

NEW-ENGLANDS
JONAS
Cast up at
LONDON;
OR,

A RELATION of the Proceedings
of the Court at *Boston* in *New-England*
against divers honest and godly persons, for
Petitioning for Government in the Common-wealth,
according to the Lawes of *England*, and for admit-
tance of themselves and children to the Sacra-
ments in their Churches; and in case that
should not be granted, for leave to have
Ministers and Church-government ac-
cording to the best Reformation
of *England* and *Scotland*.

Together with a Confutation of some Re-
ports of a fained Miracle upon the foresaid
Petition, being thrown over-board at Sea; As also a
breif Answer to some passages in a late Book
(entituled *Hypocrisie unmasked*) set out
by Mr. *Winslowe*, concerning the Indepen-
dent Churches holding communion
with the Reformed Churches.

By Major *John Childe*

London, Printed for *T. R.* and *E. M.* 1647.



The Preface.

Courteous Reader,

THE occasion of Printing this following Relation, are the sufferings that not only my Brother *Robert Child* Doctor of Physick, with some Gentlemen and others have suffered in *New-England* in their persons and estates by Fines and imprisonments there, but here in *England* in their repute by false reports and fained Miracles invented and spread on purpose by some lately come from thence, and fomented by some others here to colour their unjust proceedings.

First, they give out of my Brother and others, that they desire a Toleration of all Religions.

Secondly, that they are troublesome persons, and against all government both in Church and Commonwealth.

Thirdly, that some of them are come from thence to Petition the Parliament for that purpose.

4ly. that their Petition brought from thence to be presented to the Parliam. (which they had named *Jonas*) in a Ship called the *Supply*, being in a storme neer *Silly*, out of horror of conscience, the Petition was torne and thrown over-board, and that then the
storm

storm immediately ceased, and they miraculously saved.

Now for satisfaction, I present to the Reader these following particulars.

First, the Petition of the greater part of the Inhabitants of *Hingham* and the proceedings therein.

Secondly, a Petition of Doctor *Child* and others delivered to the generall Court at *Boston* with some passages thereupon.

Thirdly, the Capital Laws of the Massachusets Bay, with the Free-mans Oath as they are printed there by themselves.

Fourthly, a Relation of that story of *Jonas* verbatim, as it was delivered to me in writing by a Gentleman that was then a passenger in the Ship.

The



The Petition of the greater part of the Inhabitants of *Hingham*, as it was taken out of the Records of the Court at *Boston*.

To the Honoured, the Generall Court, consisting of the Magistrates and Deputies of the Country now assembled in Court at Boston: The humble Petition of the greater part of the Inhabitants of the Township of Hingham.

WHereas there hath fallen out some agitations amongst us concerning the choice of our chief Military Officers, which by Order of the Court we have power to choose (as we conceive) So it is that we did elect, and present to the Generall Court for their confirmation, *Mr. Bozoune Allin* for our Chieftain: but the Court not having time to finish that busines at that time, some other things and overtures have happened since, whereby it hath so fallen out that some of us have been compelled to appeare before some of the Magistrates, and to give Bonds for appearance at a Quarter-Court which is to be holden after this Generall Court; and some for not giving Bond to answer there, are committed to prison, and remain there at present; the matters of accusation (as we conceive) is for certain words spoken by some, concerning the liberty and power of the Generall Court, and our own liberty granted to us by the said Courts, and to the Country in generall; and also it doth concern the Liberty of an English free-borne Member of that State, and further it hath occasioned such disturbance and schisme in our Church, and trouble to some of our Members for witnessing against a Delinquent: whereby the power of the Ordinances of Jesus Christ in his Church is slighted, and the free passage thereof stopped, to the endangering of the liberty of the Churches amongst us, if timely remedy be not by your Wisdoms provided. Now seeing the matters in hand doth concern the generall liberty of the whole Country, and the peace of the Churches,

Churches, and glory of God, as we are ready upon the hearing of the Court to make it appeare; We humbly sue to this honoured Court to be pleased to grant us an honourable and free hearing, and that we may have liberty to plead our common Liberties in this Court, together with the liberties of the Churches of Christ maintained. *And we shall ever pray for your peace and prosperity long to continue.*

For which Petition being fined 100. l. and the Marshal sent to *Hingham* to levy the said Fine: Mr. *Hubbard* the Minister of that town being one of them that was fined, the Marshal coming to his house to levy part thereof, produced this effect as followeth taken out of their Records.

THE RELATION.

