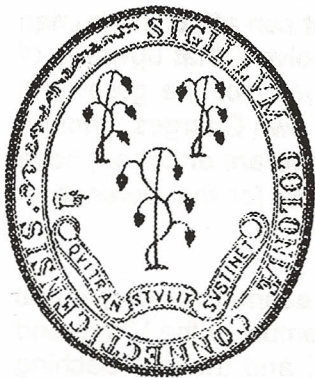


The Scarlet Standard

"We fix on our Standards and Drums the Colony arms, with the motto, *Qui Transtulit Sustinet*, round it in letters of gold, which we construe thus: God who transplanted us hither, will support us." - A letter regarding the Lexington Alarm dated Wethersfield, CT., April 23, 1775, *Record of CT. Men in the War of the Revolution 1775-1783*, Adj. Gen., Hartford, 1889

Historical Series, Number Five, July 1998

**The Educational Outreach of the General Israel Putnam Branch No. 4
The Connecticut Society of the Sons of the American Revolution**



CONNECTICUT'S DECLARATION OF INDEPENDENCE

JUNE 18, 1776

The Revolutionary Spirit was evident in Connecticut, when on June 16, 1776, the General Assembly directed our delegates to the Continental Congress, meeting in Philadelphia, to vote for Independence. This was followed two days later with a Proclamation by Jonathan Trumbull, the Patriot Governor, which has become known as Connecticut's Declaration of Independence. The text of the Proclamation follows as reprinted from a contemporary broadside in the public records of the Colony of Connecticut.

— A PROCLAMATION —

**By the Honorable Jonathan Trumbull, Esq; Governor and Commander
in Chief of the English Colony of Connecticut in New England.**

The Race of Mankind was made in a State of Innocence and Freedom, subjected only to the Laws of God the Creator, and through his rich Goodness, designed for virtuous Liberty and Happiness here and forever; and when moral Evil was introduced into the World, and Man had corrupted his Ways before God, Vice and Iniquity came in like a Flood, and Mankind became exposed, and a prey to the Violence, Injustice and Oppression of one another. God, in great Mercy, inclined his People to form themselves into Society, and to set up and establish civil Government for the Protection and Security of their Lives and Properties from the Invasion of wicked Men: But through Pride and Ambition, The King's and Princes of the World, appointed by the People the Guardians of their Lives and Liberties, early and almost universally, degenerated into Tyrants, and by Fraud or Force betrayed and wrested out of their Hands the very Rights and Properties they were appointed to protect and defend. But a small Part of the Human Race maintained and enjoyed any tolerable Degree of Freedom. Among those happy Few the Nation of *Great-Britain* was distinguished, by a Constitution of Government wisely framed and modelled, to support the Dignity and Power of the Prince, for the Protection of the Rights of the People; and under which, that Country in long Succession, enjoyed great Tranquility and Peace, though not unattended with repeated and powerful Efforts, by many of it's haughty Kings, to destroy the constitutional Rights of the People, and establish arbitrary Power and Dominion. In one of those convulsive Struggles, our Forefathers having suffered in that, their native Country, great and variety of Injustice and Opression, left their dear Connections and Enjoyments, and fled to this then inhospitable Land, to secure a lasting Retreat from civil and religious Tyranny.

The God of Heaven favored and prospered their Undertaking — made Room for their Settlement — increased and multiplied them to a very numerous People, and inclined succeeding King's to indulge them and their Children for many Years, the unmolested Enjoyment of the Freedom and Liberty they fled to inherit: But, an unnatural King has risen up — violated his sacred Obligations, and by the Advice of evil Counsellors, attempted to wrest from us, their Children, the sacred Rights we justly claim, and which have been ratified and established by solemn Compact with, and recognized by, his Predecessors and Fathers, King's of *Great-Britain* — laid upon us Burdens too heavy and grievous to be born, and issued many cruel and oppressive Edicts, depriving us of our natural, lawful, and most important Rights, and subjecting us to the absolute Power and Control of himself, and the *British* Legislature; against which we have sought Relief by humble, earnest and dutiful Complaints and Petitions: But, instead of obtaining Redress, our Petitions have been treated with Scorn and Contempt, and fresh

Injuries heaped upon us, while hostile Armies and Ships are sent to destroy and lay waste our Country. In this distressing Dilemma, having no Alternative but absolute Slavery, or successful Resistance; this, and the United American Colonies, have been constrained by the over-ruling Laws of Self-Preservation, to take up Arms for the Defence of all that is sacred and dear to Freemen, and make their solemn Appeal to Heaven for the Justice of their Cause, and resist Force by Force.

