

Captain Roger Clap's Memoirs

From Chronicles of the First Planters of the Massachusetts Bay, from 1623 to 1636. Now first collected from original records and contemporaneous manuscripts, and illustrated with notes. By Alexander Young. Boston: Charles C. Little and James Brown, 1846.

“Memoirs of Capt. Roger Clap. Relating some of God's Remarkable Providences to Him, in bringing him into New-England; and some of the Straits and Afflictions, the Good People met with here in their Beginnings. And Instructing, Counselling, Directing and Commanding his Children and Children's Children, and Household, to serve the lord in their Generations to the latest Posterity.—Heb. xi. 4. He being dead, yet speaketh. “Boston in New-England: Printed by B. Green, 1731.” 18mo. Pp.34.

I thought good, my dear children, to leave with you some account of God's' remarkable providences to me, in bringing me into this land, and placing me here among his dear servants, and in his house, who am most unworthy of the least of his mercies. The Scripture requireth us to tell God's wondrous works to our children, that they may tell them to their children, that God may have glory throughout all ages. Amen.

I was born in England, in Sallcom,¹ in Devonshire, in the year of our Lord 1609. My father was a man fearing God, and in good esteem among God's faithful servants. His outward estate was not great, I think not above £80 per annum. We were five brethren, (of which I was the youngest,) and two sisters. God was graciously pleased to breathe by his hoJy spirit (I hope) in all our hearts, if in mine; which I am not altogether without hopes of. Four of us brethren lived at home. I did desire my dear father (my dear mother being dead,) that I might live abroad; which he consented to. So I first went for trial to live with a worthy gentleman, Mr. William Southcot, who lived about three miles from the city of Exon.² He was careful to keep a godly family. There being but a very mean preacher in that place, we went every Lord's day into the city, where were many famous preachers of the word of God. I then took such a liking unto the Rev. Mr. John Warham, that I did desire to live near him. So I removed (with my father's consent,) into the city, and lived with one Mr. Mossiour, as famous a family for religion as ever I knew. He kept seven or eight men, and divers maid-servants; and he had a conference upon a question propounded once a week in his own family. With him I covenanted.

I never so much as heard of New-England until I heard of many godly persons that were going there, and that Mr. Warham was to go also. My master asked me whether I would go. I told him, were I not engaged unto him, I would willingly go. He answered me, that should be no hindrance; I might go for him, or for myself, which I would. I then wrote to my father, who lived about twelve miles off, to entreat his leave to go to New-England;

¹ Salcombe Regis is near the seacoast, about 12 miles east of Exeter. Population in 1831, 448. See Prince's Annals, p. 368, and Parl. Gazetteer.

² Exeter, the capital of Devonshire, and the emporium and ornament of the west of England is 173 miles west by south of Londn. Its population in 1831 was 28,201.

who was so much displeased at first that he wrote me no answer, but told my brethren that I should not go. Having no answer, I went and made my request to him; and God so inclined his heart, that he never said me nay. For now God sent the reverend Mr. Maverick, who lived forty miles off, a man I never saw before. He having heard of me, came to my father's house; and my father agreed that I should be with him and come under his care; which I did accordingly. So God brought me out of Plymouth, the 20th of March, in the year 1629-30, and landed me in health at Nantasket on the 30th of May, 1630, I being then about the age of twenty-one years. Blessed be God that brought me here! There came many godly families in that ship. We were of passengers many in number, (besides seamen,) of good rank. Two of our magistrates came with us, viz. Mr. Rossiter and Mr. Ludlow.³ These godly people resolved to live together; and therefore, as they had made choice of those two reverend servants of God, Mr. John Warham and Mr. John Maverick, to be their ministers, so they kept a solemn day of fasting in the New Hospital in Plymouth, in England, spending it in preaching and praying; where that worthy man of God, Mr. John White,⁴ of Dorchester, in Dorset, was present, and preached unto us the word of God in the fore part of the day; and in the latter part of the day, as the people did solemnly make choice of and call those godly ministers to be their officers, so also the reverend Mr. Warham⁵ and Mr. Maverick⁶ did accept thereof, and expressed the same. So we came, by the good hand of the Lord, through the deeps comfortably, having preaching or expounding of the word of God every day for ten weeks together by our ministers.

³ See p. 310 and 123 [of *Chronicles of the First Planters*.]

⁴ See note 1 on page 26 [of *Chronicles of the First Planters*.]

⁵ John Warham remained in the ministry at Dorchester till September, 1636, when he removed, with the greater part of his church, to Windsor in Connecticut, and formed the first settlement in that place, where he died April 1, 1670. The only facts mentioned concerning him are, that he was the first minister in New-England who used a manuscript in the pulpit, and that he was subject to fits of religious melancholy, so much so, that at times when he had administered the communion to his people, he shrunk from partaking of it himself. Fuller, the Plymouth physician, in his letter to Gov. Bradford, dated June 28, 1630, says, "I have been at Mattapan, at the request of Mr. Warham. I had conference with them till I was weary. Mr. Warham holds that the visible church may consist of a mixed people, godly and openly ungodly; upon which point we had all our conference, to which, I trust, the Lord will give a blessing." He lost his wife in 1634. His daughter Eunice married Rev. Eleazer Mather, son of Richard Mather, of Dorchester and first minister of the church at Northampton; and her only daughter, Eunice, was the wife of Rev. John Williams, of Deerfield, and was killed by the Indians and French under Hertel de Rouville, when that town was burnt, and her husband and children carried into captivity, in March, 1704. See Mather, i. 399; Winthrop, i. 385; Trumbull's *Conn.* i. 65, 467; *Mass. Hist. Coll.* iii. 74; Hoyt's *Indian Wars*, p. 186; Williams's *Redeemed Captive*, printed in 1706.

