Impostions driven
to them by all these Difficulties. And there was a special Providence further in the Circumstances
of this Mortality, that if a Dickscase had not more easily caught so many of this Number away to Heaven, a famine would probably have destroyed them all, before their ex-
pected Supplies from England were Arrived. But what a wonder was it that all the bloody Salvages far and near did not cut off this little Remnant! If he that once mutilled the Lions ready to devour the Man of Desires, had not Admiration, I had almost said, Miraculously restrained them. Those had been all devoured! But this People of God were come into a Wilderness to Worship Him; and so he kept their Enemies from such Attempts, as would otherwise
have soon annihilated this poor Handful of Men, thus far already diminished. They saw no Indians all the Winter long, but such as at the first Sight always ran away; yea, they quickly found, that God had so turned the Hearts of these Barbarians, as more to Fear, than to Hate his People thus cast among them. This blessed People was as a little flock of Kids, while there were many Nations of Indians left, all as Kennels of Wolves in every Corner of the Country. And yet the little Flock suffered no damage by those Rapid Wolves! No may and should say, This is the Lord’s doing, it is marvellous in our Eyes.

But among the many Causes to be alligned for it, one was This. It was afterwards by
Them confessed, that upon the Arrival of the English in these Parts, the Indians employ’d
their Sorcerers, who they call Powwaw, like Balaams, to curse them, and let loose their De-
mons upon them, to Shipwreck them, to Die of them, to Poiso “n them, as by no way to Ruin them. All the noted Powwaws in the Country spent three Days together in Diabolical
Conjunctions, to obtain the Affiliates of the Devils against the Settlement of these but Eng-
lish; but the Devils at length acknowledged unto them, that they could not hinder these People
from their becoming the Owners and Masters of the Country, whereupon the Indians resolved
upon a good Correspondence with our New-Comers; and God condescended them, that there
was no Enchantment or Divination against such a People.

§ 11. The doleful Winter broke up sooner than was usual. But our crippled Planters were
not more comforted with the early advance of the Spring, than they were surpriz’d with the appearance of two Indians, who in broken
English bade them, Welcome Englishmen! It
seems that one of these Indians had been in the Eastern Parts of New-England, acquainted with
some of the English Vehils that had been formerly fishing there; but the other of the
Indians, and he from whence they had most of Service, was a Person provided by the very
singular Providence of God for that Service: A most wicked Ship-master being on this Coast a few Years before, had wickedly spirited away more than Twenty Indians; whom having enci-
ded them aboard, he presently flowed them under Hatches, and carried them away to the Straights, where lie fold as many of them as he could for Slaves. This avurtious and pernicious Peron laid the Foundation of grievous Annoyances to all the English Endeavours of Settlements, especially in the Northern Parts of the Land for several Years ensuing. The Indians would never forget or forgive this Injury; but when the English afterwards came upon this Coast, in their Fishing-Voyages, they were still affluatd in an illiberal manner, to the killing and Wounding
of many poor Men by the angry Natives, in revenge of the wrong that had been done them;
and some intended Plantations there were here-
by utterly nipt in the Bud. But our good God to order’d it, that one of the Holm Indians, cali-
led Squanto, had escaped out of Spain into England, where he lived with one Mr. Slaby, from whom he had found a way to return into his own Country, being brought back by one Mr. Dermer, about half a Year before our home Plymouths were call'd upon this Continent. This Indian (with the other) having receiv'd much Kindness from the English, who saw generally condemned the Man that first betray'd him, now made unto the English a return of that Kindness: And being by his Acquaintance with the English Language, fitted for a Conversation with them, he very kindly informed them of what was the present Condition of the other Indians; instructed them in the way of ordering their corn; and acquainted them with many other things, which it was necessary for them to understand. But Squanto did for them a yet greater benefit than all this: For he brought Massasoit, the chief Sachem, or Prince of the Indians within many Miles, with some Scores of his Attenders, to make our People a kind Visit; the Issue of which Visit was, that Massasoit not only entered into a firm Agreement of Peace with the English, but also they declared and submitted themselves to be Subjects of the King of England; into which Peace Subjection many other Sachims quickly after came, in the most voluntary manner that could be express'd. It seems this unlucky Squanto having told his Countrymen how easy it was for to great a Monarch as K. James to destroy them all, if they should hurt any of his People, he went on to terrify them with a ridiculous Rhodamantado, which they Believed, that this People kept the Plague in a Cellar (where they kept their Powder) and could at their pleasure let it loose to make such Havock among them, as the Diffemper had already made among them a few Years before. Thus was the Tongue of a Dog made useful to a Reel and sickly Lazarus! Moreover, our English Gods, especially the great ones, made a formidable Report among these Ignorant Indians; and the hopes of enjoying some Defence by the English, against the Potent Nation of Narragansett-Indians, now at War with these, made them yet more to Court our Friendship. This very strange Disposition of things, was extremely advantageous to our distressed Planters: And who fees not herein the special Providence of the God who disposeth all?

CHAP. III.

Conamur Tenues Grandia: Or, A Brief Account of the Difficulties, the Deliverances, and other Occurrences, by which the Plantation of New-Plymouth arrived unto the Consistency of a Colony.

§ 1. Setting aside the just and great Grief of our new Planters for the immature Death of their Excellent Governour, succeeded by the Worthy Mr. Bradford, in the Spring after their first Arrival, they spent their Summer somewhat comfortably, Trading with the Indians to the Northward of their Plantation; in which Trade they were not a little affil'd by Squanto, who within a Year or two Dy'd among the English; but before his Death, defrined them to Pray for him, That he might go to the Englishteman's God in Heaven. And besides the affillence of Squanto, they had also the help of another Indian, called Hobomok, who continued faithful unto the English Interest as long as he liv'd; tho' sometimes went in Danger of his Life among his Countrymen for that Fidelity. So they jogg'd on till the Day Twelvemonth after their first Arrival; when they now arriv'd unto them a good Number more of their old Friends from Holland, for the strengthening of their new Plantation: But insomuch as they brought not a sufficient flock of Provisions with them, they rather weakened it, than strengthened it.

