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*By D. E. Paul*

ART. I.—*Platonis*, et quæ vel Platonis esse feruntur, vel Platonica solent comitari, Scripta Græce omnia, ad Codices Manuscriptos recensuit, variasque inde Lectiones diligenter enotavit IMMANUEL BEKKER. Eleven volumes, 8vo. London, 1826.

*The Works of Plato*, viz., his fifty-five Dialogues and twelve Epistles, translated from the Greek, by FLOYER SYDENHAM, and THOMAS TAYLOR, with occasional Annotations and copious Notes. Five volumes, quarto. London, 1804.

*The Works of Plato*; a new and literal version, chiefly from the text of Stallbaum. By HENRY CARY, M. A., HENRY DAVIS, M. A., and GEORGE BURGESS, M. A. Five volumes, 12mo. London: Henry G. Bohn, 1848.

To most of the editions of the works of Plato are prefixed brief sketches of the philosopher's life. The edition of Bekker contains four of these biographies in Greek, viz., those by Diogenes Laertius, Suidas, Hesychius the Milesian, and Olympiodorus. The edition of Taylor has the sketch by Olympiodorus, translated into English. The translators of Bohn's edition propose to give, in an additional volume, what they call, "the three existing lives of the philosopher, and the introduction of Alcinous, all for *the first time* translated into English." Some of these have certainly been translated into English; whether all, we are not able to say.

Rev. John Hall D.D.

ART. VI.—*Life and Letters of John Winthrop*, Governor of the Massachusetts-Bay Company at their emigration to New England, 1630. By ROBERT C. WINTHROP. Boston: Ticknor & Fields. 1864. Pp. 452.

IT is not fair in this title to create the expectation of a complete biography of Governor Winthrop; for just as the author comes to the point most interesting to the American reader—the embarkation for New England—the book is done, and we are left with a very indefinite intimation that sooner or later the remainder may possibly be forthcoming. But we are too thankful for these nineteen charming chapters, to file any complaint against the editor, except with a view to a sort of literary *subpœna duces tecum*, requiring him speedily to produce the residue of the papers in his possession. The public will not allow him to evade this demand by pleading (p. 400) what the works of Bancroft and Palfrey have already done; for those admirable historians had not the custody of the “very large collection of original family papers” (p. 7) from which the greater number of these pages have been copied, and which extend over the last nineteen years of Winthrop’s life, as well as the preceding forty-two.

But the object which justifies a “Biblical” review of the work is sufficiently attainable from the materials before us. That object is to present to our times a specimen of the character which, in the early settlement of our country, recommended men to public office, and a specimen of the happy results to the commonwealth which responded to such selections. Coincident with this purpose is the illustration of piety, as capable of manifesting itself in the entire career, domestic, official, as well as ecclesiastical, of its possessor, as giving complexion and substance to the man in his sum total—the man of business, of family, of politics, as well as of the pew and communion-table; the son, husband, father, neighbour, magistrate, statesman; and this not merely the moral sort of religiousness demanded by common (or what two hundred and fifty years ago was common) integrity in public life—Jethro’s “able men, such as fear God;

men of truth, hating covetousness"—but the evangelical piety nourished by constant resort to the Divine oracles, and cultivated with prayer, and rigorous application of the word to the conscience, and thence to the life.

The volume before us, which will prove, we trust, to be but the first of the "Life and Letters," is largely composed of that matter which, as the prefatory chapter well remarks, belongs unquestionably to the best sources of biography, viz., "that which has been written, accidentally and unconsciously, as it were, in familiar letters or private journals." The large collection of manuscripts of Winthrop, which have been preserved with such remarkable safety till they have come into the hands of his worthy descendant of the seventh generation, contain records of his "Christian experience," journals, letters to his wives and children, and other relatives. The attractions and usefulness of his domestic correspondence, as well as their illustrations of his character, are delightfully augmented by the preservation of many letters which he received from his family. He was first married when only three months more than seventeen years of age, and his wife died within eleven years afterwards. His second marriage was dissolved by death at the close of the first year. His third wife was spared to him for nearly thirty years; and many a one who has now the opportunity of indulging the pardonable intrusion on the privacy of Margaret Winthrop's tender, dutiful, and sensible communications "to her most dear husband," will be often disposed to say with him, "thy sweet letters, how welcome they were to me, I cannot express." Of these letters of Winthrop, the biographer well observes, "Most striking evidence do they bring to that deep-seated and prevailing love of God in his heart, which strengthened and purified all his other affections, and which seemed itself to be purified and strengthened in turn, even by those very earthly ties and domestic attachments which have so often estranged other hearts from the highest objects of their love." P. 140. And of the whole family correspondence we would say with him again, "It would not be easy, we think, to find private domestic correspondence of the same period, or indeed of any period, which would better bear

exposure, or which would reflect more credit on the character of the writers." P. 158.

With most readers it will detract from the interest of nearly all the selections, to find them edited so exactly as to retain the quaint orthography and abbreviations of the autographs. We do not see what good object is gained by this antiquarian practice, that compensates for the interruption in reading. A specimen or two might be given to show the peculiarities of old style, but there is nothing pleasing or characteristic in being stopped at every line to decipher short-hand, and guess out obsolete spelling. A good many of these various readings, too, are the result of imperfect education; and if we take the liberty of reading and printing the most hasty private papers of the departed, we need not expose their grammatical slips, or use their manuscripts for the press without the correction that all other "copy" receives. The old words should not be changed. "Contentation" should still stand for *contentment*—"commodity" for *benefit*—"painful" for *laborious*—"well-willer" for one who is paying his addresses—"profanes" as a noun—"intentive," "dumpishness," "goodman," &c.—but what, save annoyance, is there in the perpetual recurrence of *ffrynd, bycawse, yewthe, nuse, it twilbe*, or of such varieties as *write, rite, right, wright, wrote, wroght, ritten, righting*, or of such symbols as "&ch" for *anarchy*? To be sure, we may blunder sometimes in undertaking to interpret the signs; as Mr. R. C. Winthrop was near doing with his ancestor's "purpose to send up £10 for my A. B.," if his inclination to set this down as a high price for a University degree, had not been suddenly arrested by discovering that the ten pounds were for "Aunt Branch." The retention of so much that requires to be spelled out, is particularly to be regretted in the printing of matter so excellent as to deserve every facility for its practical use. In our quotations we shall have not only to transcribe but to translate.