THe 18. of the first Moneth, 1645. the Marshall going to gather 100. l. in Fines of divers Inhabitants of *Hingham*, as they were set by the Generall Court, in the 3. or 4. moneth past; came to Mr. *Peter Hubbard*, who desiring to see his Warrant, which the Marshall shewing him, upon a sight of it Mr. *Hubbard* said the Warrant was insufficient, being not sent out in his Majesties name, he being sworne to the Crown of *England*; and said that they had sent into *England* unto his Friends the busines, and expected shortly an answer and advice from thence: And that our Government here was not more then a Corporation in *England*, and that we had not power to put men to death by vertue of the Patent, nor to do some other things we did; and that for himself, he had neither horn nor hoofe of his own, nor any thing wherewith to buy his children cloaths, And he wished that the Magistrates would take some course that the Ministers might be better provided for, and he wondered by what order or rule the Ministers were deprived of their Tythes: but if he must pay it, he would pay it in Books, but that he knew not for what they were fined, unlesse it were for Petitioning; and if they were so waspish they might not be Petitioned, then he could not tell what to say, (about thirty or forty being present.) And further, that he had seriously considered what they had done, and he could not see any

any thing that they had done amisse, for which they should be Fined.

Increase Nowel, Secret.

THE TRIAL BY THE COVRT.

The names of the Jury-men at the Quarter-Court, the 2. of the 4. Moneth, 1646.

| | | |
|---------------------|----------------------|-------------------------|
| <i>Tho. Marshal</i> | <i>Tho. Bartlet</i> | <i>Charles Chedwick</i> |
| <i>Tho. Boutle</i> | <i>Edward Pason</i> | <i>Richard Goode</i> |
| <i>John Clough</i> | <i>Edward Breckl</i> | <i>Fra. Smith</i> |
| <i>Edward Dykes</i> | <i>John Button</i> | <i>Edward Clapp.</i> |

The Returne of this Jury.

WE do find, that Mr. *Peter Hubbard* of *Hingham*, being a Free-man of this Jurisdiction, and having taken the Oath of fidelity thereunto: seeming notwithstanding to be evil-affected to the Government here established; In and upon the 18. day of the first Moneth last past, at *Hingham* aforesaid, in the presence of about thirty persons, did utter divers speeches which are upon record, tending to sedition and contempt of the said Government, contrary to the law of God, and peace and welfare of the Country.

Upon which Return of the Jury, the Court fined him Twenty pounds, and bound him in Forty pounds to be of good behaviour and to appeare at next Quarter-Court; and Mr. *Peck* bound himself in twenty pounds, for the good behaviour and appearance of Mr. *Peter Hubbard* at the next Quarter-Court.

Increase Nowel, Secret.

The Court at this Triall was kept by these persons—
Mr. *Winthrop* Governour, Mr. *Dudley* Deputy-governour, Mr. *Pelham*, Mr. *Flint*, Mr. *Hibbins*, Mr. *Nowel*, Mr. *Bellingham*, Mr. *Broadstreet*. Only Mr. *Bellingham* and Mr. *Broadstreet* required their Dissent to be recorded.

To



To the Worshipfull, the GOVERNOUR,
the Deputy-governour, and the rest of the As-
sistants of the *Massachusets Bay* in *New-
England*, together with the Deputies
of the generall Court now assem-
bled in *Boston*.

*The Remonstrance and humble Petition of us whose Names
are here under-written, in the behalf of our selves and di-
vers within this Jurisdiction.*

Humbly sheweth, That we cannot but with all thankfulness
acknowledge your indefatigable pains, continuall care, and
constant vigilancie, which (by the blessing of the Almighty)
hath procured unto this Wilderness the much desired fruits of
Peace and Plenty; while our native Land, yea the Christian
world is sharply afflicted with the devouring Sword, and the sad
consequents of Intestine wars. And further, That you whom
the Lord hath placed at the helm of these Plantations, and en-
dowed with eminent gifts fit for such honourable callings, are
best able to foresee the clouds which hang over our heads, the
storms and tempests which threaten this poor Handfull here
planted; and timously to amend them. Notwithstanding, those
who are under decks, being at present unfit for higher employ-
ments, may perceive those Leaks which will inevitably sink
this weak and ill compacted Vessell, if not by your Wisdoms
opportunely prevented.

We therefore in the behalf of our selves and divers of our
Countrymen, laying our hands on our breasts, and seriously con-
sidering, That the hand of our good God who through his good-
nesse hath safely brought us and ours through the great Ocean,
and planted us here, seems not now to be with us, nay rather
against us, blasting all our designs, though contrived with much
deliberation, undertaken with great care, and proceeding with more
then ordinary probability of succesfull events; by which many
of good estates are brought to the brinks of extreme poverty;
yea, at this time laying His just hand upon our families, taking
many away to himself, striking others with unwonted malignant
sicknesses and noysome shamefull diseases: Have thought it
convenient,

