

ECCLESIARUM CLYPEI.

THE SECOND BOOK

OF THE

NEW-ENGLISH HISTORY.

CHAPTER I.

GALEACIUS SECUNDUS.*

THE LIFE OF WILLIAM BRADFORD, ESQ., GOVERNOUR OF PLYMOUTH COLONY.

Omnium Somnos illius vigilantia defendit; omnium otium, illius Labor; omnium Delitias, illius Industria; omnium vacationem, illius occupatio.†

§ 1. IT has been a matter of some observation, that although Yorkshire be one of the largest shires in England; yet, for all the *fires* of martyrdom which were kindled in the days of Queen Mary, it afforded no more *fuel* than one poor *Leaf*; namely, John Leaf, an apprentice, who suffered for the doctrine of the Reformation at the same time and stake with the famous John Bradford. But when the reign of Queen Elizabeth would not admit the Reformation of worship to proceed unto those degrees, which were proposed and pursued by no small number of the faithful in those days, Yorkshire was not the least of the shires in England that afforded suffering *witnesses* thereunto. The Churches there gathered were quickly molested with such a raging persecution, that if the spirit of separation in them did carry them unto a further *extream* than it should have done, one blameable cause thereof will be found in the *extremity* of that persecution. Their troubles made that *cold* country too *hot* for them, so that they were under a necessity to *seek* a retreat in the Low Countries; and yet the watchful malice and fury of their adversaries rendred it almost impossible for them to *find* what they sought. For them to leave their native soil, their lands and their friends, and go into a strange place, where they must hear foreign language, and live meanly and hardly, and in other employments than that of husbandry, wherein they had been educated, *these* must needs have been such discouragements as could have been conquered by none, save those who “sought first the kingdom of God, and the righteousness thereof.” But that which would have made these discouragements the more

* The second shield-bearer.

† His watchfulness guards others' slumbers; his toil secures others' rest; his diligence protects others' enjoyments; his constant application, others' leisure.

unconquerable unto an ordinary faith, was the terrible zeal of their enemies to guard all ports, and search all ships, that none of them should be carried off. I will not relate the sad things of this kind then *seen* and *felt* by this people of God; but only exemplifie those trials with one short story. Divers of this people having hired a Dutchman, then lying at Hull, to carry them over to Holland, he promised faithfully to take them in between Grimsly and Hull; but they coming to the place a day or two too soon, the appearance of such a multitude alarmed the officers of the town adjoining, who came with a great body of soldiers to seize upon them. Now it happened that one boat full of men had been carried aboard, while the women were yet in a bark that lay aground in a creek at low water. The Dutchman perceiving the storm that was thus beginning ashore, swore by the sacrament that he would stay no longer for any of them; and so taking the advantage of a fair wind then blowing, he put out to sea for Zealand. The women thus left near Grimsly-common, bereaved of their husbands, who had been hurried from them, and forsaken of their neighbours, of whom none durst in this fright stay with them, were a very rueful spectacle; some crying for *fear*, some shaking for *cold*, all dragged by troops of armed and angry men from one Justice to another, till not knowing what to do with them, they even dismissed them to shift as well as they could for themselves. But by their singular *afflictions*, and by their Christian *behaviours*, the *cause* for which they exposed themselves did gain considerably. In the mean time, the men at sea found reason to be glad that their families were not with them, for they were surprized with an horrible tempest, which held them for fourteen days together, in seven whereof they saw not sun, moon or star, but were driven upon the coast of Norway. The mariners often despaired of life, and once with doleful shrieks gave over all, as thinking the vessel was foundred: but the vessel rose again, and when the mariners with sunk hearts often cried out, "We sink! we sink!" the passengers, without such distraction of mind, even while the water was running into their mouths and ears, would chearfully shout, "Yet, Lord, thou canst save! Yet, Lord, thou canst save!" And the Lord accordingly brought them at last safe unto their desired haven: and not long after helped their distressed relations thither after them, where indeed they found upon almost all accounts *a new world*, but a world in which they found that they must live like strangers and pilgrims.

