

The Carolina Watchman.

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NO 8

VOL. XI.—THIRD SERIES

POETRY.

A VISION.

(Act 28: 19)

I saw a vision in the night;
A form filled all the room with light;
A voice said: "Take thy pen and write."
"What I shall tell thee,—lest when day
Cometh thy eyelids, thou shouldst say:
"Dreams are but dreams,—they pass
Away."
"A messenger am sent
From realms beyond thy firmament,
To calm thy doubt and discontent."
"Thou hast had griefs,—thy friends are
Gone;
Thy children dead; thy wealth has flown
And now thou makest bitter moan."
"Listen,—and let thy dry tears,
And quell thine unbelieving fears;
Faith is not built on what appears."
"There is a region fairer far
Than earth's fair scenes, or heaven's
Bright star,
Whose gates stand evermore ajar."
"There like a beauteous comes down
The golden light on tower and town;
No winters rage, nor tempests frown."
"Peace broods above the purple hills,
The verdant plains, the crystal rills;
A holy calm the landscape fills."
"The sun that shines there, never sets;
No loss no cross the spirit frets;
No tears, no fears, no vain regrets."
"And there the Master gathers in,
From this poor world of care and sin,
The souls whom He hath died to win."
"With Him they shine; they are not lost
Who dwell in His dark world have safely crossed."
"No longer torn nor tempest-tost,
Weep then no longer; with the dawn,
Gird all thy battle-armor on;
Work—fight; earth's woes will soon be
Gone."
"The vision vanished, and I went,
Unto my task with sweet content,
Who knoweth wherefore dreams are sent?"
C. E. LINDSEY.

MISCELLANEOUS.

Bill Arp Wants No King.

Who wants a king? I'm powerful
With the whole yanky nation. I
don't know exactly what I'm mad
about and I don't care, but I'm not
mad enough to fight nor fool enough
to threaten 'em with a king. They
have been aggravating us a long time
and now their newspapers crowd over
and bullrag us and tell lies on us,
but then in a business way our people
seem to get along pretty well with 'em.
We all trade and traffic and joke
together—we buy their goods and they
buy ours, and our commercial
relations are all pleasant, and if it wasn't
for the politicians nobody would know
there was any split up in the family.
Politics aint as big a thing as some
folks think it is. We like our leaders
and honor them as statesmen, but
they musent expect us to cut up and
froth at the mouth every time they
are slandered by some yanky editor.
If they get turned down in the spell-
ing class they needent expect us to
pick up our hats and quit school about
it. Some of our folks are in too big
a hurry about getting on top. Our
town will come after awhile. History
says so. Toombs excited 'em terribly,
but he is not going to hurt 'em. He's
too far off. As long as we can keep
him at home there's no possible dan-
ger. He's a high tempered man and
that's the reason he didnt go to Chi-
cago. He was afraid he might get
mad all of a sudden and turn over the
temple. One of our Bartow boys
went down to your town the other
day to see the circus, and he was so
captivated with the concern he deter-
mined to jine it. So he applied to the
boss and bothered him so much that
finally the boss agreed to hire him.
He got him a currycomb and a pair of
big shears, and a file, and took him
round to the Bengal tiger's cage, and
says he: "I'll give you fifty dollars a
week to attend to this tiger. You
must carry him three times a day—
trim his claws three times a week and
file his teeth whenever it becomes nec-
essary. The last man I hired was a
little careless, and the tiger eat him
up, so you will have to be very par-
ticular."
"The young man studied awhile, and
says he: "Mister, I don't think this bus-
ness will suit me. I'm not skeered by
any means, but I'm a very high tem-
pered man, and I'm afraid I might
get suddenly mad and kill your tiger."
"I am glad the general didnt go to
Chicago. It's a heap better to stay

at home and cuss by telegraph, ain't it?

Now it's a bad sign to hear folks
talking and writing about a king—a
limited monarchy with General Grant
on the throne. For twenty years we
have been wandering around like the
children of Isreal and like them have
had very bad judges. When they got
desperate, like some of our politicians,
and told Samuel they wanted a king
the Lord grew angry and said: "A
king I will give you, for you have re-
jected me and he will appoint him
captains over thousands, and over fifty-
ties, and make him instruments of
war, and he will take your daughters
to be cooks and bakers, and he will
take your fields and your vineyards,
and give them to his servants, and he
will take your goodliest young men
and put them to his work, and he will
take a tenth of all your sheep, and
cattle, and produce, and ye shall cry
out in that day because of your king,
and the Lord will not hear you."