convenient, with all respectivenesse, to present these our sincere requests and Remonstrance to this honoured Court, hoping we have found out the speciall Leaks, which concurring with the many and great Sins of this place, (which our Consciences know, and our Brethren of *England* are not ignorant of) are the speciall causes of the Lords turning his face from us, leaving us to our selves, and consequently to strife, contention, unfaithfulnesse, idlenesse, and other lamentable failings, not blessing us in any of our endeavours, so as to give us any great hopes of Staple-commodities, and consequently of comfortable subsistence; though we to the utmost of our powers these many years, even to the exhausting of our estates and spirits, have endeavoured the same: but contrariwise all things grow worse and worse, even to the threatning (in our apprehensions) of no lesse then finall ruine. Not doubting but you will receive these our Requests and Remonstrance with the same candor of mind, which we, not aiming at novelty and disturbance, but at the glory of God, our allegiance to the State of *England*, and good of these poor Plantations, (if our hearts deceive us not) present them unto you; though for want of skill and other necessary helps roughly drawn up; and hope that you will be more diligent in amending, then we in the searching out the causes of these our present calamities, &c. Not to trouble you (who are imployed in the most serious affaires of these Plantations) with many words, wee shall briefly referre them to these Heads—

1. Whereas this place hath been planted by the encouragements (next under God) of Letters Patents given and granted by His Majesty of *England* to the Inhabitants hereof, with many priviledges and immunities, *viz.* Incorporation into a Company, liberty of choosing Governours, setting Government, making Laws not repugnant to the Laws of England, power of administring the Oath of Allegiance to all, &c. as by the said Letters Patents more largely appeareth. Notwithstanding we cannot according to our judgements cleerly discern a settled form of Government according to the Fundamentall lawes of *England*; which may seem strange to our Country-men, yea to the whole World, especially considering we are all *English*. Neither do we so understand or perceive our own Lawes or Liberties, or any Body of Lawes here so established, as that thereby there may be a sure and comfortable enjoyment of our Lives, Liberties and Estates, according to our due Naturall rights, as Free-born subjects of the English nation. By which
many

many inconveniences flow into these Plantations, viz. Jealousies of introducing Arbitrary Government, (which many are prone to believe) construing the procrastination of such settled Lawes, to proceed from an overgreedy spirit of Arbitrary power (which it may be is their weaknesse) such proceedings being most detestable to our English Nation, and to all good men, and at present a chief cause of the intestine War in our dear Country. Further it gives cause to many, to think themselves hardly dealt with, others too much favoured, and the scale of Justice too much bowed and unequally ballanced: From whence also proceedeth feares and jealousies of illegall Commitments, unjust Imprisonments, Taxes, Rates, Customes, Levies, of ungrounded and undoing Assesments, unjustifiable Presses, undue Fines, unmeasurable Expences and Charges, of unconceivable dangers through a Negative or destructive Vote unduly placed, or not well regulated; in a word, of a Non-certainty of all things we enjoy, whether lives, liberties or estates; as also of undue Oaths, being subject to exposition according to the will of him or them that gives them, and not according to a due and unbowed rule of Law, which is the true Interpreter of all Oaths to all men, whether Judge, or Judged.

Wherefore our humble desire and request is, That you would be pleased to consider of our present condition, and upon what foundation we stand; and unanimously concurre to establish the Fundamentall and wholesome Lawes of our native Country, and such others as are no way repugnant to them, unto which all of us are most accustomed, and we suppose them best agreeable to our English tempers, and your selves obliged thereunto by the Generall Charter, and your Oaths of Allegiance: neither can we tell whether the Lord hath blest many in these Parts with such eminent Politicall gifts, so as to contrive better Lawes and Customes, than the Wisest of our Nation have with great consideration composed, and by many hundred years experience have found most equall and just; which have procured to the Nation much honour and renown amongst strangers, and long peace and tranquility amongst themselves. And for the more strict and due observation and execution of the said Lawes by all Ministers of Justice, that there may be a settled Rule for them to walk by in cases of Judicature, from which if they swerve, there may be some Power settled, according to the Lawes of *England*, that may call them to account for their Delinquencie, which may be a good means to prevent divers unnecessary Appeals into *England*.

and good of this place, of our duties to the State of *England* and love to our Nation, being composed according to the laws and customes of other Corporations of *England*. But all of us are exceedingly unwilling, by any policies whatsoever, to be rent from our Native country, though far distant from it; valuing our free Denizations, the Immunities and Priviledges which we and our posterity do, and we hope shall always enjoy, above the greatest Honours of this Country not cemented to the State of *England*; and glory to be accounted though but as Rushes of that Land, and yet that we may continue to write, that we and ours are *English*. Or at least we intreat, that the Bodies of us and ours (English subjects possessing here on priviledges) may not be imprest, nor Goods forcibly taken away; lest we not knowing the justnesse of the war, may be ignorantly and unwillingly inforced upon our own destructions. And that all Assesments, Taxes, Impositions, (which are many and grievous) if Civil liberty be not granted) may be taken off, that in all things we may be Strangers: otherwise we suppose our selves in a worse case here, and lesse free, then the Natives amongst whom we live, or any Aliens. Further, that none of the English nation (who at this time are too forward to be gone, and very backward to come hither) be banished, unlesse they break the known Lawes of *England* in so high a manner, as to deserve so high a punishment. And that those few that come over, may settle here without having two Magistrates hands, which sometime not being possible to obtain, hath procured a kind of banishment to some, who might have been serviceable to this place, as they have been to the State of *England*, &c.