JOHN WINTHROP was born in the county of Suffolk, England, January 22, 1588. The family-seat was Groton Manor. Their ecclesiastical connection was with the Established Church: though Winthrop, as Bancroft says of him, was "in England a conformist, yet loving gospel purity, even to Independency."



The first traces of his spiritual life are given by his own hand. "About ten years of age, I had some notions of God: for in some frightening or danger I have prayed unto God and found manifest answer; the remembrance whereof, many years after, made me think that God did love me; but it made me no whit the better. After I was twelve years old, I began to have some more savour of religion; and I thought I had more understanding in divinity than many of my years; for in reading of some good books, I conceived that I did know divers of those points before, though I knew not how I should come by such knowledge; (but, since, I perceived it was out of some logical principles, whereby out of some things I could conclude others.) Yet I was still very wild and dissolute. . . . I would, as occasion required, write letters, &c. of mere vanity; and, if occasion was, I could write savoury and godly counsel. About fourteen years of age, being in Cambridge, I fell into a lingering fever which took away the comforts of my life: for, being there neglected and despised, I went up and down mourning with myself; and, being deprived of my youthful joys, I betook myself to God, whom I did believe to be very good and merciful, and would welcome any that would come to him, especially such a young soul, and so well qualified as I took myself to be; so as I took pleasure in drawing near to him."

His imprudently early marriage broke off his college-life at Cambridge, but was the means of introducing him to the preaching of the curate of his wife's family, in the county of Essex: "And living there sometimes, I first found the ministry of the word come home to my heart with power, (for in all before I only found light); and, after that, I found the like in the ministry of many others; so as there began to be some change, which I perceived in myself, and others took notice of. Now I began to come under strong exercises of conscience, (yet by fits only): I could no longer dally with religion. God put my soul to sad tasks sometimes, which yet the flesh would shake off and outwear still. I had, withal, many sweet invitations, which I would willingly have entertained; but the flesh would not give up her interest. The merciful Lord would not thus be answered; but notwithstanding all my stubbornness, and

unkind rejections of mercy, he left me not till he had overcome my heart to give up itself unto him, and to bid farewell to all the world, and until my heart could answer, 'Lord! what wilt thou have me to do?'

There is something instructive in the notices which the married boy of eighteen takes of "the foxes, the little foxes, that spoil the vines;" as in these entries of 1606. "Where there is not a reverent trembling at the committing of small sins, and those but in thought or word, there is no fear of God; and where there is no fear, there is no faith: therefore, mark this." "It is wonderful how the omission of the least duty, or commission of evil, will quench grace, and estrange us from the love of God." "I found that on Saturday in the afternoon, deferring reading and prayer till three o'clock, for the performing of a needless work, my heart was very much unsettled. On Sunday, being at sermon, I let in but a thought of my journey into Essex, but straight it delighted me; and being not very careful of my heart, I was suddenly, I know not how, so possessed with the world, as I was led into one sin after another, and could hardly recover myself, till taking myself to prayer, before I was too far gone, I found mercy."

How many journeys to Essex are made every Lord's-day, by older Christians than this, but which, if noticed at all, or with the least compunction, are passed over as but natural infirmities! The Puritan strictness of watchfulness over the inner as well as the outer man, was thus early forming the habits of Winthrop's religion, and laying their foundation in principle and experience, as well as profession. If we meet with some occasional signs of an over-scrupulous conscience, and some, at least unusual, minuteness in observing special providences, these extremes are good to be set in contrast with the recklessness of times when almost no corruption is too great to be winked at, and scarcely the most prominent events are sufficient to make men know the Lord. Such searchings of heart as are put into the following memoranda (1611), seem to have been habitual:

"Getting myself to take too much delight in a vain thing, which I went about without the warrant of faith, I was by it, by degrees, drawn to make shipwreck of a good conscience and the love of my Father, so that my heart began to grow hard-

ened, and inclining to a reprobate mind: prayer and other duties began to grow irksome; my confidence failed me; my comfort left me; yet I longed after reconciliation, but could not obtain it. I earnestly sought to repent, but could not get a heart unto it; I grew weary of myself, unprofitable to others; and God knows whether ever I shall recover that state which I lost. Oh that this might be a warning to me to take good heed how I grieve the good Spirit of my God, and wound my conscience; and that as the penning of this is in many tears, so the reading of it, when occasion shall be, may be a strong motive unto sobriety."

"I find that often sinning brings difficulty in repenting, and especially the bold running out against knowledge and conscience." "After the committing of such sins as have promised most contentment and commodity, I would ever gladly have wanted the benefit, that I might have been rid of the sin. Whereupon I conclude that the profit of sin can never countervail the damage of it; for there is no sin so sweet in the committing, but it proves more bitter in the repenting for it."

"I have trembled more at the committing of some new sin, although but small in comparison, than at the doing of some evil that I have been accustomed to, though much greater; therefore I see it is good to beware of custom in sin, for often sinning will make sin seem light."

