

The Truth About

The Pilgrim Fathers,

1620—1920 ;

BY

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The Truth About the Pilgrim Fathers.

By MICHAEL J. F. McCARTHY.*

WE are met this evening to refresh our memories on one of the most remarkable events in the world's history. However you test it by comparison with cognate incidents in ancient or modern times, the departure from this country of the body of men who are known as the Pilgrim Fathers stands out as a colossal event productive of consequences unsurpassed in the history of humanity.

Bodies of colonists have gone from mother countries in all ages; sometimes as the result of differences with the ruling power at home, as in this case; sometimes sent forth with the benediction and at the expense of the parent nation; but no colony ever achieved a tithe of the success achieved by this English band of colonists whose objects and principles I have come here this evening to give some account of.

The Pilgrim Fathers, as you know, were not men of Devon. Indeed the contrast between them and the famous Devonians of their time is marked and noteworthy. The great men of Devon, such as Walter Raleigh, Richard Grenville, Francis Drake, and John Hawkins, usually went forth for the express purpose of adventure, or conquest, or discovery, or for the acquisition of wealth. The Pilgrim Fathers went forth for none of these objects; but, as the great English poet Milton says of them, "they were faithful and free-born Englishmen and good Christians constrained to forsake their dearest homes, their friends and kindred, whom nothing but the wide ocean and the savage deserts of America could hide and shelter from the fury of the Bishops."

To us of the present day who have happily such different

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experience of the Bishops of the Church of England, it may seem incredible that any body of English citizens should have been driven to leave home and kindred in order to escape the wrath and persecution of English Bishops. Such, however, is the fact, and we must not be afraid to face it. Toleration in matters of religious opinion has been a plant of very slow growth. But the marvellous working of the divine law of compensation is such that the injustice and cruelty of men towards their fellows has often been the ultimate means of bringing the greatest blessings to humanity. The greatest example of this is to be found in the treatment meted out to our Divine Lord Himself while He was in this world as a human being. And assuredly the persecution of the Pilgrim Fathers led also to wonderful benefits for humanity.

BIRTHPLACE AND ORIGIN OF THE MOVEMENT.

IN case some of the younger members of our audience may not be aware of it, let me say that the Pilgrim Fathers were mainly natives of what is even now a little-known part of England, namely, the tract of land on the south side of the Humber estuary, near where it receives the waters of that splendid English river, the Trent. This section of England lies in three counties—Yorkshire, Nottingham, and Lincolnshire—and the little towns, or villages, of Bawtry, Austerfield, and Scrooby, and the better-known town of Gainsborough were the chief centres of the Pilgrims' activities before they left their own country and went into exile in Holland.

After the Reformed Church of England had been established in the reign of Edward VI., the Papal System, on the lamented death of that youngest of English kings, was re-established by Queen Mary and Cardinal Pole, and remained the established religion of England for five years, 1553 to 1558. A number of English Protestants had then to fly to the Continent, and those Protestant refugees, while resident in Holland, Switzerland and

elsewhere, imbibed ideas about spiritual independence far in advance of their Protestant fellow-countrymen, who had stayed at home and survived under Queen Mary's *regime*. Some of those who stayed in England had outwardly conformed to the Papal System, while others managed to escape the persecution of the time by a prudent reticence without openly deserting their Protestant views.

When Queen Mary died, she was succeeded by Queen Elizabeth, who decided to break the connection with Rome and re-establish the Reformed Church of England which had been set up in the reign of her brother, Edward VI. Then the Protestant refugees came home rejoicing and brought with them the advanced ideas of spiritual liberty they had acquired in the republican lands where they had been sojourning. To those men the old Roman notion of one highly organised Church, ruled entirely by clergy, with elaborate creeds, dogmas, ritual and gradations of priestly rank—a religious reproduction of the politico-religious system of the Roman Empire—was entirely un-Christian and un-Scriptural.

QUEEN ELIZABETH.

BUT Queen Elizabeth herself, while absolutely breaking with the Papacy, could not divest her mind of the old ideas on the necessity for absolute uniformity of creed, doctrine, ritual and all those gradations of priestly rank which were and are the very essence of the old system. She was supreme head of the Church of England as an ecclesiastical corporation, and she was resolved to exercise her religious supremacy as fully as her political supremacy.

She honestly believed that as there was room only for one political sovereign in the realm, so there was room only for one Church and one religious sovereign. As the daughter of an autocratic king, she had been trained to believe that she could do no wrong in civil matters. "The king can do no wrong" is one of the axioms of English law. And it was an easy transition to

the collateral belief that she, as sovereign, could do no wrong in religious matters. She honestly believed that uniformity of religion was necessary to good government and national prosperity, and she also believed that uniformity of religion should be enforced as vigorously as obedience to any other civil law, that is, by means of fine, corporal punishment, imprisonment or death.

ARCHBISHOP WHITGIFT.