Now, I know a great many good
men—smart men—but I've thought
the whole thing over, and I don't
know but one individual I'm willing to
be king over me, and that's Mrs. Arp,
my wife. I've tried her government
for thirty years and am willing to live
under it. I don't know what anybody
else might do, but I do know she
would take good care of me and our
children with a liberal entail for our
coming posterity. But I don't want
Gen. Grant. He's got too many rela-
tions. Our folks wouldn't get nary
office. Everybody from our govern-
ment down to the constables, would
have to step down and out. I could-
ent even get to be the king's fool, for
I see that office is already applied for
by Judge Lochrane, though I know I
am the best qualified to fill it. Then
again we would have to have a nobil-
ity established and put over us, and
you would see Barron Crawford, and
Sir Chap Norris, and Lord George S.
Thomas, and Earl Hargrove circulat-
ing in liveried grandeur with heralds
riding before them exclaiming: "Make
way for his lordship's chariot." That
would be delightful, wouldn't it? No,
sir; nary king for me. As Mr. Shake-
speare said—
Let us endure the ills we have;
Not fly to others that we know not of.

THE LATEST SNAKE STORY.—A
Pender county man, one whose word
may be relied on, tells us of a curious
circumstance of which he was an eye-
witness. There was an old dog on the
premise of Mrs. Ann Howard, on
Topsail Sound, which had been sick
and worthless for more than a year,
caused it is said, by snake-bites, he
having been bitten six times, four
times by rattlesnakes and twice by
moccasins. Our informant, having
heard all his life that a snake would
form on the liver of a dog which had
been bitten, had long had his eye on
this old dog, determined to verify the
saying as soon as he died. On Tues-
day of last week the old dog died and
was cut open, and sure enough there
were found six snakes hanging with
their mouths to the animal's liver.—
Four of these were rattlesnakes, and
the other two were moccasins, as was
easily distinguished. One of the for-
mer was about eighteen inches long
and rattles were beginning to form on
its tail. We tell the story just as it
was told to us.—Wilmington Review.

ANOTHER ANNIVERSARY.—Yester-
day was the twentieth anniversary of
the hanging of John Brown, of Ossa-
wattime notoriety, at Charleston, Va.
A great many things have happened
since that day, and public opinion in
particular has been in a measure re-
volutionized; but, as a rule, the justice
of the sentence under which this brave
old fanatic was executed has not been
controversial. To do so, in fact, would
be to deprive society of those guaran-
tees and legal props and securities which
are needed to prevent disorder, and to
permit the taking of human life, as
was done by Brown and his followers,
on any pretext that men might chose
to set up.—Balt. Sun, 3d.

God often afflicts His people to
bring them nearer and keep them
nearer to Himself, to make earth less
attractive and heaven more desira-
ble.

**THE TELEGRAPHIC SYSTEM OF THE
WORLD.**—The system of telegraphs in
Europe comprised, at the end of 1877,
268,809 miles of lines, and 769,768 miles
of wires. There were 19,627 government
telegraph stations, and 12,708 railway
and special stations. The number of em-
ployes amounted to 61,984, and the num-
ber of instruments to 41,708. The num-
ber of paid messages was in round num-
bers, 86,000,000, of which 20,000,000 were
international dispatches. The number of
other telegrams forwarded amounted to
about 7,000,000. M. Newman Spallart
gives the following statistics for the other
parts of the world. In America (1875
to 1877), 114,157 miles of wires; 8,756
stations; 23,000,000 telegrams. In Asia
(1875 to 1876), 24,521 miles of wires; 489
stations; 2,300,000 telegrams. Australia
(1875) 23,582 miles of wires; 689 stations;
2,500,000 telegrams. Africa (1874 to 1878),
8,148 miles of wires; 196 stations; 1,200,
000 telegrams.

NEW SUSPENSION BRIDGE.—A
new feature in the way of a suspen-
sion bridge was recently seen across
the Housatonic River, a short distance,
north of Falls Bridge. It was a single
thread of a spider's web suspended
from a tree on one side to some ob-
ject upon the other, between 300 and
400 feet in length. How did the crea-
ture manage to get it across? It is
conjectured that the engineering spider
must have calculated the distance
spun a thread the required length, and
then at the right moment have thrown
it out, when it was carried on the
wings of some favorite breeze to the
opposite side, where it became at-
tached.