"God will have mercy on whom he will have mercy, and when and how seems best to his wisdom and will. And his mercy is free, mere mercy, without any help of our own worth or will: so that for all good actions, we add nothing either to the deed or the doer. But as a man shooting a bird through a hedge or a hole in the wall, the hedge doth no more but cover the author, though the bird may think the blow came from the hedge, so surely the Lord hath showed me, (in prayer and meditation, whereunto he himself only drew and enabled me, sending the affliction, and sanctifying it to that end,) that there never was any holy meditation, prayer or action that I had a hand in, that received any worth or furtherance from me, or anything that was mine. And until I saw this, and acknowledged it, I could never have true comfort in God, or sound peace in my own conscience, in any the best that I could per-

form. But when sometimes I fell into a holy prayer, meditation, etc.; if I happened but to let my affections cast an eye towards myself, as thinking myself somebody in the performance of such a duty in such a manner, such a thought would presently be to my comfort and peace, as cold water cast upon a flame; whereby I might see that God by such checks would teach me to go wholly out of myself, and learn to depend upon him alone; which he himself of his mere favour give me grace to do constantly. For it is not possible that any good thing should come from me as of myself, since the very least conceit that ascribes anything to my own worth or ability in the best duty, not only takes away all merit from it, but makes it loathsome and sinful in God's sight."

Hear how a civil magistrate may attend to the duties of his court, as well as those of the Lord's house, with a Christian mind. "Our sessions were [took place], against which (fearing greatly mine own frailty) I did prepare myself by earnest prayer, etc., and my time, as I rode, I spent as well as I could in good meditations, and kept my course of prayer, etc., as well as conveniently I could while I was there, refraining my mouth, eyes, and ears from vanity, as well as I could, and so it pleased God that I brought home my peace and good conscience with me. Yet my love of goodness somewhat abated, which I perceived not till a day or two after, when I began to be somewhat loath to prayer and good communication; the flesh beginning to favour itself. But it pleased God by prayer to quicken me again. When I was at sessions I kept a continual watch (as near as I could); but yet when I saw and heard the great account and estimation that the wisdom, glory, wealth, pleasure, and such like worldly felicity was in with all, methought I heard all men telling me I was a fool to set so light by honour, credit, wealth, jollity, which I saw so many wise men so much affect and joy in, and to tie my comfort to a conversation in heaven, which was nowhere to be seen, no way regarded, which would bring myself and all my gifts into contempt. These and the like baits did Satan lay for me, and with these enemies he did oftentimes sore shake my faith; but Christ was in me and upheld my resolution, and he will uphold it (I trust and pray) that my faith shall never fail. O Lord,



keep me that I be not discouraged, neither think the more meanly of the portion I have chosen, even to walk with thee and to keep thy commandments, because the wise ones of this world do not regard but contemn these things."

And of what sort were the Judge's meditations on such journeys? "Amongst other things I had a very sweet meditation of the presence and power of the Holy Ghost in the hearts of the faithful; how he reveals the love of God in our hearts, and causeth us to love God again; how he unites all the faithful in deed and in affection; how he opens our understandings in the mysteries of the gospel, and makes us to believe and obey; and of the sweet consent between the word and the Spirit, the Spirit leading and directing us in all things according to the word. I am not able to express the understanding which God gave me in this heavenly matter, neither the joy that I had in the apprehension thereof. Other meditations I had of my sin and unworthiness, of the exceeding mercies of God towards me; and now and then to refresh me when I grew weary, I had a prayer in my heart, and sometimes I sung a psalm. I found it very hard to bring my heart hereunto, my eyes were so eager of wandering, and my mind so loath to be held within compass; but after I got into it, I found great sweetness therein; it shortened my way and lightened all such troubles and difficulties as I was wont to meet with."

His business helped—not hindered—his spiritual mind. "Settling myself to walk uprightly with my God and diligently in my calling, and having a heart willing to deny myself, I found the godly life to be the only sweet life, and my peace with my God to be a true heaven upon earth. I found God ever present with me, in prayer and meditation, in the duties of my calling," etc.

"My conscience did especially accuse me for my remissness in my calling of magistracy, in that I had not been painful in the finding out and zealous in the punishment of sin. . . . Thereupon I prayed earnestly unto the Lord for pardon, and for grace to hate these my sins and to amend them; and I promised and covenanted with the Lord to be more zealous and diligent, and to walk more constantly with him, and I desired the Lord that whensoever I should decline from this covenant,

that I might not have any peace, but feel his anger until I were returned again."

"I plainly perceive that when I am not held under by some affliction, either outward or inward, then I must make my flesh do its full task in the duties of my calling, or such other service wherein it takes no pleasure. Otherwise it will wax wanton and idle; and then finding sweetness in earthly things, it will grow so weary of God's yoke, that it will not be borne any longer, except the flesh, by strong hand, be brought under again."

"So it is that it hath pleased the Lord to call me to a farther trust in this business of the Plantation, than either I expected, or find myself fit for, being chosen by the Company to be their Governor. The only thing that I have comfort of in it is, that hereby I have assurance that my charge is of the Lord, and that he hath called me to this work. Oh that he would give me a heart now to answer his goodness to me and the expectation of his people. I never had more need of prayers; help me, dear wife, and let us set our hearts to seek the Lord and cleave to him sincerely."

A chapter of the Life (pp. 90-122) is devoted to passages from the secret records of these communings with himself, which, for discriminating judgment and skilful application of the scriptural tests, may be placed without disparagement to the layman, along side of the standard writers on experimental religion of the seventeenth century. We can cull but a few sentences, and this not so much in the fashion of reviewing, as for the edification of our readers.

