GOVERNOR SIR HENRY VANE

Sir Harry Vane! — ah, Sir Harry Vane!
The Lord deliver me from Sir Harry Vane!
— Oliver Cromwell

Too dangerous a man to let live.
— King Charles II

Vane, young in years, but in sage counsel old,
Than whom a better senator ne’er held
The helm of Rome, when gowns, not arms, repelled
The fierce Epirot and the Afric bold:
Whether to settle peace, or to unfold
The drift of hollow states hard to be spelled;
Then to advise how war may, best upheld,
Move by her two main nerves, iron and gold,
For all her equipage; besides to know
Both spiritual power and civil, what each means,
What severs each, how hast thou learned, which few have done:
The bounds of either sword to thee we owe;
Therefore on thy firm hand religion leans
In peace, and reckons thee her eldest son.
— John Milton
"Great men have been among us: hands that penned
And tongues that uttered wisdom — better none:
The later Sydney, Marvel, Harrington,
Young Vane and others who called Milton friend.
These moralists could act and comprehend:
They knew how genuine glory was put on;
Taught us how rightfully a nation shone
In splendour: what strength was, what would not bend,"
But in magnanimous meekness.

— William Wordsworth

“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY
Henry "Harry" Vane was born at Hadlow in Kent (but not in the Raby Castle of County Durham, as it did not as yet pertain to this family), son of Sir Henry Vane, who would become comptroller of the household of Charles I. The father had changed his name from Fane to Vane ("He’s so vain" being infinitely preferable to "He doth but feign"), and had during the previous year been knighted.

This son “Harry” would be educated at Westminster school and then as a 14-or-15-year-old gentleman commoner to Magdalen Hall of Oxford University. Eventually everyone would come to recognize the most manifold differences between this father and this son:

The father was the most pliant of courtiers; the son the most unbending of enthusiasts. The father could adapt himself to any hole, round or square; the son could never find a hole that would quite suite him. The son could adjust himself neither to Charles
I. nor to Oliver Cromwell; the father bowed and smiled, and ate good things, and made himself generally useful, under Charles, under the Parliament, and under the Protector. Father and son appear to have remained on good terms all their lives — a circumstance due, perhaps, to the entireness of their heterogeneity in character and ambition, and to the consequent impossibility of rivalship between them. They were of Welsh blood, one Howel ap Vane, of Monmouthshire, being their first recorded ancestor. Another of the line had received knighthood for valour on the field of Poictiers [Poitiers]. It is somewhat curious that there should have been a strong dash of Welsh blood both in Cromwell and in Vane. In their emotional intensity, and in the impassioned fervour of their religious convictions, both were Celts.

— Dr. Peter Bayne’s “Vane the Younger,” The Contemporary Review
A version of the adventure of Madoc the Welsh prince was told by Sir Thomas Herbert in the last section of his RELATION OF SOME YEARS TRAVAILE, based he insisted on records of “200 years agoe and more.”

At about this point “Harry” Vane, born a gentleman, with the education, temper, and spirit of a gentleman, inclined to the vanities of this world and to “good fellowship,” began to repent before God. Jesus Christ the Son of the only true God revealed himself, and the 14-or-15-year-old became a “partaker of eternal life, in the first fruits of it.” He would come more and more to be alienated by the established church of England.

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?**
— NO, THAT’S GIVING TOO MUCH TO THE HISTORIAN’S STORIES.
**LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**
John Evelyn, at the age of 11, began a diary.¹ It would have little about himself in it, but that’s all right as he himself was not a very interesting person, except perhaps for those who find this sort of person interesting — just another aristocrat with rather typical preferences and pursuits.²

Making use of his family connections, young Henry Vane entered the diplomatic service and paid a short visit to Vienna with the English ambassador (returning to England as a committed Puritan, he would renounce the idea of becoming a courtier).

¹ The manuscript is now at the British Library in London. We notice immediately that Evelyn was in the habit of going back into previous entries and making “enhancements.”
In the Massachusetts Bay colony, after the completion of the worship services at the chapel, Mistress Anne Hutchinson had begun to offer meetings in her home.

Within a month after his landing in the Bay colony, Henry Vane would despite his flowing locks be admitted to membership in the church at Boston, and within three months, he with the Reverend Hugh Peters would initiate a meeting at Boston of the principal magistrates and ministers of the colony with a view to healing some distractions in the commonwealth and “effecting a more firm and friendly uniting of minds.”

At this meeting Vane would declare himself in favor of a more rigorous administration of government than had thus far been pursued.

In a later timeframe the Reverend William Hubbard would have his own imitable comments on this “lustre of years” in the Massachusetts Bay colony.
Chapter XXXVII. Ecclesiastical affairs in the Massachusetts, from the year 1636 to 1641.

Chapter XXXVIII. Disturbance in the Massachusetts Colony, in New England, from the year 1636 to 1641, by Mr. Wheelwright and Mrs. Hutchinson.

Chapter XXXIX. The occasion of spreading erroneous opinions in New England, and much disturbance occasioned thereby in and about Boston, in the years 1636, 1637, etc.

May: Henry Vane, still but 24 years of age and supposed by the colonists to be but 19, was elected governor of the Bay Colony.

John Winthrop would report that “the ships congratulated his election with a volley of shot” (when he would run for a 2d term in office, he would be voted out, largely because he was considered to have been too tolerant of the religious activities of Mrs. Hutchinson).

In a later timeframe, the Reverend William Hubbard would have his own imitable comments on this “lustre of years” in the history of New England.

Cambridge History of English and American Literature

Chapter XXXV. The state of affairs in the Massachusetts, Anno 1636, while Mr. Vane was Governor.
THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT

May 4, Wednesday (Old Style): From May the 4th in 1636 to May the 4th in 1936 would be approximately three centuries, give or take a February 29th. Evidently, something had happen on this day in this year — something like the colony of Rhode Island getting born as the 1st completely free venue, both religiously and politically, in what would become the United States of America (and this connected with Roger Williams, Founder):

So what is the above 1936 “Tercentenary” stamp and envelope cover talking about?

Here it is, maybe. On this date Governor Henry Vane of the Massachusetts Bay Colony gave Connecticut Governor John Winthrop, Jr. a set of instructions for the punitive expedition led by Captain Endicott against the natives of Block Island and against the Pequots, an attempt to force these natives to hand over the killers of John Oldham and Captain John Stone for white justice. No, that couldn’t be it, for such a news item has nothing to do with Founder Roger Williams, and nothing whatever to do with complete religious and political freedom in the United States! Something else, then.
In order to get a clue: In about this timeframe, what was the Reverend Williams doing? –He was landing near what would become Providence, and negotiating with local native headmen and being granted permissions, and then hearing from the Bay Colony that he was still within what they considered to be their current borders, and rowing across the bay and beginning again to negotiate with local native headmen and obtain permissions to set up a white settlement. –And, I hear, there was supposed to be religious freedom in this settlement, for Baptists. (There’s only a few little problems with this, such as the story that the Particular Baptists, and especially the Bible Baptist Association, tell according to which the Baptist religion as they appreciate it was not actually founded until a later timeframe, and according to which the Reverend Williams actually never was a Baptist minister and never delivered a Baptist sermon in a Baptist church, but instead was in his Rhode Island years a merchant and a slavetrader and a politician and an author, and such as that his kind of religious freedom –religious freedom, that is, for one persecuted minority of white adult male– actually would amount to something significantly less than complete religious and political freedom for anybody and everybody.)

I might also point out that the image used of the reverend is an utter fiction, since nobody made a painting or sketch of him while he was alive, or ever made a written record in which his appearance was in any manner characterized. Nobody actually has any idea whatever, what he might have looked like physically.

July 5, Tuesday (Old Style): At Cambridge, there was a formal “gathering” of the Church of Concord. Due to some inattention, however, Governor Henry Vane and Deputy-Governor John Winthrop (1588-1649) had been given but three days notice of the event — and so they “took it in ill part” and refused to participate. Couple of jerks, if you ask me.

Embarrassment attends any attempt to prepare the early history of the church in Concord. No records are preserved during the first hundred years of its existence; and such facts only can be given, during this long and interesting period, as can be gleaned from early historians, ancient manuscripts, and family records. By careful and laborious researches, I [Dr. Lemuel Shattuck] am fortunately enabled to supply some important information.

This church was organized at Cambridge, July 5, 1636; and was the thirteenth established in the colony. The meeting was called by the Rev. Peter Bulkeley and the Rev. John Jones, who, with others, had previously begun the settlement at Concord. The Governor and Deputy-Governor were invited to be present on the occasion but, because they supposed there was an informality in the invitation, at variance with their over-precise notions of etiquette, they did not attend. “They sent word, three days before to the governor and deputy, to desire their presence; but they took it in ill part and thought not fit to go, because they had not come to them before, as they ought to have done and as others had done before, to acquaint them with their purpose.”

4. This name is also spelt Bulkley, Bulkly, and Buckly. The Rev. Peter Bulkeley and his family wrote it Bulkeley, which orthography I [Dr. Lemuel Shattuck] have followed.
5. Lemuel Shattuck’s 1835 A HISTORY OF THE TOWN OF CONCORD;... Boston: Russell, Odiorne, and Company; Concord MA: John Stacy
(On or about November 11, 1837 Henry Thoreau would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)
Governor Henry Vane had been noticed to be insufficiently active in the campaign against the influence of Mistress Anne Hutchinson (with many of whose sentiments he did in fact agree). The General Court, in order to subdue Hutchinson’s influence, mandated that no strangers should be received within the jurisdiction of the Massachusetts Bay colony except such as should be allowed by some of the magistrates. When assistant governor John Winthrop put forward a “Defence,” Vane responded with “A Brief Answer to a certain Declaration made of the Intent and Equity of the Order of Court that none should be received to inhabit within this Jurisdiction but such as should be allowed by some of the Magistrates.” In this year’s election Winthrop persuaded the voters to replace Vane as governor. Although the representatives then ejected him when he sought to take his seat as a mere representative to the General Court, the voters immediately reconfirmed Vane in that seat.

WHAT I’M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF
May 27, Saturday (Old Style): The outcome of the election was that assistant governor John Winthrop replaced Henry Vane as Governor. It was well understood locally at the time that this political victory meant that the heresy of Anne Hutchinson would not go unpunished, and that Boston would become in effect a theocracy.

Soon, Governor Winthrop would be shocked and horrified: when Mary Dyer gave birth, the infant was “a creature so horrible in its malformation as to bear only the slightest terrifying resemblance to mankind. Something such as only a nightmare in hell could conceive.” The infant seemed to have no skull! The Reverend John Cotton, offering the midwives, Mistress Hutchinson and Goody Hawkins, what was supposed to be a helping hand, buried the body secretly at night. Although this was in accordance with English common law it was in defiance of the theocratic rule of Governor Winthrop.

What could be secretly wrong with these people, that out of them would come such abomination? Thus in evaluating what happened in the Bay Colony to the Dyer family, one must bear in mind not only the Puritan prejudice against what was termed “levelling” in religion, but also the existence of essentialist superstitions. Bear in mind also that there may have also been at work a prejudice against the very name “Dyer,” as in “the stain on the dyer’s hand” — because this image has since time immemorial been a trope for “clearly evident contamination”:

October 26, 1853: Ah! the world is too much with us, and our whole soul is stained to what it works in, like the dyer’s hand. A man had better starve at once than lose his innocence in the process of getting his bread.

What could be secretly wrong with this family, a cause not only for their deformed conception but also for their deformed conception of worship? Thus, when Mistress Hutchinson and those influenced by her were disenfranchised, William Dyer and Mary Dyer were among those who would relocate to Rhode Island.