GOD ALMIGHTY has been pleased, of his infinite Mercy, to succeed our Attempts, and give us many Instances of signal Success and Deliverance; but the Wrath of the King is still increasing, and not content with before employing all the Force which can be sent from his own Kingdom to execute his cruel Purposes, has procured, and is sending all the Mercenaries he can obtain from foreign Countries, to assist in extirpating the Rights of *America* and with their's, almost all the Liberty remaining among Mankind.

In this most critical and alarming Situation, this, and all the Colonies, are called upon, and earnestly pressed, by the honorable CONGRESS of the *American* Colonies, united for mutual Defence, to raise a large additional Number of their Militia and able Men, to be furnished and equiped with all possible Expedition, for Defence against the soon expected Attack and Invasion of those who are our Enemies without a Cause. In chearful Compliance with which Request, and urged by Motives the most cogent and important that can affect the human Mind, the General Assembly of this Colony have freely and unanimously agreed and resolved, that upwards of Seven Thousand able and effective Men be immediately raised, furnished and equipped, for the great and interesting Purposes aforesaid. And not Desirous that any should go to a Warfare at their own Charges, (though equally interested with others) for Defence of the great and all-important Cause in which we are engaged, have granted large and liberal Pay and Encouragements, to all who shall voluntarily undertake for the Defence of themselves and their Country, as by their Acts may appear.

I Do THEREFORE, by and with the Advice of the Council, and at the Desire of the Representatives in General Court assembled, issue this PROCLAMATION, and make the solemn Appeal of said Assembly to the Virtue and public Spirit of the good People of this Colony. Affairs are hastening fast to a Crisis, and the approaching Campaign will, in all Probability, determine forever the Fate of *America*. If this should be successful on our Side, there is little to fear on Account of any other. Be exhorted to rise, therefore, to superior Exertions on this great Occasion; and let all that are able and necessary, shew themselves ready in behalf of their injured and oppressed Country, and come forth to the Help of the LORD against the Mighty, and convince the unrelenting Tyrant of *Britain*, that they are resolved to be FREE. Let them step forth to defend their Wives, their little Ones, their Liberty, and every thing they hold sacred and dear, to defend the Cause of their Country, their Religion and their GOD. Let every one to the utmost of their Power, lend a helping Hand to promote and forward a Design on which the Salvation of *America* now evidently depends. Nor need any be dismayed: the Cause is certainly a just and a glorious one: GOD is able to save us in such Way and Manner as he pleases, and to humble our proud Oppressors. The Cause is that of Truth and Justice: he has already shewn his Power in our Behalf, and for the Destruction of many of our Enemies. *Our Fathers trusted in him and were delivered.* Let us all repent, and thoroughly amend our Ways, and turn to him, put all our Trust and Confidence in him — in his Name go forth, and in his Name set up our Banners, and he will save us with temporal and eternal Salvation. And while our Armies are Abroad, jeopardizing their Lives in the high Places of the Field, let all who remain at Home, cry mightily to GOD for the Protection of his Providence, to shield and defend their Lives from Death, and to crown them with Victory and Success. And in the Name of the said General Assembly, I do hereby earnestly recommend it to all, both Ministers and People, frequently to meet together for social Prayer to ALMIGHTY GOD, for the out-pouring of his blessed Spirit upon this guilty Land — That he would awaken his People to Righteousness and Repentance — bless our Councils — prosper our Arms, and succeed the Measures using for our necessary Self-Defence — disappoint the evil and cruel devices of our Enemies — preserve our precious Rights and Liberties — lengthen out our Tranquility, and make us a People of his Praise, and the blessed of the LORD, as long as the Sun and Moon shall endure.

And all the Ministers of the Gospel in this Colony, are directed and desired to publish this Proclamation in their several Churches and Congregations, and to enforce the Exhortations thereof by their own pious Example and public Instructions.

GIVEN under my Hand, at the Council Chamber in Hartford, the 18th Day of June, Anno Domini 1776.

— JONATHAN TRUMBULL.