⁶ John Maverick intended to accompany his church to Windsor, but was prevented by his death, which occurred Feb. 3, 1636, in his 60th year. Winthrop says that "he was a man of a very humble spirit, and faithful in furthering the work of the Lord here, both in the churches and civil state." The only fact that he mentions about him is, his a narrow escape one day from the explosion of a small barrel of gunpowder, some of which he was drying in a fire-pan in the new meeting-house in Dorchester! See Winthrop, i. 72, 81.

Prince says that "Mr. Maverick was the elder person; that they had both been ministers in the church of England, and had therefore been ordained by some bishop or other; as none other in those days were allowed to preach in that kingdom, nor any separate congregation allowed there till the civil Wars began in 1642. Nor would Mr. Maverick and Warham have been allowed to form a Congregational Church at Plymouth in England, were it not of those who had taken their passage for New-England, and were just ready to sail hither." See Prince's *Annals*, p. 369.

When we came to Nantasket, Capt. Squeb, who was captain of that great ship of four hundred tons,⁷ would not bring us into Charles river, as he was bound to do, but put us ashore and our goods on Nantasket Point, and left us to shift for ourselves in a forlorn place in this wilderness. But, as it pleased God, we got a boat of some old planters, and laded her with goods; and some able men, well armed, went in her unto Charlestown, where we found some wigwams and one house;⁸ and in the house there was a man which had a boiled bass, but no bread, that we see. But we did eat of his bass, and then went up Charles river, until the river grew narrow and shallow, and there we landed our goods with much labor and toil, the bank being steep;⁹ and night coming on, we were informed that there were hard by us three hundred Indians. One Englishman, that could speak the Indian language, (an old planter,) went to them, and advised them not to come near us in the night; and they hearkened to his counsel, and came not. I myself was one of the sentinels that first night. Our captain was a Low Country soldier, one Mr. Southcot,¹⁰ a brave soldier. In the morning, some of the Indians came and stood at a distance off, looking at us, but came not near us. But when they had been a while in view, some of them came and held out a great bass towards us; so we sent a man with a biscuit, and changed the cake for the bass. Afterwards, they supplied us with bass, exchanging a bass for a biscuit cake, and were very friendly unto us.

Oh, dear children! forget not what care God had over his dear servants, to watch over us and protect us in our weak beginnings. Capt. Squeb turned ashore us and our goods, like a merciless man;¹¹ but God, even our merciful God, took pity on us, so that we were supplied first with a boat, and then caused many Indians (some hundreds) to be ruled by the advice of one man, not to come near us. Alas, had they come upon us, how soon might they have destroyed us! I think we were not above ten in number. But God caused the Indians to help us with fish at very cheap rates. We had not been there many days, (although by our diligence we had got up a kind of shelter to save our goods in,) but we had order to come away from that place, which was about Watertown, unto a place called

⁷ The Mary & John. See page 311 [of *Chronicles of the First Planters*.]

⁸ Probably the "English palisadoed and thatched house," which the Spragues found on their arrival at Charlestown, "wherein lived Thomas Walford, a smith." See the Charlestown Records, in the next chapter of this volume [*Chronicles of the First Planters*.]

⁹ The place where they landed is supposed to be near the spot where the United States' Arsenal now stands. This part of Watertown was, till quite a recent period, called *Dorchester Fields*, and it is so called in the town records. See Francis's *Hist. of Watertown*, pp. 9, 10, and Holmes's *Annals*, i. 203.

¹⁰ Capt. Richard Southcot was one of the first settlers at Dorchester. At a Court held July 26, 1631, "Capt. Southcot hath liberty to go for England, promising to return with all convenient speed." He probably never came back, as his name does not afterwards occur in our annals. Had he been here, this "brave Low Country soldier" would undoubtedly have been engaged in the Pequot War. See Winthrop, i. 57, ii. 361; Prince, p. 358; Blake's *Annals of Dorchester*, p. 10; Harris's *Memorials of the First Church in Dorchester*, p. 64.

¹¹ Winthrop, in his *Journal*, under June 17, says, "As we came home, (from Charlestown to Salem,) we came by Nantasket, and sent for Capt. Squib ashore, and ended a difference between him and the passengers," undoubtedly growing out of his recent ill treatment of them; and Trumbull says that "Capt. Squeb was afterwards obliged to pay damages for this conduct." This information he may have derived from some early document left by the first settlers of Windsor, who came in the ship. See Winthrop's *Hist.* i. 28, and Trumbull's *Connecticut*, i. 23.

Mattapan, now Dorchester, because there was a neck¹² of land fit to keep our cattle on. So we removed, and came to Mattapan. The Indians there also were kind unto us.