If Peter Martyr could magnifie the Spaniards, of whom he reports, They led a miserable Life for three days together with parched Grain of Maitre only, and that not unto Satiety; what shall I say of our Englishmen, who would have thought a little parched Indian Corn a mighty Feast? But they wanted it, not only three Days together; no, for two or three Months together, they had no kind of Corn among them: Such was the Scarcity, accompanied with the disproportion of the Inhabitants to the Provisions. However, Peter Martyr's Conclusion may be ours, With their Mijerities His People opened a way to those new Lands, and afterwards other Men came to Inhabit them with ease, in respect of the Calebims which these Men have suffered. They were indeed very oft'ner upon the very point of Starving; but in their Extremity the God of Heaven always furnished them with some sudden Relief; either by cauling some Vessels of Strangers occasionally to look in upon them, or by putting them into a way to catch Fish in some convenient Quantities, or by some other surprizing Accidents; for which they render'd unto Heaven the Solemn Thanks of their Souls. They kept in such good Working-Cafe, that besides their Progress in Building, and Planting, and Fishing, they formed a sort of a Fort, wherein they kept a Nightly Watch for their security against any Treachery of the Indians; being thereto awaken'd by an horrible Mafface, which the Indians lately made upon several Hundreds of the English in Virginia.

§ 2. In one of the first Summers after their firting down at Plymouth, a terrible Drought threatened the Ruin of all their Summers Husbondry. From about the middle of May to the middle of July, an extreme hot Sun beat upon their
their Fields, without any Rain, so that all their Corn began to Wither and Languish, and some of it was in a manner destroyed. In this Distress they set apart a Day for Fast, and Pray, to deprive the Calamity that might bring them to Fast, and to be ready to Receive any Rain; but before the Evening the Sky was overcast with Clouds, which went not away without such ease, gentle, and yet plentiful Showers, as revived a great part of their decay'd Corn, for a comfortable Harvest. The Indians themselves took notice of this Answer given from Heaven to the Supplications of this Devout People, and one of them said, "Now I see that the Englishman's God is a good God, for he hath heard you, and sent you Rain, and that without such Tempest and Thunder as we use to have with our Rain; which after our Prowaving for it, breaks down the Corn, whereas your Corn stands whole and good still as it is, God is a good God." The Harvest which God thus gave to this pious People, caucused them to set apart another Day for Solemn Thanksgiving to the glorious Hearer of Prayers!

§ 3. There was another most wonderful Preservation, vouchsafed by God unto this little Knot of Christians. One Mr. Winslow, a Merchant of good Note, interested at first in the Plymouth Plantation, afterwards deserted it, and in the Year 1620, as foretold, formed a Company of Sixty Men, to begin a Plantation in the Massachusetts-Bay. These Beginners being well refreshed at Plymouth, travelled more Northward unto a place known since by the Name of Weymouth, where the Weymouthians, who were Church of England-men, did not approve themselves like the Plymouth-men, a people, honest, industrious People; but followed such bad Courses, as had like to have brought a Ruin upon them, had they not been well as they were themselves. By this means they were determined not to depart from there, they stole Corn from the Indians, and many other ways provoked them; although the Governor of Plymouth Writ them very sharp disapprobation of their Proceedings. To finish the exasperated Salvages, divers of the Thieves were Stocked and Whipped, and one of them at last put to Death by this miserable Company; which did no other Service than to afford an occasion for a Fable to the Roguish Huds. dores, for all Accommodation was now too late. The Indians far and near entered into a Conspiracy to cut off these abusive English, and left the Inhabitants of Plymouth should revenge that Exaction of their Countrymen, they resolved upon on the Murder of them also. In pursuance of this Plot, Captain Standish, the Commander of the Militia of Plymouth, Lodging on a Night, with Two or Three Men in an Indian House, there shot him dead, and in the Morning, after Execution of their Malice by the Assistance of the Captain, as soon as ever he should be fallen asleep. However, the watchful Providence of God so ordered it, that the Captain could not Sleep all that Night; and so they durst not meddle with him. Thus was the beginning of the Plot put by: But the whole Plot came another way to be discovered and prevented. Magifor, the Southern Sachem, being now sick, the Governor of Plymouth desired a couple of Gentlemen, whereof one was that good Man, Mr. Winlow, to visit this poor Sachem: With whom, after their long Journey, they found lying at the point of Death with a Cruel of Hellish Power, using their ineffectual Spells and Howls about him to Recover him. Upon the taking of some English Physick, he presently revived; and thus regaining his lost Health, the Fres he Paid his English Doctor were, A Confession of the Plott among several Nations of the Indians, to destroy the English. He said, that they had in vain solicited him to enter into that bloody Combination; but his Advice was, that the Governor of Plymouth should immediately take off the principal Adversaries in this Buinefs, whereby the rest being terrify'd, would soon defile. There was a Concurrence of many Indians to confirm the Truth of this Information; wherefore Captain Standish took Eight resolute Men with him to the Weymouth Plantation, where pretending to Trade with the Indians, divers of the Conspirators began to Treat with him in a manner very insolent. The Captain, and his little Army of Eight Men, (Reader, allow them for their Courage to be called so) with a prodigious Resolution, preented some of the Chief among these Indians, while the rest of a short Combat, ran before him as fast as their Legs could carry them; nevertheless, in the midst of the Skirmishes, an Indian Youth ran to the English, desiring to be with them; and declaring that the Indians waited but for their finilishing Two Canoe's, to have surprized the Ship in the Harbour, and have Maffaccred all the People; which had been finilished, if the Captain had not arrived among them just in the nick of Time when he did: And an Indian Spy detained at Plymouth, when he saw the Captain return from this Expedition, with the Head of a famous Indian in his Hand, then with a fain and frighted Countenance, acknowledged the whole Mitchief intended by the Indians against the English. Relieving this Fellow, they sent him to the Sachem of the Massachusetts, with Advice of what he must look for, in Case he committed any Hostility upon the Subjects of the King of England; whereof there was this Effect, that not only that Sachem hereby terrified, most humbly begg'd for Peace, and pleaded his Ignorance of his Mens Intentions; but the rest of the Indians, under the same Terror, withdrew themselves to Live in the unhealthful Swamps, which prov'd Morral to many of them. One of the Weymouthians was endeavouring to carry unto Plymouth a Report of the Straits and Formosa, which were come up on them, and this Man lost his Way in his Life, taking a wrong Track, he escaped the Hands of the Two Indians, who went on hunting after him; however he reached Plymouth, care had been already taken for their
wrenched Welfonians by the earlier and fuller Communications of Maffosni. So was the Peace of Plymouth preserved, and so the Wefonian Plantation broke up, went off, and came to nothing: Altho' 'twas much wil'ded by the Holy Robinson, that some of the poor Heathen had been converted before any of them had been Slaughtered.