To the poor, humble and despised
believer, the kingdom of heaven ex-
pressly belongs, there his best desires
will be eternally satisfied, his tears
will be changed for triumphant songs
of joy, and his reward will be great
in the blessed society of the holy
prophets and apostles, and in that of
the incarnate Son of God, who passed
the same way to His glory.—Thomas
Scott.

No man has a right to complain of
his lot, or of the times, or to call upon
society to help him until he has done all he
can to help himself by industry and fidel-
ity in the place and calling where he is.
And he who does this will seldom have
cause to complain.

During the Emperor William's stay at
Gastein, an itinerant conjurer was intro-
duced one evening to amuse the Kaiser
and his suite, and brought down the dis-
tinguished house with his exordium to a
clean, "Now if any one happens to have a
trick handkerchief."

He who spends his younger days in
dissipation is mortgaging himself to dis-
ease and poverty, two inexorable credi-
tors, who are certain to foreclose and take
possession of the premises.

"Come, doctor, its ten o'clock; I think
we had better be going, for it's time,
honest folks were at home!" "Well yes,"
was the reply, "I must be off, but you needn't
go on that account."
"You just take a bottle of my medi-
cine," said a quack doctor to a consump-
tive, "and you'll never cough again."
"It is so fatal as that?" gasped the con-
sumptive.

A writer on school discipline says:
"Without a liberal use of the rod it is im-
possible to make boys smart."

Those who sow wild oats are in danger
of reaping a crop of hemp.

God had one Son on earth without
sin, but never without suffering.—
Augustine.

As no temporal blessing is good
enough to be a sign of eternal elec-
tion; so no temporal affliction is bad
enough to be an evidence of reprobation.
—Arrowsmith.

He that hath many things to trust
to is in suspense which he should take
hold of; but where there is but one
left, with what greediness will he
clasp hold of that. God cuts down
worldly props that we may make him
our stay.—Charnock.

No righteous man would, in his
right mind, be willing to make an ex-
change of his smartest afflictions for
a wicked man's prosperity, with all
the circumstances attending. It can-
not, therefore, be bad with the right-
eous in the worst condition.—Char-
nock.

In a Gloom on Thanksgiving-Day.

Mr. Waterson gives the readers of the
Courier Journal a rather gloomy homily
for Thanksgiving consideration. In a
somewhat lengthy and exceedingly
thoughtful article, entitled "Some Break-
ers Ahead," he touched upon the subject
of "feeding" only to pronounce it "a grave
and unseemable one," and turning from
those matters which are not naturally
suggested by the mention of Thanksgiv-
ing-day, discusses the possible future
of the republic, saying in conclusion:

"We dare assert that this country
must be delivered from the clutches of
cupidity and ignorance, or else its fate
will surely be like that of former repub-
lics. It is one of the constantly repeated
facts of history that some Pisistratus,
sharp and corrupt is always ready at cri-
sis in the life of republics to step forward
and seize the reins of power, and under
the forms of free government erect a despotism."
"This is not the most cheerful topic
for consideration, but it is one which em-
bodies a real danger at the present time.
It will not do to pool-pool it. History is
full of it."

"So while the turkey, fragrant with
oysters and celery, smokes on the mahog-
ony and the rosy blush of the wine mantles
the crystalline sides of the drinking glass
and the sound of laughter is heard in the
land, let it not be forgotten that a few
who are pacing the deck wearily and
anxiously overhead know that there are
breakers ahead, and the prow of the ship
of State is pointed towards them."

A Wilkes county bear according to the
Index, stood out against a party of hun-
ters until they put twenty odd bullets in
him and three through his heart. The bear
was a male 7 feet 1 inch long and 5 feet
8 inches girth, and thought to weigh from
400 to 600 pounds. His blubber, or ex-
ternal fat, was from 2 to 3 inches thick.
Casualties on the other sides two good
dogs killed.

At the joint service held in Wilming-
ton on Thanksgiving day over \$125 was
collected for the orphans.

Broad is the road that leads to debt;
And thousands walk together there;
Prompt payments find a narrow rut,
With here and there a passenger.