Not long after came our renowned and blessed Governor, and divers of his Assistants with him. Their ships came into Charles river, and many passengers landed at Charlestown, many of whom died the winter following. Governor Winthrop purposed to set down his station about Cambridge, or somewhere on the river; but viewing the place, liked that plain neck, that was called then Blackstone's Neck, now Boston.¹³ But in the mean time, before they could build at Boston, they lived many of them in tents and wigwams at Charlestown, their meeting-place being abroad under a tree, where I have heard Mr. Wilson and Mr. Phillips preach many a good sermon.

Now coming into this country, I found it a vacant wilderness, in respect of English. There were indeed some English at Plymouth and Salem, and some few at Charlestown,¹⁴ who were very destitute when we came ashore; and planting time being past, shortly after provision was not to be had for money. I wrote to my friends, namely to my dear father, to send me some provision; which accordingly he did, and also gave order to one of his neighbours to supply me with what I needed, (he being a seaman;) who coming hither, supplied me with divers things. But before this supply came, yea, and after too, (that being spent, and the then unsubdued wilderness yielding little food,) many a time if I could have filled my belly, though with mean victuals, it would have been sweet unto me. Fish was a good help unto me and others. Bread was so very scarce, that sometimes I thought the very crusts of my father's table would have been very sweet unto me. And when I could have meal and water and salt boiled together, it was so good, who could wish better?

In our beginning many were in great straits for want of provision for themselves and their little ones. Oh the hunger that many suffered, and saw no hope in an eye of reason to be supplied, only by clams, and muscles, and fish. We did quickly build boats, and some went a fishing. But bread was with many a very scarce thing, and flesh of all kind as scarce. And in those days, in our straits, though I cannot say God sent a raven to feed us, as he did the prophet Elijah, yet this I can say, to the praise of God's glory, that he sent not only poor ravenous Indians, which came with their baskets of corn on their backs to trade with us, (which was a good supply unto many,) but also sent ships from Holland and from Ireland with provisions, and Indian corn from Virginia, to supply the wants¹⁵ of

¹² This neck was called Dorchester Neck till it was annexed to the metropolis in 1804, since which time it has been called South Boston. See Harris's History of Dorchester in Mass. Hist. Coll. ix. 162, and Snow's Hist. of Boston, p. 319.

¹³ See note 3 on page 169 [of Chronicles of the First Planters.]

¹⁴ These were probably the Spragues and their companions, who came from Salem to Charlestown the year previous.

¹⁵ Edward Johnson, an eye-witness, gives a graphic description of the scarcity of provisions among the first colonists. "In the absence of bread, they feasted themselves with fish. The women once a day, as the tide gave way, resorted to the muscle and clam banks, (which are a fish as big as horse-muscles,) where they daily gathered their families food. Quoth one, 'My husband hath traveled as far as Plymouth, (which is near forty miles,) and hath with great toil brought a little corn home with him; and before that is spent, the Lord will assuredly provide.' Quoth the other, 'Our last peck of meal is now in the oven at home a baking, and many of our godly neighbours have quite spent all, and we owe one loaf of that little we have.' Then

his dear servants in this wilderness, both for food and raiment. And when people's wants were great, not only in one town but in divers towns, such was the godly wisdom, care, and prudence, (not selfishness, but self-denial,) of our Governor Winthrop and his Assistants, that when a ship came laden with provisions, they did order that the whole cargo should be bought for a general stock; and so accordingly it was, and distribution was made to every town, and to every person in each town, as every man had need.¹⁶ Thus God was pleased to care for his people in times of straits, and to fill his servants with food and gladness. Then did all the servants of God bless his holy name, and love one another with pure hearts fervently.

In those days God did cause his people to trust in him, and to be contented with mean things. It was not accounted a strange thing in those days to drink water, and to eat samp or hominy without butter or milk. Indeed, it would have been a strange thing to see a piece of roast beef, mutton, or veal; though it was not long before there was roast goat. After the first winter, we were very healthy, though some of us had no great store of corn. The Indians did sometimes bring corn, and truck with us for clothing and knives; and once I had a peck of corn, or thereabouts, for a little puppy-dog. Frost-fish, muscles, and clams were a relief to many. If our provision be better now than it was then, let us not, and do you, dear children, take heed that you do not, forget the Lord our God. You have better food and raiment than was in former times; but have you better hearts than your forefathers had? If so, rejoice in that mercy, and let New-England then shout for joy. Sure, all the people of God in other parts of the world, that shall hear that the children and grandchildren of the first planters of New-England have better hearts and are more heavenly than their predecessors, they will doubtless greatly rejoice, and will say, "This is the generation whom the Lord hath blessed."