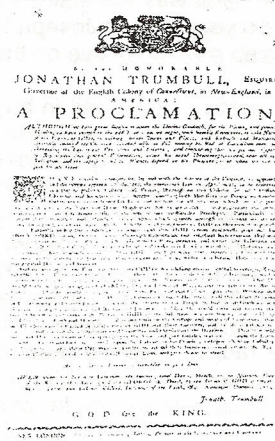
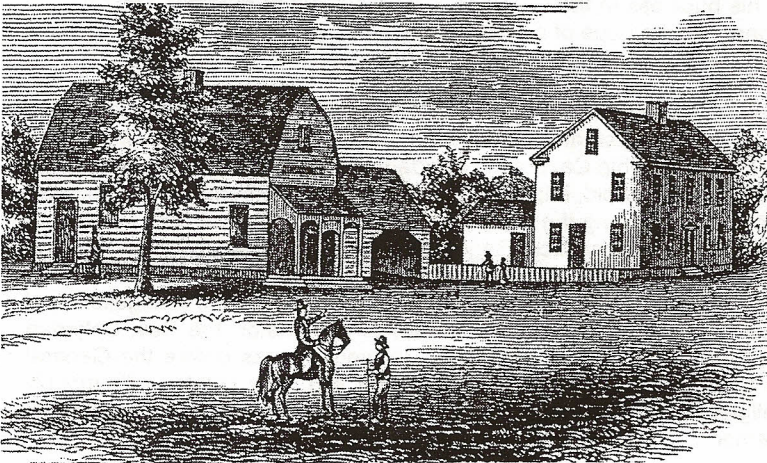
The Scarlet Standard

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Historical Series, Number Seven, January 1999

**The Educational Outreach of the General Israel Putnam Branch No. 4
The Connecticut Society of the Sons of the American Revolution**

LEBANON: CENTER OF CONNECTICUT'S REBELLION



The American Revolution was an extraordinary time in history and the sequence of events that unfolded at Lebanon was recognized by Gen. Washington and Gov. Trumbull as Providential and an absolutely essential key to American Independence. Lebanon was settled about 1700, so named by the Rev. James Fitch from a swamp of cedars found there. The Biblical implication to "Cedars of Lebanon" (Psalm 104) is somewhat prophetic as out of Lebanon would come the "Provision State". Lebanon became home to the Trumbull Family when Capt. Joseph Trumbull moved there from Simsbury in 1704. He was the Grandson of John Trumbull, who came from England and settled at Rowley, Massachusetts in 1640. Also somewhat prophetically, the Trumbulls claimed a family tradition and Coat of Arms, derived from an incident in Scotland in the year 1315. King Robert the Bruce was hunting in the forest and became closely pursued by an enraged bull. A young Scot intercepted the bull by seizing its horns, turning him aside and allowing the King to escape. For his courage, the grateful King Knighted him with the name **Turn-Bull** and granted him an estate and coat of arms bearing a device of Three Bulls' Heads with the motto "Fortuna Favet Audaci" (Fortune favors the bold). During the Revolutionary War, the Trumbulls of Lebanon would again be successful in turning the bull, The English "John Bull".

Before moving to Lebanon, Joseph Trumbull married Hannah Higley at Simsbury (her brother Samuel made the famous "value me as you please" Higley Coppers, The first experiment with coinage in colonial Connecticut). Joseph and Hannah had eight children, all born at Lebanon. Joseph became a successful merchant farmer at Lebanon, raising cattle and buying more from surrounding towns, then driving them to Boston on the hoof where He would receive English manufactured goods in exchange. These he would sell or trade at his store in Lebanon. Later, the sale of salted beef and pork packed in barrels, would be their primary product. Joseph Trumbull became Captain of the Troop for Windham County in 1728 and later, Quartermaster. His eldest Son Joseph, Jr., born in 1705, became his business partner and in 1727 married Sarah Bulkeley of Colchester. They had two daughters, Sarah, born 1728, Married Elijah Johnson of Colchester and Katherine, born 1731, Married Benjamin Burnham of Hebron. The Trumbulls were active in the West Indies trade and owned several vessels. Joseph, Jr. was the principal owner of the recently built Brigantine "Lebanon" and on December 29, 1731 he sailed from New London destined for Barbados with a cargo of trade goods. The vessel was lost at sea and Joseph, Jr. was never heard from again. The loss of his eldest son and business partner was a devastating blow to Joseph, but the stage was being set for American Independence, as Joseph would now rely on his second son Jonathan to manage the business.

Jonathan Trumbull was born in 1710 and was early prepared for the ministry by his pastor, the Rev. Samuel Welles. Jonathan entered Harvard College at the age of Thirteen with deep religious conviction and was a distinguished scholar, graduating in 1727, having mastered Greek, Latin and Hebrew. Returning to Lebanon, he continued his study for three years with the moderate "New Light" minister of First Church, the Rev. Solomon Williams (father of CT Signer, William Williams), who with the theological giant, Jonathan Edwards, were Grandsons of the renowned Rev. Solomon Stoddard (Harvard 1662), Pastor of Northampton for 57 years and noted for preaching "The Safety of Appearing on the Day of Judgement in the Righteousness of Christ". Jonathan Trumbull returned to Harvard in 1730, taking for his M.A. thesis: there were no contradictions in Scripture which could not be solved by reason. Similarly, William Williams chose for his thesis: the Scripture was perfect. This armament of David would serve them well during the Revolutionary War, as the Redcoats, whom the colonists referred to as "Philistines", would fight the "New Israel" and learn the lesson of I Samuel 17:32-51, taught from a "City on a Hill"... "In his store on Lebanon hill". Licensed to preach in 1731 by the Windham Congregational Association, Jonathan Trumbull preached at Lebanon, Colchester, Scotland, Goshen, Hebron, and was called to the ministry at Colchester. As