HERE then you have the beginning of the trouble. On one side you have a powerful, able queen, revelling in her emancipation from Papal suzerainty, and backed up by an obedient and ambitious Archbishop of Canterbury in the person of John Whitgift. On the other hand you have the little bands of Independents in London, in Northamptonshire and other places, but especially at Scrooby, Bawtry, Austerfield and elsewhere in that Humber country of which, curious to say, Whitgift was also a native, having been born in Great Grimsby. Another point to be noted is that Whitgift was himself one of those Protestants who by his political and religious reticence managed to live in England during Queen Mary's reign and escape persecution.

That he was an able man is beyond all doubt, but his ability was altogether that of a man of the world eager to get on in his profession, which was then the richest and greatest of all professions, shorn though it had been by the appropriation of such an enormous amount of ecclesiastical property by the State in the reigns of Henry VIII. and Edward VI. Whitgift's first great success was as Lady Margaret Professor of Divinity in Cambridge, where his lectures won the approval of the Queen, and he rapidly became Master of Trinity and Vice-Chancellor of the University. He was the leader of the High Church Party in the disputes with the Puritan Party in the University, and succeeded in getting Thomas Cartwright, the leader of the Puritans, dismissed from his professorship and fellowship and driven into exile.

In 1577, Whitgift became Bishop of Worcester, in addition to which he held the high political post of Vice-President of Wales. When Elizabeth made him Archbishop of Canterbury in 1583, he used all his influence with her to prevent any further appropriation of Church property by the State; and for the last twenty years of Elizabeth's reign carried out all her instructions and aided her by his own professional advice in suppressing Puritanism with all the rigour of the cruel laws of that time. The first law against Puritans was entitled an Act to "reduce disloyal subjects to obedience." That was in 1580; but it was Whitgift who got the Act of 1593 passed which for the first time made Puritanism expressly an offence against statute law.

Lord Macaulay calls Whitgift "a narrow, mean, tyrannical priest who gained power by servility and adulation." He was against the supremacy of the Pope, but he had no objection to concentrating in himself as much of the papal power as his masterly sovereign would permit. He was an extreme High Churchman, and we may judge of his wealth, hospitality and ostentation by the fact that, when paying his state visits to Canterbury and other towns, he was often attended by a retinue of 800 horsemen!

WHAT WAS PURITANISM?

LET us now consider what Puritanism was and how the Puritan Party as a whole differed from the Independent section of the party with whom we are concerned. Puritanism means purity of Christian worship and doctrine divested of the sacerdotal accretions which had accumulated during the Middle Ages. Some of the Puritan leaders upheld, while others objected to State control of religion. Thomas Cartwright, for instance, inveighed openly against Elizabeth's scheme of a State-controlled Church, but wanted a Church-controlled State in which the presbyter was to be responsible to God alone. The more practical Puritan school of theologians were for enforcing uniformity of pure worship in England by the power of the State; in other words, they wanted

to capture the Sovereign to attain their high ideal; and thus we got the Party of Puritan Low Churchmen, who were as much in favour of Church reform by political force, and as devoted to State establishment and endowments as the High Churchmen themselves. Besides Cartwright, one may cite such well-known names as Travers, Perkins, and Rainolds.

The Independent Party, to which the Pilgrim Fathers belonged, were as much against State Puritanism or Low Churchmanship as against State High Churchmanship. Their contention was that each individual congregation is a church directly under the authority of Christ and responsible to God alone; that there should be no clerical or priestly caste; that all members of each church were equal; and that there should be no corporate organisation of the individual churches. They also held that the judgment of each individual should be absolutely free in matters of divine worship, inasmuch as religion is a matter of conscience between God and the individual. They acknowledged only two great entities in the spiritual sphere, God and the individual soul.

Besides God and the individual, there remained the State or political power to be reckoned with; and the Independents held that religion was not to be dictated or forced on any individual by the political power. To us in our enjoyment of the freedom of the twentieth century, all this seems to be a matter of course and no new discovery whatever. But it was, in fact, the newest and most startling discovery ever made in Europe. It had been proclaimed in Judea sixteen hundred years before and had been put into practice in those early Christian churches round the coasts of the Mediterranean Sea, but it had been lost to the world for thirteen hundred years. Its re-discovery now revolutionised the world and led to all those subsequent discoveries which have made our planet appear so small that it seems as if the next step would be to take the solar system, and not this mere earth, as our unit for travel and exploration.

THE PRIEST-KINGS.

IN all preceding historical times, the priestly power and the political power went hand in hand. To separate them seemed impossible. In Egypt, Assyria, Media and Persia, the kings were the priests; in China, the Emperor was the chief priest and Son of Heaven; in republican Greece and Rome, the Archons and Consuls were as much religious officials as political, and the oracle priests and priestesses were the domestic and political advisers of the world; under the Roman Empire the Emperor was the Chief Pontiff, or Master of the Rites. And the belief in this system as the best means of governing humanity prevailed not only throughout the world in general, but flourished in England in particular at the time the Independents proclaimed their epoch-making discovery that it was not right or justified by Scripture.

