

The Carolina Watchman.

SALISBURY, N. C., MAY 8, 1879.

NO 29

VOL. X.—THIRD SERIES

For the Watchman.
Allan.
BY OWAN.
I'm thinking of the night, Allan,
When you and I first met,
And a gay and brilliant throng—
That night I'll never forget!
From flowing strains of melody
From songs both old and new,
I raised high my heart above all care,
And bore it off to you.
I thought you then a paragon
In manner, gait, and form;
A being of transcendent worth,
The best of women born—
In whom was well personified
All the virtues of your race;
While beauty, love, and modesty,
Reigned queen-like in your face!
You, I'm sure could never boast
Of virtues, so sublime;
Or disposition half so sweet,
Or heart as warm as thine.
You seemed all others to excel—
Perfection's counterpart,
While you have grown so dear to me—
We only have one heart.
Oh, those sweet lips and glowing cheeks,
And sparkling eyes of blue,
That swim in golden "neath shining locks
Of a rich golden hue;
That like shadows are e'er dancing,
On a bosom white as snow,
That swells like waves on the ocean,
As they softly onward flow.
Oh, happy then, Allan, was I,
While sitting by your side;
Nor did I dream that grief would come,
Or God be me denied;
But thought that joy would be my guest,
And skies be ever bright.
Nor one dark storm sweep o'er my path,
Nor yea you earth to blight.
But years have passed, and once more
I stand where then we met;
But oh, how changed—Allan hath gone!
My eyes are growing wet;
For the blissful memories of that night,
Come thronging round me fast,
And like a ghostly specter haunt my soul,
Nor will they take their flight.
Oh, Allan, my ever dear Allan!
Without thee I am poor;
I have no heart, I have no hope,
If here we meet no more.
For I have found no other one,
That can love me like thee,
And on my heart's dear like thine,
O'erflows with love for me.
Hence, heavy care sits on my brow,
As it hath done for years;
While anguish rends my bleeding heart,
And bathes me off in tears.
Oh, what a fool was I that night,
From thy soft, sweet, alluring smiles,
And live content, or die!
But you pale moon has lost no ray,
Since first she wooed the sea;
Nor can I turn my thoughts away,
One moment, dear from thee!
But as constant is the flowing waves,
Come to embrace the shore,
So the warm springtide of my heart,
Flows to thee ever more!
Oh, how sadly the rough winds blow,
And fro, and grieve, and moan,
As they go slowly murmuring by—
Alone, alone alone!
How change the sky, there are no flowers,
The earth is stripped of green,
And everything seems fading out,
But love for thee, Allan!
But oh, my love, my unchanging love
Will never grow cold or wain,
But strengthen with each breath of life,
Alike in joy and pain.
Yet I'll remember thee Allan—
My best, my only friend,
Whose memory is my sweetest joy,
And will be till life's end.
But fast that hour is hastening on,
When we'll be call away,
Beyond that hour whence none return,
To an eternal day;
To those blissful in parental youth—
Hobbed in a glorious gown,
Of that bright glory Angela wear,
And all are like Allan.

upon us "to prove all things; and to hold fast that which is good."
But notwithstanding what I have just said, it by no means follows, that there is not still a great deal of prejudice existing in the world.
Much of the controversy of the day is as bitter and virulent as ever. Perfect courtesy and fairness in discussion is not often found. And passion and prejudice are still quite as often the weapons employed by controversialists as reason and argument.
Your correspondent, "More Anon," has given it as his opinion, that the *Paritan Blue Laws* are "largely a myth," and seems to think, that if it were otherwise, the persecutions of the Paritans might be accounted for and excused by the fact, that they themselves "had been persecuted in England by Bonner, Laud, Claverhouse and Taylor." I think otherwise. Admit, that in England the Paritans were unjustly persecuted and punished for their opinions' sake, ought not that alone to have taught them to be tolerant of others? Ought they to have punished as a crime in other men, what they themselves maintained to be their own just right and privilege? The truth is, toleration was not what they wanted. Their consciences compelled them not only to practice themselves what they believed to be right, but at all hazards to enforce their opinions and practices upon others also. (Wilberforce Hist. Amr., Ch. 51.) They did not ask for toleration, but for the utter overthrow of the Church of England, the mere existence of which they themselves were unwilling to tolerate. Even John Milton dooms the bishops of the English Church, "after a shameful life in this world to the darkest and deepest gulf of hell." This language was mild in comparison with what was loudly expressed and published by the lesser lights of the Puritan faction. If Paritans were compelled by Queen Elizabeth to attend the Parish churches, the Paritan Parliament of 1645 sentenced to one year's imprisonment any one, who for the third time made use, *publicly or privately*, of the Book of Common Prayer. Undoubtedly the Paritans were full of zeal and religion, not only in old England, but in New England. "It is pleasant to believe," says Bishop Wilberforce, "that there were amongst them many whose whole hearts were governed by a strong personal religion; whilst it is as plain, that their consciences were often scrupulous, and their self-will in religion great—of their earnest piety abundant records are preserved." [Hist. Amr., Ch. 67.]
But from the very beginning, in Massachusetts, they declared the "composition of common-prayer and ceremonies to be a sinful violation of the worship of God—and that archbishops, bishops, archdeacons, and the like, were mere inventions of men, to the great dishonor of Jesus Christ; plants, not of the Lord's planting, which all should certainly be rooted up and cast forth." [Synod of Cambridge, 1649.] The Presbyterian ministers were denounced as the "ushers of persecution," "popish factors," and the like. [Wilb. Amr. Ch. 72.]
As early as 1631, it was ordained, "that none should be admitted to the freedom of the Plymouth Company but such as were chosen members, who had certificates from their ministers that they were of orthodox principles; and that none but freemen should vote at elections, or act as magistrates, or jurymen." This extraordinary law, which permitted none but a select class of communicants to vote or hold office, continued in force until 1684, and was not then voluntarily relinquished. [Art. New England, Encyclo. Brit., Ed. 1803.] Persecution for opinion's sake began very early. Before the year 1682, they had expelled from among them some, whose principles and conduct they disapproved, "in their zeal to preserve the unity of the faith," as one of their eulogists says. [Enc. Brit., Art. Ed. 1803.]
"To say that men ought to have liberty of conscience," says Ward, a great authority among the colonists, "is impious ignorance." "Religion admits of no eccentrical notions. [Baneroff, chap. X—quoted by Wilberforce.] So they banished those whose opinions they disliked. Among the ones who were banished, was the celebrated Roger Williams, who was charged by the magistrate with holding such sentiments as these: "that there should be an unlimited toleration of all religions; and that to punish a man for following the dictates of his conscience was persecution." [Art. New Eng. Encyclo. Brit. Ed., 1803.] Two brothers, members of the English Church, ventured to uphold in their own house, for such as would resort unto them, the common-prayer worship. But such an enormity they were not long suffered to continue, for a disturbance arising among the people "upon this occasion," the brothers were called before the magistrates, and so handled as to be induced to leave the colony forthwith. [Wilb. Amr. Ch. 74.] It was judged sufficient reason to expel a household from the town of Salem, that its head was by confession, "a dam-ned quaker." [Ib. 75.]
They did not stop at banishment. Fines, imprisonment, stripes and even death itself were resorted to, for "God forbid," say they, "that our boys of truth