3. Whereas there are divers sober, righteous, and godly men, eminent for knowledge, and other gracious gifts of the Holy Spirit, no ways scandalous in their lives and conversations, Members of the Churches of *England* (in all Ages famous for piety and learning) not dissenting from the late and best Reformation of *England*, *Scotland*, &c. Yet they and their posterity are detained from the Seals of the Covenant of Free-grace, because (as it is supposed) they will not take these Churches Covenants, for which as yet they see no light in Gods word, neither can they cleerly perceive what they are, every Church having their Covenant differing from anothers, at least in words, yea some Churches sometime adding, sometimes detracting, calling it sometime the Covenant of Grace, sometime a Branch of it, sometime a Profession of the Free-Covenant,

&c.

&c. Notwithstanding they are compelled, under a severe Fine, every Lords day to appeare at the Congregation, and notice is taken of such who stay not till Baptisme be administered to other mens children, though denied to their own; and in some places forced to contribute to the maintenance of those Ministers, who vouchsafe not to take them into their Flock, though desirous of the Ordinances of God, &c. yet they are not accounted so much as Brethren, nor publikely so called; nor is Christian vigilancie (commanded to all) any way exercised to them. Whence (as we conceive) abound an ocean of inconveniences; Dishonour to God and his Ordinances, little profit by the Ministry, increase of Anabaptism, and of those that totally contemn all Ordinances as vain, fading of Christian graces, decrease of Brotherly love, Heresies, Schisms, &c. The whole body of the Members of the Churches of *England*, like sheep scattered in the wilderness without a shepherd, in a forlorne sad condition. We therefore humbly intreat you, in whose hands it is to help, and whose judicious eyes discern these great inconveniences; for the glory of God, and the comfort of your Brethren and Countrymen, to give liberty to the Members of the Churches of *England* not scandalous in their lives and conversations (as Members of those Churches) to be taken into your Congregations, and to enjoy with you all those liberties and ordinances Christ hath purchased for them, and into whose Name they are baptized; That the Lord may be one, and his Name one amongst us in this place; That the Seals of the Covenant may be applied to them and their posterity, as we conceive they ought to be, till inconveniences hereby be found prejudiciall to the Churches, or Colonie (which we hope shall never be.) Not doubting but the same Christian favour will be shewed to all the Members of these Churches, when they shall retire to our deare native Country, (if their conversations be righteous and holy); Or otherwise to grant liberty to settle themselves here in a Church-way according to the best Reformations of *England* and *Scotland*. If not, we and they shall be necessitated to apply our humble desires to the Honourable Houses of Parliament, who we hope will take our sad conditions into their serious considerations, to provide able Ministers for us, (this place being not so well provided as to spare any); Or else out of their charity (many estates being wasted) to transport us to some other place, where we may live like Christians, and not be accounted burthens, but serviceable both to Church and State.

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These things granted, by the blessing of God to us in Christ, we hope to see the now contemned Ordinances of God, highly prized; the Gospel much darkned, break forth as the sun at noon-day; Christian charity & brotherly love almost frozen, wax warm; Zeal and holy emulation, more fervent; Jealousies of Arbitrary Government, the bane of all Commonwealths, quite banished; The wicked, if any such be found, in their courses disheartned; The righteous actors, in their wayes, encouraged; Secret discontents fretting like cankers, remedied; Merchandizing, shipping, by speciall Providence wasted, speedily increased; Mines undertaken with more cheerfulness, Fishing with more forwardnesse; Husbandry, now withering, forthwith flourishing; Villages and Plantations, much deserted, presently more populous; All mechanicall Trades, the great enrichers of all Commonwealths, bravely going on; Staple-commodities, the life of States, presently raised; Our almost lost credit regained; Our brethren of *England's* just indignation, and therefore as from a pest flying from us, turned to embraces; The honourable Houses of Parliament, Patrons of Piety, under their wings, in these dangerous times, with all alacrity shrowding us; The Priviledges and Immunities which we and ours enjoy in our native Land, more firmly settled; Foreign enemies daily threatning, totally discouraged; Unsettled men now abounding, firmly planted, that the prosperity of *England* may not be the ruine of this Plantation, but the contrary; Hands, hearts, and purses now straightned, freely opened for publick and honorable services; Strife and contention now rife, abated; Taxes and sesses, lightned; The burthens of the State, but pleasure. To conclude, all businesses in Church and Common wealth which for many years have seemed to goe backward, beyound our desert, yea expectation, the good hand of our God going along with us, succesfully thriving.