6. The Reverend Peter Bulkeley of Concord and the Reverend Thomas Hooker were the two moderators of the synod which would ban this group in Boston.
August 3, Monday (Old Style): Henry Vane, no longer governor of the Massachusetts Bay colony although still retaining a seat in the assembly, set sail to return to England.
1640 Events of the English Civil War:

- 16th March: Meeting of the Dublin parliament.
- 13th April: Meeting of the Short Parliament.
- 15th May: Parliament was dissolved.
- 20th August: The 2nd bishops war.
- 28th August: The King's army was defeated at Newburn, and peers petitioned the King for a new Westminster Parliament.
- 26th October: The treaty of Ripon with the Scots.
- 11th November: The Earl of Strafford was arrested.
- 21st November: The Archbishop of Canterbury was arrested.

Do I have your attention? Good.
November 3, Tuesday (Old Style): Initial meeting of the British parliament that would come to be known as the “Long Parliament.” Henry Vane, who had been elected to the body, had before this 1st meeting discovered (or so it was alleged) among his father’s papers, notes that would form the chief evidence in bringing impeachment, and then execution, to the Earl of Stratford. The son’s siding against the royalists, and this disclosure of his father’s documents, would produce a friction within the Vane family that would endure for a number of years. He and Sir William Russell would be made Treasurer of the Navy, and he would be knighted.
1641 Events of the English Civil War:
- 16th February: The Triennial Act.
- 3rd May: The 1st Army Plot was revealed.
- 10th May: The Act of Attainder against Strafford.
- 12th May: Strafford was executed.
- 24th June: The Ten Propositions.
- 14th August: King Charles I went to Edinburgh to ratify the treaty of London.
- 23rd October: An Irish rebellion broke out.
- 30th October: The 2nd Army Plot was revealed.
- 1st December: The Grand Remonstance was presented to King Charles I.
1642 Events of the English Civil War:

- **5th January:** King Charles I failed to arrest 6 of his leading opponents.
- **5th March:** The Militia Ordinance.
- **23d April:** Hotham barred Hull to the king.
- **1st June:** The Nineteen Propositions.
- **11th June:** The Commissions of Array.
- **15th July:** There was fighting in Manchester.
- **4th August:** The Battle of Marshall’s Elm.
- **22d August:** The royal standard was raised at Nottingham.
- **22d September:** The Episcopacy was suspended. The Royalists won the Battle of Powick Bridge.
- **23d October:** The initial battle of Edgehill.
- **12th November:** The Storm of Brentford.
- **13th November:** The Royalists turned back at Turnham Green.
September 19, Friday: Their previous attempt to obtain a royal patent upon their little Rhode Island colony having so far come to nothing, the principal men of Aquidneck Island created a ten-member commission and charged it to “consult about the procuration of a patent for this Island and Islands, and the land adjacent; and to draw up petitions; and to send letters for the same end to Sir Henry Vane.”
1643 Events of the English Civil War:

- 1st February: Negotiations opened at Oxford.
- 23rd February: Queen Henrietta returned from Europe with arms and ammunition.
- 27th March: The 1st Ordinance for Sequestration.
- 14th April: The Oxford talks broke down.
- 24th May: The Treatise of Monarchy was published.
- 24th June: The Battle of Chalgrove Field.
- 30th June: The Battle of Adwalton Moor.
- 5th July: The Battle of Lansdown.
- 13th July: The Battle of Roundway Down.
- 27th July: The army of Oliver Cromwell won at Gainsborough.
- 6th September: The Earl of Essex relieved Gloucester.
- 20th September: The Parliamentarians won the 1st battle at Newbury.
- 25th September: The Solemn League and Covenant.
- 11th October: The Battle of Winceby.
- 8th December: John Pym died.
January 2, Monday (1642, Old Style): APPEAL OF INJURED INNOCENCE describes how on this day because of the English Civil War the House of Lords instructed Thomas Fuller as one member of a party of gentlemen to convey a Westminster Petition to King Charles I at Oxford. Their deputation was to have the use of two coaches, four or six horses, and eight or ten attendants.

During the progress of the war Sir Henry Vane would be placed on all commissions such as this one, that would be empowered to negotiate with the monarch.

March 14, Tuesday (1642, Old Style): A patent for Providence Plantations had been obtained in England by Roger Williams with the assistance of Sir Henry Vane.

1643. In the summer of this year, Roger Williams sailed from New-York to England. for the purpose of procuring a charter of incorporation for the colonies of Rhode-Island and Providence. Miantonomi, one of the Narragansett Chiefs, a true friend to Williams and his company, was this year barbarously murdered by Uncas, sachem of the Mohegans, pursuant to a decision of Commissioners of the United Colonies of Plymouth, Massachusetts, Hartford and New-Haven.

(The 1st tax imposed by Rhode Island would be a levy of £100 as a free gift and grant to Roger Williams for his trouble in procuring this charter. The share of each town would be set by the first general assembly of the whole people, in 1647, with the towns through their town councils to collect this and then send it directly to Williams. In 1650 this gift would be “ordered” to be paid by the commissioner’s court and penalties would be attached for delinquency. This did not work out very well, for by 1651 Providence would still not have compensated Williams. There would be only one other such taxation during the first seven years of the colony’s existence: when a call was made for each town to have its own “magazine” with each town raising the funds for its own powder-storage facility.)

July: Sir Henry Vane was sent to Scotland as one of the commissioners to negotiate an alliance, and through such efforts a “solemn league and covenant” would be created.
### 1644 Events of the English Civil War:

- **19th January:** A Scottish army invaded England.
- **22nd January:** The Oxford Parliament met.
- **25th January:** The Battle of Nantwich. The Committee of both Kingdoms was set up.
- **18th February:** The defense of Hopton Castle.
- **29th March:** The Battle of Cheriton.
- **11th April:** The Battle of Selby.
- **29th June:** The Parliamentarians won the Battle of Cropredy Bridge.
- **2nd July:** The Parliamentarians won the Battle of Marston Moor.
- **14th July:** Queen Henrietta Maria left England.
- **16th July:** The surrender of York.
- **1st September:** Essex's army surrendered to Carles at Lostwithiel.
- **27th October:** The 2nd Battle of Newbury.
The Scots remanded their royal prisoner, King Charles I of England, to the English Parliament, whereupon he escaped to the Isle of Wright and, losing his head, made a secret treaty with the Scots. Some would regard this as an act of treason, but hey, any port in such a storm!

During the progress of the civil war Sir Henry Vane was placed on all parliamentary commissions that were empowered to treat with King Charles. He was also one of the Parliament’s committee that occasionally accompanied the army. When the House of Commons would discuss the terms of settlement that were offered by King Charles, he would take the lead in the minority that favored their rejection, but would eventually yield to the majority, and, upon yielding, retire from that governing body.
Sir Henry Vane returned to public life as a member of the Council of State that had almost exclusive direction of the British Navy, and the conduct of foreign wars.

In the previous year The Shorter Catechism, prepared by the Westminster Assembly of Divines primarily for the instruction of children, had been authorized by the English parliament. During this year this article of faith was authorized by the Scottish parliament as well. There were 107 questions and answers the first being the famed

Q1. WHAT IS THE CHIEF END OF MAN? A. Man’s chief end is to glorify God, and to enjoy him forever.  

7. With the restoration of monarchy in 1660 the official standing of this document would of course evaporate.
WALDEN: I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty about it, whether it is of the devil or of God, and have somewhat hastily concluded that it is the chief end of man here to “glorify God and enjoy him forever.”
Friend George Fox served out his term for disrupting another’s sermon, and went on preaching.

After I was set at liberty from Nottingham jail, where I had been kept prisoner a pretty long time I travelled as before, in the work of the Lord.

Coming to Mansfield-Woodhouse, I found there a distracted woman under a doctor's hand, with her hair loose about her ears. He was about to let her blood, she being first bound, and many people about her, holding her by violence; but he could get no blood from her.

I desired them to unbind her and let her alone, for they could not touch the spirit in her by which she was tormented. So they did unbind her; and I was moved to speak to her, and in the name of the Lord to bid her be quiet; and she was so. The Lord's power settled her mind, and she mended. Afterwards she received the truth, and continued in it to her death; and the Lord's name was honoured.

Many great and wonderful things were wrought by the heavenly power in those days; for the Lord made bare His omnipotent arm, and manifested His power, to the astonishment of many, by the healing virtue whereby many have been delivered from great infirmities. And the devils were made subject through His name; of which particular instances might be given, beyond what this unbelieving age is able to receive or bear.

Now while I was at Mansfield-Woodhouse, I was moved to go to the steeple-house there, and declare the truth to the priest and people; but the people fell upon me in great rage, struck me down, and almost stifled and smothered me; and I was cruelly beaten and bruised by them with their hands, and with Bibles and sticks. Then they haled me out, though I was hardly able to stand, and put me into the stocks, where I sat some hours; and they brought dog-whips and horse-whips, threatening to whip me. After some time they had me before the magistrate, at a knight's house, where were many great persons; who, seeing how evilly I had been used, after much threatening, set me at liberty. But the rude people stoned me out of the town, for preaching the Word of life to them.

I was scarcely able to move or stand by reason of the ill usage I had received; yet with considerable effort I got about a mile from the town, and then I met with some people who gave me something to comfort me, because I was inwardly bruised; but the Lord’s power soon healed me again. That day some people were convinced of the Lord’s truth, and turned to His teaching, at which I rejoiced.

Then I went into Leicestershire, several Friends accompanying me. There were some Baptists in that country, whom I desired to see and speak with, because they were separated from the public worship. So one Oates, who was one of their chief teachers, and others of the heads of them, with several others of their company, came to meet us at Barrow; and there we discoursed with them.
One of them said that what was not of faith was sin, whereupon I asked them what faith was and how it was wrought in man. But they turned off from that, and spoke of their baptism in water. Then I asked them whether their mountain of sin was brought down and laid low in them and their rough and crooked ways made smooth and straight in them; — for they looked upon the Scriptures as meaning outward mountains and ways. But I told them they must find these things in their own hearts; at which they seemed to wonder.

We asked them who baptized John the Baptist, and who baptized Peter, John and the rest of the apostles, and put them to prove by Scripture that these were baptized in water; but they were silent. Then I asked them, “Seeing Judas, who betrayed Christ, and was called the son of perdition, had hanged himself, what son of perdition was that of which Paul spoke, that sat in the temple of God, exalted above all that is called God? and what temple of God was that in which this son of perdition sat?” And I asked them whether he that betrays Christ within himself be not one in nature with that Judas that betrayed Christ without. But they could not tell what to make of this, nor what to say to it. So, after some discourse, we parted; and some of them were loving to us.

On the First-day following we came to Bagworth, and went to a steeple-house, where some Friends were got in, and the people locked them in, and themselves, too, with the priest. But, after the priest had done, they opened the door, and we went in also, and had service for the Lord amongst them. Afterwards we had a meeting in the town, amongst several that were in high notions.

Passing thence, I heard of a people in prison at Coventry for religion. As I walked towards the jail, the word of the Lord came to me, saying, “My love was always to thee, and thou art in my love.” And I was ravished with the sense of the love of God, and greatly strengthened in my inward man. But when I came into the jail where those prisoners were, a great power of darkness struck at me; and I sat still, having my spirit gathered into the love of God.

At last these prisoners began to rant, vapour, and blaspheme; at which my soul was greatly grieved. They said that they were God; but we could not bear such things. When they were calm, I stood up and asked them whether they did such things by motion, or from Scripture. They said, “From Scripture.” Then, a Bible lying by, I asked them for that Scripture; and they showed me that place where the sheet was let down to Peter; and it was said to him that what was sanctified he should not call common or unclean. When I had showed them that that Scripture made nothing for their purpose, they brought another, which spake of God’s reconciling all things to Himself, things in heaven and things in earth. I told them I owned that Scripture also; but showed them that it likewise was nothing to their purpose.
Then, seeing they said that they were God, I asked them if they knew whether it would rain to-morrow. They said they could not tell. I told them God could tell. I asked them if they thought they should be always in that condition, or should change. They answered that they could not tell. "Then," said I, "God can tell, and He doth not change. You say you are God, and yet you cannot tell whether you shall change or no." So they were confounded, and quite brought down for the time.