I took notice of it as a great favor of God unto me, not only to preserve my life, but to give me contentedness in all these straits; insomuch that I do not remember that ever I did wish in my heart that I had not come into this country, or wish myself back again to my father's house. Yea, I was so far from that, that I wished and advised some of my dear brethren to come hither also; and accordingly one of my brothers,¹⁷ and those two that married my two sisters, sold their means and came hither.¹⁸ The Lord Jesus Christ was so

spake a third, 'My husband hath ventured himself among the Indians for corn, and can get none; as also our honored Governor hath distributed his so far, that a day or two more will put an end to his store, and all the rest. And yet, methinks, our children are as cheerful, fat, and lusty, with feeding upon those muscles, clams, and other fish, as they were in England with their fill of bread; which makes me cheerful in the Lord's providing for us; being further confirmed by the exhortation of our pastor to trust the Lord with providing for us, whose is the earth and the fullness thereof.' And as they were encouraging one another, they lift up their eyes, and saw two ships coming and presently this news came to their ears, that they were come from Ireland, full of victuals." See Mass. Hist. Coll. xiii. 125.

¹⁶ Winthrop mentions the same circumstance under April 12, 1636. "The Charity, of Dartmouth, of 120 tons, arrived here laden with provisions. Mr. Peter bought all the provisions at fifty in the hundred, (which saved the country 200 pounds,) and distributed them to all the towns, as each town needed." See Winthrop, i. 185, 388.

¹⁷ This was Edward, an elder brother, who came over in 1633, and settled in Dorchester, where he died, Jan. 8, 1664.

¹⁸ There were three cousins of Roger Clap, the sons of his uncle Richard, who came to Dorchester. Their names were Thomas, Nicholas, and John. Nicholas married for his first wife a sister of Roger Clap, whose

plainly held out in the preaching of the Gospel unto poor lost sinners, and the absolute necessity of the new birth, and God's holy spirit in those days was pleased to accompany the word with such efficacy upon the hearts of many, that our hearts were taken off from Old England and set upon heaven. The discourse not only of the aged, but of the youth also, was not, "How shall we go to England?" (though some few did not only so discourse, but also went back again,) but "How shall we go to heaven? Have I true grace wrought in my heart? Have I Christ or no?" O how did men and women, young and old, pray for grace, beg for Christ in those days. And it was not in vain. Many were converted, and others established in believing. Many joined unto the several churches where they lived, confessing their faith publicly, and showing before all the assembly their experiences of the workings of God's spirit in their hearts to bring them to Christ; which many hearers found very much good by, to help them to try their own hearts, and to consider how it was with them, whether any work of God's spirit were wrought in their own hearts or no. O the many tears that have been shed in Dorchester meetinghouse at such times, both by those that have declared God's work on their souls, and also by those that heard them. In those days God, even our own God, did bless New-England!

After God had brought me into this country, he was pleased to give me room in the hearts of his servants; so that I was admitted into the church fellowship at our first beginning in Dorchester, in the year 1630.

I now return to declare unto you some of the wonderful works of God in bringing so many of his faithful servants hither into this wilderness, and preserving us and ours unto this day, notwithstanding our great unworthiness, and notwithstanding the many assaults and stratagems of Satan and his instruments against God's people here. I say, *wondrous* works. For was it not a wondrous work of God, to put it into the hearts of so many worthies to agree, together, when times were so bad in England that they could not worship God after the due manner, prescribed in his most holy word, but they must be imprisoned, excommunicated, &c., I say that so many should agree to make humble suit unto our sovereign lord the King to grant them and such as they should approve of, a Patent of a tract of land in this remote wilderness, a place not inhabited but by very barbarous nations? And was it not a wondrous good hand of God to incline the heart of our King so freely to grant it, with all the privileges which the Patent expresseth? And what a wondrous work of God was it, to stir up such worthies to undertake such a difficult work, as to remove themselves, and their wives and children, from their native country, and to leave their gallant situations there, to come into this wilderness to set up the pure worship of God here; men fit for government in the magistracy and in families, and sound, godly, learned men for the ministry, and others that were very precious men and women, who came in the year 1630.

Those that came then were magistrates; men of renown were Mr. Winthrop, Governor, Mr. Dudley, Deputy Governor, Sir Richard Saltonstall, Mr. Johnson, Mr. Rossiter, Mr. Ludlow, Mr. Nowel, and Mr. Bradstreet. Mr. Endicott came before, and others came

name was Sarah. George Weeks married the other sister. Of the 35 voters of the name of Clap now living in Dorchester, all but one are descended from Nicholas. See the Collections of the Dorchester Antiquarian and Historical Society, No. 1, pp. vi.-xi. 62.

then, besides those named. And there came famous ministers in that year, and afterwards; as, to name some, Mr. Wilson, Mr. Warham, Mr. Maverick, and Mr. Phillips. In our low estate God did cheer our hearts in sending good and holy men and women, and also famous preachers of the word of God; as Mr. Eliot, Mr. Weld, Mr. Cotton, Mr. Hooker, Mr. Bulkley, Mr. Stone,¹⁹ Mr. Nathaniel Rogers, and Mr. Ezekiel Rogers, Mr. Shepard, Mr. Mather, Mr. Peters, Mr. Davenport, Mr. Whiting, Mr. Cobbet, Mr. Hubbard, Mr. Brown, Mr. Flint, Mr. Thomson, Mr. Newman, Mr. Prudden, Mr. Norris, Mr. Huit, Mr. Street, and many others.²⁰ Thus did God work wonderfully for his poor people here.