should be so cold that we should tolerate error." Convicted Anabaptists were fined twenty pounds, or "whipped unmercifully." "Absence from the ministry of the word" was treated in like manner. But the Quakers were the most severely handled of all. Fines were levied on any who harbored the "accursed sect;" whilst "Friends" themselves were sentenced after the first conviction to lose one ear; after the second, another; and after the third to have the tongue bored through with a red-hot iron.
Many Quakers were even put to death on account of their religion, and the persecution did not cease until King Charles II put an end to it in 1661. The bare toleration of different forms of worship was condemned amongst the colonists as "unquestionable sin." [Wilb. 77.] They not only banished "heretics," but a law was passed in the year 1637, that none should be received to inhabit within the jurisdiction but such as should be allowed by some of the magistrates; and it was fully understood, that differing from the religious tenets generally received in the country, was as great a disqualification as any political opinions whatever. [Art. New Eng. Ency. Brit. Ed. 1803, vol. 2d of Sup.]
From a mistaken zeal for the purity of the faith Gov. Winthrop strove to exterminate opinions which he disapproved. For this purpose, in 1636, a synod was convened at Cambridge, to whom eighty erroneous opinions were presented, which were all condemned, and shortly thereafter a few of the leading characters who had embraced these errors were banished, and several others were censured for seditious conduct. [Ency. Brit.] There was no such thing as liberty of the press. A respectable bookseller at Boston was convicted of a libel for publishing "Lee's Short Method with the Deists." [Wilb. 112.]
The witchcraft delusion and atrocities, of which Salem, Mass., was the scene in 1692, is too horrible to narrate. Suffice it to say, that during the prevalence of this fanaticism and reign of wickedness twenty persons lost their lives by the hand of the executioner, fifty-five escaped death by confessing themselves guilty, one hundred and fifty were put in prison, and more than two hundred others accused. The Rev. Charles W. Upham, pastor of the First Congregational Church, in Salem, Mass., in a volume of "Lectures on Witchcraft," delivered in 1831, says that "Dr. (Cotton) Mather," who is still regarded as one of the early Paritan ornaments, and who urged on the prosecutors, "contemplated the witchcraft delusion as the instrument in promoting a revival of religion, and boasted of the success with which it was attended as such." [Waylen's Ec. Rem. 67.]
The Plymouth colonists, very soon after their arrival in the country, enacted a code of laws, which is undoubtedly genuine, and it is a very remarkable fact, that they did not adopt the laws of England as the foundation of their code. They professed, that their leading object in migrating to America was to enjoy liberty of conscience, and to support and transmit pure to posterity the religion of the Bible; and finding in this book the leading principles of good government, and a system of laws for the general regulation of human conduct, they adopted it as "their principal code of law, and declared, as an article in their bill of rights, that no man should suffer but by an express law, sufficiently published; yet in case of a defect of law, in any particular instance, by the word of God." [Art. New Eng. Ency. Brit. Sup. Ed. 1803.]
The magistrates, however, had it in their power to decide what was meant by the expression, *word of God*, which very often signified in their mouths all the errors which they falsely took to be the word of God.
A historian, evidently quite friendly to them, says that "this code of laws became marked with many additional capital crimes, unknown as such to those of England; and smaller offences were multiplied with rigorous exactness. As this severity had for its object an exemplary purity of morals and religion, which should extend to every person in society, it of course reached the more private actions of its members, and included all the relationships subsisting between them. Their capital offences were idolatry, witchcraft, blasphemy, murder, bestiality, sodomy, adultery, man-stealing, bearing false witness, conspiracy, and rebellion, cursing or smiting a parent, unless when neglected in education, or provoked by extreme and cruel correction, rebellions and stubborn conduct in a son disobeying the voice and chastisement of his parents, and lying in notorious crimes, rape, and arson. Other offences were also made capital, upon a second or third conviction, and the degree of the offence was in some instances increased by the circumstance of its being committed on the Sabbath (i. e. Sunday). In the inferior classes of crimes, were many peculiar to the situation of the colony, especially with regard to sumptuary regulations, and the enforcing of industry. In these there are strong proofs of the disposition which prevailed, of showing respect to particular descriptions of families by distinction in their favor. Their punishments bore a resemblance to the general rigor of their penal code and were sometimes even in