* After I had reproved them for their blasphemous expressions, I went away; for I perceived they were Ranters. I had met with none before; and I admired the goodness of the Lord in appearing so unto me before I went amongst them. Not long after this one of these Ranters, whose name was Joseph Salmon, published a recantation; upon which they were set at liberty.
January 29, Monday (1648, Old Style): Major-General William Goffe of Oliver Cromwell’s army, and his father-in-law Edward Whalley, as members of that government’s High Court of Commission, had been selected by the minority of the Long Parliament for the trial and condemnation of his Majesty, King Charles I of England. On
the death-warrant of the monarch Goffe’s signature stands 3d and Whalley’s signature 4th.
WALDEN: I have occasional visits in the long winter evenings, when the snow falls fast and the wind howls in the wood, from an old settler and original proprietor, who is reported to have dug Walden Pond, and stoned it, and fringed it with pine woods; who tells me stories of old time and of new eternity; and between us we manage to pass a cheerful evening with social mirth and pleasant views of things, even without apples or cider, - a most wise and humorous friend, whom I love much, who keeps himself more secret than ever did Goffe or Whalley; and though he is thought to be dead, none can show where he is buried. An elderly dame, too, dwells in my neighborhood, invisible to most persons, in whose odorous herb garden I love to stroll sometimes, gathering simples and listening to her fables; for she has a genius of unequalled fertility, and her memory runs back farther than mythology, and she can tell me the original of every fable, and on what fact every one is founded, for the incidents occurred when she was young. A ruddy and lusty old dame, who delights in all weathers and seasons, and is likely to outlive all her children yet.

[next screen]

Given the doctrine of the divine right of kings, and given that we are the sort of people that we are, the demise of this monarch would of course instantly inspire a cult of the martyr:
The Explanation of the EMBLEME.

Ponderibus, pesus animae meae, probris gravatus.
Viso serenius sermo, Alma in Depressa, repugna.

As, velut undarum Fluctus Venter, suavem
Irradiet Populi Rupes immota repetis.
Clarior et tenebris, carissimae solis, crux.
Victor et omnium felicitatis triumphus.

Sum fulgentem radius, gemmis, micantem,
Et auris Aqui solum, servari coram.

Spinosam, qui terrae lucem, speciem Christi
Novit et est tractata noxum.

Aeternam, sine satis, sempersevem, hecatam
In Colos subite Specto, Noli me paratum.

Paul us Vanius, sponte, Judex Christi Gratia percipio
Tibi statuit, haerete, Gloria merces.

Tibi, o Pater, servavit, id est a Kostros.

Though cogg'd with weights of miseries
Palm-like Depressed, I higher rise.

And as an unmoved Rock out-brav'd
The houres Wintres and raging waves
So triumph I, and shine more bright
In sad Affliction's Darker night.

That Splendid, but yet toil'd Crown
Regardlessly I trample down.

With joyful, I take this Crown of thorns,
Though sharp, yet easie to be bore.

That heavenly Crown, already mine,
I view with eies of Faith divine.

I slight vain things, and do embrace
Glorie, the just reward of Grace.

G.D.
Per a Guardian (London) article for January 29, 1999:

The king was executed 350 years ago tomorrow.
Now we are once again in the throes of constitutional change.
David Walker wonders if the turbulence of the Civil War period offers Tony Blair a history lesson

When the restored monarch “came into his own again” his followers wreaked vengeance on the readiest symbol of that extraordinary man who had risen by sheer force of self-belief to rule England, ravage Ireland and repress Scotland. The royalists disinterred Oliver Cromwell’s body, dismembered it and set his head on a pole outside Westminster Hall, where it remained a curiosity to passers-by (Samuel Pepys tells us) for many years.
The new king, Charles II, was wiser than his father, he died in his bed in his palace. Charles I had mounted the scaffold on that January day in 1649, condemned to death by a parliamentary commission cowed by Cromwell’s “vehement importunity.”
His address outside the banqueting hall in Whitehall—now a fixture on the London tourist run—barely carried beyond the serried ranks Cromwell and his generals had made into a fighting force of a quality England had never seen before. (Some historians say the very point of Cromwell was to effect military modernisation, a central problem in the reign of Charles I having been England’s martial inadequacies.)
The king’s words passed to posterity, explaining both the necessity and the incompleteness of the revolution which had overthrown him. As a contemporary record put it “he did not believe the happiness of the people lay in sharing government, subject and sovereign being clean different. And if he should have given way to an arbitrary government, and to have all laws changed according to the sword, he needed not to have suffered, and so said he was a martyr for the people.”
Those two principles emerge clear from the welter of events from the 1630s through to the Glorious Revolution in 1688 when the martyr’s other son, James II’s, poisoned by exile and religious dogmatism, was chased to Portsmouth and exile. The happiness of the English people (and, later, the Scots and Welsh though not the Irish) did permanently lie in sharing government with executive authority.
The amount of power retained by the monarchy within the system remained subject to dispute—revisionist historians tell us the Georges in the 18th century were more involved in running the country than we used to think and George VI’s biographer, Robert Rhodes James, has recently chronicled his attempts to butt in during the 1940s.
But the principle of power sharing was established, first within a landowner dominated cabal then more broadly with a parliament claiming to represent the

8. Mark Kishlansky, A MONARCHY TRANSFORMED, BRITAIN 1603-1714, Allen Lane, 1996
property-owning nation (The name of that nation is a problem. “Britain” was created during the 18th century, Linda Colley has argued, and may now be crumbling.) Power sharing through universal suffrage had to wait until 1948.

The king’s second principle, of opposition to “arbitrary government,” has also permanently lodged in the myths and sentiments of the inhabitants of the British Isles and their descendants. We know (thank you Lord Hoffmann) that the decisions of judges in courts can be arbitrary, but since the Civil War there has grown up a great faith in due process and procedure. Carried across the Atlantic the principle is being demonstrated this week in those peculiar and hollow but also impressively grave proceedings in the Senate of the United States.

Here in Britain it is displayed, perhaps to excess, in the way we conduct the public business: it’s OK for Jack Cunningham to ride on Concorde as long as he takes the trouble to run the trip past his permanent secretary (answerable according to procedure as accounting officer) as the unwritten rules say he should. The rules do remain unwritten. A problem Oliver Cromwell encountered when he assumed the mantle of Protector while still seeking to govern through a representative parliament was the lack of a settled constitution. His problem remains ours: at the heart of the Blair programme is a promise that things—relationships, rights, responsibilities—will have to be written down, so we all know just what the rules are.

Yet it’s thanks to the Stuarts and Oliver Cromwell that the English, Scots and Welsh developed (the Irish were not allowed to) an aversion to the arbitrariness represented by armed troops riding through the streets. It’s the reason why the “massacre” of Peterloo in 1819 became a Victorian radical’s touchstone and why military deployment against strikers at Tonypandy before the first world war still rings somewhere in the popular consciousness. British martial spirit is highly valued as long as it is exercised abroad or confined to barracks.

This season’s anniversaries (it’s also 400 years since the birth of Cromwell) have attracted extra attention for two reasons. One is devolution and the focus it brings to the peculiar make-up of the United Kingdom. Some right wing commentators have ingeniously tried to blame him for the fact the Scots voted in Tony Blair’s referendum for a measure of self-government, forgetting that it was the revolt of some Scots against Charles I which lit one of the powder trails to the Civil War.

It’s a selective memory, too, which remembers Cromwell’s military campaign in Ireland, the massacre at Drogheda and all that, but fails to see the lines of continuity in English policy towards Ireland which, before Cromwell, had sent Charles I’s favourite Thomas Wentworth, Earl of Strafford across the Irish Sea to “pacify”—one of his most successful officers was William Rainsborough, kinsman of Thomas, Tony Benn’s great exemplar, the Cromwellian colonel who sided with the 17th century’s proto-communist Levellers to declare that “the poorest he in England hath a life to live as the greatest he.”

Why Cromwell remains such a fascinating figure is that it is very difficult to skewer
him on any contemporary left-right spectrum. God’s Englishman he was but hard for would-be English nationalists to stomach because he was a regicide. He killed the king in the people’s name and that should endear him to the left (as it usually did in the Victorian era when Cromwell was a significant reference point in politics).

But Cromwell had left his home in Huntingdon to raise a troop of horse-soldiers partly in defence of private property, threatened by King Charles’s despotic powers of taxation and confiscation — a good right wing cause. Of course Cromwell is now deeply strange for us. Britain may still vestigially be protestant.

The rising against the Stuarts produced an act of succession to the crown which still excludes Roman Catholics; Prince Charles would not last night have been stepping out with Camilla if she acknowledged the Pope. But we are now light years away from the world of Christian faith in which Cromwell could say: “One beam in a dark place hath exceeding much refreshment in it. Blessed be His name for shining upon so dark a heart as mine.”

And yet there is still strong contemporary resonance in the continuous constitutional debate of those years in the middle of the 17th century. The other reason for attending to the anniversaries is that we, too, are in the throes of changing the way we are governed. New Labour’s programme of modernisation (a word unknown in the 17th century when the talk was much more of cleaving to ancient models) embraces the House of Lords, methods of election, the institutionalisation of human rights, devolution and, potentially, monetary integration with the rest of Europe. But is there really anything to learn from that far-off era?

Analogies from the 17th century are seductive. It’s the attractiveness of the language of Milton, Jonson and Fox. But they are deeply foreign to us now. Their distance is marked by their sense, shown in Charles as much as Cromwell, that they walked daily in or near the company of a god whose latter-day conversation partners are few. Right-wingers and conservatives might say the lesson of history has to do with the difficulty of changing constitutional arrangements. They might cite those words of Charles on the scaffold and the paradox of a strong executive (which Tony Blair personifies) imposing new arrangements from above, running the risk of using power arbitrarily and stifling dissent. Left wingers and radicals have to be Cromwellian at least in agreeing that unless there is a large popular element in government it is destined to fall into despotism and unfreedom.

A generation ago the history of the 17th century was taught almost with the constitutional bits left out. Social and economic historians were all the rage and great works such as J.R. Tanner’s *English Constitutional Conflicts of the 17th Century* gathered dust on the shelves: everyone read Christopher Hill and Lawrence Stone and Hugh Trevor-Roper arguing about the rise of the gentry and the dissolution of the aristocracy. Recently, the political historians have made a comeback and a new synthesis may be emerging.

It’s based on a proposition Tony Blair and colleagues should note. One reason why constitutional debate 350 years ago was injected with such passion was because it took place within a context of social change, in an opening society where a rustic squire called Cromwell could become a power in parliament. The other day Tony Blair talked of re-modelling Britain as a middle-class society, where everyone could aspire to the bourgeois version of the good life. What is missing from his constitutional proposals is a link to that social vision. Perhaps that’s because the new middle classes are politically satiated. What’s absent in comparison with the past is anger, the drive for changing the way we are governed because of a sense of oppression and injustice. Lord Cranborne is a lot less dangerous than the nobles around Charles I. Advocates of constitutional change don’t have much sociology going for them, there’s little sign of forces hungry for Lords reform or proportional representation. Tory eccentric William Rees-Mogg wrote the other day about our need for a new Cromwell to keep a lid on the turbulence swirling around. In fact when it comes to institutional reform Tony Blair’s problem is the passivity and comfortableness of the majority — except in Scotland and Ireland.