"Sometimes when my heart hath been but weakly prepared to prayer, so that I have expected little comfort, yet God hath filled me with such power of faith, sense of his love, etc., as hath made my heart melt with joy. Again, at another time, when I have settled my heart unto prayer, of purpose to quicken up my drowsy affections, and to strengthen my faith, yet I could not, with all my labour, although continuing longer and in greater fervency than ordinary, get my faith strengthened, or my heart humbled and broke, or the feeling of the love of God shed abroad in my heart, but the rather more doubtings and discouragements. Yet when I have been forced

with weariness to give over, even in the very parting Christ hath shown himself unto me and answered all my desires. And hereby he hath taught me to trust to his free love, and not to the power of selfworth of my best prayers, and yet to let me see that true prayer, humble prayer, shall never be unregarded."

"I saw plainly that the usual cause of the heaviness and uncomfortable life of many Christians is not their religion, or the want of outward comforts, but because their consciences enforce them to leave some beloved unlawful liberty, before their hearts are resolved willingly to forsake it."

"When I had some time abstained from such worldly delights as my heart most desired, I grew very melancholy and uncomfortable; for I had been more careful to refrain from an outward conversation in the world, than to keep the love of the world out of my heart, or to uphold my conversation in heaven; which caused that my comfort in God failing, and I not daring to meddle with any earthly delights, I grew into a great dullness and discontent; which being at last perceived, I examine my heart, and finding it needful to recreate my mind with some outward recreation, I yielded unto it, and by a moderate exercise herein was much refreshed. But here grew the mischief. I perceiving that God and my own conscience did allow me so to do in my need, I afterwards took occasion, from the benefit of Christian liberty, to pretend need of recreation when there was none; and so by degrees I ensnared my heart so far in worldly delights, that I cooled the graces of the Spirit by them. Whereby I perceive that in all outward comforts, although God allow us the use of the things themselves, yet it must be in sobriety, and our hearts must be kept free, for he is jealous of our love, and will not endure any pretences in it."

"Disuse in any good thing causeth the greatest unwillingness and unfitness. I saw it was safest for me ever to be well-doing, and to be fully resolved of God's good allowance of all that passeth either mouth, heart, or hand."

"There is no confession so frank as that which comes from the sense of free pardon."

"An unruly horse will more weary himself in one mile's

travel, than a sober horse in ten. So it is when we go about any duty where our hearts look for their liberty."

"I think it good wisdom for me to keep to a mean in my joys, especially in worldly things; moderate comforts being constant and sweeter, or safer, than such as being exceeding in measure fail as much in their continuance; for they, being wasted by passion, are resolved into pain, even as the body is most sensible of cold, when it hath been thoroughliest warmed by the heat of the fire."

"My heart getting loose one Sabbath-day, through want of due watchfulness and firm resolution, it got so deep into the world that I could not get it free, but it followed me to church and home again. But here was not all the hurt of it, for I found evidently that this suffering my heart to take liberty to the profaning of the Sabbath, made it utterly unfit for duty all the week following; so that it cost me much strife and heart-smart before I could bring it into order again; therefore I purpose, by God's grace, to keep a better watch over my heart upon the Sabbath."

"Oh, I see if we leave, or slightly exercise ourselves in the word, faith will starve and die, and our hearts embrace any dotages of man's brain sooner than God's eternal truth."

"Oh, that I might ever have a care to look to my faith, as I would do to my life."

"Such trials as fall within compass of our callings, it is better to arm and withstand them, than to avoid and shun them."

"A Christian man may as well be without the unprofitable and sure-fading favour of the world, as a gentleman may spare a kennel of hounds."

"I am thoroughly persuaded that the love of the world, even in a small measure, will cool, if not kill, the life of sincerity in religion, and will abolish the very memory of heavenly affections."

We add some good things from other chapters.

"It is a policy of Satan to discourage us from duty by setting before us great appearances of danger, difficulty, impossibility, which, when we come to examine or make trial of, are found indeed to be nothing so. But even as a fool, being tied



by a thread or a straw, thinks himself impossible to stir, and therefore stands still, so doth Satan make advantage of our foolish and *fearful* disposition. In these discouragements it is sufficient oftentimes to set us at liberty, if we do but consider that it is the tempter, &c.”

“I have found that a man may master and keep under many corrupt lusts, by the mere force of reason and moral considerations (as the heathen did), but they will return again to their former strength. There is no way to mortify them but by faith in Christ and his death: that as he, when sin had him at the greatest advantage in the grave, yet then got the full victory over sin by rising from under it; so a Christian, being in him by faith, is made really partaker of his conquest.”

The spirit of our times is such, that we have cause to look back with admiration to the ages when it was more common for the family to bear a distinctive, manifest impress of Christianity as the seal of all its relations; when “*thou and thy seed*” was a more conspicuous clause to those who read the covenant. The letters of Winthrop to his wife Margaret, and to his sons, and theirs to him, constitute one of the most instructive features of his biography, in the use we are making of it for our own pages. If any should want a practical exegesis of the phrase, “*in the Lord*,” as applied in the New Testament to marriage, and to filial duty, and by inference to all the domestic relations, we commend them to these letters. We should not say so, if they were letters *on* family religion; or a “*Letter-writer*” of precedents for solemn epistles to help inexperienced correspondents; or genuine family-letters, but expected to be read and admired, and haply at length published. But the correspondence in this volume took place before the family had come to such dignity as could suggest to them that what they wrote would ever have a public interest. It was not the household of a clergyman—a Philip or Matthew Henry—who were reminded at every turn of what was becoming to be said or written by or to the ordained and installed minister of religion. The effusions of the Winthrops, now presented for the first time to public view, show, so far as any writing can be trusted, the actual, prevailing religious sentiment in a private family—the habitual and

practical standing which Christianity had in the home and among themselves.