Before I proceed any further, I will inform you that God stirred up his poor servants to use means in their beginning for their preservation; though a low and weak people, yet a willing people to layout their estates for the defence of themselves and others. They having friends in divers places who thought it best for our safety to build a fort upon the island now called Castle Island, at first they built a castle with mud walls, which stood divers years. First, Capt. Simpkins was commander thereof; and after him Lieut. Monish for a little space. When the mud walls failed, it was built again with pine trees and earth; and Capt. Davenport was commander. When that decayed, which was within a little time, there was a small castle built with brick walls, and had three rooms in it, a dwelling room below, a lodging room over it, the gun room over that, wherein stood six very good saker guns, and over it, upon the top, three lesser guns. All the time of our weakness, God was pleased to give us peace, until the wars with the Dutch in Charles the Second's time. At that time our works were very weak, and intelligence came to us that De Ruyter, a Dutch commander of a squadron of ships, was in the West Indies, and intend to visit us; whereupon our battery was also repaired, wherein are seven good guns. But in the very time of this report, in July, 1665, God was pleased to send a grievous storm of thunder and lightning, which did some hurt at Boston, and struck dead here at the Castle Island that worthy, renowned Captain, Richard Davenport.²¹ Upon which the General Court, in

¹⁹ Stoughton in the first edition of 1731, and all subsequent ones; but in the copy which I have, which belonged to Prince, the Annalist, and contains his notes and corrections, he has written Stone in the margin. There was no minister by the name of Stoughton among the colonists.

²⁰ John Wilson* was the minister of Boston; John Warham, of Dorchester, and afterwards of Windsor, Conn.; John Maverick, of Dorchester; George Phillips, of Watertown; John Eliot* and Thomas Weld,* of Roxbury; John Cotton, of Boston; Thomas Hooker* and Samuel Stone,* of Hartford, Conn.; Peter Bulkley,* of Concord; Nathaniel Rogers,* of Ipswich; Ezekiel Rogers,* of Rowley; Thomas Shepard,* of Cambridge; Richard Mather,+ of Dorchester; Hugh Peters,* of Salem; John Davenport,+ of New-Haven, Conn., and afterwards of Boston; Samuel Whiting,* of Lynn; Thomas Cobbett, of Lynn, and afterwards of Ipswich; Peter Hobart,* of Hingham; Edmund Brown, of Sudbury; Henry Flint and William Tomson,+ of Braintree; Samuel Newman,+ of Rehoboth; Peter Prudden, of Milford, Conn.; Edward Norris, of Salem; Ephraim Huet, of Windsor, Conn.; Nicholas Street, of Taunton, and afterwards of New-Haven, Conn. Of these ministers, twenty-seven in number, fourteen, (marked thus *,) had been educated and taken their degrees at the University of Cambridge, in England; and four (marked thus +,) had studied at Oxford. Most of the ministers whom came to New-England, besides those contained in this list, had been educated at one of the Universities. Of some of the above, an account has already been given, and of others due notice will be taken. The limits of these Notes, however, will not permit us to do justice to them all; and the reader is therefore referred to Mather's third book of the Magnalia, i. 213, to Eliot's New-England, and Allen's American Biographical Dictionaries. See also Wood's Athenae et Fasti Oxon. and Mass. Hist. Coll. xxviii. 247-250.

²¹ Being fatigued with labor, he had lain down upon his bed to rest, the window of the castle being open against him. Three or four of the people were hurt, and a dog was killed at the gate. There was only a

August 10th following, appointed another Captain²² in the room of him that was slain. But, behold! God wrought for us; for although De Ruyter intended to come here, yet God by contrary winds kept him out; so he went to Newfoundland, and did great spoil there. And again, when danger grew on us by reason of the late wars with Holland, God permitted our castle at that very time to be burnt down, which was on the 21st day of March, 1672-3.²³ But still God was pleased to keep this place in safety. The Lord enlarge our hearts unto thankfulness!

I will now return unto what I began to hint unto you before; namely, that Satan and his instruments did malign us, and oppose our godly preachers, saying they were legal preachers, but themselves were for free grace and for the teachings of the Spirit; and they prevailed so by their flatteries and fair speeches, that they led away not only “silly women, laden with their lusts,” but many men also, and some of strong parts too, who were not ashamed to give out that our ministers were but legal preachers, and so endeavoured to bring up an evil report upon our faithful preachers, that they themselves might be in high esteem; and many of them would presume to preach in private houses, both men and women, much like the Quakers. They would talk of the Spirit, and of revelations by the Spirit without the Word, as the Quakers do talk of the Light within them, rejecting the holy Scriptures. But God, by his servants assembled in a Synod at Cambridge in 1637, did discover his truth most plainly, to the establishment of his people, and the changing of some, and to the recovery of not a few, which had been

wainscot partition between the room where the captain was killed, and the powder magazine. No injury was done to this building. See Hubbard, p. 642, and Hutchinson’s Mass. i. 253.

²² This was Capt. Clap himself, as we learn from the following record: “At a General Court, begun August 1, 1665, this Court having considered of the want of a captain for the Castle, do nominate and appoint Capt. Roger Clap to be Captain thereof.” Col. Rec. iv. 551.