And shall alwayes pray the Almighty the only wise God, to guide you with his wisdom, strengthen you with his power, in all your undertakings, that all may be to his glory, and good of his people; and that he would blesse your Wisdomes with the blessings of peace, plenty, and long dayes, &c.

Robert Child, Tho. Fowle, Samuel Maverick, Thomas Burton, David Yale, John Smith, John Dand.

This Petition was presented to the Generall Court held at *Boston*,
May 19, 1646.

A Relation of the effects this Petition produced.

THough this Petition of Dr. Child was in a peaceable way presented, only by two of the Subscribers; yet it produced these effects, and thus it wrought—

First, the Elders, (not all, some few being silent) in their Congregations publikely using severall Expressions, but to one and the self-same end; as, That it was a seditious Petition full of malignancie, subvertive both to Church and Commonwealth in their foundations; Some calling those that so Petitioned, or comparing them to Sons of *Belial*, *Judasses*, Sons of *Corah* with sundry appellations of that nature, with some such applications, which seemed not to arise from a Gospel spirit; usually ekeing out their Sermons in large and defamatory declamations both against their Persons and Petition, yea sometimes a whole Sermon, and that not very short neither, being spent in enlarged sentences to denote the destructive-nesse thereof to Church and Commonwealth; yea publikely exhorting Authority to lay hold upon those Petitioners, which the same night they did.

Nor were the Magistrates in the mean season altogether silent, but spake in the same key; yea, One publikely in open Court gave charge to the Jury to take notice of such a Petition, and of such as were that way affected, for they were both Presentable and punishable by their Law; for he said it was a wicked Petition, full of malignancie, subverting the very foundations both of Church and Commonwealth, or words to that effect; And how far it reached, he knew not, pointing (as was apprehended) at a Capital Law there made, here reprinted.

Now at the next sitting of the General Court, six of the seven that Petitioned, were sent for by the Marshall to come to the Court, where they were charged *ore tenus*, with great offences contained in their Petition and Remonstrance, against the Court and Government; and that such of them as were bound out of the Jurisdiction, should enter into Bond with security, to stand and abide the Judgement of the Court, and the rest were confined, and charged to attend the Court to the same end. The Petitioners desired to have their Charge in writing, which was then denied; and some added, That was but a trick of them that they might carry it and shew it in *England*:
They

They replied, if the offences were contained in the Petition, they then must needs be such as concerned Government; and that the Parliament, now sitting in *England*, were competent Judges, and could best discern such errors; and therefore they did appeal to that High Court, and did tender sufficient Security therefore. For which two of them were presently committed, and forced thereby to give Bond to stand to the Order of that Court therein. And the Cause afterwards came to Hearing, notwithstanding they did appeal to the high Court of Parliament, and would have given Security; they were Fined, as appears by this their censure. And since, two of them, Dr. *Child* and another, had their Trunks and Studies broke up, and their Papers taken away, and imprisoned close prisoners, and are in danger of their lives by reason of that Capitall Law here recited.



BY THE COURT:

In the Yeares, 1641. 1642.

Capital Lawes, established within the Jurisdiction of

MASSACHUSETTS.



IF any man, after legall conviction, shall have or worship any other god, but the Lord God, he shall be put to death. *Deut.* 13. 6, &c. and 17. 2, &c. *Exod.* 22. 20.

2. **I**F any man or woman be a Witch, (that is) hath, or consulteth with a Familiar spirit, they shall be put to death. *Exod.* 22. 18. *Lev.* 20. 27. *Deut.* 18. 10, 11.
3. **I**F any person shall blaspheme the Name of God the Father, Son, or Holy Ghost, with direct, expresse, presumptuous, or high-handed blasphemy, or shall curse God in the like manner, he shall be put to death. *Lev.* 24. 15, 16.
4. **I**F any person shall commit any wilfull murther, which is Man-slaughter, committed upon premeditate malice, hatred or cruelty, not in a mans necessary and just defence, nor by
meer