capital cases left to the discretion of their judges." [Art. New Eng. Encyclo. Brit. Ed. 1803.]
The same authority adds, that there "was a law on the subject of torture, which is a stain rather upon the volume in which it is recorded than upon the practice of the country. And the law also admitted of a freeman's being sold for service to discharge his debts."
Such laws as these are characterized very mildly when they are merely styled "blatant." They contain the evident germs of every extraordinary provision afterwards found in the compilation of old Puritan Laws and usages inaccurately styled the "Blue Code." Your correspondent "Q" in the remarks with which he prefaces the article, which he clipped from the Philadelphia *Presbyterian*, has not shown much discrimination or fairness, although he has not intended to do any wrong. He says he looked over the article "with a view of eviscerating all reference to any of the denunciations of Christians mentioned in it, but as these seem to be handled with about equal justice, or rather injustice, if you please, I have concluded to submit the article as a whole." When we consider, after a careful perusal of the article in question, that only two classes of Christians are mentioned in it at all—the "Paritans," who are lauded, praised and approved altogether; and the "Episcopalians," for whom the author of the *Presbyterian's* article has not a single kind word to say, but by innuendo if not in direct terms violently and rather coarsely assails them, it is astonishing that "Q" himself could not see the injustice that was being done to a very respectable and influential denomination of Christians. "Q" is begging the question when he says, "well informed men everywhere now regard the Blue Laws of Connecticut as never having had an existence, as a code." Who ever said they did? The real question is, did these laws ever really exist substantially, in any form, and were they ever enforced at any time in New England? I venture the assertion, that no intelligent man, who has ever taken the pains to investigate the matter at all, will think of denying that the laws summed up in the "Blue Code" did have a real substantial existence and operation. To deny that these laws existed, as a code, is one thing. To deny that they ever existed at all, is something totally different.
It is only lately that men have had the boldness and temerity to deny the genuineness of the "Blue Laws," and the arguments which deny and discredit them altogether are about on a par with that which makes Lord Bacon the author of Shakspeare's plays, and casts a doubt upon the question as to whether Homer was a real historical character. W.
TO BE CONTINUED.

HOW FARM ANIMALS PASSED THE WINTER.—WASHINGTON, April 28.—The agricultural reports for April show that all classes of farm animals came out of winter quarters in unusually good condition. The diseases were not of very great extent or violence, except among the hogs in the south and west. Large losses from so-called hog cholera are reported in some counties, but in the most of these cases the mortality can probably be traced to bad sanitary conditions and to deficiency of feeding.
Hold on to the idea that the South does not play the role of revolutionists in demanding the repeal of the Act which legalizes the presence of troops at the polls. Liberty and the military are incompatible. If the ballot is to be determined by the presence of the bayonet, then farewell liberty. The result is already recorded. Better for the South and the Nation to be in close rebellion than to admit that the decision of their will is to be announced at the dicta of arms. If this be treason, make the most of it.—Hillsboro Recorder.
Investigations by treasury agents in New York lead to the conclusion that the government has been defrauded of \$3,000,000 annually for several years by undervaluations of imported silks. Government examiners and other employees are involved with the importers. Prompt and decisive action is to be taken.
The political mathematicians are already at it figuring out the result in 1880. The Cincinnati *Enquirer* has it down nicely. The solid South for the Democracy, with Michigan, Indiana, and Ohio, will make the President, and no need to ask any favor of New York or the balance of the country. That settles it for Mr. Thurman and a Michigan Greenbacker.
A Radical paper wishes to know what is to be done if General Grant declines the nomination. To which the *World* replies: "Not a supposable case. General Grant never was known to decline anything except a bull-pup, and that was because the charges on the animal had not been prepaid."
Mr. Ed. Graham Haywood, Jr., of Raleigh, has a position in the treasury department at Washington, and Mr. C. L. Freeman, of Henderson county, has been appointed on the capital police force. This is learned from the Washington correspondence of the Raleigh *Observer*.
That was a clever boy who, when he was given \$2 to dig up his aunt's garden hid a two-bit piece in it and then told all the boys in the neighborhood. The next morning the ground was pulverized two feet deep.—San Francisco Post.
The Illinois Legislature has sat over one hundred days, and has accomplished the election of General Logan to the Senate and the sending of a newspaper reporter to jail. Like "Batterup" they mixed those children up.—Boston Post.
There are 62 students at the University being in slabs at not over \$7 per month. They say they live well and are satisfied. They employ some good lady to attend to the cooking for them. One of the number is appointed Club Master or Treasurer. The rest pay their money and have no further care.
Salem Press: We very much regret to learn that the dwelling of Jacob Yokely, Esq., of Davidson county, was consumed by fire on the afternoon of Friday last. The fire was accidental.
John Brown's Body, Etc.
New York Letter, April 25.
Friday night the great hall of the Cooper Union was the scene of another meeting for the aid of the negro emigrants, but the Rev. H. H. Garnett, Thurlow Weed and the rest could not get up much excitement or collection, though they drew blood-curdling pictures of "colored murders" in Mississippi. Fred Douglas was declared to be cold and Hayes evasive, which sounds very true with regard to the cold water man in the White House, if not in Fred's case.
There were letters from Wendell Phillips, Lloyd Garrison and Mayor Cooper's private secretary read, but still the sympathy and the tales of blood failed to awaken the brethren. Then a colored brother rose in the midst of the assembly and proposed to sing in grand chorus the grand hymn of liberty, "John Brown lies mouldering—," and then there was a murmur of enthusiasm. But the brother when he started the hymn, got it just one octave up too high, and squealed in a falsetto. The rest tried in vain to get out some music on the higher register, but the thing was so comical that the whole assembly got to laughing and broke up.
SOUTHERN PRISONERS IN NORTHERN JAILS.—Frequent complaint has been made of persons sentenced by the United States courts in the South to imprisonment in the penitentiaries in the North are seriously and often permanently injured in health by reason of the rigor of a climate to which they are unaccustomed. To-day Mr. Vance introduced a bill in the Senate providing that all persons sentenced to imprisonment by the United States courts shall be confined in the penitentiaries or jails of the States in which the courts are held, if said States will furnish the necessary accommodations.