²³ The history of “The Castle,” from its commencement to the present time, deserves to be recorded, and there are abundant materials for it in the Court Records, at the State House. The limits of a Note, however, will not permit us to use them; and the topic, too, belongs more properly to the history of the metropolis. The first notice of we find in Winthrop’s Journal, under July 29, 1634; “The Governor and Council, and divers of the ministers, and others, met at Castle Island, and there agreed upon erecting two platforms, and one small fortification to secure them both; and, for the present furtherance of it, they agreed to lay out 5 pounds a man, till a rate might be made at the next General Court. The Deputy, Roger Ludlow, was chosen overseer.” At the General Court, Sept. 3, it was “ordered, that there should be a platform made on the north-east side of Castle Island, and a house built on the top of the hill, to defend the said platform.” Edward Johnson informs us, that “there was a castle on an island, upon the passage into the Mattachusetts Bay, wholly built at first by the country in general. But, by reason the country affords no lime but what is burnt of oyster shells, it fell to decay in a few years after. Hereupon (in 1644) the next six towns take upon them to rebuild it. The castle is built on the northeast of the island, upon a rising hill. The commander of it is one Captain Davenport, a man approved for his faithfulness, courage, and skill. Although this castle hath cost about 4000 pounds, yet are not this poor pilgrim people wary of maintaining it in good repair” Edward Randolph, in his Narrative of the state of New-England in 1676, writes, “Three miles from Boston, upon a small island, there is a castle of stone lately built, and in good repair, with four bastions, and mounted with 38 guns, 16 whole culverin, commodiously seated upon a rising ground sixty paces from the waterside, under which, at high-water mark, is a small stone battery of six guns. The present commander is one Capt. Clap, an old man; his salary 50 pounds per annum. There belong to it six gunners, each 10 pounds per annum.” In 1705, its name was changed to Castle William, and in 1799, the island having been previously ceded to the United States, it received the name of Fort Independence. When the substantial fortress now building on the site is completed, it is hoped that the ancient name, “The Castle,” will be restored. See Col. Rec. i. 122; Winthrop, i. 137, ii. 155, 243; Hutchinson’s Massachusetts, i. 284; Hutchinson’s State Papers, p. 486; Holmes’s Annals, i. 493, ii. 412; Mass. Hist. Coll. xvii. 56.

drawn away with their dissimulations. Thus God delivered his people out of the snare of the Devil at that time. Let us, and do you in your generations, bless the holy name of the Lord. "The snare is broken, and we and ours are delivered." There were some that not only stood out obstinate against the truth, but continually reviled both our godly ministers and magistrates, and greatly troubled our Israel. But, by order of the General Court, they were banished out of this jurisdiction; and then had the churches rest, and were multiplied.²⁴

Many years after this, Satan made another assault upon God's poor people here, by stirring up the Quakers to come amongst us, both men and women; who pretended holiness and perfection, saying they spake and acted by the Spirit and Light within, which (as they say) is their guide; and most blasphemously said that the Light within is the Christ, the Saviour, and deceived many to their persuasion. But, blessed be God, the Government and Churches both did bear witness against them, and their loathsome and pernicious doctrine; for which they were banished out of this jurisdiction, not to return without license, upon pain of death. The reason of that law was, because God's people here could not worship the true and living God, as He hath appointed us in our public assemblies, without being disturbed by them; and other weighty reasons, as the dangerousness of their opinions, &c. Some of them presumed to return, to the loss of their lives for breaking that law, which was made for our peace and safety.²⁵

Now as Satan has been a lying spirit to deceive and ensnare the mind, to draw us from God by error, so hath he stirred up evil men to seek the hurt of this country. But God hath delivered his poor people here from time to time; sometimes by putting courage into our magistrates to punish those that did rebel, and sometimes God hath wrought for us by his providence other ways. Here was one Ratcliff²⁶ spake boldly and wickedly against the Government and Governors here, using such words as some judged deserved death. He was for his wickedness whipped, and had both his ears cut off in Boston, A. D. 1631. I saw it done. There was one Morton²⁷ that was a pestilent fellow, a troubler of the country, who did not only seek our hurt here, but went to England, and did his utmost there, by false reports against our Governor; but God wrought for us, and saved us, and caused all his designs to be of none effect. There arose up against us one Bull,²⁸ who went to the eastward a trading, and turned pirate, and took a vessel or two, and plundered some plant-ers thereabouts, and intended to return into the Bay, and do mischief to our magistrates here in Dorchester and other places. But, as they were weighing anchor, one

²⁴ The best account of this whole affair will be found in the Rev. George E. Ellis's "Life of Anne Hutchinson, with a Sketch of the Antinomian Controversy in Massachusetts," in Sparks's *Am. Biog.* xvi. 167-376. The original authorities are there all enumerated.

²⁵ For an account of the treatment of the Quakers in Massachusetts, see Hutchinson's *Hist. of Massachusetts*, i. 196-205; Grahame's *Hist. of the United States*, i. 303-312; Mather's *Magnalia*, ii. 451-463; Norton's *Heart of New-England Rent*; Bishop's *New-England Judged*; Sewell's *History of the Quakers*, pp. 160, 171, 193-200.

