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Soldier's catechism

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CROMWELL'S SOLDIER'S CATECHISM

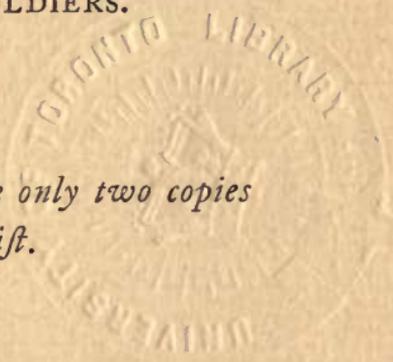


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# Cromwell's Soldier's Catechism:

WRITTEN FOR THE ENCOURAGEMENT AND  
INSTRUCTION OF ALL THAT HAVE  
TAKEN UP ARMS, ESPECIALLY  
THE COMMON SOLDIERS.

*Facsimiled from one of the only two copies  
known to exist.*



WITH A SHORT PREFACE

BY ITS POSSESSOR,

REV. WALTER BEGLEY.

LONDON:  
ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.  
1900.

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## Preface.

**T**HE Puritan is not a soldier by choice, quite the contrary; he has the strongest aversion to bloody-minded men, and would desire as earnestly as ever Gladstone did to be delivered from blood-guiltiness; but when King Charles I. left no other door open, the Puritan went boldly through in the fear of God and for justice as between man and man.

But many of these men, nay, most of them, had what we now call the 'Nonconformist conscience,' and that had to be dealt with, soothed, satisfied, convinced, justified.

This was the work of the 'Souldier's Catechisme,' and I think it will be admitted that it was work admirably done, and exactly suited to the men it was meant for. It was not written above their heads, as so many a learned treatise on the King's supremacy; it was not in the language of Babylon, which their soul abhorred, but it was the language of Zion, which they had learned and loved from childhood.

In the great Civil War the Press was a very powerful instrument, the advantage strongly lying on the side of the Roundhead Party, as their pamphleteers were of the people, and wrote so as to be 'understanded of the people.' Two instances will make this clear. In 1643, just before the 'Souldier's Catechisme' was issued to the army, there appeared  
the

the 'Rebell's Catechism,' composed in an easy and familiar way, to let them see the heinousness of their offence, the weakness of their strongest subterfuges, and to recall them to their duties both to God and man. It was a quarto, much too big for any rebel's pocket, and the way it tried to recall them to their duties can be judged by some of the marginal references, viz., *V. Stanford's Pleas, cap. 2*; *Coke on Littleton, l. 2, c. 11, § 200*; *Stat. 25, Ed. 3, cap. 2*; *Eucher. Lugdunens, et alii*; *Bract., l. 1, c. 3, § 4, etc.* The book (*penes me*) is anonymous, but is attributed to Peter Heylin, D.D., a well-known Royalist controversialist. What rebel, I wonder, would look at it twice, even for curiosity?

Next year (1644) there appeared on the Puritan side 'The Cavalier's New Common Prayer unclaspt.' This bitterly sarcastic and amusing production (*penes me*) with a strong spice of seeming Puritanic irreverence, must have made many a Roundhead give way to laughter 'holding both his sides.' This is a rare pamphlet, fetching £3 18s. at Sotheby's in 1897. Being 4to. size, it is occasionally found bound up with other pamphlets, and thus copies have been preserved; binding is often the only chance of salvation a pamphlet has; and possibly the uncommonly small size of the 'Souldier's Catechisme' and the character of the people who carried it on their persons will account for there being only two known. For these Puritans were not bibliophiles, although they were given to bibliolatry, and would no more have thought of binding their soldiers' guides than we should think of binding our Bradshaws.

However,

However, the point is that the Roundheads were by far the shrewdest combatants in this paper war, and the present little book was one of their most effective weapons.

Like the Maccabees of old, the Puritan warriors of Cromwell's time had the sword in their hand and the praises of God in their mouth. In their forced marches and rapid movements they could not be burdened with many impedimenta, but there would be room under the commonest soldier's leathern jacket for his little Pocket Bible and Catechism which had been composed for him and had received the 'imprimatur' of the Parliamentary censors.