§ 4. A certain Gentleman [if nothing in the following Story contradicts that Name] was employed in obtaining from the Grand Council of Plymouth and England, a Patent in the Name of these Planters for a convenient quantity of the Country, where the Providence of God had now dispofed them. This Man speaking one Word for them, spake two for himself: And perpetually procured the Patent in his own Name, referring for himself and his Heirs an huge Tra'ke of the Land; and intending the Plymothsene to hold the rest as Tenants under him. Hereupon he took on Board many Passengers with their Goods; but having Sailed no further than the Downs, the Ship sprang a Leak; and besides this Diffa'nt, which alone was enough to have stopped the Voyage, one Strand of their Cable was acciden'tally cut, by which means it broke in a Force of Wind; and they were in extreme danger of being wrack'd upon the Sands. Having with much cost recruited their Loss, and encreased the Number of their Passengers, they put out again to Sea; but after they had got half Way, one of the faddest and longest Storms that had been known since the Days of the Apostle Paul, drove them home to England again, with a Vessel well nigh torn to pieces, tho' the Lives of the People, which were above an Hundred, merci'fully preserved. This Man, by all his tumbling backward and forward, was by this time grown so Sick of his Patent, that he vomited it up; he affliged it over to the Company, but they afterwards obtained another, under the Umbrage whereof they could now more effectually carry on the Affairs of their New Colony. The Passengers went over afterwards in another Vessel, and quickly after that another Vessel of Passengers also arrived in the Country: Namely, in the Year 1629, when one Mr. Ralph Smith undertook the Pastoral Charge of this Holy Flock.

But long before that, namely, in the Year 1624, the Adventurers in England, with whom this Company held a Correspondence, did send over unto them a Minifier, who did them no manner of good; but by his Treacherous and Mithievous Tricks at last utterly destroyed that Correspondence. The first Neat-Cutten, namely, Three Heifers and a Bull, that ever were brought into this Land, now coming with him, did the Land certainly better. Service than was ever done by him, who sufficiently forgo'd that Scriptural Emblem of a Minifier, The Ox Treading out the Corn. This Minifier at his first arrival did careas them with such extreme Showers of Affiction and Humility, that they were very much taken with him; nevertheless, within a little while, he used most malignant Endeavours to make Editions among them, and confound all their Civil and Sacred Order. At last there fell into the Hands of the Governor his Letters home to England, filled with wicked and lying Acclamations against the People; of which things being shamefully Confir'd, the Authority Sentenced him to be expel'd the Plantation, only they allowed him to pay Six Months, with secret Reservations and Expectations to releafe him from that Sentence, if he approved himself found in the Repen'tance which he now expressed. Repentance, I say; for he did now publicly in the Church confess with Tears, that the Conjur of the Church was less than he deserved; he acknowledged, That he had flanderously abused the good People, and that God might justly lay Innocent Blood to his Charge; for he knew not what hurt might have come throu his Writings, for the Intercession whereof he now beseeched God; and that it had been his manner to pick up all the Evil that was ever spoken against the People; but he put his Ears and Eyes against all the Good; and thus if God should make him a Vagabond in the Earth, he was well sufficient in doing so; and the Three things, Pride, Vain-glory, and Self-love, had been the Causes of his Miscarriages. These things he uttered so Pathetically, that they again permitted him to Preach among them; and some were so periwaded of his Repentance, that they professed they would fall down on their Knees, that the Centurie pass'd on him should be remitted. But, Oh the deceitful Heart of Man! After Two Months time, he so notoriously renewed the Miscarriages which he had thus betrayedd, that his own Wife, through her Affiliation of Mind at his Hypocrisy, could not forbear declaring her Fears, that God would bring some heavy Judgment upon their Family, not only for these, but some former Wick-ednisses by him committed, especially as to fearful Breaches of the Seventh Commandment, which he had with an Oath denied, tho' they were afterwards evinced. Wherefore upon the whole being banish'd from hence, because his Residence here was utterly inconsistent with the

* Life
Life of this Infant-Plantation: he went into Virginia, where he shortly after ended his own Life. Quickly after these Difficulties, the Company of Adventurers for the support of this Plantation, became rather Adversaries to it; or at least, as, Be you armed and filled, a few good Words were all the help they afforded it; they broke to pieces, but the God of Heaven still supported it.