other Ministers licensed by the "Standing Order", he was grounded in the Calvinistic principle, in the tradition of the Rev. Thomas Hooker, that government rests on a covenant between the governors and the governed, based not "according to their humours, but according to the blessed will and law of God, as Biblically constituted. "This revolutionary concept, that inspired the puritans in England alone, to preserve the precious spark of liberty and the whole freedom of the English constitution", would set the future course for "The Rebel Governor of Connecticut".

Johnathan Trumbull was also in partnership with his brother Joseph, whose tragic loss at sea necessitated attention to his father's business at Lebanon, where his father was the leading merchant. Jonathan married Faith Robinson (a descendant of the Pilgrims John and Pricilla Alden) in 1735 and had six children. By 1738, Jonathan had replaced his father as the leading merchant in Lebanon and for the next thirty years he remained an incredibly active businessman, trading with the West Indies and England using the vessels he had built or chartering others. After the death of his father in 1755, Jonathan moved his family into his father's impressive home, which was built in 1740 and now owned by the DAR. He entered into several partnerships with his two eldest sons and various other merchants. One of their many contracts was with the General Assembly to supply the troops of the Colony in his Majesty's service, with clothing and refreshments for one year for the sum of six thousand pounds. By the end of the French and Indian War in 1763, Trumbull had accumulated properties at Lebanon including a house and store; a store, wharf and land at East Haddam; a lot and warehouse at Chelsea in Norwich; and a Gristmill, malthouse and several farms, which with other securities, were valued at eighteen thousand pounds. Now, recent shipping losses and worsening trade conditions would begin to destabilize his gains and approach the bankruptcy, which he obstinately tried to avoid. About this time, he petitioned the General Assembly to establish fairs in Lebanon to promote trade. While credit was the mainstay of his business in the Colonies, it was difficult to obtain in London. In September 1763, Jonathan sent his 26 year old son Joseph to London in the hope of promoting business opportunities. Writing to his father from London, Joseph would keep a watchful eye on the discussion of Colonial affairs in Parliament.

Jonathan Trumbull was as active in politics as he was in business. Elected as a Deputy to the General Assembly from Lebanon in 1733, he would become Speaker of the House in 1739 and was chosen Assistant and Member of the Council in 1740. He became increasingly involved with legal matters of the Colony including the Spanish Ship Case and boundary disputes with Massachusetts. In 1766, he was appointed Chief Judge of the Superior Court with Matthew Griswold, Eliphalet Dyer, and Roger Sherman, his associates on the Bench. In military affairs he was busy raising, provisioning and deploying the troops of the Colony. He rose from Lieutenant in the Troop of Horse of Windham County in 1735 to Colonel of the Twelfth Connecticut Regiment in 1753. Because the towns of the colony were actually "Ecclesiastical Societies", religious matters in the General Assembly became more complicated after the Great Awakening. The "Standing Order" divided into "Old Lights" and "New Lights" based on their viewpoint regarding local evangelism and Covenant issues. Although conciliatory to both views, Trumbull favored the "New Light" views of his Pastor, the Rev. Solomon Williams, as did most of the more radical Freemen east of the river. His ability to resolve religious issues before the General Assembly in a reasoned manner, made him invaluable to the Council and respected by both Old and New Lights. Trumbull's extensive experience with political, legal, military, trade, and religious matters, along with his Puritan understanding of the Biblical concept of Liberty, would reveal him as a formidable patriot Governor.