The literature specially designed for soldiers is very limited both in amount and variety. This is just what we should naturally expect. A soldier on active service was supposed to have something more important to do than to read. If not too tired he might fight his battles o'er again round the camp fire, he might argue, discuss, approve, or object, but a solitary reader would be scouted, unless his book were a spiritual guide to strengthen him in the fight, i.e., God's Word, or something strictly founded on it. But, shortly after the election of the Long Parliament, and especially in the years 1642-4, it began to be clear to all who had any foresight that the common soldiers were the persons who would have to be reckoned with eventually, so pamphlets or rather tracts, as we should call them, began to be issued for the soldier's religious and political edification. They have most of them quite disappeared, though a stray copy may be found here and there in our great libraries. One such is 'The Christian Souldier; or Preparation for Battaile, A Legend

*A Legend containing true rules for a Souldier, in whom at once is met Religion and Resolution.* Published by a well-wisher to the Gown and Sword, T. J., 1642, in 4to. This is Royalist in tendency. Not one seems to be issued by the authorities except the 'Souldier's Catechisme.'

It should never be forgotten, most of all in this material semi-pagan age in which we live, or to which we are apparently drifting, that Puritanism is a permanent element in human nature. One might even say, in spite of its frequent exaggerated forms, that it is one of the strongest, noblest and most valuable elements that help to build up the ordinary citizen. It is of this stuff that great and enduring nations are made. It is this sober, serious, honest, religious frame of mind that has so greatly helped to make both England and New England the great countries they now are. A sense of justice and right living combined with a serious view of life would form its chief characteristics. Privilege and tyranny are the object of its bitterest hate, more especially in things spiritual.

Its influence has been mostly of the silent sort. Not much chronicled in the records of the court, the castle, or the camp; an alien, as a rule, to the great conquerors, diplomats and historic personages who fill up the roll of fame, but chiefly dwelling in the homes and the hearts of humbler men of whom the world hears little.

There have been exceptions, when 'the hour' has brought forth 'the man,' and typical of these are such men as Cromwell and Judas Maccabeus—patriots and soldiers and puritans 'par excellence.'

*The author of this little book is unknown. It was most probably written to order at the suggestion of the chiefs of the Puritan Party connected with the Parliament's army, where now Cromwell was a rising and leading commander. It was evidently meant to be a companion to what is known as Cromwell's Pocket Bible of the year before (1643). Books written to order were by no means unusual with the Puritan Party. Milton's 'Eikonoklastes,' and his 'Pro Populo Anglicano Defensio,' were both written at the express command of Cromwell and the other leaders in the Council of State.*

*It has been said with a great degree of truth that if 'Eikon Basilike' had been issued only a few weeks earlier, it would have kept the King's head on his shoulders. It is an equally just observation that this little 'vade mecum' for the Roundhead soldiers helped considerably to catechise the King's head 'off' his shoulders, for if it had not been for the strong feeling in the predominant portion of the army, fostered by such a skilfully-worded religious primer as this Soldier's Catechism is, the chiefs of the Republican Party would never have dared to 'slay the Lord's anointed' openly in the presence of thousands of his subjects.*

*As I stated in the prospectus, this literary curiosity has been practically unknown for more than 300 years. No historians, delighting in local colour, have ever brought this little book on the scene, for the good reason that they did not know of its existence. Only one notice of it has come to my knowledge, and that was more than 200 years ago—viz., in 1684—when a certain John Turner, referring to Charles II and*

and the Soldier's Catechism, writes: 'It was without question none of the meanest instruments in bringing his royal father to the block.'

How strange that a printed historical document,

'Big with the fate' of King and State,  
Should thus be brought to light so late!

I offer this fac-simile of one of the rarities of my library to the consideration of the historical student and the general public, ending this brief preface on the day when the newspapers have scattered far and wide the patriotic Chatham speech of Lord Rosebery, himself eulogist and admirer of our Cromwell. In it he tells Englishmen everywhere that they are in the midst of 'the most formidable war' our country has ever engaged in, a war rendered still more formidable by the unanimous opinion of all Europe being arrayed against us.

He bids us, however, not fear for the issue, and with the quiet steady confidence of a veteran Ironside, adds this cheering remark, 'They have not got to the bottom of Old England's resources yet.'

If we cherish the serious God-fearing resolution of Cromwell's 'Souldiers' they never will. So may it be.

WALTER BEGLEY.

HAMPSTEAD, January 24, 1900.

THE  
S O U L D I E R S  
C A T E C H I S M E :

Composed for  
*The Parliaments Army :*

Consisting of two Parts : wherein  
are chiefly taught :

- 1 *The Iustification* }  
2 *The Qualification* } *of our Souldiers.*

Written for the Incouragement and In-  
struction of all that have taken up Armes in  
this Cause of God and his People; espe-  
cially the common Souldiers.

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2 Sam. 10. 12. *Be of good courage, and let us  
play the men for our people, and for the Ci-  
ties of our God, and the Lord do that which  
seemeth him good.*

Deut. 23. 9. *When the Host goeth forth against  
thine enemies, then keepe thee from every  
wicked thing.*

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Imprimatur. JA. CRANFORD.