§ 2. Among those devout people was our William Bradford, who was born *Anno* 1588, in an obscure village called Ansterfield, where the people were as unacquainted with the Bible, as the Jews do seem to have been with *part* of it in the days of Josiah; a most ignorant and licentious *people*, and *like unto their priest*. Here, and in some other places, he had a comfortable inheritance left him of his honest parents, who died while he was yet a child, and cast him on the education, first of his grand

parents, and then of his uncles, who devoted him, like his ancestors, unto the affairs of husbandry. Soon a long sickness kept him, as he would afterwards thankfully say, from the *vanities of youth*, and made him the fitter for what he was afterwards to undergo. When he was about a dozen years old, the reading of the Scriptures began to cause great impressions upon him; and those impressions were much assisted and improved, when he came to enjoy Mr. Richard Clifton's illuminating ministry, not far from his abode; he was then also further befriended, by being brought into the company and fellowship of such as were then called professors; though the young man that brought him into it did after become a prophane and wicked *apostate*. Nor could the wrath of his uncles, nor the scoff of his neighbours, now turned upon him, as one of the *Puritans*, divert him from his pious inclinations.

§ 3. At last, beholding how fearfully the evangelical and apostolical *church-form*, whereinto the churches of the primitive times were cast by the good spirit of God, had been *deformed* by the apostacy of the succeeding times; and what little progress the Reformation had yet made in many parts of Christendom towards its recovery, he set himself by reading, by discourse, by prayer, to learn whether it was not his duty to withdraw from the communion of the parish-assemblies, and engage with some society of the faithful, that should keep close unto the *written word* of God, as the *rule* of their worship. And after many distresses of mind concerning it, he took up a very deliberate and understanding resolution, of doing so; which resolution he cheerfully prosecuted, although the provoked rage of his friends tried all the ways imaginable to reclaim him from it, unto all whom his answer was:

“Were I like to endanger my life, or consume my estate by any ungodly courses, your counsels to me were very seasonable; but you know that I have been diligent and provident in my calling, and not only desirous to augment what I have, but also to enjoy it in your company; to part from which will be as great a cross as can befall me. Nevertheless, to keep a good conscience, and walk in such a way as God has prescribed in his Word, is a thing which I must prefer before you all, and above life it self. Wherefore, since 'tis for a good cause that I am like to suffer the disasters which you lay before me, you have no cause to be either angry with me, or sorry for me; yea, I am not only willing to part with every thing that is dear to me in this world for this cause, but I am also thankful that God has given me an heart to do, and will accept me so to suffer for him.”

Some lamented him, some derided him, *all* dissuaded him: nevertheless, the more they did it, the more fixed he was in his purpose to seek the ordinances of the gospel, where they should be dispensed with most of the *commanded purity*; and the sudden deaths of the chief relations which thus lay at him, quickly after convinced him what a folly it had been to have quitted his profession, in expectation of any satisfaction from them. So to Holland he attempted a removal.

§ 4. Having with a great company of Christians hired a ship to trans-

port them for Holland, the master perfidiously betrayed them into the hands of those persecutors, who rifled and ransacked their goods, and clapped their persons into prison at Boston, where they lay for a month together. But Mr. Bradford being a young man of about eighteen, was dismissed sooner than the rest, so that within a while he had opportunity with some others to get over to Zealand, through *perils*, both by *land* and *sea* not inconsiderable; where he was not long ashore ere a viper seized on his hand—that is, an officer—who carried him unto the magistrates, unto whom an envious passenger had accused him as having *fled* out of England. When the magistrates understood the true cause of his coming thither, they were well satisfied with him; and so he repaired joyfully unto his brethren at Amsterdam, where the difficulties to which he afterwards stooped in learning and serving of a Frenchman at the working of silks, were abundantly compensated by the delight where-with he sat under the shadow of our Lord, in his purely dispensed ordinances. At the end of two years, he did, being of age to do it, convert his estate in England into money; but setting up for himself, he found some of his designs by the *providence* of God frowned upon, which he judged a *correction* bestowed by God upon him for certain decays of *internal piety*, whereinto he had fallen; the consumption of his *estate* he thought came to prevent a consumption in his *virtue*. But after he had resided in Holland about half a score years, he was one of those who bore a part in that hazardous and generous enterprise of removing into New-England, with part of the English church at Leyden, where, at their first landing, his dearest consort accidentally falling overboard, was drowned in the harbour; and the rest of his days were spent in the services, and the temptations, of that American wilderness.