§ 6. After these many Difficulties were thus a little surmounted, the Inhabitants of this Colony prosecuted their Affairs as vigorously and successfully as possible, that they not only fell into a comfortable way, both of Planting and Trading; but also in a few Years there was a notable number of Towns to be seen settled among them, and very considerable Churches walking, as far as they had attained, in the Faith and Order of the Gospel. Their Churches, flourished so considerably, that in the Year 1642, there were above a dozen Ministers, and some of those Ministers were Stars of the first Magnitude, shining in their several Orbs among them. And as they proceeded in the Evangelical Service and Worthy of our Lord Jesus Christ, so they prospered in their Secular Concernments. When they first began to divide their Lands, they wisely contrived the Division so, that they might keep close together for their mutual Defence; and then their Condition was very like that of the Romans in the time of Romulus, when every Man contented himself with Two Acres of Land; and as Pliny tells us, It was thought a great Reward for one to receive a Pint of Corn from the People of Rome, which Corn they also produced in their own Towns. But since then their Condition is marvellously altered and amended: Great Farms are now seen among the Effects of this good Peoples Planting; and in their Fishing, from the catching of Cod, and other Fish of less Dimensions, they are since palled on to the catching of Whales, whose Oil is become a Staple-Commodity of the Country: Whales, I say, which living and moving islands, do now find a way to this Coast, where, notwithstanding the desperate hazards run by the Whale-Catchers in their thin Whale-Boats, often torn to pieces by the strokes of those enraged Monsters; yet it has been rarely known that any of them have miscarried. And within a few Days of my Writing this Paragraph, a Cow and a Calf were caught at Tarmouth in this Colony; the Calf was Fifty Five Foot long, the Bone was Nine or Ten Foot wide; a Cart upon Wheels might have gone in at the Mouth of it; the Calf was Twenty Foot, for unto Fish Walk Carts, this Sea-Monster does Sow their Beef. But so does the good God here give his People to succumb the abundance of the Seas!

§ 7. If my Reader would have the Religion of these Planters more exactly described unto him; after I have told him that many hundreds of Holy Souls, having been ripened for Heaven under the Ordinances of God in this Colony; and having left an Example of wonderful Prayerfulness, Watchfulness, Thankfulness, Usefulness, exact Conscienciousness, Piety, Charity, Weanenness from the things of this World, and Affection to the things that are above; are now at rest with the Blessed Jesus, whose Names, tho' not Recorded in this Book, are yet entered in the Book of Life; and I hope there are still many Hundreds of their Children, even of the Third and Fourth Generation, resolving to follow them as they followed Christ. I must refer him to an account given thereof by the Right Worshipful Edward Winslow, Esq. who was for some time the Governor of the Colony. He gives us to understand, that they are entirely of the same Faith with the Reformed Churches in Europe, and in their Church-Government they are Endeavouring a Reformation more thorough than what is in many of them, yet without any uncharitable Separation from them. He gives Instances of their admitting to Censure among them the Communicants of the French, the Dutch, the Scotch Churches, merely by Virtue of their being so; and says, We ever placed a large Difference between those that ground their Practice on the Word of God, the differing from us in the Exposition and Understanding of it, and those that hated such Reformer and Reformation, and were on in Antichristian Opposition to it, and Persecution of it: After which, he adds, 'Tis true, we profess and desire to practive a Separation from the World, and the Works of the World, and as the Churches of Christ are all Saints by Calling, so we desire to see the Grace of God joining forth (as least seen), leaving (secret things to God) in all we admit into Church-Fellowship with us, and to keep off such as openly walk in the Mire of their Sins, that neither the Holy things of God, nor the Communion of Saints, may be leavened or polluted thereby. And if any joining to us formerly, either when we lived at Leyden in Holland, or since we came to New-England, were with the Manifestation of their Faith, and Profession of Holiness, held forth therewith Separation from the Church of England; I have divers times, both in the one place, and in the other, heard either Mr. Robinson our Pastor, or Mr. Brewster our Elder, flay them forthwith, showing them that we required no such thing at their Hands; but only to hold forth Faith in Christ Jesus, Holiness in the Fear of God, and Submission to every Ordinance and Appointment of God. Thus he. It is true there have been some Varieties among this People, but till I suppose the Body of them do with Integrity to keep and maintain the Principles upon which they were first Established: However, I must without Fear of offending express my Fear, that the Leaven of that rigid Thing, they call Brownifin, has prevailed sometimes a little of the furthest in the Admissions of this Pious People. Yes, there was an Hour of Temptation, wherein the
fondness of the People for the Prophecies of the Brethren, as they called those Exercises; that is to say, the Teachings of those whom they called Gifted Brethren, produced their Discouragement, unto their Ministers, that almost all the Ministers left the Colony; apprehending themselves driven away by the Insupportable Neglect and Contempt, with which the People on this occasion treated them. And this dark Hour of Eclipse, upon the Light of the Gospel, in the Churches of the Colony, continued until their Humiliation and Reformation before the Great Shepherd of the Sheep, who hath since then blessed them with a Succession of as Worthy Ministers as most in the Land. Moreover, there has been among them one Church, that have questioned and omitted the Use of Infant-Baptism, nevertheless, there being many good Men among those that have been of this Perilous, I do not know that they have been Perfected with any hardier Means, than those of kind Conferences to reclaim them. There have been also those unhappy Sectaries, namely, Quakers and Seekers, and other such Enraged Men, [pardon me, Reader, that I have thought them so] which have given exactly Disturbances to the Good-Spirited Men in their Temple-Work; but they have not prevailed unto the Subversion of the First Interfry.