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*Printed for J. Wright in the Old-Baily. 1644*

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THE  
SOULDIER S  
CATECHISME:

*Composed for the Parliaments  
Armie.*

Question.

*What Profession are you of ?*

*Answer.* I am a Christian and  
a souldier.



*Q. Is it lawfull for Christians  
to be souldiers ?*

*A. Yea doubtlesse: we have  
Arguments enough to warrant it.*

1. God calls himself a man of war, and Lord  
of Hosts.

2. *Abraham* had a Regiment of 318. Trained  
men.

3. *David* was employed in fighting the Lords  
battels.

4. The Holy Ghost makes honourable men-  
tion of *Dauids* Worthies.

A 2

5. God

2 - *The Souldiers Catechisme.*

J God himselfe taught *David* to fight. :

6. The noble gift of valour is given for this purpose.

7. The New Testament mentioneth two famous Centurions.

8. The Baptist doth not require the souldiers to leave their profession, *Luke 3. 14.*

9. Many comparisons are taken from this Calling in the New Testament.

10. There have been many famous Martyrs of this profession.

Q. *What does our Saviour meane then by those words?* Mat. 5. 39.

A. 1. Christ there onely forbids private revenge and resistance.

2. Scripture is the best interpreter of Scripture: we know that other places of Scripture do warrant taking up of Arms in some cases.

Q. *What side are you of, and for Whom doe you fight?*

A. I am for King and Parliament: or, in plainer termes;

1. I fight to recover the King out of the hands of a Popish Malignant Company, that have seduced His Majesty with their wicked Counsels, and have withdrawne him from his Parliament.

2. I fight for the Lawes and Liberties of my Countrey, which are now in danger to be overthrowne by them that have long laboured to bring

*The Souldiers Catechisme.*

3

bring into this Kingdome an Arbitrary, and Tyrannicall Government.

3. I fight for the preservation of our Parliament, in the being whereof (under God) consists the glory and welfare of this Kingdome; if this Foundation be overthrown, we shall soone bee the most slavish Nation in the Christian World.

4. I fight in the defence and maintenance of the true Protestant Religion, which is now violently opposed, and will be utterly suppress in this Kingdome; and the Popish Religion again advanced, if the Armies raised against the Parliament prevaile.

*Q. But is it not against the King that you fight in this Cause?*

*A.* No surely: yet many do abuse the world with this base and absurd objection: our onely aime is,

1. To rescue the King out of the hands of his and the Kingdomes enemies; and to maintaine his Honour and just Pterogatives.

2. We endeavour to defend that which the King is bound to defend, both by his Oath and Office.

3. Wee take up Armes against the enemies of Jesus Christ, who in His Majesties name make warre against the Church and People of God.

4. If the King will joine himself with them that seek the ruine of his people, and the overthrow of Religion, surely both we and all good Subjects, may lawfully stand in the defence of both; as the people did against King *Saul* in the case of *Jonathan*, 1 *King.* 14. 45.

5. We do no more then what our Brethren of Scotland did, when they came into this Kingdome with an Army some three or foure yeares since; whose Action the King and both Houses have cleared from all Rebellion, and they remaine justified in what they then did, to all posterity, by an Act of Parliament.

*Q.* Hath not the King published many Protestations that he will maintain our Lawes, Liberties and Religion? why then do we feare the subversion of them?

*A.* 1. Many things have been published in his Majesties name, which in all probability he never saw or knew of.

2. Though the King himselfe may intend really and well, yet the Sonnes of *Zervia* are too strong for him.

3. It is not to be imagined that a Popish Army will defend the Protestant Religion, or lawlesse Libertines, the Lawes of the Land.

4. We find by wofull experience that he hath many waies failed in divers of those large Promises and Protestations, notwithstanding that

†

‡ A.

God

God hath been so often called to witnesse.

5. They say it is a *Maxime* now at Court, that Faith is not to be kept with Hereticks, and such, doe some there, account all true Protestants.

Q. How can you that are Souldiers for the Parliament answer that place of Paul, Rom. 13. 1, 2, 3. &c.

A. 1. That place requires not obedience to any unlawfull Commands, neither doth any other place of Scripture, we are no further to obey man, then may stand with the will of God.

2. They are grossly mistaken which say the King is the highest power; Indeed he is the highest person in his Dominions, but the Lawes and Courts of the Kingdom are above him in power, and the King himself is limited and subject to the meanest Court in the Land: Therefore surely the high Court of Parliament must needs be the higher Power, which not to obey, is to resist the Ordinance of God.