For the first and last time in British history, a Parliament put a monarch on trial, found him guilty of high treason — and on the following day would execute him.

Throughout the 18th century, the Book of Common Prayer would be prescribing a form of service for the commemoration of this event (as it also did in regard to the giving of thanks for the frustration of the Gunpowder Plot, and for the celebration of the Restoration annually on May 29th).

The running header for the text reads “King Charles the Martyr,” not, as so many Royalists have faithfully averred, “Saint Charles the Martyr.” Sainthood requires miracles, and the only miracle Charles I ever performed was making his supper disappear. However, this sort of wretched excess would not finally be elided from the Book of Common Prayer until it had long since ceased to be used except by particularly bloodthirsty

11. Robert Hazell, Constitutional Futures, Oxford 1999
Royalists.

The creation of a saint (and there are a total of 5 churches in England dedicated to King Charles I the Martyr, one of which is at Falmouth in Cornwall) in these rubrics may now seem strange. Without pushing the comparison too hard, the same process may be observed today in the American Episcopal Church, in the forms of commemorations now used to honor the Reverend Dr. Martin Luther King, Jr., which show the same progress toward what appears almost to amount to a canonization.

The King’s execution (referring now to Charles, rather than Martin) is still commemorated each January 30th by a procession to Le Sueur’s equestrian statue at the top of Whitehall (from whence all distances in England are ever to be measured), at which venue a commemorative service is held. From the 1752 version of the Book of Common Prayer, here are some elements of that prescribed service, headed:

A FORM of PRAYER and FASTING, to be used Yearly upon the Thirtieth of January, being the Day of the Martyrdom of the Blessed King Charles the First: To implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other Sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us, or our Posterity.

There then follow orders both for morning and evening prayer and for communion. Morning Prayer opens with three scriptural sentences (Daniel 9:9-10, Jeremiah 10:24, and Psalm 143, v2). The Venite is then replaced by thirty verses selected from the Psalms, Nehemiah, Lamentations, Genesis, the Book of Wisdom, Deuteronomy, and Revelation, ordained to be recited as a responsorial psalm between priest on the one hand and clerk and people on the other. Then follow Psalms 9, 10 and 11; then follow 2 Samuel 1 and Matthew 27.

The first collect at morning prayer was then replaced with the two following collects:

O most mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King Charles the First to be (as) this Day taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) - lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. Amen.

Blessed Lord, in whose sight the death of thy Saints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be
ever blessed among us; that we may follow the example of his
courage and constancy, his meekness and patience, and great
charity. And grant that this our land may be freed from the
vengeance of his righteous blood, and thy mercy glorified in the
forgiveness of our sins: and all for Jesus Christ his sake, our
only Mediator and Advocate. Amen.

To emphasize the penitential nature of the service, the Great Litany was then ordered always to be used, and
three more collects followed, seeking forgiveness for sins.

The order for the communion service prescribed the two collects given above. The choice of lessons is
particularly interesting: the epistle is 1 Peter 2:13-23, starting “Submit yourselves to every ordinance of man
for the Lords sake, whether it be to the King, as supreme; or unto governors....” and the gospel is Matthew
21:33-42, the parable of the husbandmen and the vineyard who slew even the owner’s son. On this day the
sermon was to be replaced by a reading of the 1st and 2nd parts of the Homily against Disobedience and wilful
Rebellion “set forth by Authority.” Two more special collects then follow, of which the first seems particularly
interesting:

O Lord, our heavenly Father, who didst not punish us as our sins
have deserved, but hast in the midst of judgment remembered
mercy; We acknowledge it thine especial favour, that though for
our many and great provocations, thou didst suffer thine
anointed, blessed King Charles the first (as on this day) to
fall into the hands of violent and blood-thirsty men, and
barbarously to be murdered by them; yet thou didst not leave us
for ever, as sheep without a shepherd, but by thy gracious
providence did miraculously preserve the undoubted Heir of his
Crowns, our then gracious Sovereign King Charles the second,
from his bloody enemies, hiding him under the shadow of thy
wings, until their tyranny was overpast; and didst bring him
back, in thy good appointed time, to sit upon the throne of his
Father; and together with the Royal Family didst restore to us
our ancient Government in Church and State. For these thy great
and unspeakable mercies we render to thee our most humble and
unfeigned thanks; beseeching thee still to continue thy gracious
protection over the whole Royal Family, and to grant to our
gracious Sovereign King GEORGE, a long and happy Reign over us:
So we that are thy people, will give thee thanks for ever, and
will alway be shewing forth thy praise from generation to
generation, through Jesus Christ our Lord and Saviour. Amen.

For the Evening Prayer, the responsorial reading prescribed for Morning Prayer was to be repeated. The proper
psalms were 79, 94 and 85, the proper lessons were Jeremiah 12 (or Daniel 9:1-22), Hebrews 11:32 and
Hebrews 12:1-7. The first collect of Evensong was to be replaced by two special ones, and the final Evensong
collect “Lighten our darkness...” was to be followed by the three additional collects prescribed for morning
prayer and one other prayer to follow the Prayer of St. Chrysostom.

The collects for Evening Prayer was perhaps the most interesting of all, to those of us who find this sort of
thing interesting, as it completed a sense of movement towards catharsis from the effects of the King’s
execution:

O Almighty Lord God, who by thy wisdom not only guidest, and
orderest all things most suitably to thine own justice; but also
performest thy pleasure in such a manner, that we cannot but
acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness (that of this day especially) and to turn from us and our posterity all those judgments which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of this Son our Saviour Jesus Christ. Amen.

Blessed God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King Charles the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet we do most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such a height of violence, as to kill him, and to take possession of his throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For these thy great Mercies we glorify thy Name, through Jesus Christ our blessed Saviour. Amen.

Such over-the-top commemoration would be elided from the Book of Common Prayer in 1859 on the grounds that it had not been generally observed for some years. According to D.H. Farmer’s Oxford Dictionary of Saints (Oxford UP, 1978), 421, the commemoration on January 30th was squelched by request of Queen Victoria.

One of Swift’s extant sermons dealt with the royal martyr. In it the preacher was warning the congregation against “running into either extreme of two bad opinions, with relation to obedience ... some would allow them [kings] an equal power with God ... on the other side, some look upon kings as answerable for every mistake or omission in government, and bound to comply with the most unreasonable demands of an unquiet faction ... between these two extremes, it is easy ... to choose a middle; to be good and loyal subjects, yet according to your power, faithful assertors of your religion and liberties.” But Swift would be far from the only major writer to pen a 30th-of-January sermon. Refer, for instance, to the Samuel Johnson one to be found in Volume XIV of the Yale edition (Sermon 23). Johnson characterized the Parliamentarians and Puritans them as a “faction” that, having grown impatient of “obedience” to civil and ecclesiastical governours, establishing its power by a “murder of the most atrocious kind, deliberate, contumelious, and cruel.” Among his hymns written for the liturgy of the Church of England, Christopher Smart included an odd one for the commemoration of the royal martyr:

The persecutor was redeemed
And preach’d the name he had blasphem’d;
But, ah! tho’ worded for the best,
How subtle men his writings wrest.
Hence heresies and sects arose
According to the saint they chose,  
All against Christ alike — but all  
Of some distorted text of Paul.  
Had not such rea’ners been at strife,  
With Christ’s good doctrine and his life,  
The land of God’s selected sheep  
Had ‘scap’d this day to fast and weep.  
Ah great unfortunate, the chief  
Of monarchs in the tale of grief,  
By marriage ill-advised, akin  
To Moab and the man of sin!  
When Christ was spitted on and slain,  
The temple rent her veil in twain;  
And in the hour that Charles was cast  
The church had well night groan’d its last.  
But now aloft her head she bears,  
Accepted in his dying pray’rs; —  
Great acts in human annals shine —  
Great sufferings claim applause divine.

King Charles was tried for treason against the newly sovereign people of England not so much because he defied the law, or taxed them without their consent, but because in the end he was making war on them. The regicides who fled to Connecticut are now commemorated on New Haven green — the younger Sir Henry Vane, the regicide who came to Parliament from the post of Governor of the Massachusetts Bay colony — Hugh Peter, the pastor of Salem who offered cold comfort and a final prayer for Charles on the scaffold — John Milton (whom King Charles II had the wit to pardon). — And their attentive disciple John Adams.
October 2, Saturday (Old Style): Roger Williams was able to obtain, through the influence of the younger Sir Henry Vane “the sheet-anchor of our ship,” and through warnings that in its present disordered condition the Rhode Island colony might well fall into the clutches of the Dutch of New Netherland, a revocation of the commission that had been granted to William Coddington. This new document merely empowered the magistrates and people of the colony, pending further instructions, to administer their government per previous instructions.
April 1, Friday (Old Style): The Reverend Roger Williams wrote from Sir Henry Vane’s estate at Belleau in Lincolnshire, England to his friends and neighbors in Providence and Warwick relative to the confirmation of the charter acquired by Vane’s mediation, admonishing them to dwell in peace, etc., and in a postscript added: “My love to all my Indian friends.”

In this year in Rhode Island, the building that would house the Mowry Tavern—a place where Williams would hold meetings—was under construction.
April 20, Wednesday (Old Style): Oliver Cromwell forcibly dissolved the “Rump” Parliament, creating himself as Lord Protector of England. This placed Sir Henry Vane on the outside looking in, and so he would go to his family’s Raby Castle and there devote himself to the writing of theological books (certain of these publications would come to be regarded as seditious and for that reason he would find himself,
briefly, a prisoner in Carisbrooke Castle on the Isle of Wight).
Although there is no contemporary authentication for the common-sense political forecast allegedly made by Friend George Fox a couple of weeks earlier, that by this day the Parliament would have been “broken up, and the Speaker plucked out of his chair,” there seems little reason to doubt that such an understanding might have been available to Fox.

Being one day in Swarthmore Hall, when Judge Fell and Justice Benson were talking of the news, and of the Parliament then sitting (called the Long Parliament), I was moved to tell them that before that day two weeks the Parliament should be broken up, and the Speaker plucked out of his chair. That day two weeks Justice Benson told Judge Fell that now he saw George was a true prophet; for Oliver had broken up the Parliament. About this time I was in a fast for about ten days, my spirit being greatly exercised on Truth’s behalf: for James Milner and Richard Myer went out into imaginations, and a company followed them. This James Milner and some of his company had true openings at the first; but getting up into pride and exaltation of spirit, they ran out from Truth. I was sent for to them, and was moved of the Lord to go and show them their outgoings. They were brought to see their folly, and condemned it; and came into the way of Truth again.

"Sir Harry Vane! — ah, Sir Harry Vane! The Lord deliver me from Sir Harry Vane!"
- Oliver Cromwell
August: At this point Sir Henry Vane wrote to the Rhode Island colonists asking straightforwardly “Are there no wise men among you, no public self-denying spirits that at least upon grounds of common safety, equity and prudence can find out some way or means of union, before you become a prey to common enemies?” Gregory Dexter then replied to Lord Vane, to point out that it had been the presumptuousness of William Coddington, empowered as he had been by the parliamentary charter that he had under false pretenses persuaded Lord President Bradshaw to sign, that had been the root cause of all the colonial unrest: “We were in complete order, until Mr. Coddington, wanting that public, self-denying spirit which you commend to us in your letter, procured by most untrue information, a monopoly of part of the colony, viz., Rhode Island to himself, and so occasioned our general disturbance and distractions.”
A comment which might have led Parliament to anticipate an eventual American revolution: James Harrington predicted a tendency for Britain’s colonies, as they “come of age,” to wean themselves from reliance upon the mother country.