NEWS ITEMS.

The Excited Irish.

**PARSELL ADDRESSING A CROWD IN LON-
DON.—DEMONSTRATIONS OF THE PEOPLE
IN IRELAND.**

Liverpool, November 29.—A meeting,
the attendance, at which, was estimated at
15,000 people was held opposite St. Geo-
rge's Hall to-day. Parsell fully en-
dorsed the speeches for which the recent
arrests in Ireland were made. He strongly
denounced the action of the govern-
ment, which he predicted would utterly
fail in its object. The agitation against
landlordism, he said would be continued.
Resolutions, moved by Parsell, were car-
ried with enthusiasm, to the effect that the
arrests are arbitrary, unconstitutional and
calculated to weaken the confidence of the
people of Ireland in the impartiality of
the law, and that the government which
squanders the blood and treasure of a
people in unjust wars abroad, while mis-
ery and famine are unrelieved at home,
stands condemned in the eyes of all right
minded and thoughtful men. Finnegan,
Obstructionist, member of Parliament for
Ennis, spoke strongly denouncing the
government. There was no disturbance.
The authorities have taken strong pre-
cautions. A committee at a prior meet-
ing had issued an appeal to the Irish
to maintain a firm but peaceful atti-
tude.

There was a torchlight procession com-
posed of 4,000 persons at Kiltrush, Coun-
ty of Clare, last night, which was wit-
nessed by an immense crowd, who cheer-
ed the prisoners, and O'Donovan Rossa.

A great demonstration by unemployed
laborers has taken place at Ballina Coun-
ty Mayo.

THE DEAD DEMOCRAT.—It is interest-
ing to read the funeral discourses which
are so often preached by the opposition
over the body of the Democracy. After
every election in which it sustains a re-
verse, its enemies deliver their funeral
orations with all gravity, and it is exhor-
ating in a high degree, after all these
obituaries, to see this organization come
up smiling at every election and scare
the orators well nigh to death. From the
vitality which it has a fashion of exhibit-
ing, it might be judged that this body
has a morbid disinclination to death, and
it must be nothing short of disgusting to
the Republicans to have a party which
they bury safely out of sight after every
reverse, return to plague them at the
election next succeeding.—Charlotte Ob-
server.

METHODIST CONFERENCE.—The North
Carolina Conference meets to-day at
Wilson. Bishop Wightman, of South
Carolina, will preside.

Marriage of a Minister.

Rev. W. U. Murkland, pastor of
the Franklin Street Presbyterian
church, and Miss Bessie Austin,
daughter of the late Dr. Philip Aus-
tin, were married yesterday afternoon
in the church of which the groom is
pastor, in the presence of a crowded
assemblage, composed largely of mem-
bers of the congregation. The pulpit
was removed and the marriage took
place on the platform within the chan-
cel, which was adorned with ever-
greens and growing plants, and bril-
liantly lighted with tapers. The cere-
mony was performed by Rev. Dr. J.
J. Bullock, of Alexandria, Va., assist-
ed by Rev. Dr. J. A. Lefevre and
Rev. J. S. Jones, of Baltimore. The
bride was escorted by Mr. John A.
Dushane, Miss Hattie Austin, sister
of the bride, and Miss Mary A. Du-
shane were the bridesmaids. The
bride wore a magnificent white satin
dress en train and a sweeping bridal
veil. The groom with Mr. Wilson
Carey as best man, and the officiating
ministers were in waiting at the chan-
cel when the bride arrived. Wed-
ding anthems were sung by the choir,
with organ accompaniments by Prof.
Otto Sutro. The ushers were N. S.
Pendleton, Arthur Stewart, Eugene
Greenway, R. F. Boyleston, E. F. Ar-
thur, Terrill Dawson, Geo. L. Irvin
and Thos. B. Speckleson. Last even-
ing Mr. and Mrs. Murkland went
on a wedding tour, to be gone two
weeks.

[The groom above named is quite
well known in different parts of North
Carolina. He is a son of Rev. S. S.
Murkland, who was, during the war,
the pastor of the Presbyterian church
of Bethany, in Ireddell county, and
who has ever since resided in Ireddell
county until about a year ago.]