“When I considered,” wrote Winthrop, in one of his touching allusions to his first wife, “when I considered of such letters as my wife had written to me, and observed the scribbling hand, the mean congruity, the false orthography, and broken sentences, etc., and yet found my heart not only accepting of them, but delighting in them, and esteeming them above far more curious workmanship in another, and all from hence, that I loved her”—he goes on to a beautiful inference that Christ will “accept the poorest testimony of my love and duty towards him.” But we quote the sentence as literally descriptive of the homely sincerity of the testimony of the letters to the place of religion in their domestic life.

We will first give specimens of the husband’s letters. He began well. While yet only espoused, and signing himself “thy husband by promise,” he wrote in a strain, and at a length, which would have justified her in saying of the letters of the wooing period, what she said of those received eleven years after their marriage—“those serious thoughts of your own, which you sent me, did make a very good supply instead of a sermon.” It is not often that page after page of such a correspondence is filled with scriptural text and argument, to draw the spouse’s mind from her “well-willer” and her earthly prospects, to Christ and the spiritual life: “O my sweet spouse, can we esteem each other’s love as worthy the recompense of our best mutual affections, and can we not discern so much of Christ’s exceeding and undeserved love, as may cheerfully allure us to love him above all?” “Cheer up thy heart in the Lord, for thou knowest that Christ, thy best husband, can never fail thee. He never dies, so that there can be no grief at parting. He never changes, so that once beloved, ever the same. His ability is ever infinite, so that the dowry and inheritance of his sons and daughters can never be diminished. As for me, a poor worm, dust and ashes, a man full of infirmities, subject to all sins, changes and chances which befall the sons of men,” &c.

But let us turn to the conjugal letters.

“Oh what great cause have we to love Him above thousands’

whose portion in all good things is far inferior to ours; although this alone were sufficient to enforce us to love him with all our hearts, that he hath redeemed us from hell, and appointed us to eternal happiness, when we were as deeply under the curse as the most reprobate. Let our prayer be, my good wife, that he would quicken up the faith and feeling of these things in us, that at length we might come to take as much delight in the meditation and exercise of heavenly things, as the most covetous earthling doth in his lands and goods."

"I am here where I have all outward content, most kind entertainment, good company, and good fare; only the want of thy presence and amiable society makes me weary of all other accomplishments, so dear is thy love to me, and so confident am I of the like entertainment my true affection finds with thee. Oh that the consideration of these things could make us raise up our spirits to a like conformity of sincerity and fervency in the love of Christ our Lord and heavenly husband; that we could delight in him as we do in each other, and that his absence were like grievous to us."

"The grace and blessing of the Lord be with thee ever, and with us both, for the continuance and increase of our mutual love in all truth and holiness; whereunto let us strive by prayer and stirring up each other, that we may have full assurance of our being in Christ, by our liveliness in Christianity; that we may live that life of faith which only affords true peace, comfort, and contentation. And if by this means the world shall disclaim us as none of hers, and shall refuse to hold out to us such full breasts as she doth to others, this shall not need to trouble us, but rather may give us matter of joy in that being strangers here, we may look for our inheritance in a better life."

"Oh! the riches of Christ! Oh! the sweetness of the word of grace! It ravisheth my soul in the thought thereof, so that when I apprehend but a glimpse of the dignity and felicity of a Christian, I can hardly persuade my heart to hope for so great happiness. Let men talk what they will of riches, honours, pleasures, let us have Christ crucified, and let them take all besides. For indeed he who hath Christ, hath all things

with him; for he enjoyeth an all-sufficiency which makes him abundantly rich in poverty, honourable in the lowest abasements, full of joy and consolation in the sharpest afflictions, living in death, and possessing eternity in this vale of misery.”

“Seeing the Lord calls me into his work, he will have care of thee and all ours, and our affairs in my absence. Therefore I must send thee to him for all thou lackest. Go boldly, sweet wife, to the throne of grace. If any thing trouble thee, acquaint the Lord with it. Tell him he hath taken thy husband from thee, pray him to be a husband to thee, a father to thy children, a master to thy household. Thou shalt find him faithful. Thou art not guilty of my departure. Thou hast not driven me away by any unkindness or want of duty; therefore thou mayest challenge protection and blessing of him.”

“I must now begin to prepare thee for our long parting, which grows very near. I know not how to deal with thee by arguments; for if thou wert as wise and patient as ever woman was, yet it must needs be a great trial to thee, and the greater because I am so dear to thee. That which I must chiefly look at in thee, for a ground of contentment, is thy godliness. If now the Lord be thy God, thou must show it by trusting in him, and resigning thyself quietly to his good pleasure. . . . The best course is to turn all our reasons and discourse into prayers; for he only can help who is Lord of sea and land, and hath sole power of life and death.”

We have room for one more only of the husband's letters, and it shall be the one which he supposed would be the last before the ship sailed for America. The *Arabella* was now riding at the *Cowes*. “Remember Monday and Friday between five and six,” is more than once repeated in the latest letters, to remind the wife, who was to be left in England for a time, of their mutual agreement upon an hour for devotion.

“And now, my sweet soul, I must once again take my last farewell of thee in old England. It goeth very near to my heart to leave thee, but I know to whom I have committed thee, even to Him who loves thee much better than any husband can; who hath taken account of the hairs of thy head, and puts all thy tears in his bottle; who can and (if it be for his glory) will bring us together again with peace and comfort.



