

King Charles I of England

The Winthrop Society

Fleet News

Descendants of the Great Migration 1630-34

Volume 7, Number 1, Summer 2010

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Massachusetts Bay
Company Seal

“**WHEREAS** the Puritans of the Massachusetts Bay Company and their elected Governor, John Winthrop, emigrated to New England in 1630 to found a “City on a Hill,” the Winthrop Society: Descendants of the Great Migration is dedicated to honoring and preserving their memory, philosophy, and tradition; and transmitting their example of courage, faith, civic duty and integrity” . - *excerpt from the Winthrop Society Charter*

PRESIDENT'S MESSAGE

Greetings to our Members

Dr. Francis Bremer's article about the only execution of a reigning British monarch in history is featured within. The Reign of the Stuarts ushered in sweeping changes to British governance that eventually resulted in their overthrow during the Glorious Revolution of 1688.



Then Parliament offered joint rule to William & Mary in exchange for the supremacy of Parliament, a Bill of Rights, and the beginning of a Constitutional Monarchy.

Unfortunately, Mother England was not as liberally minded regarding her colonies and our New England ancestors eventually had to take matters into their own hands and revolt.

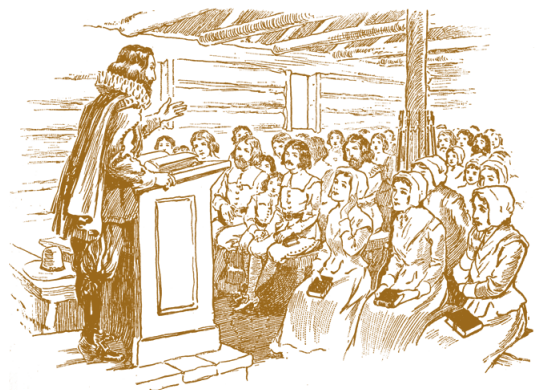
The 146 years from the sailing of the Winthrop Fleet in 1630 to the Declaration of Independence in 1776 is a period that is little known and little appreciated. Our Society helps shed light on this era of formative history that has shaped our nation. Each of us comes from families who lived during this period and fostered great grandsons who fought in the American Revolution. Unfortunately, when reference is made to “the Founding Fathers”, we stop short of the Colonial Period and refer to the American Revolution and the framers of the Constitution.

Nowhere is the confusion between these two periods greater than in Boston, where the Freedom Trail takes tourists through Boston of the Revolution; the Puritan Trail takes a few through the Boston of 1630 and its founding.

Again this year, the *Partnership of the Two Historic Bostons* will host Boston Charter Days (September 23rd through September 26th). Look for information later in the summer at the website at www.historicbostons.com. The Winthrop Society is a sponsor of the Annual Charter Day Celebrations in Boston and our members are encouraged to attend.

Have a fun and safe summer season.
Perhaps we'll meet at a Charter Day event!

Barry A. Cotton



✱ **John Endecott, First Governor in the Massachusetts Bay, 1628, by Gordon S. Harmon** ✱

Over the years, there have been various historical accounts and even some historical misunderstanding as to the First Governor in the Massachusetts Bay. It appears to be a mute point when the historical and primary evidence is so striking to settle the question. This primary evidence clearly shows the appointment of Captain John Endecott as Governor.

An interesting account is found in *“Old Naumkeag: A Historical Sketch of the City of Salem, and the Towns of Marblehead, Peabody, Beverly, Danvers, Wenham, Manchester, Topsfield, and Middleton”*. In this account, it is stated that “there has been much controversy in the past as to whether Endicott is entitled to the honour of being the first Governor of Massachusetts. The question has never been settled; the difference seems to consist mainly in the meaning of the title. During Endicott’s term, the meetings of the company were held in England while under Winthrop they were held in Massachusetts.”

James Savage did not historically portray in his work, *“A Genealogical Dictionary of the First Settlers of New England”*, the correct analysis on the question of the First Governor in the Massachusetts Bay. Whether he had access to important primary source documents is unknown as he quotes other sources for his conclusions, all of which are secondary sources in nature. It is believed that Savage was short of knowledge and historical information.