A FATHER'S CRIME.—New Haven,
Dec. 4.—A man named Upton was
arrested yesterday in Ansonia for
causing the death of his infant. Ac-
cording to his wife's story he came
home drunk a few nights ago and,
quarrelling with, hurled a lighted
lamp at her which fell into the cradle
and set fire to the clothing over the
child. In the endeavor to extinguish
the flames her clothing caught fire and
she will probably die. The infant
lived a few hours only. Upton and
his wife have been married two years
and have hitherto lived happily to-
gether.

The papers in all directions in the
South have committed an error in
stating that the Supreme Court of
the United States had decided that
the Virginia law against marriages
between blacks and whites, was un-
constitutional. The U. S. Supreme
Court has made no such decision, but
granted a Writ of Error so that the
question can be tested in the highest
Courts.—Char. Den.

A car load of horses from one of the West-
ern States, recently arrived at a station on
the Camden Branch of the South Carolina
Railroad. On unloading the car a hen was
discovered in one corner sitting on a nest
containing thirteen eggs. All the horses
were loose in the car, and they had traveled
a long way, but it was found on examination
that not a single egg was broken. It was
close quarters for the old hen, but she did
not seem to mind it any more than if she
was quietly sitting in a chicken house.

On Friday last, Edmund Lowry, aged
about 16 years, son of Wm. Lowry, near
Smith's Turnout, in this county, died of ty-
phoid fever. Soon after the death occur-
ing, the mother of the deceased was stand-
ing near the fire dressing a boil on her hus-
band's neck, when her clothing caught on
fire. With much difficulty the flames were
subdued, but not before both were so badly
burned as to render them unable to attend
the funeral of their son.—Yorkville En-
quirer.

"A FOOL'S ERRAND."—Is not this the
title of Judge Tourgee's latest? We
think it is. At all events the Louisa
Courier Journal has rather a moder-
ate opinion of it, as witness the follow-
ing:
"A Fool's Errand" is an anonymous
political story of some ability, but of
little literary merit. It is bigoted and
malignant, betraying a small mind pain-
fully warped, a blind prejudice, a bitter
hatred to the South and a reckless disre-
gard for truth or honesty. The only
thing that can be said to the writer's cred-
it is that he was not so utterly lost to all
sense of shame as to be willing to put his
name on the title page of his unscrupulous
work.
Iron on the precise clergy, but by supposing

For the Watchman.

THOSE BLUE LAWS, ONCE MORE.

The assertion by Veritas, that I virtu-
ally admit the truth of all the laws attrib-
uted to Peters except five, is entirely graui-
ous. I quoted only five, it is true, first,
because they are those usually paraded
by "wits, humorists and buffoons," when
they wish to resort to ridicule and satire,
under the guise of affected learning; and
second, as specimens, to show that if Pe-
ters was false in these, he was not entit-
led to belief as to any. I admitted the
semblance to truth, in some of them, upon
the principle that he would be a sorry
counterfeiter indeed, who did not mix
some genuine metal with his baser alloys.
As to No. 31, respecting apparel, no one
should seriously object. The principle
upon which it was based—the taxing of
luxuries—is acted upon in framing our
own laws, even to the exemption of a cer-
tain amount of wearing apparel. Veritas
does not affirm the existence of either No.
20, which forbids a woman to kiss her
child on the Sabbath or Fasting-day, or
No. 45, ordering every male to have his
hair cut round according to a cap, but says
of the latter, and of that portion of No.
35 relating to minced pies, cards, dancing
&c, that they are "unimportant," and
asks what motive or why should Peters
have invented or forged them? In answer
for the same reason that "wits and hu-
morists and buffoons," have added, that
"bees should not work, or cats catch mice
on Sunday—for sport—as a mad man
whocasteth fire-brands, arrows and death,
so is the man that deceiveth his neighbor,
and saith, Am not I in sport?" Nay, for
vindictive malice for any man who could,
as Peters did, assert that the "pious fath-
ers of New Haven colony 'to the eternal
infamy of christian policy, found means
to spread the gospel into every Indian
town, and with the gospel the small-pox,"
when there is no evidence from any record
or history, preceding this work of Peters
that any part of this story is true," ought
scarcely to be noticed, should he speak the
truth. (Prof. Kingley, 1838, p. 35-6.)