Sir Henry Vane’s pamphlet A HEALING QUESTION PROPOUNDED AND RESOLVED, UPON OCCASION OF THE LATE PUBLIC AND SEASONABLE CALL TO HUMILIATION, IN ORDER TO LOVE AND UNION AMONG THE HONEST PARTY, AND WITH A DESIRE TO APPLY BALM TO THE WOUND BEFORE IT BECOME INCURABLE, proposing a new form of government for England, would result in his imprisonment in Carisbrooke Castle on the Isle of Wight for 9 months at the order of Lord Protector Oliver Cromwell.

The question propounded is, what possibility doth yet remain (all things considered) of reconciling and uniting the dissenting judgments of honest men within the three nations, who still pretend to agree in the spirit, justice, and reason of the same good cause, and what is the means to effect this?

**Answ.** If it be taken for granted (as, on the magistrate’s part, from the ground inviting the people of England and Wales to a solemn day of fasting and humiliation, may not be despaired of) that all the dissenting parties agree still in the spirit and reason of the same righteous cause, the resolution seems very clear in the affirmative: arguing not only for a possibility, but a great probability hereof; nay, a necessity daily approaching nearer and nearer to compel it, if any or all of the dissenting parties intend or desire to be safe from the danger of the common enemy, who is not out of work, though at present much out of sight and observation.

The grounds of this are briefly these: First, the cause hath still the same goodness in it as ever, and is, or ought to be, as much in the hearts of all good people that have adhered to
it: it is not less to be valued now, than when neither blood nor
treasure were thought too dear to carry it on, and hold it up
from sinking; and hath the same omnipotent God, whose great name
is concerned in it, as well as his people’s outward safety and
welfare; who knows, also, how to give a revival to it when
secondary instruments and visible means fail or prove deceitful.
Secondly, The persons concerned and engaged in this cause are
still the same as before, with the advantage of being more tried,
more inured to danger and hardship, and more endeared to one
another, by their various and great experiences, as well of
their own hearts as their fellow-brethren. These are the same
still in heart and desire after the same thing, which is, that,
being freed out of the hands of their enemies. they may serve
the Lord without fear, in holiness and righteousness all the
days of their life.
As they have had this great good finally in their aims (if
declarations to men and appeals to God signify anything), so,
as a requisite to attain this, they did with great cheerfulness
and unanimity draw out themselves to the utmost in the
maintenance of a war, when all other means, first essayed,
proved ineffectual. In the management of this war, it pleased
God, the righteous Judge (who was appealed to in the
controversy), so to bless the counsel and forces of the persons
concerned and engaged in this cause, as in the end to make them
absolute and complete conquerors over their common enemy; and
by this means they had added unto the natural right which was
in them before (and so declared by their representatives in
Parliament assembled), the right of conquest, for the
strengthening of their just claim to be governed by national
councils, and successive representatives of their own election
and setting up. This they once thought they had been in
possession of, when it was ratified, as it were, in the blood
of the last king. But of late a great interruption having
happened unto them in their former expectations, and, instead
thereof, something rising up that seems rather accommodated to
the private and selfish interest of a particular part (in
comparison) than truly adequate to the common good and concern
of the whole body engaged in this cause: hence it is that this
compacted body is now falling asunder into many dissenting parts
(a thing not unforeseen nor unhoped for by the common enemy all
along as their last relief); and if these breaches be not timely
healed, and the offences (before they take too deep root)
removed, they will certainly work more to the advantage of the
common enemy than any of their own unwearied endeavours and
dangerous contrivances in foreign parts put all together.
A serious discussion and sober enlarging upon these grounds will
quickly give an insight into the state of the question, and
naturally tend to a plain and familiar resolution thereof.
That which is first to be opened is the nature and goodness of
the cause; which, had it not carried in it its own evidence,
would scarce have found so many of the people of God adherers
to it within the three nations, contributing either their
counsels, their purses, their bodily pains, or their affections and prayers, as a combined strength; without which, the military force alone would have been little available to subdue the common enemy, and restore to this whole body their just natural rights in civil things, and true freedom in matters of conscience.

The two last-mentioned particulars, rightly stated, will evidence sufficiently the nature and goodness of this cause. For the first of these, that is to say, the natural right, which the whole party of honest men adhering to this cause are by success of their arms restored unto, fortified in, and may claim as their undeniable privilege, that righteously cannot be taken from them, nor they debarred from bringing into exercise, it lies in this:

They are to have and enjoy the freedom (by way of dutiful compliance and condescension from all the parts and members of this society) so set up meet persons in the place of supreme judicature and authority among them, whereby they may have the use and benefit of the choicest light and wisdom of the nation that they are capable to call forth, for the rule and government under which they will live; and through the orderly exercise of such measure of wisdom and counsel as the Lord in this way shall please to give unto them, to shape and form all subordinate actings and administrations of rule and government so as shall best answer the public welfare and safety of the whole.

This, in substance, is the right and freedom contained in the nature and goodness of the cause wherein the honest party have been engaged; for in this all the particulars of our civil right and freedom are comprehended, conserved in, and derived from their proper root; in which, while they grow, they will ever thrive, flourish, and increase; whereas, on the contrary, if there be never so many fair branches of liberty planted on the root of a private and selfish interest, they will not long prosper, but must, within a little time, wither and degenerate into the nature of that whereinto they are planted; and hence, indeed, sprung the evil of that government which rose in and with the Norman Conquest.

The root and bottom upon which it stood was not public interest, but the private lust and will of the conqueror, who by force of arms did at first detain the right and freedom which was and is due to the whole body of the people; for whose safety and good, government itself is ordained by God, not for the particular benefit of the rulers, as a distinct and private interest of their own; which yet, for the most part, is not only preferred before the common good, but upheld in opposition thereunto. And as at first the conqueror did, by violence and force, deny this freedom to the people, which was their natural right and privilege, so he and his successors all along lay as bars and impediments to the true national interest and public good, in the very national councils and assemblies themselves, which were constituted in such a manner as most served for the upholding of the private interest of their families; and this being
challenged by them as their prerogative, was found by the people assembled in Parliament most unrighteous, burdensome, and destructive to their liberty. And when they once perceived that by this engine all their just rights were like to be destroyed especially (being backed, as it was, with the power of the militia, which the late king, for that purpose, had assumed into his hands, and would not, upon the people’s application to him in Parliament, part with into the hands of that great council, who were best to be intrusted with the nation’s safety), this was the ground of the quarrel, upon a civil account between the king and his party, and the whole body of adherents to the cause of the people’s true liberty; whereof this short touch hath been given, and shall suffice for the opening of the first branch of this clause.

The second branch which remains briefly to be handled is that which also upon the grounds of natural right is to be laid claim unto, but distinguishes itself from the former as it respects a more heavenly and excellent object wherein the freedom is to be exercised and enjoyed, that is to say, matters of religion, or that concern the service and worship of God.

Unto this freedom the nations of the world have right and title by the purchase of Christ’s blood, who, by virtue of his death and resurrection, is become the sole Lord and Ruler in and over the conscience; for to this end Christ died, rose, and revived, that he might be Lord both of the dead and of the living, and that every one might give an account of himself, in all matters of God’s worship unto God and Christ alone, as their own Master, unto whom they stand or fall in judgment, and are not in these things to be oppressed, or brought before the judgment-seats of men. For why shouldst thou set at naught thy brother in matters of his faith and conscience, and herein intrude into the proper office of Christ, since we are all to stand at the judgment-seat of Christ, whether governors or governed, and by his decision only are capable of being declared with certainty to be in the right or in the wrong?

By virtue, then, of this supreme law, sealed and confirmed in the blood of Christ unto all men (whose souls he challenges a propriety in, to bring under his inward rule in the service and worship of God), it is that all magistrates are to fear and forbear intermeddling with giving rule or imposing in those matters. They are to content themselves with what is plain in their commission, as ordained of God to be his minister unto men for good, while they approve themselves the doers of that which is good in the sight of men, and whereof earthly and worldly judicatures are capable to make a clear and perfect judgment: in which case the magistrate is to be for praise and protection to them. In like manner, he is to be a minister of terror and revenge to those that do evil in matters of outward practice, converse, and dealings in the things of this life between man and man, for the cause whereof the judicatures of men are appointed and set up. But to exceed these limits, as it is not safe or warrantable for the magistrate (in that he who is higher
than the highest, regards, and will show himself displeased at it), so neither is it good for the people, who hereby are nourished up in a biting, devouring, wrathful spirit one against another, and are found transgressors of that royal law which forbids us to do that unto another which we would not have them do unto us, were we in their condition.

This freedom, then, is of high concern to be had and enjoyed, as well for the magistrate’s sake as for the people’s common good; and it consists, as hath been said, in the magistrate forbearing to put forth the power of rule and coercion in things that God hath exempted out of his commission: so that all care requisite for the people’s obtaining this may be exercised with great ease, if it be taken in its proper season, and that this restraint be laid upon the supreme power before it be erected, as a fundamental constitution, among others, upon which the free consent of the people is given, to have the persons brought into the exercise of supreme authority over them and on their behalf; and if, besides, as a further confirmation hereunto, it be acknowledged the voluntary act of the ruling power, when once brought into a capacity of acting legislatively, that herein they are bound up, and judge it their duty so to be (both in reference to God, the institutor of magistracy, and in reference to the whole body by whom they are intrusted), this great blessing will hereby be so well provided for that we shall have no cause to fear, as it may be ordered.

By this means a great part of the outward exercise of anti-Christian tyranny and bondage will be plucked up by the very roots, which, till some such course be held in it, will be always apt to renew and sprout out afresh, under some new form or refined appearances, as by late years’ experience we have been taught: for, since the fall of the bishops and persecuting presbyteries, the same spirit is apt to arise in the next sort of clergy that can get the ear of the magistrate, and pretend to the keeping and ruling the conscience of the governors, although this spirit and practice hath been all along decried by the faithful adherents to this cause as a most sore oppression and insufferable yoke of bondage, most unrighteously kept up over the consciences of the people, and therefore judged by them most needful to be taken out of the way; and in this matter the present governors have been willing very eminently to give their testimony in their public declarations, however in practice there is much of grievance yet found among us, though more, in probability, from the officiousness of subordinate ministers than any clear purpose or design of the chief in power.

Having thus showed what the true freedom is, in both the branches of it, that shines forth in the righteous cause, wherein the good people of these nations have so deeply engaged, it will not be improper, in the next place, to consider two particulars more that give still farther light into the matter in question, as, first, the qualifications of the persons that have adhered to this cause; secondly, the capacity wherein they have been found from time to time carrying it on.
As to their qualification, they have, in the general, distinguished themselves and been made known by a forwardness to assist and own the public welfare and good of the nation, for the attaining and preserving the just rights and liberties thereof, asserted and witnessed unto in the true stating of this cause, according to the two branches thereof already spoken to. They have showed themselves, upon all occasions, desirers and lovers of true freedom, either in civils or in spirituals, or in both. To express their value thereof, and faithfulness to the same, they have largely contributed, in one kind or other, what was proper to each in his place to do; which actions of theirs proceeding from hearts sincerely affected to the cause, created in them a right to be of an incorporation and society by themselves, under the name of the good party, having been from the beginning unto this day publicly and commonly so acknowledged, by way of distinction from all neuters, close and open enemies, and deceitful friends or apostates. These, in order to the maintaining of this cause, have stood by the army, in defence and support thereof, against all opposition whatever, as those that, by the growing light of these times, have been taught and led forth in their experiences to look above and beyond the letter, form, and outward circumstances of government, into the inward reason and spirit thereof, herein only to fix and terminate, to the leaving behind all empty shadows that would obtrude themselves in the place of true freedom.