At the close of the French and Indian War, England tried to recover financially by enacting a chain of Parliamentary Measures to raise tax revenue from the colonies. While the taxes would be somewhat burdensome, Trumbull and others were aware of their conflict with Colonial Charters. His son Joseph, writing from London in December 1763, warned of the threats of impending taxation and loss of Charter Rights, with some Members of Parliament declaring that the Colonial Charters were given in high times by the King without consent of Parliament and are void. The passage of the Stamp Act on March 22, 1765 gave rise to the formation of the Sons of Liberty in Connecticut to prevent its implementation. Formed at Durkee's Tavern on Bean Hill in Norwichtown, they were led by John Durkee, Israel Putnam of Pomfret and Hugh Ledlie, of Windham. Behind them stood some of the most prominent men in the Colony; the Rev. Stephen Johnson of Lyme, the Huntingtons of Norwich and Windham (Jedediah was Trumbull's son in law), Dyer of Windham (father of Trumbull's daughter in law), Griswold of Lyme, and Trumbull and his son in law William Williams of Lebanon. In opposition to the Stamp Act, Trumbull would write to Gov. Fitch in August 1765, representing the freemen of Lebanon: "The People in this part of the Colony, are very jealous of their Liberties; and desire that the most vigorous exertions be made for the repeal of the Late Act of Parliament.....which they look on to be utterly subversive of their Rights and Priviledges both by Charter, and as English Men".

The Sons of Liberty would spark widespread opposition to the Stamp Act and also to Governor Fitch, who believed it was his duty to take the oath required by the Stamp Act to insure its enforcement. Three members of the Council were required to administer the Oath and four members agreed. Seven members of the Council refused, believing it would be a condemnation of them all as freemen. Colonel Trumbull exclaimed "It is in violation of your Provincial Oath". When the Oath was to be administered, Colonel Jonathan Trumbull started from his seat, seized his tri-cornered hat, avowing he would never witness a ceremony which so degraded liberty and the Colony. The Stamp Act was repealed on March 18, 1766, but his direct action against the Oath and his ties to the Sons of Liberty would place him in office as Deputy Governor at the election in 1766, with William Pitkin becoming Governor. Trumbull would clearly define the Constitutional position of Connecticut in response to Gen. Gage demanding to quarter troops in the Colony, and he was at his finest when defining the nature of Writs of Assistance.

On the death of Gov. Pitkin in 1769, Trumbull became Governor and would support the plight of Boston, as hostilities with England increased. The Boston Tea Party of December 1773 would lead to the Boston Port Bill, closing the port on June 1, 1774. In Lebanon, the bells tolled a solemn peal lasting all day. The door of the Town House was draped in black with the Port Bill affixed and read to the freeholders. A spirited resolution denounced it as an outrageous invasion of human liberty. The impending crisis would prompt Governor Trumbull to double the munitions of the Colony before its coast could be blockaded, and called on the Council "to procure three hundred barrels of gunpowder, fifteen tons of lead, and sixty thousand good flints". A Council of Safety would be appointed to assist Governor Trumbull at Lebanon and he would convert his store into the "War Office" to conduct preparations for resistance. On March 22, 1775 he issues a Proclamation from Lebanon, with the advice of the Council, calling for a Day of Public Fasting and Prayer. The day he chose, April 19, 1775, would begin the American Revolution at Lexington and Concord.

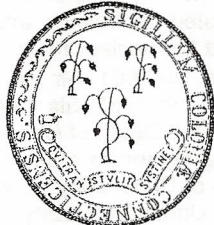
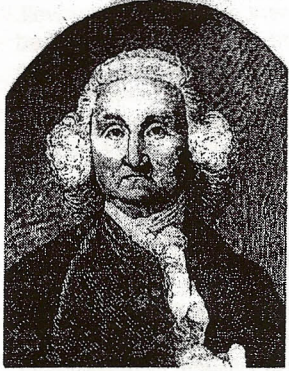
Having directed Connecticut's Revolutionary War effort to a successful conclusion, Governor Trumbull retired in May 1784 and died at home on August 17, 1785. In his letter of sympathy to the Governor's Son, Jonathan, Jr., General George Washington would write of the Governor: "A long & well spent life in the service of his Country justly entitled him to the first place among patriots."

The Scarlet Standard

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HISTORICAL SERIES, NUMBER EIGHT, JANUARY 2000

**The Educational Outreach of the GENERAL ISRAEL PUTNAM BRANCH No. 4
The Connecticut Society of the SONS OF THE AMERICAN REVOLUTION**



Connecticut Colonial Seals

GOVERNOR JONATHAN TRUMBULL

ARMED BY DIVINE PROVIDENCE FOR THE HOLY CAUSE OF LIBERTY

The Seal and Motto of Connecticut continued to bear fruit, when by divine providence, Jonathan Trumbull became our Revolutionary War Governor and we became known as "the Provision State". The Connecticut colonial Seals clearly refer to divine providence with the hand of God first appearing out of the glory cloud, holding a banner with the motto "He Who Transplanted Still Sustains" over the transplanted vineyard. On the later Seal, the hand of God strengthens a vine to provide more fruit (John 15:1-5). Divine Providence, while known in the Bible as "God will provide" (Genesis 22:8), is found in the Christian writings of St. Augustine (City of