A Tobacco Measuring Machine.
Mr. C. C. Clawson, one of the most ingenious citizens of the State, is the inventor of a Tobacco Measuring Machine that bids fair to turn him out a fortune. He took out papers for a patent in January, 1878, and ever since that time his father, Mr. H. F. Clawson, has been perfecting the work. He has just completed a full size model which he will send to the Northern manufacturer at an early day and begin active operations at once. The workmanship is most perfectly done and looks more like a piece of art than a tobacco machine. This wonderful invention is capable of filling 48 bags of tobacco each minute, or 28,000 in ten hours. It fills the bags with accurate weight and can be regulated to suit any temperature. It only requires four girls or boys to attend to the machine and these will accomplish as much as thirty able bodied men. The machinery is complete in every respect and will be an indispensable necessity to manufacturers of granulated tobacco. Mr. Clawson will have the machines on the market in three months. Now if the business men of Raleigh will go actively to work and establish a factory in Raleigh and start it with one of Clawson's machines it will be a move in the right direction.—Raleigh News.
A COMPLIMENT TO MR. STEELE.—A Washington special dispatch to the Kansas City *Times*, one of the liveliest and best edited papers in the West says of Representative Steele's speech, "out of the great number of speeches delivered in the House on the two appropriation bills, that made by Steele, of North Carolina, was the best of any member from the South. It ought to be read by every woman, man and child North, South, East and West. It was bold and manly; courteous; sarcastic, cutting wherever it touched like a polished blade of the sharpest steel. The vindication of his State was truly patriotic and statesmanly. Since the retirement of Martin I. Townsend from Congress, Steele wears the belt for wit and humor. He is one of the most popular members in the House, everybody likes him personally, even the most bitter Radicals admire his open, blunt and candid manner." And closes by saying he is the head of his delegation.

FIFTY THOUSAND A YEAR.—The superintendent of the United States assay office in this city reports that the bullion assays for the month of April amounted to \$5,832,92, the largest ever made here in any one month, at least since the mint was abolished. Col. Cowles thinks that the assays for the year commencing January the 1st will aggregate \$50,000 and perhaps more as the amount is increasing every month. Since the assayer was constituted a sub-treasurer of the United States, treasury notes are paid for this gold at the office, without any expense to the owner of the gold. The sub-treasury attachment is an important addition to the assay office.—Charlotte Observer.
LYNCHING OF A NEGRO BARN-BURNER.—Memphis, April 29.—A telegram from Starkville, Miss says: "On the morning of the 24th a large barn belonging to Jordan Moore, who resides five miles south of this city, was burned to the ground. Suspicion pointed to a negro named Johnson Spencer who was in the employ of Moore and who was arrested for the crime, but on examination he was acquitted. Last night Moore's other mammoth barn, containing wagons, provender, agricultural implements, &c., was discovered in flames. This time the incendiary was caught and proved to be a negro named Nevin Porter. He confessed and also implicated Johnson Spencer and others. To-day about 100 men heard his confession and hung him to a tree."
GO TO THE RIGHT.—Polite people, white or black, should go to the right in walking pavements, or driving along the roads. If that lady, the other day, had walked to the right hand on the pavement, she would not have collided with the gentleman who was bearing to the right hand, as he ought to have done. No one has the privilege of the inside of the pavement unless he or she is bearing to the right hand. Colored preachers and white preachers might, with propriety, mention this law of the pavement and road from their pulpits, and save unpleasant collisions. Go to the right always, either in walking, riding, or in transacting business.—Charlotte Democrat.
Asheville Journal: On Saturday evening last, James Sumner, under the influence of benzine, meandered towards his home six miles south of town. It was a night of Plutonian darkness and the rain was steadily falling. About four miles from town he followed a small pathway, scarcely visible, along the Spartanburg and Asheville Railroad. On reaching Deep Cut he slipped and fell forty feet to the road-bed, breaking three or four ribs and bruising himself severely. His groans and cries were heard by Mrs. West, who lives near by. She and a daughter, disregarding the rain, carried him with great difficulty to her house, where he is now doing very well under medical treatment.
No man can go to Raleigh, or pass through Raleigh, or eat a meal at a Raleigh hotel, without getting his name in one or both of the Raleigh dailies. It may flatter some people to see their names in print, but it is very distasteful to many gentlemen to be heralded about in public every time they leave home. If rogues ever have an idea of breaking into a man's house they will carry it into effect when they see it announced that he is away from home.—Charlotte Democrat.
The ice machine will not operate this year in Charlotte. It has been moved by the owners, Messrs. Stratton & Emerson, to Columbus, Ga., where there is less competition than here.—Mr. W. H. Bailey had the sum of \$32 stolen from his residence night before last. He offers, in an advertisement published elsewhere, a suitable reward for evidence to convict the thief.—Charlotte Observer.
Mrs. Sarah C. McRorie, of Statesville, a most excellent Christian lady, died last Saturday of cancer of the breast.