- meer casualty against his will, he shall be put to death. *Exod.* 21. 12, 13, 14. *Num.* 35. 30, 31.
5. **I**F any person slayeth another suddenly in his anger, or cruelty of passion, he shall be put to death. *Num.* 35. 20, 21. *Lev.* 24. 17.
6. **I**F any person shall slay another through guile, either by poysonings, or other such devilish practice, he shall be put to death. *Exod.* 21. 14.
7. **I**F a man or woman shall lie with any beast or brut creature, by carnall copulation, they shall surely be put to death, and the beast shall be slain and buried. *Lev.* 20. 15, 16.
8. **I**F a man lieth with mankinde, as he lieth with a woman, both of them have committed abomination, they both shall surely be put to death. *Lev.* 20. 13.
9. **J**F any person committeth adultery with a married or espoused wife, the Adulterer and Adulteresse shall surely be put to death. *Lev.* 20. 10. & 18. 20. *Deut.* 22. 23, 24.
10. **J**F any man shall unlawfully have carnall copulation with any woman child under ten years old, either with or without her consent, he shall be put to death.
11. **J**F any man shall forcibly and without consent ravish any maid, or woman that is lawfully married or contracted, he shall be put to death. *Deut.* 22. 25, &c.
12. **J**F any man shall ravish any maid or single woman, (committing carnall copulation with her by force, against her will) that is above the age of ten years; he shall be either punished with death, or with some other grievous punishment, according to circumstances, at the discretion of the Jvdges: and this Law to continue till the Court take further order.
13. **J**F any man stealeth a man, or man-kinde, he shall surely be put to death. *Exod.* 21. 16.
14. **J**F any man rise up by false witnessse, wittingly, and of purpose to take away any mans life, he shall be put to death. *Deut.* 19. 16, 18, 19.
15. **J**F any man shall conspire or attempt any invasion, insurrection, or publike rebellion against our Common-wealth, or shall endeavour to surprise any Town or Towns, Fort or Forts therein; or shall treacherously or perfidiously attempt the alteration and subversion of our frame of Polity or Government fundamentally, he shall be put to death. *Num.* 16. *2 Sam.* 3. & 18. & 20. *Per exemplar.* *Incre. Nowel, Secret.*

The

THE OATH OF A FREE-MAN.

I (*A. B.*) being by Gods providence, an Inhabitant, and Freeman, within the Jurisdiction of this Commonwealth; do freely acknowledge my self to be subject to the Government thereof: And therefore do here swear by the great and dreadful Name of the Ever-living God, that *I* will be true and faithfull to the same, and will accordingly yield assistance & support thereunto, with my person and estate, as in equity *I* am bound; and will also truly endeavour to maintain and preserve all the liberties and priviledges thereof, submitting my self to the wholesome Lawes & Orders made and established by the same. And further, that *I* will not plot or practice any evill against it, or consent to any that shall so do; but will timely discover and reveal the same to lawfull Authority now here established, for the speedy preventing thereof.

Moreover, *I* doe solemnly bind my self in the sight of God, that when *I* shal be called to give my voyce touching any such matter of this State, in which Freemen are to deal, *I* will give my vote and suffrage as *I* shall judge in mine own conscience may best conduce and tend to the publike weal of the body, without respect of persons, or favour of any man. So help me God in the Lord Jesus Christ.

Concerning the throwing the Petition over-board as a Jonas, it was as followeth.

When the first ship that came this Year 1646. from *New-England*, was almost ready to come from thence; Mr. Cotton, in his Thursday-Lecture at *Boston*, preached out of that Scripture, *Cant. 2. 15. Take us the little Foxes, &c.* In his Uses took occasion to say, *That if any shall carry any Writings, Complaints against the people of GOD in that Country, it would be as Jonas in the ship, with many words to perswade from such Complaints in England, saying that they should*

should seek for remedy of those things that were amisse, in that place, & *tell it not in Gath, nor publish it in Ashelou.* He also advised the Ship-Master, that if storms did arise, to search if they had not in any chest or Trunk any such *Jonas* aboard, which if you find (said he) I do not advise you to throw the Persons over-board, but the Writings; or words to that effect.

Whereupon, having great * storms (as could not * *In the winter.* be otherwise expected) some of the Passengers *season all pas-* remembering Mr. Cottons Sermon, it seems were *sages from N.* much affected with what he had said; and a wo- *England are* man amongst them came up from between the *tempestuous.* Decks about midnight, or after, in a distracted passionate manner, to Mr. *William Vassall* who lay in the great Cabin, but for the present was in the Sterage-door-way looking abroad: she earnestly desired him, if there were any *Jonas* in the ship, that as Mr. Cotton had directed, it might be thrown over-board, with many broken expressions to that purpose. He asked her why she came to him? and she said, because it was thought that he had some Writings against the people of God: but he answered her, He had nothing but a Petition to the Parliament that they might enjoy the liberty of English subjects, and that could be no *Jonas*; and that if the best of *New-Englands* friends could shew him any evil in that, he would not prefer it. After this she went into the great Cabin to Mr. *Tho. Fowle* in like distracted manner; who told her he had nothing but the Copy of the Petition which himself and others had presented to the Court at *Boston*; and shewed, and read it to her, and then told her, That if she and others thought that to be the Cause of the storm, she and they might do what they would with it; but he professed that he saw no evil in it, neither was his Conscience troubled with it. So she took it and carried it between Decks to them from whom she came, and they agreed to throw it over-board, and it was thrown over-board: but the storm did not leave us upon the throwing of this Paper over-board, as it is reported; for they had many great storms after that; much lesse was the great and wonderfull deliverance which by Gods mercy he gave unto them from shipwrack and drowning at the Isles of *Silly*, upon the throwing of that Writing over-board; for that was thrown over long before, at least 14 dayes. Also the error is the more in this, That the report is that it was the petition to the *Parliament* that was thrown over-board; and it was only a Copy of a Petition to their own
Court