Indeed the belief lasted long after the Independents and continued down to our own times in many lands. We saw Napoleon, for instance, re-establishing the Papal System in France with the Roman Pontiff as a mere pawn or puppet in his hands. We saw the late Kaisers of Germany, Austria and Russia arrogating to themselves divine or priestly powers, in the conviction that a vice-regency of God vested in their persons was the most perfect system of governing the general mass of humanity in those countries! We must remember that the world is very young and must not feel rebellious or impatient at finding so many of our truest ideals still struggling for realisation against interested opposition. God's ways are not our ways and with Him a thousand years are but as a day.

FIRST INDEPENDENTS.

It must be remembered that the greatest reformers were priests or clergymen. The three spiritual giants of the great Reformation—Luther, Calvin and Knox—were priests. So now in the second Reformation within the great Reformation, the

best and most persecuted Puritans were men in holy orders. The weakness of every human beginning is well exemplified in the character of Robert Browne, the first English Independent minister, whose writings breathe such a spirit of pure Christian idealism. "The kingdom of God," he wrote, "is not to be begun by whole parishes, but rather by the worthiest, be they ever so few." What could be more admirable than his definition of a church as "a company of Christians or believers who, by a willing covenant made with God, are under the government of God and Christ and keep His laws in one holy communion" ? The sovereign, or government, or magistrates have no right to meddle, he said, with the members of any church except in civil matters, they must not "act as prophets, or priests, or spiritual kings." Browne's conduct, however, destroyed his spiritual influence. On being excommunicated by the Bishop of Peterborough, he recanted and accepted a living in the Church of England. He died in prison at eighty years of age, his offence being that he had struck a rate collector who came to his house to collect a debt ! He was disowned by the Independents, who resented the name of Brownists by which they were called.

Some early martyrs of the Independents deserve honourable mention. Thacker and Coppin were executed at Bury-St.-Edmunds in 1583, the year Whitgift became Archbishop, for distributing Browne's writings and refusing to conform to the Church of England as reformed by Elizabeth and Whitgift. The Courts of High Commission, smelling out heresy, were busy wherever Puritans were to be found. John Greenwood, a priest, and Henry Barrowe, a barrister, were executed on a similar charge in 1593, the year in which the Act was passed to make Puritanism a political offence. The number of the Independents may be judged from a statement of Sir Walter Raleigh that year in Parliament that "there were 20,000 Brownists in England whom we wanted rooted out of the commonwealth !" Raleigh was as much the slave of Elizabeth

as Whitgift. Those martyrs died bravely, holding that "the Queen was chief ruler civilly but no farther," and that "in regard to the Church of England or any church, the Sovereign is no more than a mere member!" In 1596, twenty-four Independents died in prison. After that, the Independents resolved to emigrate to Holland, and this brings us to the second part of our narrative.

PILGRIMAGE TO HOLLAND AND JAMES I.

THE Humber estuary has always been closely connected with Holland; the southern part of Lincolnshire is called Holland. But, apart from this, Holland was just then a haven of refuge for persecuted Protestants from France, Spain and other countries. And so the Independents became pilgrims! They were not bound for any priestly shrine like the hordes of pilgrims who had been traversing Europe for centuries to worship the relics of dead men, and pay tribute of gold and lands to the Bishops and priests who kept such shrines as that of Thomas a Beckett at Canterbury. No; their pilgrimage was undertaken to get away from those things in order to find a quiet place where they might worship God in purity and pursue their peaceful avocations, unharassed by tyrants claiming a divine right of persecution.

The first community settled at Amsterdam with Francis Johnson as pastor and Henry Ainsworth as teacher. These men were not ignorant churls as it is the latter-day fashion to describe the early Puritans. Johnson was a fellow of Christ's College, Cambridge. Ainsworth is described as a scholar "who had not his better for the Hebrew tongue in Leyden nor scarce in Europe." A second Independent settlement was made at Leyden under John Robinson (of Scrooby) and John Smyth, who, with their colleagues, fled from England in 1608 and 1609. Elizabeth had died in 1603 and was succeeded by James I. Whitgift had died in 1604 and was succeeded by Archbishop Bancroft. But the persecution still went on. Bancroft was worse than Whitgift. Lord Clarendon

wrote of him : “ If Bancroft had lived, he would quickly have extinguished all that fire in England which had been kindled at Geneva.” Robinson and Smyth were lucky to have got off with their lives. James I. was a firm believer in his own right divinē. He could not understand how a king could maintain his position except as head of a State Church and by enforcing religious uniformity. In this he was encouraged by Bancroft and the horde of flatterers who surrounded his throne. It has latterly become the fashion with High Churchmen to decry and ridicule James I., but, while he lived, he was an object of terror to his subjects, high and low, lay and clerical, and he was the highest of High Churchmen.