THE BLUE LAWS OF NEW ENGLAND.
The "truth of history" cannot be vindicated—neither can it be misrepresented—by violently assailing those who do not agree with you in opinion, or who cannot accept as facts, what you recklessly, and without any proof whatever, declare to be the plain teaching of history.
We do not help the cause of truth by writing in such a way as to vilify the living and belittle the dead. There is too much true liberality of thought and sentiment in this age to make a style of controversy like this either very popular or successful. Men are always apt to suspect, and with good reason, that a cause which cannot be sustained without intemperate appeals to the prejudices and passions of race, sect, or education, does not have much foundation to rest upon. Nowadays educated and liberal minded persons are in the habit of thinking for themselves. Their religious, political, and historical beliefs and convictions depend not so much upon the accidents of birth, education, and association, as upon what they believe to be right, after having investigated these questions for themselves. Of course, so much freedom of thought and inquiry sometimes results in harm to individuals. Careless and inaccurate thinkers and reasoners are liable to be stranded on the shores of falsehood and infidelity. But the truth, that for men to honestly stray from the truth, than hypocritically and pharisaically to accept its honors and preferments. The very foundations of religion itself rest upon facts and reasonings. St. Paul earnestly enjoins it

upon us "to prove all things; and to hold fast that which is good."
But notwithstanding what I have just said, it by no means follows, that there is not still a great deal of prejudice existing in the world.
Much of the controversy of the day is as bitter and virulent as ever. Perfect courtesy and fairness in discussion is not often found. And passion and prejudice are still quite as often the weapons employed by controversialists as reason and argument.
Your correspondent, "More Anon," has given it as his opinion, that the *Paritan Blue Laws* are "largely a myth," and seems to think, that if it were otherwise, the persecutions of the Paritans might be accounted for and excused by the fact, that they themselves "had been persecuted in England by Bonner, Laud, Claverhouse and Taylor." I think otherwise. Admit, that in England the Paritans were unjustly persecuted and punished for their opinions' sake, ought not that alone to have taught them to be tolerant of others? Ought they to have punished as a crime in other men, what they themselves maintained to be their own just right and privilege? The truth is, toleration was not what they wanted. Their consciences compelled them not only to practice themselves what they believed to be right, but at all hazards to enforce their opinions and practices upon others also. (Wilberforce Hist. Amr., Ch. 51.) They did not ask for toleration, but for the utter overthrow of the Church of England, the mere existence of which they themselves were unwilling to tolerate. Even John Milton dooms the bishops of the English Church, "after a shameful life in this world to the darkest and deepest gulf of hell." This language was mild in comparison with what was loudly expressed and published by the lesser lights of the Puritan faction. If Paritans were compelled by Queen Elizabeth to attend the Parish churches, the Paritan Parliament of 1645 sentenced to one year's imprisonment any one, who for the third time made use, *publicly or privately*, of the Book of Common Prayer. Undoubtedly the Paritans were full of zeal and religion, not only in old England, but in New England. "It is pleasant to believe," says Bishop Wilberforce, "that there were amongst them many whose whole hearts were governed by a strong personal religion; whilst it is as plain, that their consciences were often scrupulous, and their self-will in religion great—of their earnest piety abundant records are preserved." [Hist. Amr., Ch. 67.]
But from the very beginning, in Massachusetts, they declared the "composition of common-prayer and ceremonies to be a sinful violation of the worship of God—and that archbishops, bishops, archdeacons, and the like, were mere inventions of men, to the great dishonor of Jesus Christ; plants, not of the Lord's planting, which all should certainly be rooted up and cast forth." [Synod of Cambridge, 1649.] The Presbyterian ministers were denounced as the "ushers of persecution," "popish factors," and the like. [Wilb. Amr. Ch. 72.]
As early as 1631, it was ordained, "that none should be admitted to the freedom of the Plymouth Company but such as were chosen members, who had certificates from their ministers that they were of orthodox principles; and that none but freemen should vote at elections, or act as magistrates, or jurymen." This extraordinary law, which permitted none but a select class of communicants to vote or hold office, continued in force until 1684, and was not then voluntarily relinquished. [Art. New England, Encyclo. Brit., Ed. 1803.] Persecution for opinion's sake began very early. Before the year 1682, they had expelled from among them some, whose principles and conduct they disapproved, "in their zeal to preserve the unity of the faith," as one of their eulogists says. [Enc. Brit., Art. Ed. 1803.]
"To say that men ought to have liberty of conscience," says Ward, a great authority among the colonists, "is impious ignorance." "Religion admits of no eccentrical notions. [Baneroff, chap. X—quoted by Wilberforce.] So they banished those whose opinions they disliked. Among the ones who were banished, was the celebrated Roger Williams, who was charged by the magistrate with holding such sentiments as these: "that there should be an unlimited toleration of all religions; and that to punish a man for following the dictates of his conscience was persecution." [Art. New Eng. Encyclo. Brit. Ed., 1803.] Two brothers, members of the English Church, ventured to uphold in their own house, for such as would resort unto them, the common-prayer worship. But such an enormity they were not long suffered to continue, for a disturbance arising among the people "upon this occasion," the brothers were called before the magistrates, and so handled as to be induced to leave the colony forthwith. [Wilb. Amr. Ch. 74.] It was judged sufficient reason to expel a household from the town of Salem, that its head was by confession, "a dam-ned quaker." [Ib. 75.]
They did not stop at banishment. Fines, imprisonment, stripes and even death itself were resorted to, for "God forbid," say they, "that our boys of truth