No wonder that Veritas preferred to
quote from other authorities, and say that
there are dozens of books written upon
the Blue Laws,—and scarcely any of them
quote from Peters. But I do not know
that I should be greatly dissatisfied that
law No. 19, which says, No one shall travel,
cook victuals, make beds, sweep house,
cut hair, or shave on the Sabbath day,"
should be proven true. Of course works
of necessity and mercy were excepted from
the law then, as well as now. With
such exception, it might safely be endors-
ed. Indeed there is an awakening inter-
est, just at this time, all over the land on
this subject of sabbath desecration, not
only north, but in North Carolina, and
even in Texas. If the laws of our own
State, even of the last Legislature, on this
subject, and others were examined, it
will be found that Acts have been passed,
permitting judicial legislation, as freely
almost, as that objected to among the Pu-
ritans, and as obnoxious, if "harshly" ad-
judicated and executed, as those cited by
Veritas, as recently enforced in Connecti-
cut. Nor is this awakened interest con-
fined to "Connecticut's whimsical old Pu-
ritanism," or even to this continent; some
even in the church of England, are arouse-
d. Lord Shaftesbury, the Bishop of Lon-
don, Mr. Samuel Motley, several members
of Parliament, with Mr. Spurgeon, and
the President of the Wesleyan Confer-
ence, and numerous other bishops and
leaders, civil and religious, have recently
effectively petitioned the Common Coun-
cil of London against opening Guildhall
Library on the Sabbath; alledging among
other reasons that the arguments for open-
ing libraries on Sunday, are equally strong
for the Sunday opening of numerous other
places of amusement, as the aquariums,
the concert rooms, and the operas, and
that if it be right for men to work in a pub-
lic library on Sundays, it cannot be wrong
for them to work in a shop or factory."

Thus, even, the Episcopal church has
made advances from what it once was;
nor would that church appear so well, as
Veritas shows it, if its history was faith-
fully written. That history would bear
out the assertion of a profound student
and thinker, that if the Puritans had
"hard and bitter elements of character,
they had hard and bitter acts of oppres-
sion to develop them;" and no power was
more potent, and better than that of the
church of England. Let us take an in-
stance, which took place immediately pre-
ceding the immigration of the Pilgrims
to this country, which was partly the re-
ason of that immigration, and which would
justify, if any thing could, the Sabbath
law which Peters derides. Hallon in his
constitutional history of England, says:

"But James I or some of the bishops
to whom he listened, bethought them-
selves that this might serve as a test of Pu-
ritan ministers. He published, accord-
ingly, a declaration, to be read in the
churches, permitting all lawful recreations
on Sunday after divine service, such as
dancing, archery, May-games and morrice-
dances, and other usual sports; but with
a prohibition of bear-baiting and other un-
lawful games. No recusant, or any one
who had not attended the Church-service,
was entitled to this privilege; which might
consequently be regarded as a bounty on
devotion. The severe Puritan saw in it
no such view. To his cynical temper,
May-games and morrice-dances were hard-
ly tolerable on six days of the week; they
and this impious license was to be pro-
mulgated in the church itself. It is indeed
difficult to explain so unnecessary an in-
fron on the precise clergy, but by supposing

an intention to harass those who should
refuse compliance." This was the inten-
tion, and the declaration was enforced in
the succeeding reign, for Mr. Hallon says
of that reign that, "the most obnoxious,
if not the most indecentible, of these pro-
secutions were for refusing to read what
was called the *Book of Sports*, namely a
proclamation, or rather a renewal of that
issued in the late reign. * * * It was in it-
self preposterous, and tyrannical in its in-
tention, to enforce, in churches this li-
cense, or rather recommendation, of festi-
vity. The precise clergy refused in gen-
eral, to comply with the requisition, and
were suspended or deprived in consequence.
Thirty of them were excommunicated, in
the single diocese of Norwich."

"William Prynne a Barrister, for a book
he wrote against the sports on the Lord's
day, was deprived from practicing at Lin-
coln's Inn, degraded from his degree at
Oxford, set in the pillory, had his ears cut
off, imprisoned for life and fined five
thousand pounds." (Buck's Theol. Dic.
p. 335.)
Veritas says Episcopalians were pun-
ished for reading the Prayer-book. Such
may have been exceptionally the case,
but does not Hutchinson deny it? When
the King's commissioners visited New
England in 1635, did they not, according
to Hutchinson, report that the people of
Connecticut, "will not hinder any from
enjoying the sacraments, and using the
common prayer book, provided, that they
hinder not the maintenance of the public
ministry?" and what higher religious priv-
ileges do dissenters have, in old England
at the present day?

