

**THE OLD SOUTH
LEAFLETS:
FIRST SERIES, 1883**

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The Old South Leaflets: First Series, 1883 by Anonymous

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ANONYMOUS

**THE OLD SOUTH
LEAFLETS:
FIRST SERIES, 1883**

THE
OLD SOUTH LEAFLETS.

FIRST SERIES,

1883.

BOSTON:
OLD SOUTH MEETING HOUSE.

1883.

1883

1883.



Old South Leaflets.

1883

Early Massachusetts History.

OLD SOUTH MASSACHUSETTS HISTORY

INTRODUCTION.

THE OLD SOUTH LEAFLETS are prepared primarily for circulation among the attendants upon the Old South Lectures for Young People. The subjects of the Leaflets are immediately related to the subjects of the lectures, and they are intended to supplement the lectures and stimulate historical interest and inquiry among the young people. They are made up, for the most part, from original papers of the periods treated in the lectures, in the hope to make the men and the public life of the periods more clear and real.

The Old South Lectures for Young People were instituted in the summer of 1883, as a means of promoting a more serious and intelligent attention to historical studies, especially studies in American history, among the young people of Boston. The success of the lectures has been so great as to warrant the hope that such courses may be sustained in many other cities of the country.

The Old South Lectures for 1883, intended to be strictly upon subjects in early Massachusetts History, but by certain necessities somewhat modified, were as follows: "Governor Bradford and Governor Winthrop," by EDWIN D. MEAD. "Plymouth," by MRS. A. M. DIAZ. "Concord," by FRANK B. SANBORN. "The Town-Meeting," by PROF. JAMES K. HOSMER. "Franklin, the Boston Boy," by GEORGE M. TOWLE. "How to Study American History," by PROF. G. STANLEY HALL. "The Year 1777," by JOHN FISKE. "History in the Boston Streets," by EDWARD EVERETT HALE. The Leaflets prepared in connection with these lectures consisted of (1) Cotton Mather's account of Governor Bradford, from the "Magnalia;" (2) the account of the arrival of the Pilgrims at Cape Cod, from Bradford's Journal; (3) an extract from Emerson's Concord Address in 1835; (4) extracts from Emerson, Samuel Adams, De Tocqueville and others, upon the Town-Meeting; (5) a portion of Franklin's Autobiography; (6) Carlyle on the Study of History; (7) an extract from Charles Sumner's oration upon Lafayette, etc.; (8) Emerson's poem, "Boston."

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Old South Leaflets.

FIRST SERIES, 1883. No. 1.

The Life of William Bradford, Esq.

Governour of Plymouth Colony.

BY REV. COTTON MATHER.*

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

§ 1. IT has been a matter of some observation that although Yorkshire be one of the largest shires in England; yet, for all the fires of martyrdom which were kindled in the days of Queen Mary, it afforded no more fuel than one poor Leaf; namely, John Leaf, an apprentice, who suffered for the doctrine of the Reformation at the same time and stake with the famous John Bradford. But when the reign of Queen Elizabeth would not admit the Reformation of worship to proceed unto those degrees, which were proposed and pursued by no small number of the faithful in those days, Yorkshire was not the least of the shires in England that afforded suffering witnesses thereunto. The Churches there gathered were quickly molested with such a raging persecution, that if the spirit of separation in them did carry them unto a further extream than it should have done, one blameable cause thereof will be found in the extremity of that persecution. Their troubles made that cold country too hot for them, so that they were under a necessity to seek a retreat in the Low Countries; and yet the watchful malice and fury of their adversaries rendered it almost impossible for them to find what they sought. For them to leave their native soil, their lands and their friends, and go into a strange place, where they must hear foreign language, and live meanly and hardly,

*From the *Magnalia*, Book II.

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

thou canst save! And the Lord accordingly brought them at last safe unto their desired haven: and not long after helped their distressed relations thither after them, where indeed they found upon almost all accounts a new world, but a world in which they found that they must live like strangers and pilgrims.

§ 2. Among those devout people was our William Bradford, who was born Anno 1588, in an obscure village called Austerfield, where the people were as unacquainted with the Bible, as the Jews do seem to have been with part of it in the days of Josiah; a most ignorant and licentious people. Here, and in some other places, he had a comfortable inheritance left him of his honest parents, who died while he was yet a child, and cast him on the education, first of his grand parents, and then of his uncles, who devoted him, like his ancestors, unto the affairs of husbandry. Soon and long sickness kept him, as he would afterwards thankfully say, from the vanities of youth, and made him the fitter for what he was afterwards to undergo. When he was about a dozen years old, the reading of the Scriptures began to cause great impressions upon him; and those impressions were much assisted and improved, when he came to enjoy Mr. Richard Clifton's illuminating ministry, not far from his abode; he was then also further befriended, by being brought into the company and fellowship of such as were then called professors; though the young man that brought him into it, did after become a prophane and wicked apostate. Nor could the wrath of his uncles, nor the scoff of his neighbours now turned upon him, as one of the puritans, divert him from his pious inclinations.

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