Secondly, as to the capacity wherein these persons, thus qualified, have acted, it hath been very variable, and subject to great changes: sometimes in one form, and sometimes in another, and very seldom, if ever at all, so exactly and in all points consonant to the rule of former laws and constitutions of government as to be clearly and fully justified by them any longer than the law of success and conquest did uphold them who had the inward warrant of justice and righteousness to encourage them in such their actings.

The utmost and last reserve, therefore, which they have had, in case all other failed, hath been their military capacity, not only strictly taken for the standing army, but in the largest sense, wherein the whole party may (with the army, and under that military constitution and conduct which, by the providence of God, they shall then be found in) associate themselves in the best order they can for the common defence and safety of the whole; as not ignorant that when once embodied in this their military posture, in such manner as by common consent shall be found requisite for the safety of the body, they are most irresistible, absolute, and comprehensive in their power, having that wherein the substance of all government is contained, and under the protection thereof, and safety that may be maintained thereby, they can contrive and determine in what manner this irresistible, absolute, and boundless power, unto which they are now arrived in this their military capacity, shall have just and due limits set unto it, and be drawn out in a meet and orderly
way of exercise for the commonweal and safety of the whole body, under the rule and oversight of a supreme judicature, unto the wisdom of whose laws and orders the sword is to become most entirely subject and subservient; and this without the least cause of jealousy or unsafety, either to the standing army, or any member thereof, or unto the good people adhering to this cause, or any of them, since the interest of both, by this mutual action of either, will be so combined together in one (even in that wherein before they were distinct), that all just cause of difference, fear, animosity, emulation, jealousy, or the like, will be wholly abolished and removed.

For when once the whole body of the good people find that the military interest and capacity is their own, and that into which necessity at the last may bring the whole party (whereof, of right, a place is to be reserved for them), and that herein they are so far from being in subjection or slavery, that in this posture they are most properly sovereign, and possess their right of natural sovereignty, they will presently see a necessity of continuing ever one with their army, raised and maintained by them for the promoting this cause against the common enemy, who in his next attempt will put for all with greater desperateness and rage than ever.

Again, when once the standing army and their governors shall also find that, by setting and keeping up themselves in a divided interest from the rest of the body of honest men, they withhold from themselves those contributions in all voluntary and cheerful assistances, by the affections and prayers, by the persons and purses of the good party, to the weakening themselves thereby, as to any vigorous support from them, in the times of most imminent danger (whereof the late king had an experience, that will not suddenly be out of memory, when he undertook the war, in the beginning of these troubles, against the Scots, and was, in a manner, therein deserted by all the good party in England), they will then find (if they stay not till it be too late) that, by espousing the interest of the people, in submitting themselves with their fellow-adherents to the cause, under the rule and authority of their own supreme judicature, they lose not their power or sovereignty, but, becoming one civil or politic incorporation with the whole party of honest men, they do therein keep the sovereignty, as originally seated in themselves, and part with it only but as by deputation and representation of themselves, when it is brought into an orderly way of exercise, by being put into the hands of persons chosen and intrusted by themselves to that purpose.

By this mutual and happy transition, which may be made between the party of honest men in the three nations virtually in arms, and those actually so now in power at the head of the army; how suddenly would the union of the whole body be consolidated, and made so firm as it will not need to fear all the designs and attempts of the common enemy, especially if herein they unite themselves in the first place to the Lord, as willing to follow
his providence, and observe his will in the way and manner of bringing this to pass! in which case we shall not need to fear what all the gates of hell are able to do in opposition thereunto.

It is not, then, the standing and being of the present army and military forces in the three nations that is liable to exception of offence from any dissenting judgments at this time among the honest, well-affected party. In and with them, under God, stand the welfare and outward safety of the whole body; and to be enemies to them, or wish them hurt, were to do it to themselves; and, by trying such conclusions, to play the game of the common enemy, to the utter ruin and destruction, not only of the true freedom aimed at and contended for in the late wars, but of the very persons themselves that have been in any sort active or eminent promoters thereof.

The army, considered as it is in the hands of an honest and wise general, and sober, faithful officers, embodied with the rest of the party of honest men, and espousing still the same cause, and acting in their primitive simplicity, humility, and trust, in reference to the welfare and safety of the whole body, is the only justifiable and most advantageous posture and capacity that the good party at present can find themselves in, in order to the obtaining that true freedom they have fought for, and possessing of it in the establishment thereof upon the true basis and foundation, as hath been showed, of right government. That wherein the offence lies, and which causes such great thoughts of heart among the honest party (if it may be freely expressed, as sure it may, when the magistrate himself professes he doth but desire and wait for conviction therein), is, in short, this:

That when the right and privilege is returned, nay, is restored by conquest unto the whole body (that forfeited not their interest therein), of freely disposing themselves in such a constitution of righteous government as may best answer the ends held forth in this cause; that, nevertheless, either through delay they should be withheld as they are, or through design they should come at last to be utterly denied the exercise of this their right, upon pretence that they are not in capacity as yet to use it, which, indeed, hath some truth in it, if those that are now in power, and have the command of the arms, do not prepare all things requisite thereunto, as they may, and, like faithful guardians to the Commonwealth, admitted to be in its nonage, they ought.

But if the bringing of true freedom into exercise among men, yea, so refined a party of men, be impossible, why hath this been concealed all this while? and why was it not thought on before so much blood was spilt, and treasure spent? Surely such a thing as this was judged real and practicable, not imaginary and notional.

Besides, why may it not suffice to have been thus long delayed and withheld from the whole body, at least as to its being brought by them into exercise now at last? Surely the longer it
is withheld, the stronger jealousies do increase, that it is intended to be assumed and engrossed by a part only, to the leaving the rest of the body (who, in all reason and justice, ought to be equally participants with the other in the right and benefit of the conquest, for as much as the war managed at the expense and for the safety of the whole) in a condition almost as much exposed, and subject to be imposed upon, as if they had been enemies and conquerors, not in any sense conquerors. If ever such an unrighteous, unkind, and deceitful dealing with brethren should happen, although it might continue above the reach of question from human judicature, yet can we think it possible it should escape and go unpunished by the immediate hand of the righteous Judge of the whole world, when he ariseth out of his place to do right to the oppressed. Nay, if, instead of favouring and promoting the people’s common good and welfare, self-interest and private gain should evidently appear to be the things we have aimed at all along; if those very tyrannical principles and anti-Christian relics, which God by us hath punished in our predecessors, should again revive, spring up afresh, and show themselves lodged also and retained in our bosoms, rendering us of the number of those that have forgot they were purged from their old sins, and declaring us to be such as, to please a covetous mind, do withhold from destruction that which God hath designed to the curse of his vengeance: if all those great advantages of serving the Lord’s will and design in procuring and advancing his people’s true welfare and outward safety, which (as the fruit of his blessing upon our armies) have so miraculously fallen into our hands, shall at last be wrested and misimproved to the enriching and greatening of ourselves — if these things should ever be found among us (which the Lord in mercy forbid!), shall we need to look any farther for the accursed thing? will not our consciences show us, from the light of the Word and Spirit of God, how near a conformity these actions would hold therewith? which sin (Josh., vii.) became a curse to the camp, and withheld the Lord from being any more among them, or going out with their forces. And did the action of Achan import any more than these two things: First, he saved and kept from destruction the goodly Babylonish garment, which was devoted by God thereunto; secondly, he brought not in the fruit and gain of the conquest into the Lord’s treasury, but covetously went about to convert it to his own proper use? To do this is to take of the accursed thing, which (Josh., vii.) all Israel was said to do in the sin of Achan, and to have stolen and dissembled likewise, and put it among their own stuff. This caused the anger of the Lord to kindle against Israel, and made them unable to stand before their enemies, but their hearts melted as water. And thus far the Lord is concerned, if such an evil as this shall lie hid in the midst of us. But to return to what we were upon before. The matter which is in question among the dissenting parts of the whole body of honest men is not so trivial and of such small consequence as some would make it. ‘Tis, in effect, the main and
whole of the cause; without which all the freedom which the people have or can have is in comparison but shadow and in name only, and therefore can never give that peace and satisfaction to the body which is requisite unto a durable and solid settlement. This is that which makes all sound and safe at the root, and gives the right balance necessary to be held up between sovereignty and subjection in the exercise of all righteous government; applying the use of the sword to the promoting and upholding the public safety and welfare of the whole body, in preference, and, if need be, in opposition unto any of the parts; while yet, by its equal and impartial administration in reference unto each, it doth withal maintain the whole body in a most delightful harmony, welfare, and correspondency. The sword never can, nor is it to be expected ever will do this, while the sovereignty is admitted and placed anywhere else than in the whole body of the people that have adhered to the cause, and by them be derived unto their successive representatives, as the most equal and impartial judicature for the effecting hereof.

Where there is, then, a righteous and good constitution of government, there is first, an orderly union of many understandings together, as the public and common supreme judicature or visible sovereignty, set in a way of free and orderly exercise, for the directing and applying the use of the ruling power or the sword, to promote the interest and common welfare of the whole, without any disturbance or annoyance from within or from without; and then, secondly, there is a like union and readiness of will in all the individuals, in their private capacities, to execute and obey (by all the power requisite, and that they are able to put forth) those sovereign laws and orders issued out by their own deputies and trustees.

A supreme judicature, thus made the representative of the whole, is that which, we say, will most naturally care, and most equally provide for the common good and safety. Though by this it is not denied but that the supreme power, when by free consent ‘tis placed in a single person or in some few persons, may be capable also to administer righteous government; at least, the body that gives this liberty, when they need not, are to thank themselves if it prove otherwise. But when this free and natural access unto government is interrupted and declined, so as a liberty is taken by any particular member, or number of them, that are to be reputed but a part in comparison of the whole, to assume and engross the office of sovereign rule and power, and to impose themselves as the competent public judge of the safety and good of the whole, without their free and due consent, and to lay claim unto this, as those that find themselves possessed of the sword (and that so advantageously as it cannot be recovered again out of their hands without more apparent danger and damage to the whole body than such attempts are worth), this is that anarchy that is the first rise and step to tyranny, and lays grounds of manifest confusion and disorder, exposing the ruling power to the next hand that on the next opportunity can lay hold
on the sword, and so, by a kind of necessity, introduces the highest imposition and bondage upon the whole body, in compelling all the parts, though never so much against the true public interest, to serve and obey, as their sovereign rule and supreme authority, the arbitrary will and judgment of those that bring themselves into rule by the power of the sword, in the right only of a part that sets up itself in preference before, or at least in competition with, the welfare of the whole.

And if this, which is so essential to the well-being and right constitution of government, were once obtained, the disputes about the form would not prove so difficult, nor find such opposition, as to keeping the bone of contention and disunion, with much danger to the whole; for if, as the foundation of all, the sovereignty be acknowledged to reside originally in the whole body of adherents to this cause (whose natural and inherent right thereunto is of a far ancienecer date than what is obtained by success of their arms, and so cannot be abrogated even by conquest itself, if that were the case), and then if, in consequence hereof, a supreme judicature be set up and orderly constituted, as naturally arising and resulting from the free choice and consent of the whole body taken out from among themselves, as flesh of their flesh and bone of their bone, of the same public spirit and nature with themselves, and the main be by this means secured, what could be propounded afterward as to the form of administration that would much stick?