One thing must not be forgotten for James I., and that is that he gave the world the glorious Authorised Version of the Bible which built up the Anglo-Saxon race and still holds it together by bonds stronger than any which can be forged by human laws. If you want to know how much he was feared, you should read the dedication of the Authorised Version, in which the translators describe him as their “ most dread Sovereign.” We are now done with the persecuting Kings and Archbishops in the course of our story and shall only add, as a proof of divine justice, that the conduct of James I. led to the execution of his son Charles I. ; also that Bancroft’s next successor but one in the see of Canterbury, William Laud, was beheaded in 1645, and that during sixteen years after that date there was no Archbishop of Canterbury.

THE STAY IN HOLLAND.

BUT to speak of that is to anticipate events, for we have now only got to the stage where the band of Independents, known as the Pilgrim Fathers, are breathing the free air of the Dutch Republic at the historic city of Leyden under the leadership of John Robinson and Elder Brewster. Robinson’s character is worth dwelling upon. He advocated communion with the proved godly in all churches including even the persecuting Church of

England. He said that what he had separated from was "the English national, provincial, diocesan and parochial Church in the whole state and order thereof," but he delighted still to retain fellowship with her many thousands of godly sons. His idea of a Church was that "above it there could be no human authority, person, or court, ecclesiastical or civil"; he held that Church office did not exalt a man above the brotherhood; that the clergy were but Christians and good only as Christians.

One of his wise sayings was: "A saint is most happy and blessed, though he never held an office in the church; but the man who holds a church office, if he be not a saint, is a most wretched and accursed creature!" All acts of the Church, he said, must be done not merely by the clergy and office holders, but by the brethren as well. His idea of a church was a true *ecclesia* or general assembly; and the church of which he was pastor at Leyden was the true parent church of all the independent churches alike in England and America.

When the Pilgrims had lived in Leyden for ten years, they began to think seriously of emigrating to North America. They sent two of their number, Robert Cushman and John Carver, as delegates to London in 1617 to negotiate with the Virginia Company for a grant of territory, and to try and secure from King James I. a promise of security for the rights of conscience. Even in a savage wilderness three thousand miles from James's court they deemed this security necessary! The delegates, after nearly a year's delay, returned to Leyden with the message that the King was willing to encourage them, and an indirect promise from the King that he "would connive at them and not molest them, provided that they carried peaceably!" Then in February, 1619, Robert Cushman and Elder William Brewster were sent to London to secure a patent from the Company. There were two Virginia Companies, the Northern and Southern, the Northern being composed of knights, gentlemen, merchants and adventurers of Bristol, Exeter and Plymouth.

THE PILGRIMAGE TO AMERICA.

The Pilgrims having got their patent, contracted with certain merchant adventurers of London for transportation across the Atlantic as well as for money, provisions, implements and live stock. The terms imposed by those merchant adventurers are said to have been very hard, but we have not time to go into particulars. Two ships were chartered, the *Speedwell* of sixty tons and the *Mayflower* of 180 tons. The Pilgrims who were emigrating said good-bye to those left behind in Holland, amongst whom was John Robinson, who never got to America, and sailed in the *Speedwell* from Delfthaven on July 22nd, 1620. The larger *Mayflower* was to sail from London with the necessary equipment for the voyage and colonisation and meet the *Speedwell* at Southampton.

When the ships met at Southampton, the Pilgrims were conveniently divided between the two ships with their belongings, and both vessels sailed from thence on August 5th, 1620. Reynolds, the captain of the *Speedwell*, soon complained that his ship was leaking, and both ships put into Dartmouth from which they set out again on August 21st. They had no intention of putting into Plymouth, but when they were off the Land's End the *Speedwell* again flew signals of distress and both ships put about and sailed back to Plymouth Harbour, where it was found that Reynolds had been guilty of deception and was endeavouring to prevent the voyage. It was then decided to dismiss the *Speedwell*, and such of her passengers as could not be accommodated in the *Mayflower*, and about twenty of the Pilgrims, including Robert Cushman, returned to London.

THE "MAYFLOWER" REACHES LAND.

THEN the *Mayflower* sailed alone on her perilous voyage across the Atlantic on September 6th, 1620, and, after battling with the stormy winds and seas for over two months, at length fell in with the land called Cape Cod on November 9th. The Pilgrims'

intention had been to settle on the Hudson River in the present State of New York, and an agreement had been signed with the ship's master to that effect, but Captain Jones of the *Mayflower* is suspected of having been bribed by the Dutch who were then thinking of sending a colony to the Hudson themselves. Thus it came about that the Pilgrims were forced to land on the less desirable shores of Massachusetts. Jones threatened to sail away with their belongings if they did not quickly decide on a place of settlement at Cape Cod. The Pilgrims who landed numbered 101 men, women and children, and not a single life had been lost on the voyage! The principal names are well known—John Carver, William Bradford, Edward Winslow, William Brewster, Isaac Allerton, Captain Miles Standish, John Howland, John Alden, Samuel Fuller—there being 42 men and 59 women and children.

