

under and bullets ready on
 ank, more hurt might have
 his house, and they could
 uth, fearing they would do
 ame out, but not to yield,
 eir pieces were too heavy
 most half filled with pow-
 e shot Captain Standish,
 him. Neither was there
 so drunk that he ran his
 re him as he entered the
 they brought away to Ply-
 e of Shoals for England,
 and; and letters written to
 Also one was sent at their
 ularly, and to prosecute
 as gone from hence, and
 to him, not so much as
 ear. Some of the worst of
 odest kept the house till
 ut so unworthy a person,

bay (called Duxbury) they could not long bring their wives and children to the public worship and church meetings here, but with such burthen, as, growing to some competent number, they sued to be dismissed and become a body of themselves; and so they were dismissed (about this time), though very unwillingly. But to touch this sad matter, and handle things together that fell out afterward: to prevent any further scattering from this place, and weakening of the same, it was thought best to give out some good farms to special persons, that would promise to live at Plymouth, and likely to be helpful to the church or commonwealth, and so tie the lands to Plymouth as farms for the same; and there they might keep their cattle and tillage by some servants, and retain their dwellings here. And so some special lands were granted at a place general, called Green's Harbor, where no allotments had been in the former division, a place very well meadowed, and fit to keep and rear cattle, good store. But alas! this remedy proved worse than the disease; for within a few years those that had thus got footing there rent themselves away, partly by force, and partly wearing the rest with importunity and pleas of necessity, so as they must either suffer them to go, or live in continual opposition and contention. And others still, as they conceived themselves straitened,⁵ or to want accommodation, break away under one pretense or other, thinking their own conceived necessity, and the example of others, a warrant sufficient for them. And this, I fear, will be the ruin of New England, at least of the churches of God there, and will provoke the Lord's displeasure against them.

* * *

ca. 1635

1637

5. Financially hampered.

JOHN WINTHROP 1588–1649

John Winthrop, the son of Adam Winthrop, a lawyer, and Anne Browne, the daughter of a tradesman, was born in Groton, England, on an estate that his father had purchased from Henry VIII. It was a prosperous farm, and Winthrop had all the advantages that his father's social and economic position would allow. He went to Cambridge University for two years and married at the age of seventeen. It was probably at Cambridge that Winthrop was exposed to Puritan ideas. Unlike Bradford and the Pilgrims, however, Winthrop was not a Separatist; that is, he wished to reform the national church from within, purging it of everything that harked back to Rome, especially the hierarchy of the clergy and all the traditional Catholic rituals. For a time Winthrop thought of becoming a clergyman himself, but instead he turned to the practice of law.

In the 1620s severe economic depression in England made Winthrop realize that he could not depend on the support of his father's estate. The ascension to the throne of Charles I—who was known to be sympathetic to Roman Catholicism and impatient with Puritan reformers—was also taken as an ominous sign for Puritans, and Winthrop was not alone in predicting that “God will bring some heavy affliction upon the land, and that speedily.” Winthrop came to realize that he could not antagonize the king by expressing openly the Puritan cause without losing all that he possessed.

in their outward estates,
 ntry, especially into the
 and cattle rose to a great
 commodities grew plentiful;
 hurt, and this accession
 icks increased, and the
 them together, but now
 could not otherwise keep
 and for plowing and
 he had cattle and a
 ecrease their stocks. By
 ily, and the town, in
 and in a short time
 though too much;
 had lived so long
 now part and suffer
 e other side of the

to leave. He suggests
 because the Pilgrims
 the Indian revelers.

The only recourse seemed to be to obtain the king's permission to emigrate. In March of 1629 a group of enterprising merchants, all ardent Puritans, was able to get a charter from the Council for New England for land in the New World. They called themselves "The Company of Massachusetts Bay in New England."

From four candidates, Winthrop was chosen governor in October 1629; for the next twenty years most of the responsibility for the colony rested in his hands. On April 8, 1630, an initial group of some seven hundred emigrants sailed from England. The ship carrying Winthrop was called the *Arbella*. Either just before departing from England or on the high seas, Winthrop delivered his sermon *A Model of Christian Charity*. It set out clearly and eloquently the ideals of a harmonious Christian community and reminded all those on board that they would stand as an example to the world either of the triumph or the failure of this Christian enterprise. When Cotton Mather wrote his history of New England some fifty years after Winthrop's death, he chose Winthrop as his model of the perfect earthly ruler. Although the actual history of the colony showed that Winthrop's ideal of a perfectly selfless community was impossible to realize in fact, Winthrop emerges from the story as a man of unquestioned integrity and deep humanity.

A Model of Christian Charity¹

I

A MODEL HEREOF

God Almighty in His most holy and wise providence, hath so disposed of the condition of mankind, as in all times some must be rich, some poor, some high and eminent in power and dignity; others mean and in subjection.

THE REASON HEREOF

First, to hold conformity with the rest of His works, being delighted to show forth the glory of His wisdom in the variety and difference of the creatures; and the glory of His power, in ordering all these differences for the preservation and good of the whole; and the glory of His greatness, that as it is the glory of princes to have many officers, so this great King will have many stewards, counting Himself more honored in dispensing His gifts to man by man, than if He did it by His own immediate hands.

Secondly, that He might have the more occasion to manifest the work of His Spirit: first upon the wicked in moderating and restraining them, so that the rich and mighty should not eat up the poor, nor the poor and despised rise up against their superiors and shake off their yoke; secondly in the regenerate, in exercising His graces, in them, as in the great ones, their love, mercy, gentleness, temperance, etc., in the poor and inferior sort, their faith, patience, obedience, etc.

Thirdly, that every man might have need of other, and from hence they might be all knit more nearly together in the bonds of brotherly affection. From hence it appears plainly that no man is made more honorable than

1. The text is from Old South Leaflets, Old South Association, Old South Meetinghouse, Boston, Massachusetts, No. 207, edited by Samuel Eliot Morison. The original manuscript for Winthrop's

sermon is lost, but a copy made during Winthrop's lifetime was published by the Massachusetts Historical Society in 1838.

another or more wealthy himself, but for the future, man. Therefore as [in] Ezekiel: 16.1² Proverbs: 3.9, he cla- riches, etc.³ All men rich and poor; under comfortably by their according to the form

There are two rule and mercy. These are may they both concur may be an occasion of distress, and also of particular contract, e

There is likewise a tion one towards ano the law of grace, or tl of justice as not prop into consideration in he was enabled so wi Upon this ground, sta our dealings with me two things: first, that distress; secondly, th makes him careful Matthew: "Whatsoever ticed by Abraham and Gibeah.⁶

The law of grace or these respects: First, t cency; this of the Gos pounds one man to a brother in Christ also, us to put a difference to the household of faith between the brethren

2. "Thou hast also taken thy f and of my silver, which I h madest to thyself images of me whoredom with them."

3. "Honour the Lord with thy the firstfruits of all thine in barns be filled with plenty, a burst out with new wine" (Prc 4. Matthew 5.43; 19.19.

5. "Therefore all things what men should do to you, do ye this is the law of the prophe

6. Abraham entertains the a "And the Lord appeared unto Mamre: and he sat in the ten the day; And he lift up his eyes three men stood by him: and w