Some little Controversies likewise have now and then arisen between them in the Administration of their Discipline, but Synods then regularly called, have usufructually and presently put into Join all that was apprehended out. Their chief Hazard and Symptom of Degeneracy, is in the Veracity of that Old Observation, Religion perennis Diuturias; & futura divorsum Matrem: Religion brought forth Prosperity, and the Daughter destroy’d the Mother. The one would expect, that as they grew in their Egress, they would grow in the Payment of their Duties unto the God who gave them the Priest to get Wealth, by more liberally supporting their Ministers and Ordinances among them; the most likely way to have them from the most miserable Apology; the neglect whereof in some former Years, began for a while to be punished with a sore Famine of the Word; nevertheless, there is danger left the Enchantments of this World make them to forget their Errand into the Wilderness: And some Woful Villages in the Skirts of the Colony, beginning to live without the Means of Grace among them, are still more Ominous Intimations of the danger. May the God of New-England preserve them from so great a Death!

§ 8. Going now to take my leave of this little Colony, that I may Converse for a while with her Younger Sisters, which yet have outbris’ her in some things; and so will now draw all the Streams of her Affairs in their Channels; I shall repeat the Counsel which their Faithful Robinson gave the first Planters of the Colony, at their parting from him in Holland. Said he, [to this purpose:]

Brethren, We are now quickly to part from one another; and whether I may ever live to see your Faces on Earth any more, the God of Heaven only knows. But whether the Lord have appointed that or no, I charge you before God, and before his Blessed Angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

If God reveal any thing to you by any other Instrument of his, be as ready to receive it, as ever you were to receive any Truth by my Ministry; for I am verily persuaded, I am very confident the Lord hath more Truth yet to break forth out of his Holy Word. For my part, I cannot sufficiently bewail the Condition of the Reformed Churches, who are come to a Period in Religion, and will go at present no further than the Instruments of their first Reformation. The Lutherans can’t be drawn to go beyond what Luther saw: Whatever part of his Will our good God has imparted and revealed unto Calvin, they will rather Dislike than Embrace it. And the Calvinists, you see, stick fast where they were left by that great Man of God, who yet saw not all things.

This is a Military much to be lamented; for tho’ they were Burning and Shining Lights in their Times, yet they penetrated not into the whole Counsel of God; but were they now living, they would be as willing to embrace further Light, as that which they first received. I beseech you to remember it; it is an Article of your Church-Covenant, That you will be ready to receive whatever Truth shall be made known unto you from the Written Word of God. Remember that, and every other Article of your most Sacred Covenant. But I must herewithal exhort you to take heed what you receive as Truth; examine it, consider it, compare it with other Scriptures of Truth, before you do receive it. For it is not possible the Christian World should come so lately out of such thick Antichristian Darkness, and that Perfection of Knowledge should break forth at once. I must also advise you to abandon, avoid and shake off the Name of Brownist: It is a mean Nick-Name, and a Brand for the making of Religion, and the Professors of Religion, odious unto the Christian World. Unto this End, I should be extremely glad, if some Godly Minister would go with you, or come to you, before you can have any Company. For there will be no difference between the Unconformable Ministers of England and you, when you come to the practice of Evangelical Ordinances out of the Kingdom. And I would wish you by all Means to close with the Godly People of England; study Union with them in all things, wherein you can have it without Sin, rather than in the least Instance to affect a Division or Separation from them. Neither would I have you loth to take another Pastor belies my self, in as much

much as a Flock that hath Two Shepherds; is not thereby endangered, but secured.
So adding some other things of great Consequence, he concluded most affectionately;
commending his departing Flock unto the Grace of God, which now I also do the Offspring of that Holy Flock.

Chap. IV.

Paulo Majora! Or, The Essays and Causes which produced the Second, but largest Colony of NEW-ENGLAND, and the manner wherein the First Church of this New-Colony was gathered.

§ 1. Words full of Emphases, are those which my Reader may find Written by a Learned and Pious Minifter of the Church of England; and I hope I may without offence tender to the Reader the Words of such an Author.

Some among us (writes he) are angry with Calvin for calling Humane Kites, Tolerable Insecta; they will not at the great Day be such unto the generous Impostors, who made them the Term of Communion. How will you at that Day lift up your Faces before your Father and your Judge, when he shall demand of you, what is become of those bit Lambs which you drove into the Wilderness by needle's Impostions?
The Story of the Flocks thus driven into the Wilderness has begun to be related: And we would relate it without all Intemperate Expositions of our anger against our Drivers, before whom the People must needs go, as they did: It becomes not an Historian, and it less becomes a Christian, to be Passionate. Nevertheless, Poetry may dare to do something at the Description of that which drove those Drivers, and with a few Lines fetch'd from the most famous Epic Poem of Dr. Blackmore, we will describe the Fury.

A Fury crown'd from out her Cell,
The Bloodish Minister of Death and Hell.
A monstrous Shape, a foul and hideous Sight,
Which did all Hell with her dire Looks affright.
Huge full-gorg'd Snakes on her lean Shoulders hung,
And Death's dark Courts with their loud hissing rang.

Her Teeth and Claws were Iron, and her Breath Like Subterranean Damps, gave present Death. Flames worse than Hell's, from her Bloody Eyes. And Fire! and Sword! Eternally the cries.
No certain Shape, no Feature regular.
No Limb distinct in th' odious Fiend appear.
Her Squalid, Blunted Belly did arife, Swoll'n with black Gore to a prodigious Size:
Disdained vaunting by a mighty Flood Of slaughter'd Saints, and constant Martyr's Blood.

A Monster so deform'd, so fierce at this, It sells a Hell, we're few in the dark Abyss! Horror till now, the uglifist Shape eftsem'd,
So much out-done, an harmless Figure seem'd.