3. Suppose the King were the Higher Power, yet if he shall intend or permit the ruine of his Subjects, both nature and grace allowes people to preserve themselves.

4. If the King be the highest power by constitution, yet is his power now in other hands by usurpation. The Queen, Iermin, Bristol, Digby, Cottington, Windebanke, Porter, and many others

thers; have for a long time, and do still manage the greatest affaires of the Kingdome; so that it were a miserable thing to be subjected in conscience (as that Text imports, if some mens exposition might passe for orthodox Divinity) to such enemies and incendiaries both of Church and Commonwealth.

*Q. What is it that moves you to take up Arms, and to ingage your selfe in this Civill Warre?*

- A.* 1. The love I beare to my Countrey.  
 2. The preservation of our Parliament, Laws and Liberties.  
 3. The defence of our Religion against Poperie.  
 4. The care of our Posterity.  
 5. The generall forwardnesse of all good people.  
 6. The consent, and provocation of all Gods Ministers.  
 7. The command of the Parliament, which is the Higher Power.  
 8. The necessity that now lies upon all that feare God in the Land.

*Q. What do you think then of those Protestants which sit still, and do not put forth themselves in these times?*

- A.* 1. Either they are not convinced of the necessity.  
 2. Or they are but luke-warme Professors.

3. Or

3. Or they are of base and private spirits.
4. Or they are faint-hearted cowards.
5. Or they are secret enemies to God and his Cause.

*Q. What danger are such Newters in?*

*A.* 1. God takes speciall notice of their disposition and carriage, and will deale with them accordingly.

2. In Gods account all such are enemies; they that are not with him are against him.

3. They deserve neither respect nor protection from Church or Commonwealth.

4. They are in danger to be spued out of Christs mouth, *Rev. 3. 16.*

5. They are directly under that dreadful curse which the Angell of the Lord denounced against *Merosh, Judg. 5. 23.*

*Q. What say you then of those Protestants, which fight on the other side, and joyne with the Enemies of our Religion, Parliament, and Countrey?*

*A.* 1. I say, that they are unworthy the name of Protestants.

2. I say, that they maintain the cause of Antichrist.

3. That they are the shame and blemishes of Religion.

4. That none of their weapons shall prosper, *Isa. 54. 17.*

5. That

*The Souldiers Catechisme.*

5. That God will utterly undoe them, *Zeph. 3. 19.*
6. That their swords shall enter into their owne hearts, *Psal. 37. 15.*
7. That all the blood that hath been shed lies upon their score.
8. That they are in the high-way to perdition, without repentance.

*Q. What is the reason thinke you, that so many Protestants, of all degrees, joyne with our Popish enemies?*

- A.* 1. Many are onely Protestants in name, but indeed are Papists, or Atheists in heart.
2. Many are drawne in to joyne with that Party out of a base feare of suffering in their estates, supposing the Kings side would be the safest.
3. Many to avoid the Justice of Parliament, have hazarded the ruine of their Countrey, to save themselves from their deserved punishment.
4. Many have ingaged themselves with the Kings Party, in hope to make up their broken fortunes.
5. Many for feare of Reformation, which they are not able to indure, and therefore joyne with them that opposte it.
6. Many out of a desperate spirit of Malignancy, and an implacable enmity against the people

ple of God, and all goodnesse.

*Q. What is it that you chiefly aime at in this warre?*

*A. 1.* At the pulling down of Babylon, and rewarding her as she hath served us, *Psal. 137. 8*

*2.* At the suppression of an Antichristian Prelacy, consisting of Archbishops, Bishops, &c

*3.* At the Reformation of a most corrupt, lazie, infamous, superstitious, soule-murdering Clergie.

*4.* At the advancement of Christs Kingdome and the purity of his Ordinances.

*5.* At the bringing to Justice the enemies of our Church and State.

*6.* At the regulating of our Courts of Justice, which have been made the seats of iniquity and unrighteousnesse.

*7.* At the upholding of our Parliaments, which are the Subjects best Inheritance, and the Crowne of our Nation.

*8.* At the preservation, and continuing of the Gospel to our posterity, and the generations to come.

*Q. What hopes have you of prevailing in this Cause?*

*A.* We have encouragements enough to assure us of good successe: there be many arguments to confirm our hope.

*1.* From the justnesse and goodnesse of the Cause.

*2.* From

2. From the course that hath been taken.
3. From the condition of those that are engaged in the businesse.
4. From the quality of our enemies.
5. From the cheerfullnesse of most mens spirits in this Action.
6. From the many defeats and victories al ready given and obtained.
7. From the assistance of our Brethren of Scotland.
8. From the Covenant which all the well-affected of the Kingdome have entred into.