The best argument discovered during the course of this research was Joseph B. Felt’s “Who Was the First Governor of Massachusetts?” Felt provides compelling arguments and evidence into the question of the First Governor. The work is highly recommended for reading and study on this subject. Felt states that “...there is full as much propriety, to say the least, that Endecott chosen by freemen or members of the Massachusetts Company, among whom he held a prominent stand, assembled in General Court, in London, and under royal sanction, to be their Governor of this Commonwealth, ...should be alike entitled precedently to Winthrop”.

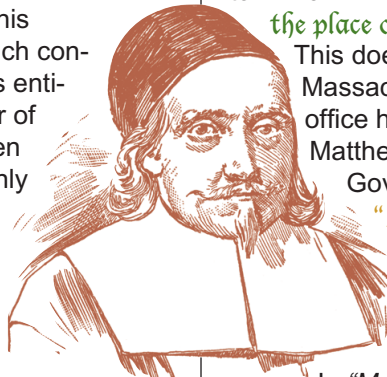
In February 1629, the General Court having convened in London provided and made the necessary arrangements

for transmitting the Charter and royal seal. They also voted to bestow that the authorities of the Colony shall be styled the “Governor and Council of London’s Plantation in the Massachusetts Bay”. Then, the General Court in London elected John Endecott as Governor.

Perhaps the most comprehensive work is *“John Endecott, A Biography.”* Much of this work is credited to a ninth generation grandson of Governor Endecott, William Crowninshield Endicott. Mayo’s work is dedicated to William. “... the Company appointed him (Endecott) to the place of present Governor in our said plantation” ...

This does not mean that he was chosen head of the Massachusetts Bay Colony, for he was not. That office had already gone to his wife’s cousin, Matthew Craddock ...but, Endecott was to be Governor of the plantation in New England

“... he and his advisers were to bee entytled by the name of the Governor and Councell of Londons Plantation in the Massachusetts Bay in New England”.



In *“Memoir of Rev. Francis Higginson”* by Joseph Felt there is a reference from Higginson’s diary when he arrived at Salem that “the Governor came aboard and bade us kindly welcome”. Why then, do you suppose the Rev. Higginson referred to John Endecott as “Governor”? Another first person account of making a reference to Endecott as Governor can be found in the Massachusetts Historical Society Collections. Here it is found the account of July 20, 1629 written by Charles Gott ... *“The 20th of July, it pleased God to move the heart of our governor, to set it apart for a solemn day of humiliation for the choice of a pastor and teacher ...”*

The instructions to Endecott in Troup’s *“The Massachusetts Bay Company and Its Predecessors”* outlines the letter from Matthew Craddock, Governor “in England” to John Endecott dated 17 April 1629, informing him (Endecott) of the enlargement of the Company and that he (Endecott) had been appointed Governor. These instructions refer to the patent that the Company had obtained; gave to them and authorized them to have sole management of the government of the Company’s affairs there (in New England). He (Endecott) had a commission, in 1629, from the company to act as governor, which was, of course, superseded by the arrival of Winthrop with the charter.

Continued on page 8



“King is beheaded! O dreadful Judgement!”

This note in his memoirs captures the sense of surprise and shock felt by the New Englander John Brock, but the feelings of other colonists as well when they heard of the execution of Charles I in January 1649 by the puritan Rump Parliament in England. John Hull also noted the event in his diary, and concluded that this was “a very solemn and strange act, and God alone can work good by so great a change.” Involving as it did questions of the legitimacy of regicide, the future of England’s Puritan Revolution, and the colonists’ relationship to their mother country, the event not only caught people’s attention, but generated considerable apprehension.