Envy, and Hate, and Malice blow'd to see Themselves Eclips'd by such Deformity. Her Feat'plis Heat drinks down a Sea of Blood;
Not of the Impious, but the Just and Good:
Gainst whom she burns with unextinguis'hd Rage.
Nor can th' Exhaust'd World her Wrath off-surge.

It was PERSECUTION; a Fury which we consider not as professing the Church of England, but as inspiring a Fury, which have unjustly Challenged the Name of the Church of England, and which, whenever the Church of England shall any more encourage her Fall, will become like that of the Judge which our Saviour saw Build upon the Sand.

§ 2. There were more than a few attempts of the English to People and Improve the Parts of New-England, which were to the Northward of New-Plymouth; but the Designs of those Attempts being aim'd no higher than the Advancement of some Worldly Interests, a constant Series of Dishaters has confounded them; until there was a Plantation erected upon the noble Designs of Christianity; and that Plantation, tho' it has had more Adversies than perhaps any one upon Earth, yet, having obtained help from God, it continues to this Day. There have been very fine Settlements in the North-East Regions; but what is become of them? I have heard that one of our Ministers once Preaching to a Congregation there, urged them to approve themselves a Religious People from this Confederation. That otherwise they would contradict the main end of Planting this Wilderness; whereupon a well-known Person, then in the Assembly, cry'd out, Sir, You are mistaken, you think you are Preaching to the People at the Bay; our main End was to catch Fish. Truly twere to have been wil'd, that something more excellent had been the main End of the Settlements in that brave Country, which we have, even long since the arrival of that more Pious Colony at the Bay, now seen dreadfully surpriz'd, no less than twelve at least, by the Sword of the Heathen, after they had been replenish'd with many Hundreds of People, who had thriven to many Thousands of Founds; and had all the force of the Bay too, to affist them in the maintaining of their Settlements. But the fame or the like insuffici-
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...rious things attended many other Endeavours, to make Plantations upon such a Main End in several other Parts of our Country, before the Arrival of those by whom the Massachusetts Colony was at last formed upon more glorious Arms: All proving like the Habitations of the savages, cursed before they had taken root. Of all which Cudworth’s, I suppose none was more hidden than that of Monck’s Island, whom in a Ship from France, trucking with the Massachusetts-Notices: those Bloody Salvages, coming on Board without any other Arms, but Knives concealed under Shaps, immediately Burched with all his Men, and set the Ship on Fire. Yet, so many Fatalities attended the Adven
turers in their Effays, that they began to pulp-it that the Indian Sorcerers had laid the place under some Causa
tion, and that the English could not prosper upon such enchanted Ground, so that they were almost afraid of Adven
turing any more.

§ 3. Several Persons in the West of Eng
land, having by Filth-Voyages to Cape Ann, the Northern Promontory of the Massachusetts
Bay, obtained some Acquaintance with those
Parts; the News of the good Progress made in the New Plantation of Plymouth, inspired the
renowned Mr. White, Minister of Dorchester, to prosecute the Settlement of such another Plantation here for the Propagation of Religion. This good Man engaged several Gentlemen about the Year 1624: in this Noble Design; and they employed a most Religious, Prudent, Worthy Gentleman, one Mr. Roger Conant, in the Government of the Place, and of their Affairs upon the Place; but thro’ many Difficulties, the Design for a while almost fell unto the Ground. That great Man greatly grieved hereat, wrote over to this Mr. Roger Conant, that if he and three Honest Men more would yet stay upon the Spot, he would procure a Patent for them, and send them over Friends, Goods, Provisions, and what was necessary to aid their Undertakings. Mr. Conant, then looking out a Situation more Commodious for a Town, gave his Three disheartened Companions to understand, that he did believe God would make this Land a Receptacle for his People; and that if they should leave him, yet he would not stir; for he was confident he should not long want Company; which Confidence of his caused them to abandon the thoughts of leaving him. Well, it was not long before the Council of Plymouth in England, had by a Deed bearing Date, March 19, 1627. Sold unto some Knights and Gentlemen about Dor
chester, viz. Sir Henry Rofield, Sir John Young, Thomas Southcott, John Humphrey, John End
isot, and Simon Whetcomb, and their Heirs and Affigns, and their Associates for ever, that Part of New-England which lies between a great River call’d Merrimack, and a certain other River there call’d Charles River, in the bottom of the Massachusetts-Bay. But shortly after this, Mr. White brought the aforesaid Honourable Persons into an Acquaintance with several other Persons of Quality about London; as, namely, Sir Richard Saltonstall, Isaac Johnson, Samuel Aderley, John Ven. Matthew Cradock, George Harwood, Increase Nowell, Richard Perry, Richard Bellingham, Nathaniel Wright, Samuel Vassal, Theophilius Eaton, Thomas Jeff, Thomas Adams, John Brown, Samuel Brown, Thomas Hutchings, William Vassal, William Pinchon, and George Foxcroft. These Persons had been associated unto the former, and having bought of them all their Interest in New-England aforesaid, now confounded about settling a Plantation in that Country, whither such as were then called Non-Conformists, might with the Grace and Leave of the King make a peaceable Settlement, and enjoy the Liberty and the Exercise of their own Persecutions, about the Worship of the Lord Jesus Christ. Wherefore petitioning the King to confirm what they had thus purchased with a New Patent, he granted them one, bearing Date from the Year 1628, which gave them a Right unto the Soil, holding their Titles of Lands, as of the Manor of East Greenwich in Kent, and in common Socage. By this Charter they were empowered yearly to Elect their own Governor, Deputy-Governour and Magistrates; as also to make such Laws they should think fit for the Plantation; but as an acknowledgment of their Dependence upon England, they might not make any Laws Repugnant unto those of the Kingdom; and the Fifth part of all the Oar of Gold or Silver found in the Territory, belong’d unto the Crown. So, soon after Mr. Cradock being by the Company chosen Governor, they sent over Mr. Endicot in the Year 1635, to carry on the Plantation, which the Dorchester-Agents had look’d out for them, which was at a Place called Naumkeag. Of which Place I have somewhere met with an odd Observation, that the Name of it was rather Hebrew than Indian; for נא
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, signifies Comfort, and יי
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, signifies an Haven; and our English not only found it an Haven of Comfort, but happened also to put an Hebrew Name upon it; for they call’d it Salem, for the Peace which they had and hoped in it; and so it is called unto this Day.