*Q. Explaine these more particularly and in order, and first shew me what hopes you conceive from the goodnesse of the Cause?*

*A.* 1. A good Cause puts life and courage into mens hearts.

2. A good Cause hath GOD ever siding with it.

3. A good Cause daunts and dismays the adverse party.

4. A good Cause will undoubtedly prevaile at last.

*Q. What is your encouragement from the course that hath been taken?*

*A.* 1. In that all faire and Christian waies have been attempted before wee tooke up Armes.

2. In that the Lord was solemnly and generally

nerally sought unto before this businesse was undertaken.

3. In that it was undertaken with good advice, and is guided by a multitude of Counsellors.

4. In that it is still followed with the Prayers and humiliations of all the faithfull in the Land.

*Q. What hope have you from them that are engaged in this Warre?*

*A.* 1. Because all the faithfull and godly Ministers of the Kingdome, do side with us in this Cause.

2. Because the most of our Commanders are men of dis-engaged and Publique Spirits.

3. Because our men generally are so full of courage and resolution.

4. Because we have so many godly and religious Souldiers in our Armies.

*Q. What from the quality of your enemies?*

*A.* Wee may conclude that God will not prosper them.

1. Because they are for the most part Papists and Atheists, with whom we have to deale.

2. Because they are generally the most horrible Cursers and Plaspheimers in the World.

3. Because

3. Because they are, for the most part, inhumane, barbarous and cruell.

4. Because they are enemies to God, and the power of goodnesse, and therefore the Lord will scatter them.

*Q. What doe you gather from the cheerfulnesse of their spirits, that are of your party?*

*A. 1.* 'Tis an Argument that God hath raised his servants to do some great worke, *Psal.* 149. 5. 9.

2. 'Tis an Argument that God will prosper those whom he hath made so willing, *Indg.* 5. 2.

3. 'Tis an Argument that such as are so willing and cheerfull in this businesse, will goe on couragiously.

4. 'Tis an Argument that they are so well assured of the goodnesse of their Cause, that they will live and die in it.

*Q. What doe you conclude from the good successe that your side hath already had?*

*A. 1.* That Almighty God declares himselfe a friend to our Party.

2. That he hath already much abated the courage of our enemies.

3. That we have all the reason in the World to trust God for the future, who hath done so much for us.

4. That the Lord will glorifie himself more and more in his Churches behalf.

*Q. What*

*Q. What hopes have you from your Brethren of Scotland?*

*A.* 1. We have cause to acknowledge Gods great mercy, in bringing them to our assistances this time.

2. Their numbers and preparations are great, and they a courageous and warlike Nation.

3. They have given sufficient testimony of late of their love and faithfullnesse towards our Nation.

4. They are as much concerned in this Quarrell as wee, and are resolved to joine with us in it.

*Q. But what grounds have you to comfort your selves from the National Covenant, which you say so many have entred into?*

*A.* 1. Because it is a testimony of our generall humiliation, and a good beginning of Reformation.

2. Because it is the joy and desire of all good Christians throughout the Land.

3. Because Popery never received so deadly a blow in this Kingdome, as by this Covenant.

4. Because all the Parliaments affaires have prospered well since the Covenant was taken, witness our many victories and successes: As 1. Gloucester, 2. Newbury, 3. Winchby, neere Horne-Castle, 4. Hull, the same day, 5. Litchfield.

colat, 6. Gainsborough, 7. Arundell Castle, 8. Nantwich, 9. Alsford near Winchester, besides many other defeats given the enemy. and divers other places of lesser note recovered, without any considerable losse on our side.

*Q. But is it not a lamentable thing that Christians of the same Nation, should thus imbrue their hands in one anothers blood?*

*A. I confesse it is: But as the case now stands, there is an inevitable and absolute necessity of fighting laid upon the good people of the Land.*

1. Is it not high time to stand upon our guard, when our enemies have drawn their Swords upon us, to invade our persons, and whatsoever is dear to us.

2. God now calls upon us to avenge the blood of his Saints that hath been shed in the Land, and those many outrages which have been committed against his servants.

3. The whole Church of God calls upon us to come in to the help of the Lord and his people against the mighty.

4. Our children and posterity call upon us to maintain those Liberties, and that Gospel, which we received from our fore-fathers.

5. We are not now to look at our enemies as Country-men or Irishmen, or fellow-Protestants, but as the enemies of God and our Religion,

gion, and siders with Antichrist ; and so our eye is not to pitie them , nor our sword to spare them, *Ier. 48. 10.*

*Q. There are a great many on the Kings Party that have beene held honest men, &c. will your sword make no difference betwene them and others ?*

*A. 1.* If they joyn themselves with the malignant Party, we cannot know them from Malignants.