God), John Calvin (Institutes of the Christian Religion), William Ames (Marrow of Theology), John Flavel (Mystery of Providence), John Milton (Areopagitica) and the Westminster Assembly (Shorter Catechism in the New England Primer). George Washington, a sworn Episcopal Vestryman who regularly attended Christian services during his lifetime, read his Bible, and "hopes and trusts that every officer and man will endeavor to live and act, as becomes a CHRISTIAN SOLDIER, defending the dearest rights and liberties of his country." When General Washington would say "we must consult Brother Jonathan", he was keenly aware of the propitious position that Governor Trumbull and Connecticut enjoyed. A line from Shakespeare's "King Henry the Fifth" (III,vi,164) is appropriate to our rebel Governor's providential position as war with England approached: "We are in God's hand, brother, not in theirs." In colonial America, as in England, they read their Bible, and divine providence was not a random action of an impersonal unknown God, but rather the righteous judgement of the gracious, merciful (Exodus 33:16-19) and holy God, according to his word and purpose. The Apostle Paul, preaching to the men of Athens at the Areopagus declared Him (Acts 17:16-34) and became known as one of "These that have turned the World upside down" (KJV Acts 17:6-7). The Old Testament veil was gone (Matt. 27:51; John 1:1-18, 4:19-26, 14:9; 2 Cor. 3:14-17, 4:6). In his Epistle to the Galatians, Paul defined spiritual liberty in Christ. The impact of the Gospel would date the history of Western Civilization, both A.D., anno Domini (in the year of the Lord) and B.C., before Christ.

The development of moveable type by Johannes Gutenberg providentially coincided with the demand for Bibles and the first book printed was the Holy Bible. Martin Luther produced a German translation and the spirit of English Puritanism began with a belief that the scriptures should be read by the common people. Against the authority of Church and Crown, William Tyndale left England in 1524 and went to Germany to produce 15,000 of the first printed English Bibles, for which he would later be strangled and burnt at the stake. By the blood of hundreds of martyrs, on the rack, the block and the stake, the English Bible could be read by the common people. The later Geneva Bible, first printed in 1560, opens with a page "To the Christian Reader" noting it was undertaken as a great and wonderful Worke "which now God according to his divine providence and mercie hath directed to a most prosperous end". Accordingly, the words Divine Providence appear in our Declaration of Independence and State Constitutions. The Bible in English would dispute the right of Kings or Parliaments to govern in a haughty and arbitrary manner. By the Light of Tyndale's literary scholarship in the Puritan's Geneva Bible (with marginal notes) and later the King James Version, New England was populated. In 1643, The New England Confederation began with the words "Whereas we all came into these parts of America, with one and the same end and ayme, namely, to advance the Kingdome of our Lord Jesus Christ, and to enjoy the liberties of the Gospel, in purity with peace". Naming themselves "The United Colonies of New England", these "peculiar people" or "**people set at libertie**" (1 Peter 2:9 Geneva Bible) would by divine providence, "Fire the shot heard round the world" and **turn the World upside down**.

On the eve of the American Revolution, "the Rights of Englishmen" had been a heroic struggle from the storied Caradoc (known to the Romans as Caratacus), ancient King of the Britons. When Claudius Caesar invaded Britain, Caradoc was betrayed and taken prisoner to Rome in 51 A.D., where his noble appeal to the Emperor spared his life and family. His Father Bran "the Blest", a later evangelist for Christ in Britain, Son Llin and Daughter Gladys (Claudia), would remain at Caesar's Court to guarantee Caradoc's behavior in Britain. Caradoc's Daughter, the British Princess, married Rufus Pudens, son of a Roman senator and his Son Llin (Linus) became Bishop of Rome where in an early fresco is depicted burying the Apostle Peter. From a dungeon cell in Rome, the Apostle Paul wrote his last known words before he was beheaded and expressed greetings from Pudens, Linus and Claudia (2 Timothy 4:21). Two hundred years later, the Roman Soldier Alban was beheaded by the Roman Governors in Britain for his conversion to Christianity. The British erected the Church of St. Alban in his honor and the British Church calendar honored their Protomartyr on June 17th (our Bunker Hill Day). The collapsing Roman Empire removed their Legions from Britain in 410 A.D., leaving the Island unprotected from the landing of Angles, Saxons and Jutes. King Arthur in quest of the Holy Grail, would connect the British defence against the Saxons, with the traditions of Glastonbury. The Saxons prevailed but were attacked by the Danish Vikings landing in 787. Christianity, having been firmly established in Britain by 240 A.D., would have a strong influence on King Alfred of the West Saxons (Wessex) who summoned the "fyrd" (ancient Saxon folk militia) to defeat the Danes; Christianized their leader Guthrum who settled the Danelaw; united Engel-land; translated scriptures for the Churches; recorded English common law and is known as "Alfred the Great". Norwegian Vikings (Northmen/Normans) attacked Paris and in 911 received lands in France by treaty (Normandy). The Normans under William the Conqueror would invade England in 1066 and their victory at the Battle of Hastings, established Norman rule over England. In 1215 King John was confronted by his Norman Barons and the Magna Carta was mediated at Runnymede by Stephen Langton, Archbishop of Canterbury. Later, King Edward I incorporated the provisions of Magna Carta into the common law. In 1588, Queen Elizabeth summoned