It is worth stating that on November 3rd, while the *Mayflower* was still at sea, a new patent was signed by King James incorporating the adventurers between 40 and 48 degrees North Latitude, that is, from about Philadelphia to Newfoundland. This patent was the foundation of all subsequent titles to land in that region. In it the title given to the adventurers is "the council established at Plymouth, in the county of Devon, for the planting, ruling, ordering and governing of New England in North America." The Pilgrims had therefore substantial reason for naming their first settlement in Massachusetts, New Plymouth, in honour of the famous town in which we are assembled this evening.

IN MASSACHUSETTS.

WE have now come to the third stage of our narrative. The Pilgrim Fathers are landed in America with all their troubles before them! I need not dwell upon the difficulties they had to encounter in colonising a thickly populated savage country. There is a vast and entertaining and stimulating literature on the subject. I have just read some books that are worth mentioning: Miss Spofford's *Three Heroines of New England Romance*; Miss Austin's *Betty*

Alden, Standish of Standish, and David Alden's Daughter; Edward Eggleston's *The Beginners of a Nation*; Pauline Mackie's *Ye Lytle Salem Maide*; all these are novels with a large substratum of fact. Then there is George Bancroft's *Colonial America*, and the great French philosopher, De Tocqueville, from whom I shall presently give you some quotations; besides the true chronicles of the Pilgrims themselves, such as Governor Bradford's *History*, Dr. Young's *Chronicles*, and Hutchinson's *History of Massachusetts*. There are innumerable memoirs of the Plymouth Colony. I do not pretend to give an exhaustive list, for without exaggeration it may be said that their name is legion.

Some people think that the historians and novelists have magnified the importance of the small handful of men, women and children landed in the *Mayflower*; but the truth is that the world does not yet realise with anything like full appreciation what humanity owes to the Pilgrim Fathers. They were as a grain of mustard which grew so quickly from being the smallest of plants that the birds of the air found shelter in its branches. It is estimated that there were 30,000 Puritan emigrants landed in North America during the twenty years immediately following the historic landing at Plymouth Rock in 1620. Some authorities put the figure as high as 50,000.

CHARACTER OF THE PILGRIM COLONY.

THE unique and extraordinary feature of this Colony, which makes it different from any other colony, is that it was from the first and always remained, as it grew in wealth and numbers, essentially a colony of God-fearing, God-serving men and women, without priests or bishops or any of the religious paraphernalia of Europe. In 1631, after eleven years of struggle in their new settlement, a General Court of Massachusetts was held at which it was resolved that "no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same."

One of the greatest faults found with the Pilgrim Fathers by "broadminded," mercenary, and vicious people, and by the writers who cater for such people, is that the Pilgrim Fathers were kill-joys who objected to all the pleasures of life. Well, it all depends on what you call pleasure. You cannot serve God and Mammon. You must make your choice. You cannot be on both sides. An American writer of the present day, a true son of the Pilgrim Fathers, puts the case in these words: "How often we desire two mutually exclusive things; evil pleasures and a clear conscience, self-indulgence and good health, laziness and success, a selfish worldly life and a consciousness of serving God! Men everywhere are trying to possess themselves of two things that exclude each other and they always fail. They have to take one or the other. The central lesson of life is that we must choose." The Pilgrim Fathers made their choice. They preferred a clear conscience to evil pleasures, good health to self-indulgence, success to laziness, and a consciousness of serving God to a selfish worldly life.

RESULTS FOR ENGLAND.

I ASK those critics of the Puritans whether North America would have become the huge success it has become if its master minds were vicious "sports" instead of being godly men? The history of humanity does not show a single case of a colony or a nation addicted to self-indulgence and vice which had any lasting success. Not only did the Independents of New England succeed themselves, but their success reacted on the Old England which they had been driven from. The Independents of England grew so strong, and were so emboldened by the success of the Massachusetts Colony, that they rose against Archbishop Laud, the successor of Bancroft and Whitgift—not only rose against but triumphantly beat down the tyrant. They fought a Civil War here in England for a great cause in which they carried all before them. We talk about the revolution involved in the downfall of the Kaisers of Germany, Austria and Russia. It is

not nearly as epoch-making, except in regard to the numbers involved, as the revolution which put down Charles I. and Archbishop Laud and put Oliver Cromwell in their place as the Lord Protector of the English Commonwealth. There is no such clear principle or high ideal involved in the resettlement of Europe to-day as was involved in the resettlement of England in the Civil War. Cromwell, the Independent, was ruler of England, Scotland and Ireland in about twenty-five years after the date of the landing of the Pilgrims on Pilgrim Rock in Cape Cod Bay.

Civil War is a dreadful scourge, but it is not by the so-called pleasant things of life that God sends His blessings. Most of the freedom and prosperity we enjoy to-day are to be traced to the victory over Divine Right in Kings and Bishops by Oliver Cromwell and his Ironsides. And the victory of Cromwell, as I have shown, was largely due to the God-fearing, earnest colonists of Massachusetts. The spirit of the Pilgrims spread over all the New England States first, and afterwards over all the United States of what is now the Great Republic of the West, extending from the Atlantic to the Pacific and constituting the largest and richest area of the world ever held by a single people.