should be so cold that we should tolerate error." Convicted Anabaptists were fined twenty pounds, or "whipped unmercifully." "Absence from the ministry of the word" was treated in like manner. But the Quakers were the most severely handled of all. Fines were levied on any who harbored the "accursed sect;" whilst "Friends" themselves were sentenced after the first conviction to lose one ear; after the second, another; and after the third to have the tongue bored through with a red-hot iron.
Many Quakers were even put to death on account of their religion, and the persecution did not cease until King Charles II put an end to it in 1661. The bare toleration of different forms of worship was condemned amongst the colonists as "unquestionable sin." [Wilb. 77.] They not only banished "heretics," but a law was passed in the year 1637, that none should be received to inhabit within the jurisdiction but such as should be allowed by some of the magistrates; and it was fully understood, that differing from the religious tenets generally received in the country, was as great a disqualification as any political opinions whatever. [Art. New Eng. Ency. Brit. Ed. 1803, vol. 2d of Sup.]
From a mistaken zeal for the purity of the faith Gov. Winthrop strove to exterminate opinions which he disapproved. For this purpose, in 1636, a synod was convened at Cambridge, to whom eighty erroneous opinions were presented, which were all condemned, and shortly thereafter a few of the leading characters who had embraced these errors were banished, and several others were censured for seditious conduct. [Ency. Brit.] There was no such thing as liberty of the press. A respectable bookseller at Boston was convicted of a libel for publishing "Lee's Short Method with the Deists." [Wilb. 112.]
The witchcraft delusion and atrocities, of which Salem, Mass., was the scene in 1692, is too horrible to narrate. Suffice it to say, that during the prevalence of this fanaticism and reign of wickedness twenty persons lost their lives by the hand of the executioner, fifty-five escaped death by confessing themselves guilty, one hundred and fifty were put in prison, and more than two hundred others accused. The Rev. Charles W. Upham, pastor of the First Congregational Church, in Salem, Mass., in a volume of "Lectures on Witchcraft," delivered in 1831, says that "Dr. (Cotton) Mather," who is still regarded as one of the early Paritan ornaments, and who urged on the prosecutors, "contemplated the witchcraft delusion as the instrument in promoting a revival of religion, and boasted of the success with which it was attended as such." [Waylen's Ec. Rem. 67.]
The Plymouth colonists, very soon after their arrival in the country, enacted a code of laws, which is undoubtedly genuine, and it is a very remarkable fact, that they did not adopt the laws of England as the foundation of their code. They professed, that their leading object in migrating to America was to enjoy liberty of conscience, and to support and transmit pure to posterity the religion of the Bible; and finding in this book the leading principles of good government, and a system of laws for the general regulation of human conduct, they adopted it as "their principal code of law, and declared, as an article in their bill of rights, that no man should suffer but by an express law, sufficiently published; yet in case of a defect of law, in any particular instance, by the word of God." [Art. New Eng. Ency. Brit. Sup. Ed. 1803.]
The magistrates, however, had it in their power to decide what was meant by the expression, *word of God*, which very often signified in their mouths all the errors which they falsely took to be the word of God.
A historian, evidently quite friendly to them, says that "this code of laws became marked with many additional capital crimes, unknown as such to those of England; and smaller offences were multiplied with rigorous exactness. As this severity had for its object an exemplary purity of morals and religion, which should extend to every person in society, it of course reached the more private actions of its members, and included all the relationships subsisting between them. Their capital offences were idolatry, witchcraft, blasphemy, murder, bestiality, sodomy, adultery, man-stealing, bearing false witness, conspiracy, and rebellion, cursing or smiting a parent, unless when neglected in education, or provoked by extreme and cruel correction, rebellions and stubborn conduct in a son disobeying the voice and chastisement of his parents, and lying in notorious crimes, rape, and arson. Other offences were also made capital, upon a second or third conviction, and the degree of the offence was in some instances increased by the circumstance of its being committed on the Sabbath (i. e. Sunday). In the inferior classes of crimes, were many peculiar to the situation of the colony, especially with regard to sumptuary regulations, and the enforcing of industry. In these there are strong proofs of the disposition which prevailed, of showing respect to particular descriptions of families by distinction in their favor. Their punishments bore a resemblance to the general rigor of their penal code and were sometimes even in