the "trained bands" to defend against the landing of the Spanish Armada, but the interposition of Divine Providence was noted on English and Dutch coins when England was saved by sudden storms scattering the Spanish ships. England's Coin, pictured out of the glory cloud "God Breathed and they were scattered" and the Dutch coin, with men praying and ships sinking, "Man Proposeeth, God Dispoeth". In the early seventeenth century, The "Rights of Englishmen" were circumvented by the Stuart Kings claiming Divine Right and Royal Prerogative above established English law. Many Puritans left to settle New England, but those remaining would support the Parliamentary cause. Sir Edward Coke, an English Law scholar, Chief Justice, MP and champion of the common law invoked Magna Carta, first in the Great Protestation of 1621 "stating Magna Charta is called The Charter of Liberty because it maketh freemen", and then in 1628, "The Petition of Right" to King Charles I. Coke was sent to the Tower for treason, but his writings on the origins of common law known as "The Institutes of the Laws of England and the Reports of Sir Edward Coke Kt. in English in Thirteen Parts Compleat" provided support to the rebellion of Parliament against the King known as the English Civil Wars or more affectionately as the "**Good Old Cause**" of 1640. In 1644, John Milton would publish his pamphlet for the liberty of unlicenc'd printing titled "Areopagitica", his most frequently republished prose work. After the death of Cromwell he wrote "The Readie & Easie Way" in March of 1660 against the restoration of monarchy and having been spared execution after the restoration, his great epic poem, "Paradise Lost". By divine providence, his sense of Christian Liberty expressed in his Prose and Poetry, along with other prominent spokesmen for the "Good Old Cause" would find a home in New England a hundred years later on the doorstep of the American Revolution. Sir Henry Vane was Governor of the Massachusetts Bay Colony (1636) and later a member of Parliament with Oliver Cromwell. In consideration of a general solemn day of fasting and humiliation proclaimed by Cromwell in 1656, Vane published an important tract titled "A Healing Question" on the principles of civil and religious liberties, praising the "Good Old Cause", but questioning Cromwell's future intentions and proposing a convention and method of forming a constitution, as later followed in America. George Orwell's "Animal Farm" illustrates the tyrants disrespect for constitutions and Vane was arrested for treason after the restoration. "A Healing Question" and the account of his trial and execution (judicial murder) in 1662, recognized the ancient roots of the "Rights of Englishmen". His view of Biblical "Providence" is typical of its widespread use in the American Colonies. In 1661, Sir Isaac Newton entered Trinity College, Cambridge and later formulated the order of God's physical universe in his "Principia". In 1652, his friend John Locke entered Christ Church, Oxford; the college whose Dean was John Owen, author of "The Death of Death in the Death of Christ". Locke would remain in a Studentship at Oxford until 1684 when his sympathy with the Good Old Cause gave the King reason to order his removal. He served as Chaplain to the Earl of Shaftesbury and wrote several books, including "The Reasonableness of Christianity", but now to refute a book written by Sir Robert Filmer, titled "Patriarcha: A Defence of the Natural Power of Kings against the Unnatural Liberty of the People", Locke published his Biblically based "Two Treatises on Government", which would significantly influence American revolutionary thought. Published after the Glorious Revolution of 1688 in England, he hoped the book was "sufficient to establish the Throne of our Great Restorer, Our present King William; to make good his Title, in the Consent of the People, which being the only one of all lawful Governments, he has more fully and clearly than any Prince in Christendom: And to justifie to the World, the People of England, whose love of their Just and Natural Rights, with their Resolution to preserve them, saved the Nation when it was on the very brink of Slavery and Ruine". His Biblical perspective continues: "For Men being all the Workmanship of one Omnipotent, and infinitely wise maker; All the Servants of one Sovereign Master, sent into the World by his order and about his business, they are his Property, whose Workmanship they are, made to last during his, not one anothers Pleasure." At some point, man or commonwealth must decide if a State of War is justified. The example Locke uses is the Biblical story of "Jephtha" (Judges 11:27): "Jephtha here tells us, that the Lord the Judge, shall judge. Where there is no Judge on Earth, the **Appeal** lies to God in Heaven."