Oh how it refresheth my heart to think that I shall yet again see thy sweet face in the land of the living!—that lovely countenance that I have so much delighted in, and beheld with so great content. I have been hitherto so taken up with business that I could seldom look back to my former happiness; but now, when I shall be at some leisure, I shall not avoid the remembrance of thee, nor the grief for thy absence. Thou hast thy share with me, but I hope the course we have agreed upon will be some ease to us both. Mondays and Fridays, at five of the clock at night, we shall meet in spirit till we meet in person. Yet if all these hopes should fail, blessed be our God that we are assured we shall meet one day, if not as husband and wife, yet in a better condition. Let that stay and comfort thine heart. Neither can the sea drown thy husband, nor enemies destroy, nor any adversity deprive thee of thy husband or children. Therefore I will only take thee now and my sweet children in my arms, and kiss and embrace you all, and so leave you with God. Farewell, farewell. I bless you all in the name of the Lord Jesus!”

Now for a few of the beautiful photographic lineaments of the wife—Margaret Tyndal.

“I have no way to manifest my love to you but by these my unworthy lines, which I would entreat you to accept from her that loveth you with an unfeigned heart. I shall now know what it is to want a loving husband, that I may more prize and esteem him when I have him. My mother is coming to you about a week or fortnight hence, and so I shall be deprived of you both. I pray God I may by faith lay hold on Christ Jesus and his benefits, that he may be instead of husband and mother and all other friends by the comfort of his Holy Spirit.”

“My good husband, I thank you for putting me in mind to be cheerful, and to put my trust in my good God, who hath never failed me in time of need. I beseech him to continue his mercy still to me, and grant that my sins may not provoke his anger against me; for he is a just God, and will punish offenders. The Lord give me grace to make my peace with him in Jesus Christ our Lord and only Saviour, who sitteth at the right hand of God a mediator for us.”

“Your love to me doth daily give me cause of comfort, and doth much increase my love to you, for love liveth by love. I were worse than a brute beast if I should not love and be faithful to thee, who hath deserved so well at my hands. I am ashamed and grieved with myself, that I have nothing within or without worthy of thee, and yet it pleaseth thee to accept of both and to rest contented. I had need to amend my life and pray to God for more grace, that I may not deceive you of those good hopes which you have of me—a sinful woman, full of infirmities, continually failing of what I desire and what I ought to perform to the Lord and thyself.”

“What can be more pleasing to a wife than to hear of the welfare of her best beloved, and how he is pleased with her poor endeavours. I blush to hear myself commended, knowing my own wants. But it is your love that conceives the best, and makes all things seem better than they are. I wish that I may be always pleasing to thee, and that those comforts we have in each other may be daily increased, so far as they be pleasing to God. I will use that speech to thee that Abigail did to David, ‘I will be a servant to wash the feet of my lord.’ I will do any service wherein I may please my good husband. I confess I cannot do enough for thee; but thou art pleased to accept the will for the deed, and rest contented. I have many reasons to make me love thee, whereof I will name two. First, because thou lovest God; and, secondly, because that thou lovest me. If these two were wanting, all the rest would be eclipsed.”

“You do daily manifest your love to me and care for my spiritual good, as well as temporal, which is best of all. I desire of God I may choose the better part which cannot be taken from me, which will stand me in stead when all other things fail me.”

“The true tokens of your love and care of my good, now in your absence, as well as when you are present, make me think that saying false, ‘out of sight, out of mind.’ I am sure my heart and thoughts are always near you, to do you good and not evil, all the days of my life. I hope, through God’s blessing, your pains will not be altogether lost which you bestow upon me in writing. Those serious thoughts of your own which you sent

me, did make a very good supply instead of a sermon. I shall often read them, and desire to be of God's family, to whom so many blessings belong, and pray that I may not be one separated from God, whose conscience is always accusing them."

"I know not how to express my love to thee, or my desires of thy wished welfare, but my heart is well known to thee, which will make relation of my affections, though they be small in appearance. My thoughts are now on our great change and alteration of our course here, which I beseech the Lord to bless us in. And, my good husband, cheer up thy heart in the expectation of God's goodness to us, and let nothing dismay or discourage thee. If the Lord be for us, who can be against us? My grief is the fear of staying behind thee, but I must leave all to the good providence of God."

We would fain breathe longer this patriarchal atmosphere, but can only delay a few moments more to hear the father, as we have been hearing the husband. And first come the letters to his eldest son, John, the future Governor of Connecticut, beginning when he was, at the age of seventeen, a student at Trinity College, Dublin. They deserve the attention in these days of parents as well as children.

"Because I cannot too oft put you in mind of those things which concern your good, as if you were nearer to me, it must be your care the better to observe and ruminare those instructions which I give you, and the better to apply the other good means which you have. Especially labour by all means to imprint in your heart the fear of God; and let not the fearful profaneness and contempt of ungodly men diminish the reverent and awful regard of his Great Majesty in your heart."

"I do usually begin and end my letters with that which I would have the Alpha and Omega of all thy thoughts and endeavours, viz., the blessing of the Almighty to be upon thee, not after the common valuation of God's blessings, like the warming of the sun to a hale, stirring body; but that blessing which faith finds in the sweet promises of God and his free favour, whereby the soul hath a place of joy and refuge in all storms of adversity. I beseech the Lord to open thine eyes, that thou mayest see the riches of this grace, which will abate the account of all earthly vanities; and if it please him to give

thee once a taste of the sweetness of the true wisdom which is from above, it will season thy studies and give a new temper to thy soul. Remember, therefore, what the wisest saith, 'the fear of the Lord is the beginning of wisdom.' Lay this foundation, and thou shalt be wise indeed. You must have special care that you be not ensnared with the lusts of youth, which are commonly covered under the name of recreations, &c. I remember the counsel of a wise man, *Quidquid ad voluptatis seminarium pullulat, venenum puta*. Think of it, dear son, and especially that of Paul to Timothy: 'Exhort young men that they be sober-minded.' "

"I bless God for the continuance of your health, but especially for the good seed of his true fear which, I trust, is planted and grows daily in you. I perceive you lose not your time nor neglect your study; which, as it will be abundantly fruitful to my comfort, so much more to your future and eternal happiness, and especially to the glory of him who hath created you to this purpose. . . . He who hath begun that good in you, will perfect it unto the day of the Lord Jesus: only you must be constant and fervent in the use of the means, and yet trust only to God's blessing."