THE WAR OF INDEPENDENCE.

WHEN the American Colonies were driven to break the connection with England in 1776, it is now generally admitted that they had justice on their side. John Richard Green, the popular historian of the English people, admits this and unhesitatingly throws all the blame for the breach on the then King of England, George III. Green writes as follows: "The King was now supreme, and George did not hesitate to form a Ministry steadily opposed to any recognition of public opinion. The Ministry was in fact a mere cloak for the direction of public affairs by George himself. George was in fact the Ministry through the years of its existence; and the shame of the darkest hour of English history lies wholly at his door." It was not until 1874, nearly a hundred

years after the Declaration of American Independence, that this fact was known to the general body of the English people !

If you read that marvellous document, the Declaration of Independence, you will find that it goes straight for George and for George alone. All the counts of the indictment begin with the word " He " ; and " He " is King George III. And it winds up with this sentence : " And, for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge each other, our lives, our fortunes, and our sacred honour." The Pilgrim Fathers could never have imagined their descendants would address such a communication to the royal descendant of their " most dread Sovereign Lord," King James I. And yet it breathes the very spirit of the Pilgrim Fathers ; and the men who won the War of Independence were all God-fearing men, who honoured the Pilgrims and regarded them as the founders and real fathers of the United States.

The Constitution of the United States, which starts with the assertions that all men are born equal and that there shall be no system of religion whatever established by law, is just what the Pilgrim Fathers would have written under the same circumstances. But I do not go into these questions this evening. I merely wish to point out that the separation of United States from England did nothing but good to England. It was during the following century, the nineteenth, that all Britain's real greatness was built up. Those who talk and write of the loss of the American Colonies, as if it were a subject for lamentation, do not know what they are talking or writing about. Looking back at what England was in 1782 and comparing her condition then with what we see her to-day, we are justified in saying that the Independence of America was all gain and no loss to the English people at home.

THE PILGRIM SPIRIT IN THE CIVIL WAR.

FROM the Declaration of Independence to the outbreak of the American Civil War in 1861 there was considerable soreness and

ill-feeling between the official class in this country and the Government of the United States. But there was no hostility between the peoples who were and are one people, speaking the same language, reading the same Bible, worshipping the same God. The virtuous people at home were always upheld and encouraged by the growth and expansion of their kindred in the United States. And when the American Civil War came, it was fought for as clear an issue, as high an ideal, as the English Civil War of the seventeenth century. The descendants of the Pilgrim Fathers, the men of the Northern States, resolved to die on the battlefield—and for what? Oh, my friends, the answer is glorious and makes one proud of this miserable human nature! They decided to fight in order that no black man, woman, or child should ever again be a slave within the borders of the United States. The purest white men in the world, the proudest of their pure white blood, the one race of white colonists who never intermarried with the coloured folk, went into battle to free those black people and died in thousands to set them free, so that the words of their Constitution might be proved true that all men are born equal.

Their leader, as you know, was Abraham Lincoln; and if there was ever a man more like the Pilgrim Fathers, more true to the type of the English Independents, I have yet to discover him. For sheer godliness, Abraham Lincoln deserves to be called a saint; for bravery, he may well be called a hero; for simplicity and honour, he has no superior in human history; for statesmanship he was like one of those ancient Romans who left the shafts of the plough to take up the dictatorship and save the Republic. As Philips Brookes said of him: "It is the great boon of such characters as Abraham Lincoln's that they reunite what God has joined together and man has put asunder. In him was vindicated the greatness of real goodness and the goodness of real greatness. The twain were one flesh. There are men as good as he, but they do bad things. There are men as intelligent as he, but they do

foolish things. In him goodness and intelligence combined and made their best result of wisdom. May God make us worthy of the memory of Abraham Lincoln."

THE PURITAN WOMEN.

THE triumph of the North over the South in the United States was the victory of right over wrong. The colossal results of that victory in the growth of the great Republic are an encouragement to every man and woman who loves the right and is prepared to bear loss rather than do what is against their conscience. We have ample proof that the Pilgrim Fathers were seed sown by God Himself on a fruitful soil, and the world is now garnering the crop a hundred, yea a thousand fold in that unquestioned greatness and unbounded power of the United States of America which sprang from such humble God-fearing beginnings. As the best possible answer to those who pick holes in the Puritan character, let me read for you some extracts from the French philosopher, De Tocqueville, one of the greatest and clearest thinkers of the nineteenth century. I feel that no public address on any public question at present should omit to state how women are affected by it. Women have just been enfranchised in this country; they have not yet got the vote in America; but let us see what De Tocqueville thought of the condition of women in Puritan America. This is his verdict:

"In the United States the doctrines of Protestantism are combined with great political freedom and a most democratic state of society; and nowhere are young women surrendered so early or so completely to their own guidance. Even amidst the independence of early youth, an American woman is always mistress of herself; she indulges in all permitted pleasures without yielding herself up to any of them; and her reason never allows the reins of self-guidance to drop. Although the Americans are a very religious people, they do not rely on religion alone to defend the virtue of woman; they seek to arm her reason also."