²⁶ Philip Ratcliff was a servant of Governor Cradock. On his return to England, he became, with Morton and Gardiner, a violent enemy to the Colony. See *Col. Rec.* i. 86; *Savage's Winthrop*, i. 56; *Morton's New-English Canaan*, book iii. ch. 25; *Mass. Hist. Coll.* xxix. 244.

²⁷ See note 2 on page 321 [of *Chronicles of the First Planters.*]

²⁸ See *Winthrop*, i. 79, 96, 104; *Hubbard*, p. 160; *Williamson's Maine*, i. 252.

of Mr. Short's²⁹ men shot from the shore, and struck the principal actor dead, and the rest were filled with fear and horror. They having taken one Anthony Dicks,³⁰ a master of a vessel, did endeavour to persuade him to pilot them unto Virginia; but he would not. They told him that they were filled with such fear and horror, that they were afraid of the very rattling of the ropes; this Mr. Dicks told me with his own mouth. These men fled eastward, and Bull himself got into England; but God destroyed this wretched man. There was also one Capt. Stone³¹ about the year 1633 or 1634, who carried himself very proudly, and spake contemptuously of our magistrates, and carried it lewdly in his conversation. For his misdemeanour, his ship was stayed; but he fled, and would not obey authority; and there came warrants to Dorchester to take him dead or alive. So all our soldiers were in arms, and sentinels were set in divers places; and at length he was found in a great cornfield, where we took him and carried him to Boston; but for want of one witness, when he came to his trial, he escaped with his life. He was said to be a man of great relation, and had great favor in England; and he gave out threatening speeches. Though he escaped with his life, not being hanged for adultery, there being but one witness, yet for other crimes he was fined, and payed it; and being dismissed, he went towards Virginia. But by the way putting into the Pequot country, to trade with them, the Pequots cut off both him and his men, took his goods, and burnt his ship. Some of the Indians reported that they roasted him alive. Thus did God destroy him that so proudly threatened to ruin us, by complaining against us when he came to England. Thus God destroyed him, and delivered us at that time also.

About that time, or not long after, God permitted Satan to stir up the Pequot Indians to kill divers Englishmen, as Mr. Oldham,³² Mr. Tilly,³³ and others; and when the murderers were demanded, instead of delivering them, they proceeded. to destroy more of our English about Connecticut; which put us upon sending out soldiers, once and again, whom God prospered in their enterprises until the Pequot people were destroyed.³⁴ See Mr. Increase Mather's *Relation of the Troubles which have happened in New-England by reason' of the Indians, from 1634 to 1675*. I say nothing to you of the late war,³⁵ but refer you to the histories in print. Thus was the Lord pleased to deliver us at that time also, and to put a fear and dread of us into the hearts of the Indians round about us; and many of them did voluntarily put themselves under the government of the English,

²⁹ Abraham Shurte, or Shurd, or Short, came over to the shores of Maine as early as 1625, as the agent of Gyles Elbridge and Robert Aldworth, in which year he purchased the island of Monhegan for them, and afterwards resided at their plantation at Pemaquid. See Savage's Winthrop, i. 61, 79, ii. 177; Williamson's History of Maine, i. 694; Hazard's State Papers, i. 315; Hutchinson's Coll. p. 114.

³⁰ Anthony Dix arrived at Plymouth in the Anne, in the summer of 1623. In Dec. 1638, he was cast away, in a bark of thirty tons, upon the head of Cape Cod. See Chronicles of Plymouth, p. 352, and Winthrop, i. 287.

³¹ The murder of this man, Capt. John Stone, in 1633, by the Indians, was one of the principal causes of the Pequot Ward. See Winthrop, i. 104, 111, 122, 148.

³² John Oldham. See note 1 on page 169 [of Chronicles of the First Planters.]

³³ John Tilley. See Winthrop, i. 200.

³⁴ See note 2 on page 306 [of Chronicles of the First Planters]

³⁵ Philip's War, which broke out in June, 1675. See Hubbard's Indian Wars; Increase Mather's Brief History; Church's History of King Philip's War; Mather's Magnalia, ii. 485-499; Callender's Hist. Disc. Pp. 126-136; Grahame, i. 346-351.

It also pleased God to put it into the hearts of some of our worthies, to consider that one end of our coming hither was to preach the Gospel of our Lord Jesus Christ to the Indians,³⁶ for the saving of God's elect, and for the bringing into Christ's kingdom those that were as in highways and hedges. Some did therefore set themselves to learn the Indian language, and so taught them to know God and the Lord Jesus Christ, whom they never knew or heard of before, nor their fathers before them, and to know themselves, namely, their misery by nature and by reason of sin. Among others, the principal was that reverend man of God, Mr. John Eliot³⁷ teacher of the church of Christ at Roxbury; whose great labor and pains in catechising, preaching the word, and translating the Bible into the Indian language, God has blessed, I doubt not, to the converting of many among them. "He that converteth souls shall shine as the sun in the firmament." O how glorious will the shining of that star be in heaven! I rejoice to think of it.