capital cases left to the discretion of their judges." [Art. New Eng. Encyclo. Brit. Ed. 1803.]
The same authority adds, that there "was a law on the subject of torture, which is a stain rather upon the volume in which it is recorded than upon the practice of the country. And the law also admitted of a freeman's being sold for service to discharge his debts."
Such laws as these are characterized very mildly when they are merely styled "blatant." They contain the evident germs of every extraordinary provision afterwards found in the compilation of old Puritan Laws and usages inaccurately styled the "Blue Code." Your correspondent "Q" in the remarks with which he prefaces the article, which he clipped from the Philadelphia *Presbyterian*, has not shown much discrimination or fairness, although he has not intended to do any wrong. He says he looked over the article "with a view of eviscerating all reference to any of the denunciations of Christians mentioned in it, but as these seem to be handled with about equal justice, or rather injustice, if you please, I have concluded to submit the article as a whole." When we consider, after a careful perusal of the article in question, that only two classes of Christians are mentioned in it at all—the "Paritans," who are lauded, praised and approved altogether; and the "Episcopalians," for whom the author of the *Presbyterian's* article has not a single kind word to say, but by innuendo if not in direct terms violently and rather coarsely assails them, it is astonishing that "Q" himself could not see the injustice that was being done to a very respectable and influential denomination of Christians. "Q" is begging the question when he says, "well informed men everywhere now regard the Blue Laws of Connecticut as never having had an existence, as a code." Who ever said they did? The real question is, did these laws ever really exist substantially, in any form, and were they ever enforced at any time in New England? I venture the assertion, that no intelligent man, who has ever taken the pains to investigate the matter at all, will think of denying that the laws summed up in the "Blue Code" did have a real substantial existence and operation. To deny that these laws existed, as a code, is one thing. To deny that they ever existed at all, is something totally different.
It is only lately that men have had the boldness and temerity to deny the genuineness of the "Blue Laws," and the arguments which deny and discredit them altogether are about on a par with that which makes Lord Bacon the author of Shakspeare's plays, and casts a doubt upon the question as to whether Homer was a real historical character. W.
TO BE CONTINUED.

HOW FARM ANIMALS PASSED THE WINTER.—WASHINGTON, April 28.—The agricultural reports for April show that all classes of farm animals came out of winter quarters in unusually good condition. The diseases were not of very great extent or violence, except among the hogs in the south and west. Large losses from so-called hog cholera are reported in some counties, but in the most of these cases the mortality can probably be traced to bad sanitary conditions and to deficiency of feeding.
Hold on to the idea that the South does not play the role of revolutionists in demanding the repeal of the Act which legalizes the presence of troops at the polls. Liberty and the military are incompatible. If the ballot is to be determined by the presence of the bayonet, then farewell liberty. The result is already recorded. Better for the South and the Nation to be in close rebellion than to admit that the decision of their will is to be announced at the dicta of arms. If this be treason, make the most of it.—Hillsboro Recorder.
Investigations by treasury agents in New York lead to the conclusion that the government has been defrauded of \$3,000,000 annually for several years by undervaluations of imported silks. Government examiners and other employees are involved with the importers. Prompt and decisive action is to be taken.
The political mathematicians are already at it figuring out the result in 1880. The Cincinnati *Enquirer* has it down nicely. The solid South for the Democracy, with Michigan, Indiana, and Ohio, will make the President, and no need to ask any favor of New York or the balance of the country. That settles it for Mr. Thurman and a Michigan Greenbacker.
A Radical paper wishes to know what is to be done if General Grant declines the nomination. To which the *World* replies: "Not a supposable case. General Grant never was known to decline anything except a bull-pup, and that was because the charges on the animal had not been prepaid."
Mr. Ed. Graham Haywood, Jr., of Raleigh, has a position in the treasury department at Washington, and Mr. C. L. Freeman, of Henderson county, has been appointed on the capital police force. This is learned from the Washington correspondence of the Raleigh *Observer*.
That was a clever boy who, when he was given \$2 to dig up his aunt's garden hid a two-bit piece in it and then told all the boys in the neighborhood. The next morning the ground was pulverized two feet deep.—San Francisco Post.
The Illinois Legislature has sat over one hundred days, and has accomplished the election of General Logan to the Senate and the sending of a newspaper reporter to jail. Like "Batterup" they mixed those children up.—Boston Post.
There are 62 students at the University being in slabs at not over \$7 per month. They say they live well and are satisfied. They employ some good lady to attend to the cooking for them. One of the number is appointed Club Master or Treasurer. The rest pay their money and have no further care.
Salem Press: We very much regret to learn that the dwelling of Jacob Yokely, Esq., of Davidson county, was consumed by fire on the afternoon of Friday last. The fire was accidental.
John Brown's Body, Etc.
New York Letter, April 25.
Friday night the great hall of the Cooper Union was the scene of another meeting for the aid of the negro emigrants, but the Rev. H. H. Garnett, Thurlow Weed and the rest could not get up much excitement or collection, though they drew blood-curdling pictures of "colored murders" in Mississippi. Fred Douglas was declared to be cold and Hayes evasive, which sounds very true with regard to the cold water man in the White House, if not in Fred's case.
There were letters from Wendell Phillips, Lloyd Garrison and Mayor Cooper's private secretary read, but still the sympathy and the tales of blood failed to awaken the brethren. Then a colored brother rose in the midst of the assembly and proposed to sing in grand chorus the grand hymn of liberty, "John Brown lies mouldering—," and then there was a murmur of enthusiasm. But the brother when he started the hymn, got it just one octave up too high, and squealed in a falsetto. The rest tried in vain to get out some music on the higher register, but the thing was so comical that the whole assembly got to laughing and broke up.
SOUTHERN PRISONERS IN NORTHERN JAILS.—Frequent complaint has been made of persons sentenced by the United States courts in the South to imprisonment in the penitentiaries in the North are seriously and often permanently injured in health by reason of the rigor of a climate to which they are unaccustomed. To-day Mr. Vance introduced a bill in the Senate providing that all persons sentenced to imprisonment by the United States courts shall be confined in the penitentiaries or jails of the States in which the courts are held, if said States will furnish the necessary accommodations.