So much for the girls. Now hear what he says of the married women. "In America the independence of women is irrevocably lost in the bonds of matrimony; if an unmarried woman is less constrained there than elsewhere, a wife is subjected to stricter obligations. The daughter makes her father's house an abode of freedom and pleasure; the wife lives in the home of her husband as if it were a cloister. The Americans are at the same time a puritanical people and a commercial nation; their religious opinions as well as their trading habits consequently lead them to require much abnegation on the part of woman, and a constant sacrifice of her pleasures to her duties which is seldom demanded of her in Europe. Thus in the United States the inexorable opinion of the public carefully circumscribes woman within the narrow circle of domestic interests and duties, and forbids her to step beyond it. Precocious marriages are rare. Thus American women do not marry until their understandings are exercised and ripened; whereas in other countries most women generally only begin to exercise and to ripen their understandings after marriage."

Now what does De Tocqueville say of the general relationship between the sexes? He says: "Although the travellers who have visited North America differ on a great number of points, they all agree in remarking that morals are far more strict there than elsewhere. The Americans have applied to the sexes the great principle of political economy which governs the manufactures of our age, by carefully dividing the duties of man from those of woman, in order that the great work of society may be the better carried on. In no country has such constant care been taken as in America to trace two clearly distinct lines of action for the two sexes, and to make them keep pace one with the other, but in two pathways which are always different."

THE PRESENT-DAY POWER OF PURITANISM.

AND the great writer thus winds up: "I do not hesitate to avow that, although the women of the United States are confined

within the narrow circle of domestic life, I have nowhere seen women occupying a loftier position; and if I were asked to what the singular prosperity and growing strength of that people ought mainly to be attributed, I should reply—to the superiority of their women!” Let that be sufficient vindication of Puritanism and sufficient answer to those innumerable writers who sneer at the Puritan women while they praise Nell Gwynn and the other courtesans of Charles II. But it may be said that all this is a thing of the past and that the Puritan spirit no longer prevails in the United States. No, my friends, let us thank God that such is not the fact. The vicious writers in the Press and in a large class of books would tell you so, for with them the wish is father to the thought. The spirit of the Pilgrim Fathers still lives and rules America, and the proof of it was seen in that greatest pilgrimage ever seen on this earth when over three millions of free American citizens crossed the Atlantic to fight for the salvation of Europe in the Great War. They threw in their weight just at the vital moment, when our Prime Minister sent his tragic appeal to President Wilson for instant help after the big push back of our armies in March, 1918. And now we see the apparently almighty German hopelessly beaten!

Or again, in answer to those sporting journalists and book-writers who make a hero of Charles II. and a saint of Nell Gwynn, do you think that, if the Puritan spirit were dead in America, the whole Republic would have solemnly decided by a vote of all the States to amend the Constitution so that alcoholic drink might no longer be manufactured or sold within the Union? They saw that thrift and hard work would be necessary to pull together after the war, and they took the old Puritan road of self-denial as the best way to travel in the serious times which are now ahead. I say it without fear of contradiction that in the whole history of the human race you will not find such an act on the part of a great nation, or even a small nation, as that solemn amendment of the

Constitution by all the States last year for the suppression of alcoholic drink. That is Puritanism alive and in full vigour in this twentieth century. May the lesson not be lost on us at home, and may we here benefit as the result of the great stand for temperance which is now being made in the land of the Pilgrim Fathers! As the progress of our kindred in America reacted upon Old England for the benefit of the Motherland after the founding of the Plymouth Colony in the seventeenth century, and after the declaration of American Independence in the eighteenth century, and again after the American Civil War in the nineteenth century, so assuredly will the great position now taken up by the United States react for our benefit in every good sense, moral and material.