Stewart Crown

New Englanders had come to America in part to inspire religious reform in England by their prayers and examples. When fighting broke out in England in 1642, colonists had viewed the armed resistance of Parliament to Charles I as offering the promise of such reform. Days of fast were observed in all of New England to mobilize the prayers of the colonists for the parliamentary cause – “churches of praying believers are terrible as so many armies with banners, as so many thundering legions” wrote Lynn’s Thomas Cobbett. The colonies removed the king’s name from the oaths of allegiance administered to citizens. Numerous individual colonists returned to their mother country to fight in the army and navy, to serve in the government, or to rebuild the churches along New England lines. The surrender of the king in 1646 had appeared to be a judgment of God affirming the godliness of the parliamentary cause. But then Charles escaped from captivity and resumed the conflict in 1648. The New Model Army under Generals Fairfax and Cromwell soon defeated the royalist forces and again the king found himself the prisoner of Parliament.

The events immediately leading to the regicide began in December 1648 when Colonel Thomas Pride, under the orders of the army commanders, had purged the Long Parliament of over a hundred of its more conservative members. Those left to deliberate,

the Rump, established a High Court of Justice for the trial of the king. The son of John Humfry, one of the early leaders of Massachusetts, was bearer of the sword of state for John Bradshaw, the judge who presided over the trial. Charles was accused of “*all the treasons, murders, rapings, burnings, spoils, desolations, damages and mischiefs to this nation, acted and committed in the said wars, or occasioned thereby.*” Found guilty, he was executed on January 30, 1649.

Supporters of the monarchy proclaimed the dead king’s son to be King Charles II, but the Parliamentary forces under Oliver Cromwell crushed the opposition in a campaign highlighted by victories at Dunbar and Worcester. It was news of the victory at Dunbar that prompted the Massachusetts authorities to proclaim a day of thanksgiving, the occasion on which John Cotton preached a sermon to the Boston Church setting forth his justification of the recent events.

In his sermon Cotton strove to allay any doubts his listeners might have entertained about the purge of Parliament, the execution of the king, and the continuing progress of the English revolution. His case rested on biblical exegesis and on theories of resistance to tyrants that had entered English Protestant dissent through the works of John Ponet and Christopher Goodman a hundred years earlier. Exiled from England during the reign of “Bloody Mary” Tudor in the sixteenth century, Ponet and Goodman had urged their fellow Protestants to put divine before earthly authority and bend their efforts to resisting the queen. The outbreak of war between Charles I and the Long Parliament had led many puritans to look again at these writings and to employ them to justify their revolt.

In defending Pride’s Purge, Cotton was careful to explain that the army was a legitimate guardian of the people with a responsibility to preserve godly rule in England. What is striking is his illustration of his argument with the



The

Charles I by Francis J. Bremer ✚

suggestion that the trained bands (militia) of Massachusetts would be similarly justified in purging the colony's legislature should that body act against the godly interest by agreeing to return the charter and accept an English governor-general. In justifying the actions of his English friends, Cotton also relied on principles of casuistry often associated with Machiavelli and articulated in puritan form in England by, among others, William Perkins, whose Cambridge lectures Cotton had attended. Perkin's identification of "a good deceit" was used by Cotton in arguing that "there is a lawful and loyal conspiracy as well as a disloyal and wicked conspiracy." He used examples from scripture to show that what is important is not the act of conspiracy itself, but the goal. Because Pride's Purge was undertaken to preserve causes of English liberties and religious truth, it was justifiable. And he quoted the Roman emperor Trajan, who had said, "*When he committed the sword to anyone, use it for me while I rule according to law and justice, but against me when otherwise.*"

One of the reasons for colonial interest in the struggle was their belief in the imminence of the millennium. Apocalyptic yearnings were common in the puritan movement in the early seventeenth century, fed by the sense of crisis that had developed between them and the Stuart monarchs and by the events of the Thirty Years War. Cotton had preached in England and New England on the apocalyptic books of the Scriptures, and believed that the fall of Antichrist and the coming rule of the saints were presaged in the events of his time.

Cotton believed that the justice of the actions of parliament and its army were affirmed by Cromwell's victory at Dunbar. The battle, he told his listeners, had occurred when the parliamentary army was "weather beaten with rain and cold." They were charged by an army twice their size, and

began to retreat. But then Cromwell's own "regiment came in, and in one hour God had so ended the dispute" with thousands of the enemy fleeing. "We may," Cotton said, "stand and wonder at the salvation of God." Shortly before delivering this sermon, Cotton had written to Cromwell to congratulate the general on the victory and to affirm it as God's judgment on the righteousness of the cause. In the years to come Cotton's interpretation of the meaning of the Book of Revelation influenced Cromwell's "Western Design" that led to the capture of Jamaica from Catholic Spain.