But I prefer to let the Ministers of Ply-
mouth, Massachusetts, in 1629, speak for
themselves. They declared that they on-
ly separated from "the corruptions and dis-
orders of the church of England; and that
they came away from the Common Prayer
and Ceremonies, and had suffered much
for their non-conformity in their native
land, and therefore being in a place where
they might have their liberty, they with-
er could nor would use them, because they
judged the imposition of these things to be
unlawful corruptions of the word of God."
This declaration was made in justification
of their refusal to comply with the com-
plaints made by two of their parishioners,
because the Ministers did not use the Book
of Common Prayer; and administered the
Lord's supper without the Ceremonies, and
refused to admit disorderly persons.

As to Connecticut, Bancroft says, "Rog-
er Williams had ever been a welcome guest
at Hartford; and 'that heavenly man John
Haynes,' would say to him, 'I think, Mr.
Williams, I must now confess to you, that
the most wise God hath provided and cut
out this part of the world, as a refuge and
recaptable, for all sorts of consciences.'"
There never existed a persecuting spirit in
Connecticut." (vol. 11, 57.)

Douglas, who is said to have had little
sympathy with the puritans, is quoted by
Bancroft, in a note, as saying "I never heard
of a persecuting spirit in Connecticut; do
this they are egregiously aspersed."

But what pattern of legislation, and what
example of toleration had the Puritans of
either New or old England, to guide them
in legislating respecting the Book of Com-
mon Prayer? The act of the 35th of Eliz-
abeth, entitled an act "to retain the Queen's
Majesty's subjects in their due obedience,"
declared that "any person or persons, above
the age of sixteen years, which shall obsti-
nately refuse to repair to some church or
chapel, or usual place of common prayer,
to hear divine service established by her Ma-
jesty's laws and statutes, in that behalf made;
or shall advisedly or maliciously move or
persuade any other person whatsoever, to
forbear or abstain from coming to church-
to hear divine service, or to receive the com-
munion according to her Majesty's laws and
statutes; or be present at any unlawful as-
semblies, conventicles or meetings, under color
or pretence of any exercise of religion, contrary
to her Majesty's said laws and statutes;" and
being thereof lawfully convicted "shall be
committed to prison, to remain without
bail or mainprize, until they shall con-
form and yield themselves, to come to some
church, chapel or usual place of common
prayer, and hear divine service, according to
her Majesty's laws and statutes aforesaid."
The offender not conforming, was obliged
to "abjure the realm," and "if returned with-
out her Majesty's special license in that be-
half, shall be adjudged a felon, and shall
suffer as in case of felony, without benefit
of clergy."

For not conforming to these requirements,
Henry Barrow, William Dennis and John
Greenwood, a Minister, were put to death;
and a great many poor families were utter-
ly ruined, by fines and imprisonments.—
Those executed "made a very godly and
pious end, praying earnestly for the Queen
and the State," being convinced that their
persecution and death lay at the door of
Whitgift, the Bishop of the Episcopal
church, and his co-religionists, rather than
at that of the Queen herself. For publish-
ing a book called Zion's Plea, in which the
Queen was called "a daughter of Heath, and
the Bishop's persecutors of God's people,
Dr. Alexander Leighton was sentenced, after
degradation to have his nose slit, and his
ears cut off, to be branded in the face,
whipped at a post, to stand in the pillory,
to pay ten thousand pounds fine, and suffer
perpetual imprisonment; all of which was ex-
ecuted in the most rigorous manner. The
Doctor lay in close prison ten or eleven years,
till he was released by the Parliament, in the
year 1640, and was then found to be in such
deplorable circumstances, that he could
neither walk, see nor hear." But further.
During the two and a half years, Dr. Wren
was Bishop of Norwich, "above fifty godly,
faithful preaching Ministers were excommu-
nicated, suspended, deprived or otherwise
censured, in his diocese, to the undoing of
many of them, their wives and children."
And for what? "For not reading the sec-
ond service at the communion table, set Al-
ter-wise; for not reading the Book of sports;
for using conceived prayer before and after
sermon, and for not observing some other
illegal innovations, introduced by him and
his officers. And not only the clergy but
the laity felt the weight of the Bishop's dis-