Would a standing council of state, settled for life, in reference to the safety of the Commonwealth, and for the maintaining intercourse and commerce with foreign states, under the inspection and oversight of the supreme judicature, but of the same fundamental constitution with themselves — would this be disliked? admitting their orders were binding, in the intervals of supreme national assemblies, so far only as consonant to the settled laws of the Commonwealth, the vacancy of any of which, by death or otherwise, might be supplied by the vote of the major part of themselves: nay, would there be any just exception to be taken if (besides both these) it should be agreed (as another part of the fundamental constitution of the government) to place that branch of sovereignty which chiefly respects the execution of laws in a distinct office from that of the legislative power (and yet subordinate to them and to the laws), capable to be intrusted into the hands of one single person, if need require, or in a greater number, as the legislative power should think fit; and, for the greater strength and honour unto this office, that the execution of all laws and orders (that are binding) may go forth in his or their name, and all disobedience thereof, or contempt thereof, be taken as done to the people’s sovereignty, whereof he or they bear the image or representation, subordinate to the legislative power, and at their will to be kept up and continued in the hands of a single person or more, as the experience of the future good or evil of it shall require?

Would such an office as this, thus stated, carry in it any
inconsistency with a free state? Nay, if it be well considered, would it not rather be found of excellent use to the wellbeing of magistracy, founded upon this righteous bottom, that such a lieutenancy of the people’s sovereignty in these three nations may always reside in some one or more person, in whose administration that which is reward and punishment may shine forth?

And if now it shall be objected that (notwithstanding all these cautions), should once this sovereignty be acknowledged to be in the diffused body of the people (though the adherents to this cause, not only as their natural, but as their acquired right by conquest), they would suddenly put the use and exercise of the legislative power into such hands as would, through their ill qualifiedness to the work, spoil all by mal-administration thereof, and hereby lose the cause instead of upholding and maintaining it.

The answer unto this is, first, that God, by his providence, hath eased our minds much in this solicitude by the course he hath already taken to fit and prepare a choice and selected number of the people unto this work, that are tried and refined by their inward and outward experiences in this great quarrel, and the many changes they have passed through; in respect whereof well qualified persons are to be found, if due care be but taken in the choice of them. And if herein this people of the Lord shall be waiting upon him for his guidance and presence with them, we may have grounds and hope that God (whose name hath all along been called upon in the maintaining of this cause) will pour out so abundantly of his spirit upon his people attending on him in righteous ways, and will also move their hearts to choose persons bearing his image into the magistracy, that a more glorious product may spring up out of this than at first we can expect, to the setting up of the Lord himself as chief judge and lawgiver among us. And unto this the wisdom and honesty of the persons now in power may have an opportunity eminently to come into discovery; for in this case, and upon the grounds already laid, the very persons now in power are they unto whose lot it would fall to set about this preparatory work, and by their orders and directions to dispose the whole body, and bring them into the meetest capacity to effect the same, the most natural way for which would seem to be by a general council, or convention of faithful, honest, and discerning men, chosen for that purpose by the free consent of the whole body of adherents to this cause in the several parts of the nations, and observing the time and place of meeting appointed to them (with other circumstances concerning their election) by order from the present ruling power, but considered as general of the army: Which convention is not properly to exercise the legislative power, but only to debate freely, and agree upon the particulars that by way of fundamental constitutions shall be laid and inviolably observed as the conditions upon which the whole body so represented doth consent to cast itself into as civil and politic incorporation, and under the visible form and
administration of government therein declared, and to be by each individual member of the body subscribed in testimony of his or their particular consent given thereunto: which conditions so agreed (and among them an Act of Oblivion for one) will be without danger of being broken or departed from, considering of what it is they are the conditions, and the nature of the convention wherein they are made, which is of the people represented in their highest state of sovereignty, as they have the sword in their hands unsubjected unto the rules of civil government, but what themselves orderly assembled for that purpose do think fit to make. And the sword, upon these conditions, subjecting itself to the supreme judicature thus to be set up, how suddenly might harmony, righteousness, love, peace, and safety unto the whole body follow hereupon, as the happy fruit of such a settlement, if the Lord have any delight to be among us!

And this once put in a way, and declared for by the general and army (as that which they are clearly convinced, in the sight of God, is their duty to bring about, and which they engage accordingly to see done) how firmly and freely would this oblige the hearts and persons, the counsels and purses, the affections and prayers, with all that is in the power of this whole party to do, in way of assistance and strengthening the hands of those now in power, whatever straits and difficulties they may meet with in the maintenance of the public safety and peace!

This, then, being the state of our present affairs and differences, let it be acknowledged on all hands, and let all be convinced that are concerned, that there is not only a possibility, but a probability, yea, a compelling necessity, of a firm union in this great body, the setting of which in joint and tune again, by a spirit of meekness and fear of the Lord, is the work of the present day, and will prove the only remedy under God to uphold and carry on this blessed cause and work of the Lord in the three nations, that is already come thus far onward in its progress to its desired and expected end of bringing in Christ, the desire of all nations, as the chief Ruler among us.

Now unto this reuniting work let there be a readiness in all the dissenting parts from the highest to the lowest, by cheerfully coming forth to one another in a spirit of self-denial and love instead of war and wrath, and to cast down themselves before the Lord, who is the father of all their spirits, in self-abasement and humiliation, for the mutual offence they have been in, for some time past, one unto another, and great provocation unto God, and reproach unto his most glorious name, who expected to have been served by them with reverence and godly fear; for our God is a consuming fire.

And, as an inducement unto this, let us assure ourselves the means of effecting it will not prove so difficult as other things that have been brought about in the late war, if the minds and spirits of all concerned were once well and duly prepared hereunto by a kindly work of self-denial and self-abasement, set
home by the spirit of the Lord upon their consciences, which, if he please, he may do we know not how soon: nay, we shall behold with a discerning eye the inside of that work which God hath been doing among us the three years last past: it would seem chiefly to have been his aim to bring his people into such a frame as this; for in this tract of time there hath been (as we may say) a great silence in heaven, as if God were pleased to stand still and be as a looker on, to see what his people would be in their latter end, and what work they would make of it, if left to their own wisdom and politic contrivances. And as God hath had the silent part, so men, and that good men too, have had the active and busy part, and have, like themselves, made a great sound and noise, like the shout of a king in a mighty host; which, while it hath been a sound only and no more, hath not done much hurt as yet; but the fear and jealousy thereby caused, hath put the whole body out of frame, and made them apt to fall into great confusions and disorder.

And if there be thus arisen a general dissent and disagreement of parts (which is not, nor ought to be, accounted the less considerable because it lies hid and kept in under a patient silence), why should there not be as general a confession and acknowledgment of what each may find themselves overtaken in, and cannot but judge themselves faulty for? this kind of vent being much better than to have it break out in flames of a forward and untimely wrathful spirit, which never works the righteousness of God, especially since what hath been done among us may probably have been more the effect of temptation than the product of any malicious design; and this sort of temptation is very common and incident to men in power (how good soever they may be) to be overtaken in, and thereupon do sudden unadvised actions, which the Lord pardons and overrules for the best, evidently making appear that it is the work of the weak and fleshly part, which his own people carry about with them too much unsubdued; and therefore the Lord thinks fit, by this means, to show them the need of being beholden to their spiritual part to restore them again, and bring them into their right temper and healthful constitution.

And thus, while each dissenting part is aggravating upon it self-faultiness and blame, and none excusing, but all confessing they deserve, in one sort or other, reproof, if not before men, yet in God’s sight, who knows how soon it may please God to come into this broken, contrite, and self-denying frame of spirit in the good people within the three nations, and own them, thus truly humbled and abased, for his temple and the place of his habitation and rest, wherein he shall abide forever? of whom it may be said, God is in the midst of her, she shall not be moved; God shall help her, and that right early, or with his morning appearance; at which time he will sit silent no longer, but Heaven will speak again, and become active and powerful in the spirits and hearts of honest men, and in the works of his providences, when either they go out to fight by sea or by land, or remain in council and debates at home for the public weal,
and again hear the prayers of his people, and visibly own them as a flock of holy men, as Jerusalem in her solemn feasts: “I will yet for this be inquired of by the house of Israel, saith the Lord, to do it for them: and then they shall know that I the Lord their God am with them, and that they are my people, and that ye my flock, the flock of my pasture, are men that have showed yourselves weak, sinful men, and I am your God, that have declared myself an allwise and powerful God, saith the Lord God.”

Postscript

READER,— Upon the perusal of this discourse, thou wilt quickly perceive that these two things are principally aimed at in it by the author: First, to answer in some measure that which is called for by those in power, when they publicly profess they desire nothing more than conviction, and to find out the hidden provocations which either have or yet may bring forth the Lord against these nations, in the way which at present they are in. Secondly, to remove out of the minds and spirits of the honest party, that still agree in the reason and justice of the good old cause, all things of a private nature and selfish concern (the tendency whereof serves but to foment and strengthen wrath and divisions among them), and in place thereof to set before them that common and public interest, which, if with sincerity embraced, may be the means of not only procuring a firm union among them, but also of conserving them herein.

In order to do this, the author hath not been willing so much to declare his own opinion, or deliver any positive conclusions, as to discuss the business by way of question and answer, and thereby make as near a conjecture as he can of that wherein the several dissenting parts may with better satisfaction meet together, and agree upon a safe and righteous bottom, than to remain at the distance they do, to the apparent advantage of the common enemy, the approaching ruin of themselves, and needless hazard, if not loss, of the cause they have been so deeply engaged in; especially considering that, when once they shall be found beginning to come forth to one another in such a condescending, self-denying spirit, cleansed from the stain of hypocrisy and deceit, they may be well assured that light will spring up among them more and more unto a perfect day; and then those things which at present we have next in view, will prove as shadows ready to flee away before the morning brightness of Christ’s heavenly appearance and second coming, through which they will be heightened and improved to their full maturity, to the bringing in that kingdom of his that shall never be moved.

And because an essay hath been already made in a private way to obtain the first thing, that is to say, conviction, which chiefly is in the hand of the Lord to give, the same obligation lies upon the author, with respect to the second, for the exposing of it as now it is unto public view, and therein leaving it also with the Lord for his blessing thereunto.
Richard Cromwell was forced by the army to resign, and the “Rump” Parliament was restored. Sir Henry Vane returned to the House of Commons, when he became the leader of the Republican party. The fall of Richard Cromwell’s government brought about Major-General William Goffe’s loss of influence.

The ongoing collapse of the English Commonwealth led to opening of negotiations by George Monk for the restoration of the Monarchy under King Charles I’s firstborn son Charles.

In the course of the Restoration, Sir Kenelm Digby would be able to return to England for good.

Friend Samuel Shattuck and a number of other prominent New England members of the Religious Society of Friends were residing in London, in exile from their homes on this side of the pond.

Friend William Edmundson and a group of Quakers settled in the vicinity of Mountmellick in county Laois in Ireland. The other Friends were:

William Archer
William Barcroft (circa 1612-1696)
Thomas Beale
Evan Bevan
Rodger Boswel (died in 1666)
Godfrey Cantrel (died in 1686)
William Capton (died in 1672)
John Chandler
John Edmundson
John Gee
John Goodbody
Nicholas Gribbell (circa 1641-1728)
John Hug
Richard Jackson (1643-1697)
William Moon (died in 1659)
William Neale
William Parker
John Pim (1641-1718)
Tobias Pladwell
John Savage
Richard Scot (1625-1707)
Thomas Stalker
Thomas Stevenson
John Thompson (died in 1695)
William Walpole (died in 1691)
Robert Wardel
October 17, Wednesday (Old Style): John Evelyn’s diary entry for this day was in part as follows:

**John Evelyn’s Diary**

This day were executed those murderous Traytors at Charing-Crosse, in sight of the place where they put to death their natural Prince, & in the Presence of the King his son, whom they also sought to kill: take[n] in the trap they laied for others: The Traytors executed were Scot, Scroope, Cook, Jones. I saw not their execution, but met their quarters mangled & cutt & reaking as they were brought from the Gallows in baskets on the hurdle: ô miraculous providence of God; Three days before suffered Axtel, Carew, Clements, Hacker, Hewson & Peeters for reward of their Iniquity: I returnnd:

The resurgent monarchy would not limit itself to plausible activities such as inventive techniques of killing of those still alive and interesting abuses of their body parts once deceased. It also would dig up, and publicly “behead,” the moldering corpse of the former Lord Protector Cromwell. To make the requisite point, this enormous skull would need to grace a spiked pole atop Westminster Hall for the following two decades. Then, eventually, the head would wind up being exhibited as a curiosity at British cocktail parties.