*2.* It is to be feared, that such were never of us, because they are so cruell against us : hypocrites commonly when they are unmaskt, prove the most dangerous enemies.

*Q. Who do you thinke were the Authors, and occasioners of this unnaturall Warre ?*

*A. 1.* The Jesuites , those fire-brands of mischief, with all the Popish party.

*2.* The Bishops, and the rotten Clergie, with all the Prelaticall party.

*3.* The Delinquents, that were not able to abide the triall of Justice , with all the Malignant party.

*4.* The formall Gospellers of the Kingdome, that hate a Reformation , with all the Atheistiall party.

*Q. Do not many of them that you count your enemies, stand for Religion as well as you ?*

*A. 1.* Surely they are mad, that thinke the  
B Papists

Papists will fight in defence of the Protestant Religion.

2. They are very simple, that expect any care of the true Religion from the Prelates and their party, who have beene the grand persecuters of it.

3. Neither is it to be imagined, that men so loose, lewd, and wicked, as most of your Cavaliers are, should really intend the preservation of Religion, or any thing else that is good.

4. We know the Earl of *Newcastle* pretends that he fight for Religion, yet his Army is for the most part Popish, and he said not long since, That men might talk of Religion, and so forth, but Religion of it selfe was but an ayerie thing.

5. Their rage and madnesse against those that they know to have been most zealous and forward in the maintenance and profession of the Protestant Religion, doth sufficiently shew how cordially they stand for Religion.

6. Indeed they do stand for Religion, but just as the Ephesians stood for *Diana*, Acts 17.

1. They stand for a Popish Prelacie.

2. They stand for an Ignominious Clergie.

3. They stand for the soule-starving Service-Booke.

4. They stand for a companie of stinking Ceremonies.

5. They stand for abominable Monuments of Idolatrie.

6. They

6. They stand for unchristian liberty.

*Q. Do you think that there will be a Reformation of these things before we shall enjoy any peace?*

*A. Yea doubtlesse : and I gather it from these Reasons.*

1. Because Gods anger is let loose upon this Nation for these things.

2. Because about this time hundred years Poperie was suppressed in this Kingdome ; and it is noted, that every Centurie, or hundred years, hath produced great alterations in the Church.

3. Because it is Reformation that our Enemies do most feare.

4. Because the Devill and his Instruments do so bestirre themselves at this time.

5. Because all the reformed Churches in Christendome pray for and expect our Reformation.

¶ 6. Because the measure of our enemies iniquity is now full.

7. Because a solemne Oath and Covenant is taken to that purpose.



## The Second Part of the Souldiers Catechisme.

**Q.** **W**<sup>H</sup>at are the principall things required in a Souldier?

**A.** 1. That hee bee religious and godly.

2. That he be couragious and valiant.

3. 3. That he be skilfull in the Militarie Profession.

**Q.** How do you prove that our souldiers should be religions?

**A.** 1. By Scripture: *Deut. 23. 9. Luk. 3. 14.*

2. Besides, there be many Reasons to confirme it.

1. Because they lie so open to death.

2. They stand in continuall need of Gods assistance.

3. They fight for Religion and Reformation.

4. God hath rais'd them up to execute justice.

5. Men may be as religious in this Profession as in any other.

6. We read of brave souldiers that have been very religious.

7. A well ordered Camp is a Schoole of Vertue,

## The Souldiers Catechisme.

tue, wherein is taught, 1. Preparation to death, 2. Continencie, 3. Vigilancie, 4. Obedience, 5. Hardnesse, 6. Temperance, 7. Humilitie, 8. Devotion, &c.

*Q. Who do chiefly offend against this Rule?*

*A.* 1. Such souldiers as give themselves to whoring and uncleannesse.

2. Such as use to sweare, and blaspheme the name of God.

3. Such as follow that swinish sin of drunkennesse.

4. Such as plunder and steale whatsoever they come neare.

*Q. Are not these things tolerable in souldiers?*

*A.* No more in them then other men: the Scripture saith generally to and of all men whatsoever:

1. That whoremongers and adulterers God will judge, *Heb. 13.5.*

2. That the Lord will not hold him guiltlesse that taketh his Name in vaine.

3. That drunkards shall not inherit the Kingdome of God, *1 Cor. 6.9, 10.*

4. That he that doth wrong, shall receive for the wrong he hath done, and there is no respect of persons, *Col. 3. ult.*

*Q. What is the reason then that there be so many lewd and wicked men in the Parliaments Army?*

*A.* 1. Because Commanders in Chief are not more carefull in choosing godly Officers.