John Cotton died in December 1652. New Englanders continued to support their English puritan allies during the following years when Cromwell came to govern the nation as Lord Protector. But Cromwell's death in 1658 led to a collapse of the puritan cause and the Restoration of the Stuart monarchy. Many of those who had supported the regicide were excluded from the general pardon issued by Charles I. Henry Vane, the one-time governor of Massachusetts was executed as a regicide, as was Hugh Peter, a former pastor of the Salem church. Two of the regicides, Major Generals Edward Whalley and William Goffe, fled to New England and were sheltered in New Haven by John Davenport before they resettled at Hadley.

The colonists' defense of the regicide and harboring of Whalley and Goffe contributed to the determination of Charles II to curtail the liberties of the colonies, a campaign that eventually led to the revocation of the Massachusetts Charter in 1684.



Execution Day



Dr. Francis J. Bremer is the author of numerous books on the puritans, the most recent being *Puritanism: A Very Short Introduction* (Oxford University Press) and *John Winthrop: Biography as History* (Continuum Press) a short biography with documents designed for college students.

This article is drawn from Dr. Bremer's "In Defense of Regicide: John Cotton on the Execution of Charles I," which was published along with the text of the sermon in *The William and Mary Quarterly* in January 1980.





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ROSETTE

● REGISTRAR/Judith Creamer

The Winthrop Society applications are on file in my office. Copies are \$7.00. Access to these historical records may help you make another Massachusetts Bay connection. My address and email is in the info box to the left.

NEW MEMBERS

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Vicki Sue Marshall Rice † Robert Abell
* Denotes Life Membership

● INSIGNIA

Society Insignia is available to members by writing our Treasurer:

Bill Arnebeck
744 Fuzzy Zoeller Circle
Galloway, OH 43119

Made by City Pride, the miniature medallion is 3/4 inch in diameter and crafted of solid brass with an antique finish. It is suspended from a silk drape in the Winthrop Society's colors. \$50.00 each.

The rosette by Dexter Rosettes is about 1/2 inch and in the Winthrop Society's colors. \$15.00 each.



MEDALLION

Anne Bradstreet (1612-1672)
Her Mother's Epitaph

Here lies

A worthy matron of unspotted life,
 A loving mother and obedient wife,
 A friendly neighbor, pitiful to poor,
 Whom oft she fed, and clothed with her store;
 To servants wisely awful, but yet kind,
 And as they did, so they reward did find:
 A true instructor of her family,
 The which she ordered with dexterity,
 The public meetings ever did frequent,
 And in her closest constant hours she spent;
 Religious in all her words and ways,
 Preparing still for death, till end of days:
 Of all her children, children lived to see,
 Then dying, left a blessed memory.



● **WEBMASTER/Charlie Banks**

For those of you who missed the announcement, we've **changed** our website address. It is now with a .com on the end: www.winthropsociety.com

Whatchamacallit?

The answer is found on page 8.



● **PUBLICATIONS EDITOR/Carol Taylor**

Fleet News is a few weeks late! I have been working the Census 2010 and have had other commitments that depleted my time. It is always an honor and pleasure to create and compile graphics and design with feature stories for Fleet News. It is also a continual challenge to find historical material and graphics from a period in history that was anathema to such worldly notions as art displays.

Our members and interested historians are invited to submit articles for publication in *Fleet News*. Tell us about your qualifying ancestor. The feature article is 2 pages - others 1-2. This job falls to me so...the more you spell check and abbreviate the better! Cite your sources especially if you have borrowed from the web and please adhere to an informal style. I do not post footnotes.

We also have *Watchamacallit* - send me your idea for a unique colonial item or gadget. Lastly, we have *Did you Know...* something relevant to the times of the Puritans, 16th century Mass Bay Colony; not Pilgrims.

Please note, *Fleet News* is a biannual publication.