Sir Henry Vane, who had been the leader of the Republican faction in the House of Commons, was in prison (for 9 months ) at Carisbrooke Castle on the Isle of Wight awaiting his own trial for treason and his own
eventual disposition.
June 14, Saturday (Old Style): Upon the return of the monarch Charles II, Sir Henry Vane had been imprisoned to await trial for treason. On this day, in the 50th year of his age, with appropriate ceremony, he was beheaded in London.

“Too dangerous a man to let live.”
— King Charles II

He was constantly interrupted by the Sheriff and others while attempting to read his speech, and there being a great blare of trumpets under the scaffold so that he could not be heard, so he needed to hand off the paper to another for preservation. After being allowed to pray he placed his head upon the block and stated “Father, glorify Thy servant in the sight of men, that he may glory Thee in the discharge of his duty to Thee and to his country.” When he stretched out his arms the blow fell. Samuel Pepys had taken a room on Tower Hill so as to be able to observe the event and was considerably disappointed because the press of men on the scaffold interfered with his view of the beheading. Then afterward he went to the Trinity-house for dinner.
Volumes III and IV of the Reverend Professor Jared Sparks of Harvard College’s The Library of American Biography. These encompassed three contributions:

- Life and Treason of Benedict Arnold by Jared Sparks
- Life of Anthony Wayne by General John Armstrong
- Life of Sir Henry Vane by Charles W. Upham
January: Professor Edward Everett had written a book review of the latest volume to be published, Volume IV, in the Reverend Professor Jared Sparks’s 10-volume and 15-volume serieses THE LIBRARY OF AMERICAN BIOGRAPHY.

This appeared as “Biographies of Anthony Wayne and Sir Henry Vane” in the current issue of the North American Review. David Henry Thoreau would possibly extract from this for use in a Harvard College essay on April 7th.

The material in Volume IV on Sir Henry Vane had been written by Charles W. Upham. It is perfectly possible, that Thoreau went on from this recently published book review to consult the full treatment as provided in that volume (the initial volumes of this series were available to Thoreau in the library of the Institute of 1770 and we know that on September 12th Thoreau would consult Volume V) but due to the fragmentary nature of the surviving evidence, we simply do not know.

April 7, Thursday: Death of William Godwin in London. The body would be interred next to Mary Wollstonecraft in the burial ground of Old St. Pancras Church (in 1851 both would be moved to Bournemouth Churchyard to be placed next to Mary Shelley).

Here is a fragment that by chance has been preserved, evidently of a Harvard College essay by David Henry Thoreau on Sir Henry Vane although we do not have a record of Professor Channing having made this one of his assignments. The fragmentary essay is now at the Huntington Library in Pasadena, California. At least a third of a page is missing at its center. At its end this fragment bears the marking “Concord, April 7th 1836.” The “Clarendon” reference in the text would be to Edward Hyde, 1st Earl of Clarendon’s 1717 HISTORY OF THE REBELLION AND CIVIL WARS IN ENGLAND: BEGUN IN THE YEAR 1641:

... The fact that he was no party man, the leader of no sect, but equally to be feared by the foes of freedom and religion everywhere, explains the circumstance of his being passed over, with little if any notice, by the historians of the day. The age in which he lived was not worthy of him, his contemporaries knew not how to appreciate his talents or his motives to action, the principles which he advanced, the great truths which he foretold were soon to shake the civilized world to its very center, and before which the bulwarks of tyranny and oppression were to crumble away, were to them absolutely unintelligible, unmeaning nonsense—opposed to that “clearness of ratiocination” which even Clarendon allowed him to possess in conversation. It was peculiarly the duty of America to brush away the dust of
ages that had collected around his name — to clear off the cobwebs that prejudices and calumny had spun ... of argument in defence of liberty religious and political, were the captives that adorned his triumph — assembled multitudes formed the procession — the talent, wealth, and nobility of the kingdom were collected around his chariot, to wonder and admire. Thus fell Vane,

"Than whom", in the words of a kindred spirit,
   "a better senator ne’er held
   "The helm of Rome, when gowns, not arms, repelled"
   "The fierce Epirot, and the African bold,"
   "Whether to settle peace, or to unfold"
   "The drift of hollow states hard to be spelled."
On whose "firm hand Religion leans"
   "In peace, and reckons" –him– "her eldest son”.

Equally the terror of evil-doers, and the praise of those who did well wherever and whoever they might be.

Friend Stephen Wanton Gould wrote in his journal:

5th day 7th of 4th M 1836 / Our Meeting was silent - but some of the few who met I trust were sensible & knew the Source from whence worship was performed - It was but a low time with me. –
August 21, Friday: In this journal entry Henry Thoreau by a brief citation in regard to Sir Walter Raleigh, “He can toil terribly,” has revealed to us that he had been reading the life of Sir Robert Cecil, Earl of Salisbury in one of the more current volumes of the compendium LIVES OF EMINENT BRITISH STATESMEN, conducted by the Reverend Dionysius Lardner, LL.D. F.R.S. L.&E. M.R.I.A. F.R.A.S. F.L.S. F.Z.S. Hon. F.C.P.S. &c &c assisted by eminent literary and scientific men such as John Forster, Esq. of the Inner Temple, the Right Honourable Thomas Peregrine Courtenay, that had since 1831 been being published, volume by volume year after year, at London, by the firm of Longman, Rees, Orme, Brown, and Green.
In fact, good success can only spring from good conduct.
The age in which Sir Water Raleigh lived was indeed a stirring one. The discovery of America and the successful progress of the reformation afforded a field both for the intellectual and physical energies of his generation. Its fathers were Calvin — and Knox — and Cranmer, and Pizarro, and Garcilasso; and its immediate forefathers Luther and Raphael, and Bayard, and Angelo and Aristo — and Copernicus ; and Machiavel, and Erasmus — and Cabot, and Ximenes — and Columbus. Its device should have been an anchor — a sword — and a quill. The Pizarro laid by his sword and took to his letters. The Columbus set sail for newer worlds still, by voyages which did not need the patronage of princes. The Bayard alighted from his steed to seek adventures no less arduous in the western world. The Luther who had reformed religion began now to reform politics and Science.
In his youth, however it might have concerned him, Camoens was writing a heroic poem in Portugal, and the arts still had their representative in Paul Veronese of Italy. He may have been one to welcome the works of Tasso and Montaigne to England, and when he looked about him found such men as Cervantes and Sidney, men of like pursuit and not altogether dissimilar genius from himself — a Drake to rival him on the sea, and a Hudson in western adventure — a Halley — a Galileo, and a Kepler — for his astronomers — a Bacon — a Behmen — and a Burton, for his books of philosophy — and a Spencer and Shakspeare for his refreshment and inspiration.

Aug. 21st 1840
He wields his pen as one who sits at ease in his chair, and has a healthy and able body to back his wits, and not a torpid and diseased one to fetter them. In whichever hand is the pen, we are sure there is a sword in the other. He sits with his armor on, and with one ear open to hear if the trumpet sound, as one who has stolen a little leisure from the duties of a camp. We are confident that the whole man sat down to the writing of his books — as real and palpable as an Englishman can be, and not some curious brain only. Such a man’s mere daily exercise in literature might well astonish us — and Sir Robert Cecil has said, “He can toil terribly”.

The human society will not make the hunter despicable so soon as the butcher nor the grouse shooter so soon as he who kills sparrows— I feel great respect for the English deer stalker on reading that “‘His muscles must be of marble, and his sinews of steel’. He must not only ‘run like the antelope, and breathe like the trade wind;’ but he must be able ‘to run in a stooping position with a grey-hound pace, having his back parallel to the ground, and his face within an inch of it for miles together’ He must have a taste for running, like an eel through sand, ventre à terre, and he should be accomplished in skilfully squeezing his clothes after this operation, to make all comfortable.”
James K. Hosmer’s The Life of Young Sir Henry Vane, Governor of Massachusetts Bay and Leader of the Long Parliament (Boston).
In Massachusetts’ history, the term becomes important during the “Antinomianism Controversy” of 1636-38. Puritan Governor John Winthrop applied the term to the opposition group led by Roger Williams, Sir Henry Vane, and Anne Hutchinson. Adams views the term as Winthrop’s “epithet for losers” (12). Winthrop’s THE RISE, REIGN, AND RUINE (SIC) OF THE ANTINOMIANS, FAMILISTS, & LIBERTINES, THAT INFECTED THE CHURCHES OF NEW ENGLAND (1638, published in 1644) was a major factor in the anti-Antinomian victory. Adams quotes the CENTURY DICTIONARY on pages 12-13 as defining antinomian theologically as “one who maintains that Christians are freed from the moral law, as set forth in the Old Testament, by the new dispensation of grace as set forth in the gospel; an opponent of legalism in morals … in three forms: in the early church, as a species of Gnosticism, in the doctrine that sin is an incident of the body, and that a regenerate soul cannot sin; later, in the Roman Catholic Church, in the antagonistic doctrine that man is saved by faith alone, regardless of his obedience to or disobedience of the moral law as a rule of life; finally, as a phase of extreme Calvinism in English Puritan theology, in the doctrine that the sins of the elect are so transferred to Christ that they become his transgressions and cease to be the transgressions of the actual sinner.” Ellis’s PURITAN AGE IN MASSACHUSETTS, pages 322-3, is quoted by Adams as defining the term as “a grossly immoral doctrine, superseding the need of good works, and reaching the monstrous conclusion that nothing which a believer might do could be sin” (13). The conclusion which Adams reaches regarding the effect of the Winthrop-Antinomian clash on the state was that “it committed Massachusetts to a policy of strict religious conformity” (15). [James E. Stout, March 13, 1986]
“What Is Congregationalism?”

Adams also reveals that the “Antinomian Controversy” was the forge of Congregationalism, also known as “the New England way.” In January of 1644, John Cotton, vehement enemy of Presbyterians, wrote a tract entitled Apologetical Narration to dispense his views to the public of England and the North American colonies, and to the members of the British Parliament; this course was undertaken because the Presbyterians with whom Cotton had been debating in the Westminster Assembly had effectively blocked his efforts to convince that body that his reforms were necessary. Cotton’s tract opened a series of exchanges of publications between the two sides, culminating in Roger Williams’ BLOUDY [sic] TENENT of June/July of that year. Williams was eloquently in favor of Cotton. One effect of the writings of Cotton and Williams was that in summer of 1644, the supporters of the two men in New England (known as either “Independents” or “Congregationalists”) set up “The New England Way,” based on the doctrines that each congregation (i.e. group of seven or more people) was an independent, autonomous “organism.” These “organisms” had the powers to elect ministers & officers and admonish and excommunicate members. Congregations could not meddle in the affairs of other congregations, therefore no hierarchical structure was to exist, even on city levels. As mentioned in the previous entry, John Winthrop’s SHORT HISTORY... was also published in 1644, six years after he wrote it. This reaction to the Congregationalists helped persuade the Westminster Assembly to condemn Toleration (another fundamental tenet of Congregational belief) as “archheresy” and to call on Parliament to suppress and “to prevent the spreading opinions of Anabaptism and Antinomianism.” [pages 28-32]. [James E. Stout, March 13, 1986]
GOVERNOR SIR HENRY VANE

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"It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

- Remark by character “Garin Stevens”
  in William Faulkner’s INTRUDER IN THE DUST

Prepared: December 15, 2014
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.
Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology—but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.