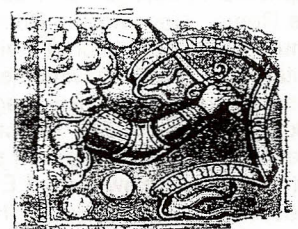


Washington's Cruisers
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Sir Algernon Sidney wrote "Discourses Concerning Government" similar to Locke in refute of Filmer, and like Vane twenty years earlier, was tried and executed for treason in 1683. After using the Apocryphal Book of Susanna and the treachery of the two witnesses in his defense, he commented "We live in an Age that maketh Truth pass for Treason". Sidney would become an honored Martyr to Liberty and provide a textbook for the American Revolution. In 1741, George Frideric Handel completes the greatest Oratorio ever written, "Messiah". The "great Handel", experiencing similar thoughts to Milton in *Il Penseroso* (161-166), exclaimed "I did think I did see all heaven before me, and the great God himself". This inspired composer, whom Beethoven acknowledged as "the greatest, ablest composer that ever lived.", would title two later works "Jephtha" and "Susanna". The Oratorios of Handel glorified the rise of the free people of England, recognizing in them their own faith. The "Good Old Cause" in England would become a primer for the American Revolution thanks to Thomas Hollis and his "Liberty Books". After reading the Reverend Jonathan Mayhew's Sermon on Government, Hollis corresponded with Mayhew and sent him books from England on the "Good Old Cause" by Milton, Sidney, Locke, etc. with copies to the Library at Harvard, Yale and Princeton. Other English writings popular in the colonies were Addison's "Cato" and other essays along with "Cato's Letters" by John Trenchard and Thomas Gordon.

The snake was an early symbol of rebellion and New England was recognized as the head of the snake, "which this signal stroke of Providence" (Maxims of Washington, p.350) would prevent the British from severing at the Hudson River. Adam's belief had been tested in the garden by the "old deluder" causing Adam's fall and our condition, where the question of vineyard ownership would be addressed in a parable (Matthew 21:33-44). Connecticut proclaimed God's ownership in its Seal and Motto, and responded with words of the popular song "Chester", "New England's God forever reigns" and his divine Providence is attested to in CT's Fundamental Orders, Constitutions and Proclamations; Virginia's Charter of 1606; Norfolk Virginia Resolves of 1766; The Navigation Act of 1660; Patrick Henry's Liberty or Death Speech (Three millions of people, armed in the holy cause of liberty), etc. The Biblical view of Providence is evident in a Proclamation by Governor Frances Bernard, appointing April 6, 1769 as a General Fast Day in Massachusetts and repeated by John Hancock in Provincial Congress at Concord April 15, 1775, appointing a Fast Day for May 11. The prestigious Election Sermons were the heart of colonial thought and at Boston on June 7, 1773, the Reverend Simeon Howard would choose "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal 5:1) for the Artillery-Election Sermon preached to the Ancient and Honorable Artillery Company. The Provincial Congress of Georgia (Georgia Resolves) opened on July 4, 1775 to a Sermon by the Rev. John Zubly on "The gospel is a law of Liberty" (James 2:12).

To the Glory of God, Connecticut, by Governor Jonathan Trumbull's Proclamation, would be in prayer on April 19, 1775 when the British approached Concord. Trumbull's earlier Proclamation for a Day of Fasting and Prayer was for "our neglect of the inestimable Privileges of the Gospel, and trifling with the Liberties wherewith CHRIST hath made us free". Providentially, the Word of the Lord in prayer in Connecticut, combined with the Arm of the Lord at Concord Bridge, as displayed out of the glory cloud on the Flag of the Bedford Minutemen (Psalm 44:1-3), would inspire the words of Emerson's Concord Hymn, "By the rude bridge that arched the flood, Their flag to April's breeze unfurled, Here once the embattled farmers stood, and fired the shot heard round the world". Six years later at Yorktown, the British surrendered and left the field playing the tune "**The World Turned Upside Down**". In 1783, The Treaty of Paris was signed, ending the war and beginning with the words, "**In the name of the Most Holy and Undivided Trinity**". It having pleased the Divine Providence to dispose the hearts..."



Bedford Flag