"Let it suffice for the present, that I humbly praise our heavenly Father for his great mercy towards thee in all respects: especially for the hope which I conceive that he hath pleased to make thee a vessel of glory for thy salvation in Christ Jesus. And I heartily rejoice that he hath withdrawn thy mind from the love of those worldly vanities where-with the most part of youth are poisoned, and hath given thee to discern of, and exercise thyself in, things that are of true worth. I see, by your epistle, that you have not spent this year in idleness, but have profited even beyond my expectations. The Lord grant that thy soul may still prosper in the knowledge of Jesus Christ, and in the strength of the Spirit, as thy mind is strengthened in wisdom and learning; for this gives the true lustre and beauty to all gifts, both of nature and industry, and is as wisdom with an inheritance."

"Be watchful, and remember that though it be true in some cases, that *principium est dimidium totius*, yet in divinity, he who hath attained beyond the midst must still think himself



to have but new begun: for, through the continual instigation of Satan and our own proneness to evil, we are always in danger of being turned out of our course; but God will preserve us to the end, if we trust in him, and be guided by his will."

"There is nothing in this world that can be like cause of private comfort to me, as to see the welfare of my children; especially when I may have hope that they belong to Christ and increase his kingdom, and that I shall meet them in glory, to enjoy them in life eternal, when this shade of life shall be vanished. I am glad also to hear that thou declinest the evil company and manners of the place thou livest in, and followest thy study with good fruit. Go on, and God will still prosper thee. To fall back will be far worse than never to have begun; but I hope better of thee."

"My true desire is that you may be a good proficient in your studies, but my most earnest prayers and wishes are that you and your studies may be consecrated to Christ Jesus and the service of his church; for which end I beseech the Lord to furnish you with all meet gifts, and to sanctify you throughout. For I doubt not but if it please the Lord to reveal himself once in you, and to let you taste and see how good he is, and what the worth of Christ is to those who find him—what riches, what pleasures, what wisdom, what peace and contentation is to be found in Christ alone—you will willingly forsake all to follow him, and with Paul, those things which sometimes seemed great advantage to you, to account them lost for Christ's sake. I can give you but a taste of these things. Be constant in hearing, prayer, reading, and meditation, and the good Spirit of God shall reveal unto you this great mystery of godliness, and shall show you more than any tongue or pen can express."

When the object of these affectionate and pious counsels entered the naval service of his country, and accompanied the expedition under the Duke of Buckingham for the relief of the French Protestants at Rochelle; and when afterwards he was pursuing his travels in the East, the same paternal care followed the man that had watched over the boy. Here again

the wisdom of 1627 can be fitly appropriated in 1864—and to the army as well as navy.

“Only be careful to seek the Lord in the first place and with all earnestness, as he who is only able to keep you in all perils, and to give you favour in the sight of those who may be instruments of your welfare. And account it a great point of wisdom to keep diligent watch over yourself, that you may neither be infected by the evil conversation of any that you may be forced to converse with, neither that your own speech or behaviour be any just occasion to hurt or ensnare you. Be not rash upon ostentation of valour to adventure yourself to unnecessary dangers; but if you be lawfully called, let it appear that you hold your life for him who gave it you, and will preserve it unto the farthest period of his own holy decree. For you may be resolved, that while you keep in your way, all the cannons or enemies in the world shall not be able to shorten your days one minute.”

“Should not a man trust his Maker and rest upon the counsel of his Father before all other things? Should not the promise of the holy Lord, the God of truth, be believed above all carnal false fears and shallow ways of human wisdom? It is just with God to harden men’s hearts in their distrust of his faithfulness, because they dare not rely upon him. But such as will roll their ways upon the Lord, do find him always as good as his word.”

The same strain continues to characterize every letter of the father, whether of business (“in great straits of leisure”) or common familiarity, down to the parting messages as he is waiting for a fair wind to carry him across the Atlantic. “The Lord pour down his blessings upon you, both the blessings of the right hand and the left, and let the blessings of your father be increased above the blessings of your ancestors upon the head and heart of my dear son.” “I do much rejoice and bless God for that goodness I find in you towards me and mine. I do pray and assuredly expect that the Lord will reward it plentifully in your bosom; for it is his promise to prolong their days (which includes all outward prosperity,) who give due honour to their parents. Trust him, son, for he is faithful. Labour to grow

into nearer communion and acquaintance with him, and you shall find him a good God, and a Master worth the serving. Ask of any who have tried him, and they will justify him in his kindness and bounty to his servants. Yet we must not look that he should always give us what we think might be good for us; but wait, and let him take his own way, and the end will satisfy our expectation."

It is pleasant to know that this child of Christian nurture and admonition did not depart from "the way he should go," and that he has been described as "the heir of all his father's talents, prudence, and virtues, with a superior share of human learning." Nor was John the only example of the proverb. A younger brother—Forth—began, at the age of thirteen, to write as follows—not to his father, where it might seem more exacted—but to his brother, only three years older than himself.