§ 4. An Entrance being thus made upon the Design of Planting a Country of English and Reformed Churches; they that were concerned for the Plantation, made their Application to Two Non-Conformists Ministers, that they would go over to serve the Cause of God and of Religion in the beginning of those Churches. The one of the Two was Mr. Big
ginson, a Minister in Leicestershire, silenced for his Non-Conformity; the other was Mr. Skeleton, a Minister of Lincolnshire, suffering also for his Non-Conformity: Both of which were Men eminent for Learning and Virtue, and who thus driven out of their Native Country, fought their Graves on the American-Strand, whereon the Epitaph might be inferred that was on Scipio’s, Ingrata Patria, ne mortui

...

Mortui quisque habebis Offa. These Ministers came over to Salem, in the Summer of the Year 1629, and with these there came over a considerable number of excellent Christians, who never arrived, but they set themselves about the Church-Work, which was, theirs, Errand hither.

'Tis true, there were two other Clergy-Men, who came over about the same time; nevertheless, there has been very little Account given of their Circumstances; except what a certain Narrative-Writer has offered us, by saying, There were Two that began to bea Stones in the Mountains, for the Building of the Temple here; but when they saw all sorts of Stones would not fit in the Building, the one betook himself to the Seas again, and the other to Till the Land; for which cause, burying all further mention of them among the Rubbish, in the Foundation of the Colony, we will proceed with our Story; which is now to tell us, That the People of these their Pilgrims were attended with many Smiles of Heaven upon them. They were blesst with a Company of honest Seamen, with whom the Ministers and Passengers constantly served God, Morning and Evening; Reading, Expounding and Applying the Word of God, Singing of His Praise, and seeking of His Peace; to which Exercises they added on the Lord's Day, two Sermons, and a Correligion; And sometimes they set apart an entire Day for Fasting and Prayer, to obtain from Heaven a good Success in their Voyage, especially when the Weather was much against them, wherefore they had very Remarkable Answers; but the Seamen said, That they believed these were the First Sea-Feasts that ever were kept in the World. At length, Per varios Casus, per Tot Diferentiorum Rerum, they Landed at the Haven of Reft, provided for them.

First. The persecuted Servants of God, under the English Hierarchy, had been in a Sea Ice mingled with Fire, tho' the Fire scalded them, yet such Cakes of Ice were over their Heads, that there was no getting out: But the Ice was now broken, by the American Offers of a Retreat for the pure Worthippers of the Lord into a Wilderness.

The Report of the Charitable granted unto the Governor and Company of the Massachusetts-Bay, and the Entertainment and Encouragement, which Planters began to find in that Bay, came with, — Patris, age, deere Sedes, and caused many very deserving Persons to transplant themselves and their Families into New-England. Gentlemen of Ancient and Worthful Families, and Ministers of the Gospel, then of great Fame at Home, and Merchants, Husbandmen, Artizans, to the Number of some Thousand, did for Twelve Years together carry on this Plantation. It was indeed a Benefaction, rather than a Removal, which was undergone by this glorious Generation, and you may be sure sufficiently Affiliative to Men of Estate, Breeding and Conversation. As the Hazard which they ran in this Undertaking was of such Extraordi-

General Considerations for the Plantation of New-England.

First, It will be a Service unto the Church of great Consequence, to carry the Gospel into those Parts of the World, and Raise a Bulwark against the Kingdom of Antichrist, whilst the Jesuits labour to Rear up in all Parts of the World.

Secondly, All other Churches of Europe have been brought under Deflations; and it may be feared that the like Judgments are coming upon Us: and who knows but God hath provided this place to be a Refuge for many, whom he means to save out of the General Destruction.

Thirdly, The Land grows weary of her Inhabitants, infomuch that Man, which is the most precious of all Creatures, is here more vile and base than the Earth he treads upon: Children, Neighbours and Friends, especially the Poor, are counted the greatest Burdens, which if things were right, would be the chiefest Earthly Blessings.

Fourthly,
Fourthly. We are grown to that Intemperance in all Excess of Eat, as no man ever heard almost will suffice a Man to keep Sail with his Equis, and he that falls in it, must live in Scorn and Contempt: Hence it comes to pass, that all Arts and Trades are carried in that Deceitful Manner, and Unrighteous Course, as it is almost impossible for a good upright Man to maintain his constant Charge, and live comfortably in them.

Fifthly. The Schools of Learning and Religion are so corrupted, as (besides the unprofitable Charge of Education) most Children, even the Belle-Witticke, and of the Fairest Hopes, are perverted, corrupted, and utterly overthrown, by the multitude of evil Examples and Licentious Behaviours in these Seminaries.

Sixthly. The whole Earth is the Lord's Garden, and he hath given it to the Sons of Adam, to be Tilled and Improved by them: Why then should we stand Starving here for Places of Habitation, and in the mean time suffer whole Countries, as profitable for the use of Man, to lie waste without any Improvement?

Seventhly. What can be a better or nobler Work, and more worthy of a Christian, than to erect and support a reformed particular Church in its Integrity, and unite our Forces with such a Company of Faithful People, as by a timely Affiliation may grow Stronger and Prosper; but for want of it, may be put to great Hazards, if not be wholly Ruined.