Court at *Boston*, and the Petition to the Parliament was still in the ship, together with another Copy of that which was thrown over-board, and other Writings of that nature, some of which are printed in this book, and were as well saved as their lives and other goods, and are here in *London* to be seen and made use of in convenient time.

POST-SCRIPT.

There is a book lately set forth by Mr. *Edward Winslow* of *New England*, against *Samuel Gorton*, intituled [*Hypocrisie unmasked*] in which there is a deep and subtle Plot against the Lawes of *England*, and Liberties of English Subjects, and the Gentlemen that are now suffering in *New-England*. This man being a principall opposer of the Lawes of *England*, in *New-England*; One who is usually in place of Government in *New-Plimouth* there. Now in *N. England* there are many several Governments distinct and independent one from and on the other, and none of them have, ever since they came into that Country, governed by the Lawes of *England*, but by an Arbitrary government of their own, nor indeed can they endure the Laws of *Eng.* This *New Plimouth*, where M. *Winslow* is a Magistrate, was the first Plantation in *New-England*; and as the rest that came after them thither, followed them in their Church-ways, so they follow them in their Arbitrary government. And now he is come over hither, being sent as an Agent for the rest, that he may get strength from the Parliament here, to maintain what they have begun, & made so great a progresse in. They have made a Law, that it shall be death for any there to attempt the alteration and subversion of their Frame of Polity or Government, as it is apparent by those Lawes in Print set forth by themselves, the Copy whereof is in pag. 15. of this Book set forth; and also proceeded to the Fining and Imprisoning of some well-affected English, whom they fear will complain of this their Arbitrary government, that so none may dare to seek for a remedy from the Parliament. We have cause heartily to pray, That (as Mr. *Baily* sets forth in his book of *Disswasive from the Errors of the times*) as from *New-England* came Independencie of Churches hither, which hath spread over all parts here; that
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from thence also (in time) Arbitrary Government in the Commonwealth may not come hither.

Now if any man ask how 'tis evident there is such a Plot laid down in that Book? I answer, (to be very briefe) I shall give the Reader this light into this designe. In his Epistle before the book which he dedicates to the Honourable Commissioners for Forraign Plantations, he makes five Requests to them, the fourth of which is, That *they will take into consideration, how destructive it will be to their Plantations, and proceedings there,* (which saith he are growing into a Nation) *to answer to complaints here.* See and observe (Reader) how he seeks to stop all Appeals from all their unjust Sentences, whatsoever they may be contrary to the *Lawes of England.* Secondly, he would make their Honours to be the Instruments to stop the Currant of the greatest Liberty of English subjects there; he would engage the Parliament in it; and what a desperate businesse this would prove, every wise man may easily see: For being begun at this Plantation, by the same rule others might seek it should extend to all other Plantations, and then why not to *Ireland?* and why shall not example, custome, and fair pretences bring it into *Wales and Cornwall,* so over *England?* And by the way (Reader) mark his great boasting that they are *growing into a Nation;* high conceits of a Nation breeds high thoughts of themselves, which makes them usually term themselves a *State,* cal the people there *Subjects,* unitne four Governments together without any authority from the King and Parliament, and then term themselves the United Colonies, are publikely prayed for by that title; not giving forth their Warrants in his Majesties name, no not in time of his most peaceable government, neither taking the Oath of Allegiance before they take upon them their Government, nor ever giving it to any of his Majesties subjects, &c. Now (Reader) observe their policie, they take the advantage of promoting this designe, by beginning to write against *Gorton,* a man whom they know is notorious for heresie, that so behind him they may creep and get a shot at a better game, may beget a good opinion in the Honorable Commissioners by writing against such a evill man; as also that they may wash away the opinion that good men heretofore have had of them, that they are Separatists and Schismaticks, Mr. *Winslow* their Agent insinuates severall things of the good agreement & communion that the Independents in New-England hold with Presbyterians and the Reformed Churches, of which he had discoursed with
some