"Although the distance of place hath severed us one from another, yet I trust that neither sea nor land can break off nor diminish our true love and affection one towards each other, which hath ever been; and I trust that the sun shall cease his course before our love shall be abolished. And as we do thus love one another, how<sup>er</sup> unfeignedly should we love God for his Son Jesus Christ! He loved us when we were enemies, not brethren. How, how, I say, should we love him! Let us take heed that we lose not our first love, as Laodicea did, or begin well, with the Galatians, but should not go on well, but should have cause to fear, with the apostle, lest we are turned from God; and I hope mountains or hills should sooner be cast into the sea, than that we should lose our first love." "Many men who in their youth have neglected learning and goodness, in their age, when it should do them any, nay, most good and stead, then they cry out of all, their parents, themselves, and all, and wish that they had never seen the sun."

Of this son, Mr. R. C. Winthrop says (p. 186): "We will not anticipate his early fate;" and afterwards (p. 362), "We shall see but too soon what was the end of all his plans of domestic happiness;" but the relation must have been reserved for another volume, as it is not to be found in this.

In following these ramifications of religious influence through the public and private lives of this family, we seem to have found that much of whatever of *method* was concerned in it, lay in these two entries in his journal—made when he was about thirty years of age. The first is this: “Having been long wearied with discontent for want of such employment as I could find comfort and peace in, I found at last that the conscionable and constant teaching of my family was a special business, wherein I might please God, and greatly further their and mine own salvation; which might be as sufficient encouragement to my study and labour therein as if I were to teach a public congregation. For as to the pleasing of God, it was all one; and I perceived that my exercise therein did stir up in me many considerations and much life of affection, which otherwise I should not so often meet with: so that I purpose, by God’s assistance, to take it as a chief part of my calling, and to intend it accordingly.” P. 119.

The other reflection runs as follows: “It appears by divers precepts of God to Israel, of talking with their children about God, and by the practice of the faithful in the times of persecution, that we should have religion in as familiar practice as of eating and drinking, dealings about earthly affairs, &c., and not to tie it only to the exercises of Divine worship, which makes that there is so little free speech of heavenly matters, and that men are ready to blush at the speaking or hearing thereof, as if it were some straining of modesty.” P. 147.

There is some obscurity about Winthrop’s professional life. We have noticed the allusion to his magistracy almost as soon as he attained his majority. In 1622 he appears to have had business in London, as a lawyer, and in 1626 was one of the attorneys of the Court of Wards and Liveries. This office was “gone” in 1629—the fourth of Charles I.—whether by resignation, or, as the editor suggests, by his being displaced on account of “his opposition to the course of the Government at this period, and his manifest sympathy with those who were suffering under its unjust exactions and proscriptions.”

In that year are found the earliest indications of the turning of his mind towards the providential openings in America for a



refuge from political and religious intolerance; and what were the uppermost considerations in Winthrop's mind may be seen in his "Reasons for justifying the undertakers of the intended Plantation in New England"—the first of which is, "it will be a service to the church, of great consequence to carry the gospel into those parts of the world, and help on the coming of the fulness of the Gentiles, and raise a bulwark against Antichrist." 2d. To make a place in the wilderness for the persecuted church to fly to. 3d. For the redress of social evils which were perverting the domestic relations in the old country. 4th. To cultivate a portion of "the Lord's garden" lying waste, while the general commission to the sons of men was to replenish the earth and subdue it. 5th. To give trades and arts an advantage which the extravagance of the times denied to the honest labourer. 6th. To afford purer fountains of learning and religion. 7th. To raise and support "a particular church while it is in the infancy." 8th. The example of godly persons forsaking their wealth and prosperity for the hard and mean condition of adventurers for such reasons as the above, would produce a great moral effect. 9th. The signs of the Divine direction and favour as seen in the disposing of so many ministers and others to the enterprise. Divers objections to the proposed Plantation were met, by the same hand, with cases—not from the Reports—but such as those of Ephron the Hittite and Abraham, Jacob and Hamor, Jacob and Laban, the servants of Abimelech and of Isaac; his arguments were to the principles of Divine judgments, the evangelizing of the nations, and the coming of the kingdom of Christ. In fact, the whole reasoning of the matter is more in the spirit of a discussion of the Executive Committee of our Foreign Missions, than of a company of colonists going to seek their fortune and establish a government. Such was the politics, such the politicians, of the earliest settlements in the northern district of what, in less than one hundred and fifty years, arose as the independent United States of America. But long before 1776 was the germ of the confederate Republic found in the compact of Massachusetts, Plymouth, Connecticut, and New Haven, as the "United Colonies of New England"—each member reserv-

ing its local jurisdiction with a *sine qua non*, which shows that "State rights" were claimed as fundamental in the embryo republic of 1643.

It was determined by the Company of the Massachusetts Bay, that the government of the Plantation should be vested in the inhabitants, and not continue in subordination to the Company in England. Upon this proviso, Saltonstall, Dudley, Vassall, Winthrop, and eight other associates, entered into obligation to cross, within a designated period, to Massachusetts, and to reside there as their home. Winthrop was chosen governor for the first year, and sailed from Yarmouth in the beginning of April, 1630, and here the volume shuts. About eight hundred crossed in the *Arbella* and its consort, with Winthrop. On the voyage he wrote, "A Model of Christian Charity." The new emigrants found hardships and discouragements that turned some homeward, but the Governor, while waiting for his beloved Margaret to join him, wrote to her, "We here enjoy God and Jesus Christ, and is not this enough? I thank God I like so well to be here as I do not repent my coming. I would not have altered my course, though I had foreseen all these afflictions. I never had more content of mind." He was annually elected Governor or Deputy Governor for most of the years that followed his landing until his death in March, 1649. Down to that date he kept the "Journal of the transactions and occurrences in the settlement of Massachusetts, and the other New England colonies," which (now under the title of "The History of New England from 1630 to 1649,") is so much cited by all historians of America.