Eighthly. If any such are known to be Godly, and live in Wealth and Prosperity here, shall forsook all this to join with this Reformed Church, and with it run the Hazard of an hard and mean Condition, it will be an Example of great Ule, both for the removing of Scandal, and to give more Life unto the Lords of God's People in their Prayers for the Plantation, and also to encourage others to join them more willingly in it.

9. Mr. Higginson, and Mr. Skelton, and their Society that arrived at Salem in the Year 1629, related, like their Father Bradford, to begin their Plantation with calling on the Name of the Lord. The great Mr. Hildreth had advised our first Planters to agree fully upon their Form of Church Government, before their coming into New-England: but they had indeed agreed little further than in this general Principle, That the Reformation of the Church was to be endeavoured according to the written Word of God. Accordingly ours, now arrived at Salem, consulted with their Brethren at Plymouth, what Steps to take for the more exact Acquainting of themselves with, and Conforming themselves to, that written Word: And the Plymouthans, to their great Satisfaction, laid before them what Warrant they judged, that they had in the Laws of our Lord Jesus Christ, for every Particular in their Church Order. Whereupon having the Concurrence and Countenance of their Deputy Governor, the Worthieful John Endicot, Esq; and the proving Presence of Messengers from the Church of Plymouth, they set apart the Sixth Day of August, after their Arrival, for fasting and praying for the settling of a Church-State among them, and for their making a Confession of their Faith, and entering into an Holy Covenant, whereby that Church-State was formed.

Mr. Higginson then became the Teacher, and Mr. Skelton the Pastor, of the Church thus constituted at Salem; and they lived very peaceably in Salem together, till the Death of Mr. Higginson, which was about a Twelvemonth after, and then of Mr. Skelton, who did not long survive him. Now the Covenant whereunto these Christians engaged themselves, which was about Seven Years after solemnly renewed among them, I shall here lay before all the Churches of God, as it was then exprested and intended.

We Covenant with our Lord, and one with another; and we do bind our selves in the presence of God, to walk together in all his Ways, according as he is pleased to reveal himself unto us in his blessed Word of Truth; and do explicitly, in the Name and Fear of God, profess and protest to walk as followers, true the Power and Grace of our Lord Jesus Christ.

We vowch the Lord to be our God, and our selves to be his People, in the truth and simplicity of our Spirits.

We give our selves to the Lord Jesus Christ, and the Word of his Grace for the Teaching, Ruling and Sanctifying us in Matters of Worship and Conversation, resolving to cleave unto him alone for Life and Glory, and to reject all contrary Ways, Canons, and Constitutions of Men in his Worship.

We promise to walk with our Brethren, with all Watchfulness and Tenderness, avoiding Blasphemies and Sputiments, Back-Bittings, Confusions, Provokings, secret Rises of Spirit against them; but in all Offences to follow the Rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us.

In Publick or Private, we will willingly Do nothing to the Offence of the Church; but will be willing to take Advice for our selves and ours, as occasion shall be presented.

We will not in the Congregation be forward either to show our own Gifts and Parts in Speaking or Scrupling, or there discover the Weakness or Failings of our Brethren, but attend an orderly Call thereunto, knowing how much the Lord may be dishonoured, and his Gospel, and the Profession of it, slighted by our Dissemblers and Weaknesses in Publick.

We bind our selves to study the Advancement of the Gospel in all Truth and Peace; both in Regard of things that are within or without; no way slighting our Sitter Churches, but using their Counsel, as need shall be: not laying a stumbling-block before any, no, not the Indians, whose good we desire to promote; and so to converse, as we may avoid the very appearance of Evil.

We do hereby promise to carry our selves in all lawful Obedience to those that are over us, in Church or Commonwealth, knowing how well-plea-

§ 8. It is to be Remembered, that some of the Passengers, who came over with those of our first Settlers, observing that the Minifters did not use the Book of Common-Prayer in their Administrations; that they administered the Baptism and the Supper of the Lord, without any unscriptural Ceremonies; that they resolved upon using Discipline in the Congregation against Scandalous Offenders, according to the Word of God; and that some Scandalous Persons had been denied Admission into the Communion of the Church, they began (Franklin-Fahion) to raise a deal of Trouble hereupon. Herodiana Malitia, nacemtem perseque Religionem! Of these there were especially two Brothers; the one a Lawyer, the other a Merchant, both Men of Parts, Estate and Figure in the Place. These gathered a Company together, separate from the publick Assembly; and there the Common-Prayer-Worship was after a sort upheld among such as would resort unto them. The Governor perceiving a Disturbance to arise among the People on this Occasion, sent for the Brothers, who accused the Minifters, as departing from the Orders of the Church of England; adding, That they were Separatists, and would be shortly Anabaptists; but for themselves, They would hold unto the Orders of the Church of England. The Answer of the Minifters to these Accusations, was, That they would neither Separatists nor Anabaptists; that they did not separate from the Church of England, nor from the Ordinances of God there, but only from the Corruptions and Disorders of that Church: That they came away from the Common-Prayer and Ceremonies, and had suffered much for their Non-conformity in their Native Land, and therefore being in a place where they might have their Liberty, they neither could nor would use them, insomuch as they judged the Imposition of these things to be a Sinful Violation of the Worship of God. The Governor, the Council, the People, generally approved of the Answer thus given by the Minifters; but these Perffons returned into England with very furious Threatnings against the Church thus Etablifhed; however the threatened Folks have lived so long, that the Church has out-lived the grand Climacteric Year of Humane Age; it now Flourishing more than Sixty-three Years after its first Gathering under the Pafforal Care of a most Reverend and Ancient Perfon, even Mr. John Higginfon, the Son of that excellent Man who laid the Foundations of that Society.