Early Puritans rejected churchyard burials as they rebelled against other "papist" practices, as heretical and idolatrous. Instead, many 17th century New England towns set aside land as common community burial grounds.

Headstone images from this period also reflect the rejection of formal Christian iconography in favor of more secular figures, such as skulls representing fate common to all men.





THE WINTHROP SOCIETY

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John Endecott, First Governor

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The first official and formal election that was held in the newly formed Council of Londons Plantation in the Massachusetts Bay in New England was held on 30 April 1629 when the Council decided to establish an absolute government in New England. It was then that they elected John Endecott to the place of present Governor.

Surprisingly, the Official Chronicle and Tribute Book as part of the Massachusetts Bay Tercentenary states that "both Conant and Endicott were called governors. Before 1629 the word implied nothing more than that they were employees of their English associates, exercising superintendence in America." In this research, no evidence was discovered that Roger Conant ever held the title of "Governor" during his tenure at Cape Ann or later Naumkeag. Furthermore, we will continue to argue that the title "Governor" has much more significance than shown in the Chronicle and Tribute Book.



Gordon Stewart Harmon is the 10th generation grandson of Endecott. He can be reached at 1215 W. Walnut Springfield, MO 65806 or gsharmon10@hotmail.com. He currently is serving as the President of the Endecott-Endicott Family Association, Inc. The website is www.endecott-endicott.com

Whatchamacallit?

This is a pipe holder that belonged to Sir Walter Raleigh (c. 1552 – 29 October 1618). He was an English aristocrat, writer, poet, soldier, courtier, and explorer who is also largely known for popularising tobacco in England.

- Wikipedia



Did you Know...

Oliver Cromwell (25 April 1599 – 3 September 1658) was an English military and political leader best known for his involvement in making England into a republican Commonwealth and for his later role as Lord Protector of England, Scotland, and Ireland.

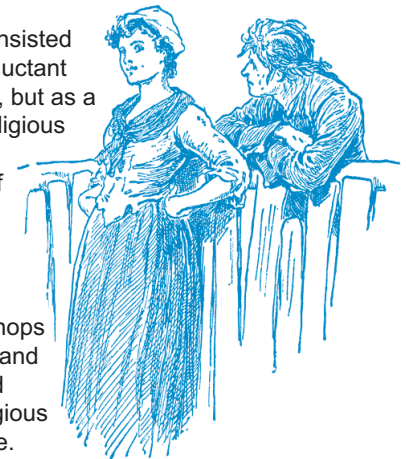
He was one of the commanders of the New Model Army which defeated the royalists in the English Civil War. After the execution of King Charles I in 1649, Cromwell dominated the short-lived Commonwealth of England, conquered Ireland and Scotland, and ruled as Lord Protector from 1653 until his death from malaria in 1658. He was buried in Westminster Abbey, but when the Royalists returned to power his corpse was dug up, hung in chains, and beheaded.

- Wikipedia

Civil Unions in the City on a Hill

The English Puritans who founded Massachusetts in 1630 formed a society as committed to religion as any in history. But for them, marriage was a civil union, a contract, not a sacred rite. In early Massachusetts, weddings were performed by civil magistrates rather than clergymen. They took place in private homes, not in church buildings. No one wore white or walked down the aisle. Even later, when it became customary for ministers to preside at weddings (still held in private homes), the clergy's authority was granted by the state, not the church.

Massachusetts' founders insisted on civil unions, not as a reluctant compromise with the state, but as a direct outgrowth of their religious beliefs. Puritans were dissenters from the Church of England, which like the Catholic Church treated marriage as a sacrament. In England, the king was "defender of the faith," bishops sat in the House of Lords, and the Church of England had legal authority over all religious matters, including marriage.



Puritans strongly opposed this system. They wanted to adhere strictly to the Bible in shaping their forms of worship, but as they read it, the New Testament offered no precedent for bishops, ecclesiastical courts, and royal control over religion.

*Excerpt from "Civil Unions in the City on a Hill" by Mark A. Peterson
Common-Place, vol. 4, no. 3, April 2004*