2. Because honest religious men are not more forward to put forth themselves in this service of God and his Church.

3. Because Order and Discipline is not more strictly executed by Superiours.

4. Because Officers in Towns and Countries aim to presse the scumme and refuse of men, and so by easing themselves, pesture our Armies with base conditioned people.

*Q.* How can we expect a blessing upon our preparations, when so many godlesse Wretches are employed in our Armies?

*A.* 1. Truly it is a very sad thing, and much to be lamented, and requires the care of the State to remedy.

2. Yet (blessed be God) we have multitudes of godly and eminent Christians that are ingaged in the Parliaments Service.

3. And besides, we know that God can make use of wicked men to serve his providence, as he doth of wicked Angells.

4. We have many instances of bad men that have done good service to God and his Church, as *Saul, Ioab, &c.*

*Q.* Is it Well done of some of your Souldiers (which seem to be religious) to break down Crosses and Images where they meet with any?

*A.* 1. 1

*A.* 1. I confesse that nothing ought to be done in a tumultuous manner.

2. But seeing God hath put the Sword of Reformation into the Souldiers hand, I thinke it is not amisse that they should cancell and demolish those Monuments of Superstition and Idolatry, especially seeing the Magistrate and the Minister that should have done it formerly, neglected it.

*Q.* But what say you to their tearing and burning the Books of Common Prayer, in every place where they come?

*A.* Much may be said in their iustification, who shew themselves so zealous against that Booke.

1. It hath been the fomentor of a most lazie lewd, and ignorant Ministry.

2. It hath been the Nurse of that lamentable blindnesse and ignorance, which hath overspread many parts of this Kingdome.

3. It is a great cause of our present calamities, for who are they that side with our Popish Enemies, but Common-Prayer men?

4. It is become the most abominable Idoll in the Land, people generally doe doat upon it, as much as the Ephesians upon *Diana* and prefer it before Preaching in many places, being strangely intraged for the want of it.

5. It is high time therefore to remove this

Brazen Serpent, and grinde it to powder, seeing it is the occasion of so much evil.

6. It is very likely therefore that God hath stirred up the spirits of some honest souldiers to be his Instruments for the destruction of that Idoll.

7. It belongs to the Parliament Souldiers, upon the matter, to remove all scandalous things they meet with, having covenanted, and engaged themselves in the work of Reformation.

*Q. What doe you say concerning valour and courage?*

*A. 1.* I say, it is a most noble and heroicall vertue, that makes some men differ from others, as much as all men differ from beasts.

2. I say, it is impossible for any to be a good souldier without it. An Army of Harts led by a Lion, is better then an Army of Lions led by a Hart.

3. I say, that one valiant man in an Army, is better then a thousand cowards.

4. I say, that a coward degenerates from man, being of a base and ignoble nature.

1. God took speciall care, that all faint-hearted cowards should be cashiered out of his Armies, *Deut. 20. 8.*

2. Cowards ever do more hurt then good, being like an X before an L.

3. And for the most part cowards miscarie sooner

sooner then those that are **couragious.**

*Q. What are the chiefe Arguments and considerations to make a souldier couragious in the Parliaments Service?*

*A. 1. The goodnesse of the Cause, which undoubtedly is Gods, and his Churches.*

*2. The promise of God, to help his Church and People against his and his Churches Enemies.*

*3. The manifold experiences that the people of God have had in former ages of his assistance.*

*4. The manifold experiences of Gods special odnesse to his servants in these times.*

*5. The assurance, that not a haire can fall from our heads without the providence and permission of God.*

*6. The danger of faint-heartednesse; he that would save his life in such times as these, shall lose it.*

*7. The promise, that whosoever shall lose his life, or any thing els, in the Cause of Christ and his Gospell, shall be a great gainer by the hand.*

*8. The consideration that this Warre is surrounded with the prayers and blessings of all the good people of the Land.*

*9. The multitude of eminent Christians, of all sorts, that are ingaged in this businesse.*

*10. The great reward of honour here, and glory hereafter, that shall be given to every one that*

that is valiant for the Lord.

*Q. What are the principall enemies to courage and valour ?*

*A.* 1. Want of experience : fresh-water souldiers are commonly faint-hearted souldiers ; whereas they that have been used to the Warres are usually of undaunted spirits.

2. Want of metall : some mens spirits are naturally so low and base , that they will never prove good souldiers : as it is with cocks, so is it amongst men : there is a breed and generation of cravens.