some godly Presbyterians since his coming over into England, and saith he was earnestly requested by some of the Presbyterian party to publish to the world as much, *pag. 97.* and thereupon tells a long story of the Church of *New-Plymouth* belonging to Mr. *Robinson* of *Leyden*, holding communion with French and Dutch churches, yea tending it to the *Scots*; as also (*pag. 93.*) how the rest of the Churches in *New-England* do suffer Presbyterians, and have offered all liberty and priviledges to Presbyterians, *p. 99. 100.* But for answer, I say there is a great deal of fallacie in this discourse, and the contrary is too well known and daily practised among the Independents both there and here, not admitting the most godly men into communion among them, not to the acts wherein they hold communion stands properly; keeping Communion with them in Word and Prayer, which they admit to their *Indians* too. And let them instance, if they can, among many hundreds, yea some thousands of Independents that have come from *New-England* and *Holland*, that have come to the Lords supper in our Churches, or done any act among us, in which they hold Church-communion properly stands? 2. Rather then Mr. *Winslow* will fail of his purpose, he will make the world believe that the Reformed Churches are as much Separatists as themselves are, by describing them with the same description that the Separatists describe themselves, *p. 96.* That *they are a People distinct from the World, and gathered into a holy Communion* (he should have said Covenant, which is his sense) and not *National churches*, and that the *sixth person is not of the Church* (meaning amongst them) which falshood of his he boldly affirms, thinking that many will believe because he saith it, but the contrary is well known to those that know them; for in *Holland* they refuse not to baptize any of their Countrymens children who bring them to be baptized, else would their unbaptized be seen amongst them as well as they are to be seen in *New-England*; besides tis well known the Church of *Scotland* holds themselves a National church, and hath a National Assembly, and so the Church of *Holland* and *France* hold themselves National churches against the Independents. 3. As to the great love he insinuates they of *New-England* bear to Presbyterian churches, by the example of profering certain *Scots* a *Plantation amongst them, where they should share with them in their lands, and enjoy their liberty of Presbyterial government*, *p. 100.* I answer, that passage is strange, and I can hardly believe it, that they who denied so many godly

Ministers

Ministers well known to them, Mr. *Ball*, Mr. *Rathband*, &c. English men, the liberty of enjoying Presbyteriall government, should grant it to strangers of the Scottish nation. Now that they denied them, is apparent; besides Mr. *Rathband* and other Ministers testimonies (now with God) and Mr. *Ash* of the Assembly and others testifying so much, themselves in Print, in the book intituled *Church-government and Church-covenant discussed*, in ans. to the 31 quest. p. 83, 84. confesse it, and give reason of their denial. But if it be true there were any such promise to the *Scots* (which I much question) I am confident they had some design of their own in it, some worldly end or other; as namely, That in those dangerous times, when it was likely that the times in *England* would soon be so bad that they could not be supplied of necessaries from *England*, they might then be supplied from *Scotland* with clothes, leather, & other commodities; which Plot a very dull States-man might easily have contrived. 4. As for that he says, that Mr. *Noyce*, Mr. *Parker*, and Mr. *Hubard*, have their liberties in *New-England*, who yet are Presbyterian; I answer, the Church of the two first was founded the Church way of the *Independent* manner, which is not anew constituted, though they in their judgments are somewhat different, and still they hold many Independent principles, as may be seen by Mr. *Noyse's* Book lately printed, though some Presbyterian principles. 5. For Mr. *Hubard*, dares Mr. *Winslow* says that Mr. *Hubard* was not punished neither directly nor indirectly, for baptizing some children whose parents were not members of their Churches, and that his sharp fines & disgracefull being bound to the good behaviour, had no influence from the baptism of those children? 6. Can any man think that the despitefull passages vented in Pulpits against the Church of *England* there, by some of their chief Elders, calling *England* *Egypt* & *Babylon*, and saying, that out of their Church-waies we cannot go to Heaven, denying the Seales of the Covenant to some, because they would not confesse that there was no way of God lawfull to govern the Church by, but the Independent way; and for no other cause as it is ready to be proved, when ever Mr. *Vinslow* or any other Independents will desire a meeting, in *London*, before indifferent Judges; and much more then I will here relate) is a sign of love to the Presbyterian brethren, and of keeping communion with them. 7. Concerning the offer that Mr. *Vinslow* saith was made not long before he came away, by the Court, to certain discontented persons demanding liberty for
Presbyterial

Presbyterial government, that it was freely & openly tendred to them ; this is strange news to us here, for we hear not one word of that offer from those Petitioners, although here are letters from some of them dated since M. *VVinslows* coming from thence, that relates that Dr. *Child* & others of them remained still in prison, save that D. *Child* hath the liberty to be confined to M. *Leders* house upon security of 800.l. bond being given for his abiding there. For a conclusion of this Postscript, I shall desire the Reader by all that hath been said, to observe how Independents are all of a peece, for subtilitie, desines, fallacies, both in *New-England* and in *Old*.