Furthermore, know ye, that God wrought wonderfully for our preservation, when men abroad (and doubtless some at home) endeavoured to overthrow our government, and prevailed so far that Commissioners were sent from England hither with such power and authority that doubtless put themselves (and too many among us) in: hopes that they had attained their ends. They proceeded so far that they set up a Court, appointed the time and place, and gave out their summons, yea, for our then honored Governor and Company personally to appear before them. But the Lord our God was for us, though troubles were very near. He stirred up a mighty spirit of prayer in the hearts of his people. This poor country cried, and the Lord heard, and delivered them from all their fears. And the Lord put wisdom and courage into the hearts of his servants, then sitting in the General Court, to give such Answers and to make such a Declaration, published by a man appointed, on horseback, with the trumpet sounding³⁸ before the Proclamation, to give the people notice that something was to be published,--which was done in three several places in

³⁶ See note 2 on page 258 [of *Chronicles of the First Planters*.]

³⁷ John Eliot was born in 1604, about November, as Prince supposes. His birth-place is unknown. Cotton Mather says, "it was a town in England, the name whereof I cannot presently recover." He was educated at Jesus College, Cambridge, where he took the degree of A.B. in 1622. After leaving the University, he was for some time an assistant in a school kept by the Rev. Thomas Hooker, (afterwards of Hartford, Conn.) at Little Baddow, near Chelmsford, in Essex. But the tyranny of Laud, which drove Hooker into Holland, led Eliot to flee to America; and he landed at Boston, Nov. 3, 1631. Wilson, the minister of the Boston church, being at this time absent in England, Eliot was invited to officiate in his place, which he did for a year, till Nov. 5, 1632, when he was established teacher of the church in Roxbury, where he continued till his death, May 20, 1690, at the advanced age of 86. Eliot is chiefly known for his indefatigable labors in preaching the Gospel to the natives, which obtained for him the deserved title of *The Apostle to the Indians*, and for his arduous work of translating the whole Bible into the language of the Massachusetts Indians. "Since the death of the Apostle Paul," says President Everett, "a nobler, truer and warmer spirit, than John Eliot, never lived; and taking the state of the country, the narrowness of the means, the rudeness of the age, into consideration, the History of the Christian Church does not contain an example of resolute, untiring successful labor, superior to that of translating the entire Scriptures into the language of the native tribes of Massachusetts; a labor performed, not in the flush of youth, nor within the luxurious abodes of academic ease, but under the constant burden of his duties as a minister and preacher, and at a time of life when the sprits begin to flag." His wife's name was Anna, and his sons, John and Joseph, were ministers of Newtown, Mass., and Guildford, Conn. See note 2 on page 258; Winthrop, i. 64, 93, ii. 303-5; Mather, i. 474-532; Prince, pp. 378, 408; Hutchinson, i. 162, 211; Grahame, i. 281-288; Mass. Hist. Coll. viii. 5-35, xxviii. 248; Francis's Life of Eliot, in Spark's Am. Biog. vol. 5.

³⁸ See Hutchinson's Mass. i. 246.

Boston,--that it put an end to their Court, and (through God's goodness) to our troubles at that time about that matter.³⁹ And as our Court did assert our privileges granted unto us by Patent, and. did adhere thereto, so our God hath hitherto continued the same unto us: Blessed be his glorious name! I humbly beg of God that he will in mercy continue those privileges unto you and yours in your generations, for Jesus Christ's sake. Amen.⁴⁰

³⁹ See Hutchinson's *Mass.* i. 230-256, 535; Hutchinson's *Coll.* 390, 407-425; Chalmers's *Annals*, pp. 386-389; Grahame's *Hist. United States*, i. 331-342.

⁴⁰ Roger Clap was a prominent citizen of Dorchester, both in civil and military affairs, and was captain of Boston Castle from 1665 to 1686, in which year he removed to Boston. In the Records of the General Court, Oct. 19, 1644, I find the following order. "The Court judgeth it meet to grant Capt. Roger Clap 4 pounds, to be paid him by the Treasurer for his service in laying out the southern line of our Patent." He was married, Nov. 6, 1633, to Joanna Ford, of Dorchester, England, who, with her parents, came over in the same ship with himself. He died Feb. 2, 1691, in his 82d year, and was buried in King's Chapel graveyard, where his grave-stone may still be seen. A full account of his children and descendants may be seen in the first number of the collections of the Dorchester Hist. and Antiq. Society. The family of Clap is still among the most numerous and respectable families in that ancient town, and one of the name at least (Ebenezer Clapp, jr.) cherishes the memory of the fathers, and is imbued with the true antiquarian spirit.

In Prince's list of the manuscripts which he used in compiling his *Annals*, he mentions "Capt. Roger Clap's Account of the ancient affairs of the Massachusetts Colony." This he obtained from James Blake, jr., of Dorchester, and caused it to be printed in 1731. I happen to possess Prince's own copy of that edition, which contains his marginal corrections and annotations, and in which he has, by marks and numbers, rearranged the whole composition, so as to make the parts succeed each other in chronological order, which was not the case in the manuscript. This he seems to have done with reference to a new edition of the work. This arrangement I have adopted, it being a manifest and decided improvement. I have also omitted whatever is not of a historical character; since Clap's exhortations to his children, and his account of his religious experiences, though excellent in their way, do not fall within the plan of this work and would swell the volume beyond its assigned limits. The *Memoirs* were probably written not long after 1676, for on page 364, the author speaks of "the late war," by which he means Philip's War, which broke out in 1675, and lasted about a year.