3. Want of Faith : when a man hath little or no confidence in God, his heart must needs faile him in undertakings of danger ; whereas Faith feares not in the valley of the shadow of death. *Psal. 23. 4*

4. Want of innocency , and a good conscience, *Prov. 28. 1*. It was the speech of the valorous Earle of *Essex* , our renowned Generals Fathe : , (cited by *D. Barlow* in his Sermon at *Pauls Crosse, March 1. 1600* ) That sometimes in the field encountering the enemy, the weight of his sinnes lying heavie upon his conscience, being not reconciled to God , quelled his spirits, and made him the most timorous man that might be.

5. Want of wisdom and consideration : for surely if men, would seriously consider the evils of

of cowardice, and the excellency of valour, it would make them abhorre the one, and be ambitious of the other.

*Q. Is there any great need of skill and cunning in this Profession?*

*A.* Yea doubtlesse: for *David* doth thankfully acknowledge the Lords goodnes, in teaching his hands to warre, and his fingers to fight, *Psal. 144. 1.*

1. Great wisdome, policie, and experience is required in Commanders.

2. And no lesse skill and dexterity in common souldiers; they must know how to handle their Armes, how to keep Ranks, &c.

3. Certainly a few well-trained Souldiers are better then a multitude of raw, unexperienced men.

*Q. What should be done to make souldiers skilfull in their art?*

*A.* 1. Officers should bee very diligent in teaching and exercising their men.

2. Common souldiers should make it their business to learn and get what cunning they can.

3. Every souldier should seeke to God by prayer, that he would instruct and teach them: for it is the blessing of God that makes men to profit in any profession.

4. Both Commanders, Officers, and common Souldiers may advantage themselves by  
reading

reading and observing what hath been written by eminent Souldiers, of this Act.

*Q. How ought Commanders and Officers to carry themselves towards their Souldiers?*

*A. 1.* Religiously, shewing them no evill example, but being a patterne to them of virtue and godlinesse.

*2.* Lovingly, not in a sterne rugged manner, considering that their Command is not over Beeres, But men.

*3.* Discreetly, encouraging them most that deserve best, and avoiding so much familiarity as may breed contempt.

*4.* Justly, not defrauding them of their due, nor doing or suffering any injury to be done to the meanest.

*Q. How should inferiour Souldiers demean themselves toward their Commanders and Officers?*

*A. 1.* They must acknowledge and honour them as Superiours, and account them as men set over them by the providence of God and wisdom of the State.

*2.* They must be exactly obedient to their command, even for conscience sake, *Rom. 13. 5.* of all men Souldiers are most strictly tyed to obedience, the want whereof may prove of very dangerous consequence.

*Q. What say you of such Souldiers as are given to mutining?*

*A. 1.* They

*A.* 1. They are as dangerous Cattle as can belong to an Army.

2. They deserve severe punishment, and to be utterly cashiered.

3. They will hardly ever prove good Souldiers that are tayed with this humour.

*Q.* What is your opinion of those Souldiers that run away from their Colours?

*A.* 1. Such are, by Martiall Law, to suffer death, and surely, they well deserve it.

2. 'Tis a most ignoble and base part to doe so, and they deserve to be branded with infamy for ever, that are guilty of it.

3. Nay it is a fowle wickednesse, being offensive both to God and man, *Psal.* 78. 9.

1. For such (if the Cause be just) doe abandon the Cause of God.

2. They deceive that trust which was reposed in them by the State.

3. As much as in them lies, they betray the Cause they have undertaken.

4. They give dangerous example, and may occasion the overthrow of an Army.

*Q.* How ought souldiers to be incouraged and rewarded?

*A.* 1. They ought to be highly honoured, especially such as have been couragious and faithfull in their Countreyes Service.

2. They ought to be well maintained, with sufficient

sufficient allowance, while they are abroad in employment; for no man goeth on warfare at his own charges.

3. They that have received any hurt or losse by the warres, ought to be liberally provided for, and comfortably maintained all their dayes, by them that sent them forth.

*Q. What Arguments have you to prove, that such honour and respect should bee done to our souldiers?*

*A. 1.* They that fight against the Churches Enemies, are Gods helpers against the mighty, *Judg. 5. 23.*

*2.* They are the Instruments of Justice, and the Executioners of Gods Judgements, *Psalme 149. 7, 9.*

*3.* They shew themselves men of publike spirits, and true lovers of their Countrey.

*4.* They shew themselves valiant and courageous, which are very high deserving qualities.

*5.* No men undergoe such hardship and hazard as the souldier doth.

*6.* None deserve better then they, either of Church, Commonwealth, or Posterity.

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