A Tobacco Measuring Machine.
Mr. C. C. Clawson, one of the most ingenious citizens of the State, is the inventor of a Tobacco Measuring Machine that bids fair to turn him out a fortune. He took out papers for a patent in January, 1878, and ever since that time his father, Mr. H. F. Clawson, has been perfecting the work. He has just completed a full size model which he will send to the Northern manufacturer at an early day and begin active operations at once. The workmanship is most perfectly done and looks more like a piece of art than a tobacco machine. This wonderful invention is capable of filling 48 bags of tobacco each minute, or 28,000 in ten hours. It fills the bags with accurate weight and can be regulated to suit any temperature. It only requires four girls or boys to attend to the machine and these will accomplish as much as thirty able bodied men. The machinery is complete in every respect and will be an indispensable necessity to manufacturers of granulated tobacco. Mr. Clawson will have the machines on the market in three months. Now if the business men of Raleigh will go actively to work and establish a factory in Raleigh and start it with one of Clawson's machines it will be a move in the right direction.—Raleigh News.
A COMPLIMENT TO MR. STEELE.—A Washington special dispatch to the Kansas City *Times*, one of the liveliest and best edited papers in the West says of Representative Steele's speech, "out of the great number of speeches delivered in the House on the two appropriation bills, that made by Steele, of North Carolina, was the best of any member from the South. It ought to be read by every woman, man and child North, South, East and West. It was bold and manly; courteous; sarcastic, cutting wherever it touched like a polished blade of the sharpest steel. The vindication of his State was truly patriotic and statesmanly. Since the retirement of Martin I. Townsend from Congress, Steele wears the belt for wit and humor. He is one of the most popular members in the House, everybody likes him personally, even the most bitter Radicals admire his open, blunt and candid manner." And closes by saying he is the head of his delegation.

FIFTY THOUSAND A YEAR.—The superintendent of the United States assay office in this city reports that the bullion assays for the month of April amounted to \$5,832,92, the largest ever made here in any one month, at least since the mint was abolished. Col. Cowles thinks that the assays for the year commencing January the 1st will aggregate \$50,000 and perhaps more as the amount is increasing every month. Since the assayer was constituted a sub-treasurer of the United States, treasury notes are paid for this gold at the office, without any expense to the owner of the gold. The sub-treasury attachment is an important addition to the assay office.—Charlotte Observer.
LYNCHING OF A NEGRO BARN-BURNER.—Memphis, April 29.—A telegram from Starkville, Miss says: "On the morning of the 24th a large barn belonging to Jordan Moore, who resides five miles south of this city, was burned to the ground. Suspicion pointed to a negro named Johnson Spencer who was in the employ of Moore and who was arrested for the crime, but on examination he was acquitted. Last night Moore's other mammoth barn, containing wagons, provender, agricultural implements, &c., was discovered in flames. This time the incendiary was caught and proved to be a negro named Nevin Porter. He confessed and also implicated Johnson Spencer and others. To-day about 100 men heard his confession and hung him to a tree."
GO TO THE RIGHT.—Polite people, white or black, should go to the right in walking pavements, or driving along the roads. If that lady, the other day, had walked to the right hand on the pavement, she would not have collided with the gentleman who was bearing to the right hand, as he ought to have done. No one has the privilege of the inside of the pavement unless he or she is bearing to the right hand. Colored preachers and white preachers might, with propriety, mention this law of the pavement and road from their pulpits, and save unpleasant collisions. Go to the right always, either in walking, riding, or in transacting business.—Charlotte Democrat.
Asheville Journal: On Saturday evening last, James Sumner, under the influence of benzine, meandered towards his home six miles south of town. It was a