

<sup>John Mise</sup>  
In John Mise, we have a man entirely  
different from Cotton Mather. Not a great  
deal is known about him, and he never  
devoted himself to writing for publication.  
As a gainst some over 325 volumes written  
by Cotton Mather, John Mise is remembered  
by fewer pages of printed matter  
than Mather by volumes. Two short  
fragments, practically, of about 135 pages  
of ordinary printed matter cover all that  
we have of his writings.

In matter of birth he differed from  
Mather. His father, Joseph Mise, came  
to this country as an indentured serv-  
ing man to Dr. George Alcock of Roxbury,  
who was one of Governor Winthrop's  
conformists. In 1640 Dr. Alcock died and  
thus Joseph Mise became a freeman.

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He soon married, and in 1652 the fifth child was born, and christened John Mise. His early education was ministered unto by in the Roxbury Free School, now Roxbury Latin School. His father was one of the founders of the school. In 1669 he appeared at Cambridge, and was admitted to Harvard College in the class of 1673, about six years before Cotton Mather graduated. Of his college course we know but little except that he stood well, and at one time served very meanly his standing in college for being detected in the act of wasting some chickens which he had found somewhere about Cambridge. For five years of graduation he was rather unsettled. He was chaplain of the army in King Phillips war. He did some grad-

uate work at Cambridge and got his 3  
second degree, and was preacher at  
Hotfield, Conn.,

In 1678 he was married in Roxbury.  
Married a Miss Rogers.

Two years later in 1680, he was  
preaching in a newly organized church  
at Cheboog in the town of Greenwich. He  
was ordained in 1683, and remained  
with the same church until his death  
in 1725.

He was indeed a great man, however, and  
has been called "the first clear headed  
American Deocrat." One or two incidents  
of his life indicate some entirely different  
he was from men like Cotton Mather.  
Story of wrestling. Chaflain in the  
army. Strong, brave courageous,  
independent and a man of known

sense.

In his public life we see him as representative of a new type of New Englander. Cotton Mother and his father Increase Mother were in contact with the rule of Sir Edward Bishop, and they represented the conservative aristocratic elements of the colony. By 1686 Bishop, invested with sovereign power from James II had taken control of the Government. On Sunday morning Aug 31. 1687, the report reached Ipswich that Governor Bishop had levied a tax on all property in the colony without consulting the general court. This roused John Kite to action. The next morning, John Kite and two of his parishioners went over to Ipswich and called together the leading men of the town to take council together.

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upon this act of Gov. Andover. As a result  
of this conference, of Sept 17<sup>th</sup>, 1687, a meeting  
of the citizens was called for the next day  
and through the influence of John Huise  
the citizens voted to a war to resist  
all attempts at collecting the tax. So far  
for this resistance. The Rev. John Huise  
and 5 others were arrested, taken to  
Boston, and lodged in jail. A fine  
of 50, suspension from the ministry,  
and being placed under bonds of  
~~\$5000~~ £1000 to keep the peace was  
the result of this resistance. It is  
possible that this was the first clear  
cut case of defiance to the principle  
of taxation without representation.

At the expense of some slight repetition,  
I quote the following of John Fiske.

The despotic Rule of Andros was felt in more  
severe ways than in seizing upon meeting-  
house. .... All the public records of the  
late New England governments were ordered  
to be brought to Boston, whether it then became  
a tedious journey in order to consult them.  
.... The general court was abolished. The  
former of taxation was taken from the towns  
meeting, and lodged with the Governor.  
Against this growing inequality the town  
of Ipswich, led by its sturdy pastor John  
Miles, made protest. In response Mr. Miles  
was thrown into prison, fined £50. and  
suspended from the ministry. A most noble  
and former full character was this John Miles  
One of the broadest thinkers and most lucid  
writers of his time, he seems like a  
forerunner of the liberal Unitarian

churches of the nineteenth century." 7

The Beginning of N. E. Fiske 271.

In the years of the Salem Witchcraft, John Huise was about the only minister in New England who kept his head, and offered the Witchcraft delusion from beginning to end.

But perhaps his most important work was in a literary way. The final attempt of the Sococracy to regain its control was in the sixteen profosol, which the Wethers sent out for consideration by the churches. This was in 1705. In 1705 John Huise published "The Church Panel Enforced" a careful and keen reply to these profosols, which has never been answered. It is one of the most forcible and scathing criticisms I

for ever read.

But in 1717 he published a book under the title, "A vindication of the Government of New England Churches." This is a work through giving defense of Democratic form of Government, and is to this day I am told, used by judges at law as an authority in Congressional debates.

In this justification of the Democratic form of Government from right reason the clearest, and the originality of his thought appears to its best advantage. His argument given almost entirely in his own words is as follows:— "It is agreeable that we attribute the

system to God whether we receive it<sup>9</sup>  
from Reason or from Revelation, for  
each is an Expression of his mind  
The interval native liberty of man  
native in general implies a faculty  
of doing or omitting things, according  
to the direction of his judgement.  
Reason is congeuate with his nature  
wherein by a law immutable, instan-  
ted upon his frame, God has provided  
a rule for men in all their actions,  
the which is nothing else but the dictate  
of right reason founded in the soul  
of man. That which is derived from  
man's reason is a law of nature.  
The way to discover a law of nature  
in our own state is by the narrow  
watch, and accurate contemplation

of our natural condition." Such con-<sup>10</sup>  
temptation stirs in man. (1) a principle  
of self love, and self preservation  
that is very prominent in every man's  
being. (2) a sociable disposition. (3) an  
affection or love to mankind in  
general. But a Democracy is a  
form of Government, which the  
light of nature does highly value  
and often directs to or most agreeable  
to the just and natural perogatives  
of Human Nature."

This by way of ~~go~~ suggestion as to  
is line of thought.

This book has been called the  
text book of the Revolution. In 1772  
when the colonists were uniting  
themselves together for the defense

of their rights, two editions of one thousand copies each were published and sold in New England. A subscription list was published in one edition, and many a name prominent in the war is found on this list. 28 copies in Concord,  
7 at Lexington, and scores of them in Cambridge and Boston.

Two sentences suggest the spirit and formality the pharology of the Declaration of Independence.

"The end of all good government is to cultivate humanity, and promote the happiness of all, and the good of every man in all his rights, his life, liberty, estate, honor, without injury or abuse to any." "All men are born free and ~~good~~ nature

having set all men before a level, and  
made them equals, no servitude or  
subjection can be conceived without  
inequality." This was written  
58 years before the Revolutionary  
war.