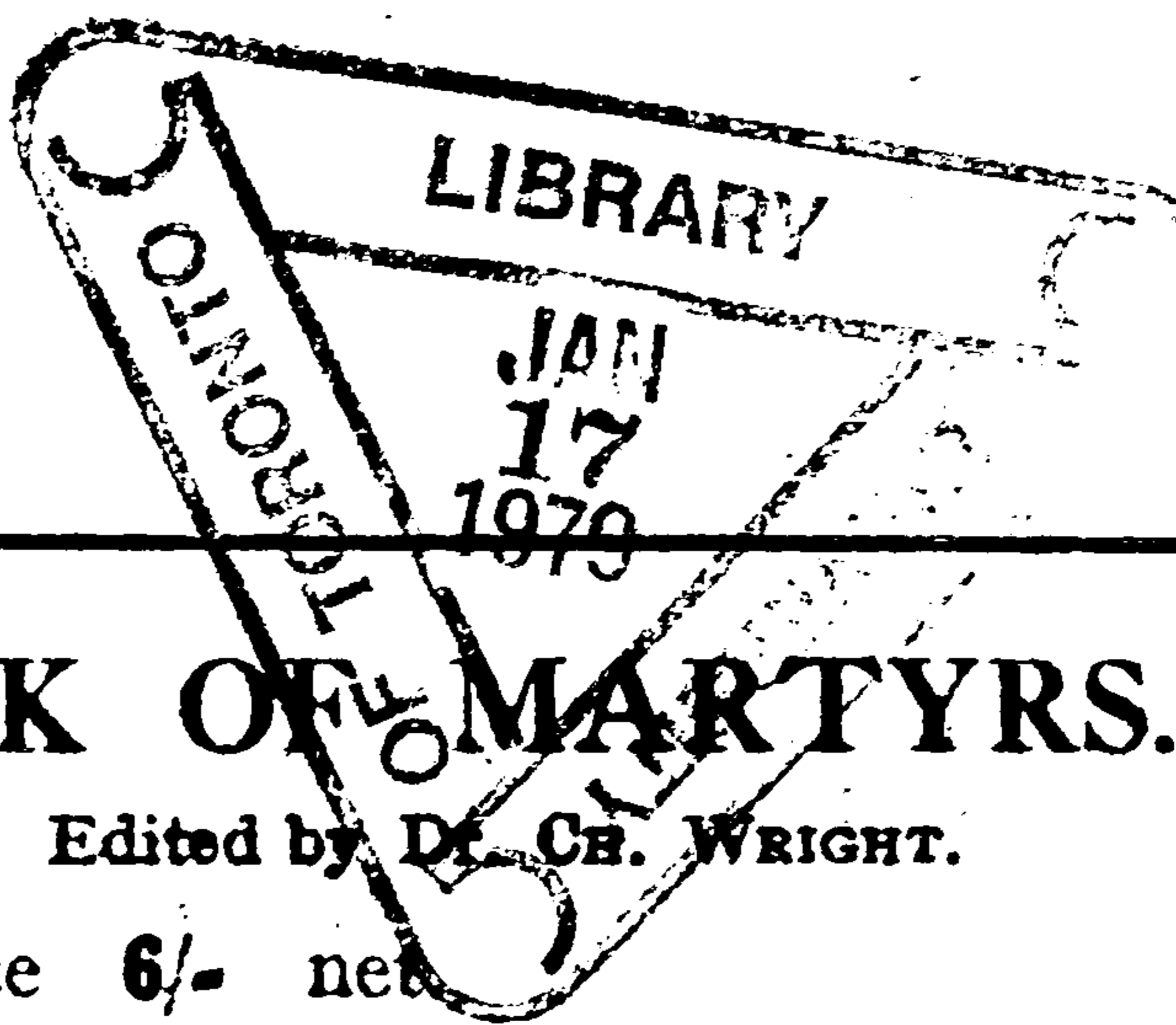
AMERICAN PURITANISM ESSENTIALLY ENGLISH.

THE one great thought we should always keep uppermost in our minds about America is that the people of the United States, who dominate the whole Western hemisphere of the globe, are not only people of British stock but especially of English stock. They have shown the typically English faculties of making a home even in the most unpromising places abroad and of absorbing and amalgamating people of all other nationalities who came to live with them. Just as England has always kept her door open to foreigners of every land who came here and became English in less than a generation; so America has done likewise. But, whatever race or clime an immigrant into the United States belonged to, the immigrant had and has to learn the English language, thereby making it certain that English will be the world-language of the future. There may be a few racial backwaters in the States where other tongues are spoken or newspapers printed in foreign languages, but these are mere temporary phenomena bound to join the stream of progress and employ English for their own comfort and advantage.

PURITANISM A SPIRITUAL MOVEMENT.

AND now I must draw this little sketch of the beginnings and wonderful progress of the spirit represented by the men called the Pilgrim Fathers to a close. It was essentially a spiritual movement born of the Reformation. The Independents of Scrooby were patient in spirit. The event proves that the patient in spirit are better than the proud. God is a spirit and the Pilgrims worshipped Him in spirit and in truth. Where the spirit of the Lord is, there is liberty. The body without the spirit is dead. May the body of this British land of ours be re-infused with the godly and fearless and self-denying spirit of the noble pioneers whose history we have been considering to-night. A great chastening gives us a great opportunity. May God guide us to use that opportunity, not for selfish materialism but for enlarging the spiritual independence of our race. May we be filled with the true spirit of God and have an enthusiasm for His service and the service of mankind as lofty as the Pilgrim Fathers! Renew a right spirit within us as a people, O Lord, and save us from the false guides who would raise up within us feelings of petty envy and jealousy.

May we, in the words of the Compact signed by the Pilgrims at New Plymouth on November 11th, 1620, undertake whatever we do as a nation "for the glory of God, the advancement of the Christian faith and the honour of our King and Country!"



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