§ 5. Here was Mr. Bradford, in the year 1621, unanimously chosen the governour of the plantation: the difficulties whereof were such, that if he had not been a person of more than ordinary piety, wisdom and courage, he must have sunk under them. He had, with a laudable industry, been laying up a treasure of experiences, and he had now occasion to use it: indeed, nothing but an *experienced* man could have been suitable to the necessities of the people. The potent nations of the Indians, into whose country they were come, would have cut them off, if the blessing of God upon *his* conduct had not quelled them; and if his prudence, justice and moderation had not over-ruled them, they had been ruined by their own distempers. One specimen of his demeanour is to this day particularly spoken of. A company of young fellows that were newly arrived, were very unwilling to comply with the governour's order for working abroad on the publick account; and therefore on Christmas-day, when he had called upon them, they excused themselves, with a pretence that it was against their conscience to *work* such a day. The governour gave them no answer, only that he would spare them till they were better

informed; but by and by he found them all at *play* in the street, sporting themselves with various diversions; whereupon commanding the instruments of their games to be taken from them, he effectually gave them to understand, “*That it was against his conscience that they should play whilst others were at work:* and that if they had any devotion to the day, they should show it at home in the exercises of religion, and not in the streets with pastime and frolicks;” and this gentle reproof put a final stop to all such disorders for the future.

§ 6. For two years together after the beginning of the colony, whereof he was now governour, the poor people had a great experiment of “man’s not living by bread alone;” for when they were left all together without one morsel of bread for many months one after another, still the good providence of God relieved them, and supplied them, and this for the most part out of the *sea*. In this low condition of affairs, there was no little exercise for the prudence and patience of the governour, who chearfully bore his part in all: and, that industry might not flag, he quickly set himself to settle *propriety* among the new-planters; foreseeing that while the whole country laboured upon a common stock, the husbandry and business of the plantation could not flourish, as Plato and others long since dreamed that it would, if a *community* were established. Certainly, if the spirit which dwelt in the old puritans, had not inspired these new-planters, they had sunk under the burden of these difficulties; but our Bradford had a double portion of that spirit.

§ 7. The plantation was quickly thrown into a storm that almost overwhelmed it, by the unhappy actions of a minister sent over from England by the adventurers concerned for the plantation; but by the blessing of Heaven on the conduct of the governour, they weathered out that storm. Only the adventurers hereupon breaking to pieces, threw up all their concernments with the infant-colony; whereof they gave this as one reason, “That the planters dissembled with his Majesty and their friends in their petition, wherein they declared for a church-discipline, agreeing with the French and others of the reforming churches in Europe.” Whereas ’twas now urged, that they had admitted into their communion a person who at his admission utterly renounced the Churches of England, (which person, by the way, was *that* very man who had made the complaints against them,) and therefore, though they denied the *name* of Brownists, yet they were the thing. In answer hereunto, the very words written by the governour were these:

“Whereas you tax us with dissembling about the *French discipline*, you do us wrong, for we both hold and practice the *discipline* of the French and other Reformed Churches (as they have published the same in the *Harmony of Confessions*) according to our means, in effect, and substance. But whereas you would tie us up to the *French discipline* in every circumstance, you derogate from the *liberty* we have in Christ Jesus. The Apostle Paul would have none to *follow him* in any thing, but wherein he *follows* Christ; much less ought

any Christian or church in the world to do it. The French may err, we may err, and other churches may err, and doubtless do in many *circumstances*. That honour therefore belongs only to the *infallible Word of God*, and *pure Testament of Christ*, to be propounded and followed as the only rule and pattern for direction herein to all churches and Christians. And it is too great arrogancy for any man or church to think that he or they have so sounded the Word of God unto the bottom, as precisely to set down the church's discipline without error in substance or circumstance, that no other without blame may digress or differ in any thing from the same. And it is not difficult to shew that the Reformed Churches differ in many *circumstances* among themselves.

By which words it appears how far he was free from that rigid spirit of separation, which broke to pieces the Separatists themselves in the Low Countries, unto the great scandal of the reforming churches. He was indeed a person of a well-tempered spirit, or else it had been scarce possible for him to have kept the affairs of Plymouth in so good a temper for thirty-seven years together; in every one of which he was chosen their governour, except the three years wherein Mr. Winslow, and the two years wherein Mr. Prince, at the choice of the people, took a turn with him.

§ 8. The leader of a people in a wilderness had need be a Moses; and if a Moses had not led the people of Plymouth Colony, when this worthy person was their governour, the people had never with so much unanimity and importunity still called him to lead them. Among many instances thereof, let this one piece of self-denial be told for a memorial of him, wheresoever this History shall be considered: The Patent of the Colony was taken in his name, running in these terms: "To William Bradford, his heirs, associates, and assigns." But when the number of the freemen was much increased, and many new townships erected, the General Court there desired of Mr. Bradford, that he would make a surrender of the same into their hands, which he willingly and presently assented unto, and confirmed it according to their desire by his hand and seal, reserving no more for himself than was his proportion, with others, by agreement. But as he found the providence of Heaven many ways recompensing his many acts of self-denial, so he gave this testimony to the faithfulness of the divine promises: "That he had forsaken friends, houses and lands for the sake of the gospel, and the Lord gave them him again." Here he prospered in his estate; and besides a worthy son which he had by a former wife, he had also two sons and a daughter by another, whom he married in this land.

§ 9. He was a person for study as well as action; and hence, notwithstanding the difficulties through which he passed in his youth, he attained unto a notable skill in languages: the Dutch tongue was become almost as vernacular to him as the English; the French tongue he could also manage; the Latin and the Greek he had mastered; but the Hebrew he most of all studied, "Because," he said, "he would see with his own eyes the ancient oracles of God in their native beauty." He was also well skilled in History, in Antiquity, and in Philosophy; and for Theology he

became so versed in it, that he was an irrefragable disputant against the errors, especially those of Anabaptism, which with trouble he saw rising in his colony; wherefore he wrote some significant things for the confutation of those errors. But the *crown* of all was his holy, prayerful, watchful, and fruitful walk with God, wherein he was very exemplary.

§ 10. At length he fell into an indisposition of body, which rendred him unhealthy for a whole winter; and as the spring advanced, his health yet more declined; yet he felt himself not what he counted sick, till one day; in the night after which, the God of heaven so filled his mind with ineffable consolations, that he seemed little short of Paul, rapt up unto the unutterable entertainments of Paradise. The next morning he told his friends, "That the good Spirit of God had given him a pledge of his happiness in another world, and the first-fruits of his eternal glory;" and on the day following he died, May 9, 1657, in the 69th year of his age—lamented by all the colonies of New-England, as a common blessing and father to them all.

*O mihi si Similis Contingat Clausula Vitæ!**

Plato's brief description of a governour, is all that I will now leave as his character, in an

EPITAPH.

Νομεις Τροφος ἀγγελης ανθρωπινης.†

MEN are but FLOCKS: BRADFORD beheld their need,
And long did them at once both rule and feed.

C H A P T E R I I .

S U C C E S S O R S .

Inter omnia quæ Rempublicam, ejusque fœlicitatem conservant, quid utilius, quid præstantius, quàm Viros ad Magistratus gerendos Eligere, summa prudentia et Virtute peditos, quique ad Honores obtinendos, non Ambitione, non Largitionibus, sed Virtute et Modestia sibi parent adytum!‡

§ 1. THE merits of Mr Edward Winslow, the son of Edward Winslow, Esq., of Draughtwich, in the county of Worcester, obliged the votes of the Plymothean colony (whereto he arrived in the year 1624, after his prudent and faithful dispatch of an agency in England, on the behalf of that infant colony) to chuse him for many years a magistrate, and for two

* O, that life's end may be as sweet to me!

† A shepherd-guardian of his human fold.

‡ Amongst all such things as tend to the stability and happiness of a commonwealth, what is more salutary or more glorious than to select men for office who will acquire renown, not by an ambitious chase for honour, or by popular arts, but by virtue and self-control.